

Bylaws
of the
Grace Hill Church of Chatham
Pittsboro, NC

Preamble

The following Bylaws originally adopted by the Elders at a meeting in the city of Pittsboro, North Carolina on July 29, 2018 and shall govern the business of Grace Hill Church as we seek to glorify the Lord Jesus Christ by following the Biblical principles defined and declared in the following Bylaws. These shall order all functions of the Church and may be from time to time abridged or amended as allowed by the Bylaws and decided by the Elders.

Since it pleased Almighty God, by His Holy Spirit, to call certain servants to unite here in 2018 under the name Grace Hill Church, for the worship of God and the spread of the gospel of Jesus Christ to sustain and prosper this work to the present day; and whereas we, the members of Grace Hill Church of Chatham (North Carolina) having searched the Scriptures under the guidance of His Spirit, have recognized the need to constitute ourselves to conform more closely to His will for the Church and prepare ourselves for greater efforts in His name;

Now therefore we, the members of Grace Hill Church of Chatham hereby adopt these Bylaws as our articles of governance, to be interpreted at all times to reflect the character of and bring glory to Jesus Christ, as revealed in the Holy Bible and articulated in the standards set forth in the church's Statement of Faith.

ARTICLE I
NAME, FISCAL YEAR

Section 1. Name

The name of this church is **Grace Hill Church of Chatham** (sometimes hereinafter referred to as the "Grace Hill Church," "Grace Hill," Or "church").

Section 2. Fiscal Year

The fiscal year of the Church shall be January 1 through December 31 of each year.

ARTICLE II
ARTICLES OF FAITH

Section 1. Confession of Faith

Grace Hill stands in the line of Historic Christianity and have adopted a revised and modified Abstract of Principles of 1858 (See Appendix A). These do not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe.

Section 2. Statement of Purpose

We exist to bring glory to God by being a community on mission, transformed by the gospel.

Section 3. Statement of Common Commitment

We are committed to the building of a New Testament Church, a fellowship that is completely autonomous (self-governing). We want to build our fellowship under the guidance of the Holy Spirit, recognizing that there are several marks of a New Testament Church, which we would like to follow. Specifically, these are:

- a) The use of the Scripture as our sole authority for doctrine and policy.
- b) The worship of one God, eternally existent in three persons-Father, Son and Holy Spirit.
- c) Regeneration and conversion as a prerequisite to church membership.
- d) Water Baptism by Immersion.
- e) Baptism and the Lord's Supper are divinely appointed church ordinances.
- f) The priesthood of every believer (no intermediary between God and man) and the right of every member to search the Scriptures.
- g) The working of the Holy Spirit in the lives of all believers for the building of the church body and the edification (increasing in faith) of each member.

Finally, we are committed to the building of a church that will help us grow in Christian maturity through the teaching of the Word, through the sharing of Christian love and fellowship, and through the telling of the good news of Jesus Christ as our Lord and Savior.

Section 4. Statement on Marriage, Gender, and Sexuality

- a) We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (Gen. 1:26-27.) Rejection of one's biological sex is a rejection of the image of God within that person.
- b) We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Gen. 2:18-25.) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Cor. 6:18; 7:2-5; Heb. 13:4.) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.
- c) We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (Matt. 15:18-20; 1 Cor. 6:9-10.)
- d) We believe that in order to preserve the function and integrity of Grace Hill Church as the local Body of Christ, and to provide a Biblical role model to its members and the community, it is imperative that all persons employed by the Church in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage, Gender, and Sexuality. (Matt. 5:16; Phil. 2:14-16; 1 Thess. 5:22.)

- e) We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Rom. 10:9-10; 1 Cor. 6:9-11.)
- f) We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31.) Hatel and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of the Church.

Section 5. Statement of the Sanctity of Human Life

We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life. (Ps. 139.)

ARTICLE III CHURCH COVENANT

Section 1. Covenant

The church exists to display the glory of God because all things exist for His glory. Followers of Jesus have been invited graciously into God's redemptive purposes for the world through the church. In light of this reality, the opportunity to join a local church is much more than a commitment to consistent attendance or active involvement in community. It is also a sacred call to be involved in the redemptive work of our sovereign God and to be a microcosm of the universal household of God. Therefore, we will covenant together to fulfill these purposes and hold one another accountable to this high calling (See Appendix B for our church covenant).

ARTICLE IV CHURCH MEMBERSHIP

Section 1. Qualifications

To qualify for membership in Grace Hill Church a person must:

- a) Be a believer in Jesus Christ who gives evidence of regeneration;
- b) Have been baptized by immersion in obedience to Christ following his or her regeneration;
- c) Agree with the Church's Confession of Faith in its entirety;
- d) Agree to submit to the teachings of Scripture as expressed in the Confession of Faith;
- e) Agree to keep the commitments expressed in the Church Covenant.
- f) Agree to abide by the church's bylaws.

Section 2. Procedure – Recommendation for Membership

A person wishing to become a member of Grace Hill Church shall be required to attend a Membership Class where the ministry and governance of the Church shall be explained. These classes are developed by the elders.

Paragraph 1. Pastoral Interview

The person shall then be required to complete a Membership Interview with at least one of the elders. The elders will seek to determine whether that person has a credible profession of faith in Christ, has been Scripturally baptized, is in agreement with the Confession, Covenant, and Bylaws of the church, is capable of assuming the responsibilities and liabilities of church membership, intends to give whole-hearted support to its ministry, and is willing to submit to its government and discipline.

The requirement of pastoral scrutiny is rooted and grounded in the general Scriptural teachings respecting oversight (Acts 20:28), discernment (I Cor. 3:1-3), and discretion (I Tim. 5:3-16, 22) and in the apostolic pattern of making disciples (Acts 8:14-22). The requirement of congregational advice and consent is rooted and grounded in the general Scriptural teachings respecting proving (I Thes. 5:21; I Tim. 3:10) and congregational unity (I Cor. 1:10; Rom. 16:17)

After the interview, the elder who conducted the interview will seek the approval of the other Elders to present them to membership for admission.

Section 3. Procedure – Admission into Membership

Upon completion of membership class and membership interview, individuals will be presented to the congregation. Applicants shall be recommended by the elders for admission and congregationally affirmed (Article V, Section 5) at any regular or special meeting of the members.

If the congregation affirms, thenceforth, individuals will assume all responsibilities and privileges of membership.

The person shall be required to sign the Church Covenant and Confession of Faith and shall at that point relinquish their membership in all other churches. Said members shall constitute the members of Grace Hill Church.

Section 4. Termination and Changes of Membership Status

Membership in the Church is a privilege and not a right. Membership may be changed as outlined below.

a) Transfer of Letter:

A member in good standing who wishes to withdraw from membership of the church in order to unite with another fellowship may make a request of the Elders to send a letter to the other church affirming the member's good standing status.

b) Discipline:

A member may lose certain privileges of membership, such as, but not limited to, serving in the church's ministries and partaking of the Lord's Supper. A member may be disciplined in accordance with Article IV Section 7 of the Bylaws as a member not in good standing.

Subparagraph i. Definition:

The Bible teaches that discipline is a normal experience of following Christ and an expected practice of the Church (Heb. 12:3-17). This discipline can be understood in two forms, formative and corrective.

Subparagraph ii. Formative:

Formative church discipline is set forth through the teaching of God's Word, the example of Christian living, and the mutual ministry of the members of the body of Christ. It has as its goal the instruction of disciples, the transformation of their lives, and their edification in love (Eph. 4:11-13; Rom. 12:1-16; 1 Cor. 12:4-27). Formative discipline is God's tool for growing believers in sanctification and enabling the church to grow in the grace and knowledge of our Lord Jesus Christ (1 Pet. 4:7-12). It is expected that the ministry of the Church will be such that Christ is formed in the members.

Subparagraph iii. Corrective:

Corrective church discipline is called for by disorderly conduct or heretical doctrine which is contrary to the church's standard of life and doctrine as expressed in the church confession or covenant. Reasonable efforts shall be made through counsel and admonition to resolve difficulties, correct errors, and remove offenses before any further action is taken. No offense shall be brought before the church until the instructions of Christ have first been prudently followed (Matt. 5:23-24; 18:15-18). Corrective discipline always has for its aim the glory of God, the welfare and purity of the Church, and the restoration and spiritual growth of the offender.

Members of the church are expected to conduct their lives in accordance with biblical standards of holiness as they grow to become more like Christ. When a member knowingly, blatantly, repeatedly, and publicly ignores the direct commands and prohibitions of Scripture, principles of discipline and restoration will be applied. These principles are found in passages such as Matthew 7:1-5, 18:15-17; 1 Corinthians 5:1-13; Galatians 6:1-2; 2 Thessalonians 3:6-15. Corrective discipline will be handled by the elders who will determine whether a matter should be brought before the covenant membership for action. Any offenses that fall within the following categories may precipitate corrective Church discipline:

1. Theological sins, where a member holds to and promotes heretical beliefs.
2. Sexual sins, where a member openly practices fornication, adultery, homosexuality, or any other sexual sin.
3. Family sins, where a member is found to be abusive, destructive or rebellious within their family, or where a spouse seeks divorce without biblical grounds.
4. Moral sins, where it becomes publicly known that a member is involved in drunkenness, addiction, abortion, criminal activity, or any other moral category specified in Scripture.
5. Church family sins, when a member is divisive towards the church, slanderous of the leadership, or negligent of covenant responsibilities.

Corrective discipline is not limited to the particular sins listed above. Sins which are publicly known, outwardly expressed, and in a continual manner will be subject to corrective church discipline. This is for the purity of the church.

Subparagraph iv. Action from Elders

If every reasonable and Biblical measure has been taken to seek repentance and restoration (Matt. 18:15-18; Gal. 6:1-2), and the member refuses to turn from their offense through repentance, then the Elders may present that unrepentant member to have their membership terminated. Once the offender is presented to membership for excommunication, it only takes a majority affirmation from the congregation for removal of membership (2 Cor 2:6).

- c) Discipline for Non-Attendance:
Should it become verified by the Elders that any member has been absent from the fellowship of the Church for a period of time greater than twelve (12) weeks, without justifiable cause, the member will be added to the Concerns List and presented at a regular members' meeting. Members will be asked to seek communication with absent member until the following regular members' meeting. If member has made no attempt to reunite themselves with the church at that time, they shall be designated as under discipline for a period of one year. During this year the member forfeits his or her membership privileges and will be automatically removed from membership at the conclusion of this year unless he or she is restored to a member in good standing.
- d) Administrative Removal:
When the Elders establish that a member has united with another church without notifying this church, they may authorize the removal of membership.
- e) Death:
The names of deceased members shall be removed from membership and placed on a deceased members list.

f) **Voluntary Withdrawal:**

Paragraph 1. A member in good standing may request withdrawal from membership to the Elders in writing. Any member in good standing who is not willing to abide by these Bylaws, the Church Covenant, or our confession of faith, has a duty to withdraw from membership. Any member who withdraws must communicate the reason for withdrawal to the Elders discreetly, having regard for the unity, purity, and peace of the Church.

Paragraph 2. Any member not in good standing with this Church cannot voluntarily withdraw from membership until all discipline cases against them are closed by the Elders.

Section 7. Member Not in Good Standing

Any member currently under corrective church discipline is not a member in good standing. A member not in good standing should not partake in the Lord's Supper (1 Cor 11).

Section 8. Examination of Membership Record

Paragraph 1. The Elders shall meet at least annually to examine the church membership record and bring it up to date. Any recommendation of removal of an individual from membership will be presented and, if found adequate for removal, the procedures for removing the member from membership, as stated above, shall be followed.

Paragraph 2. A new membership record will be published for the membership at the annual stewardship meeting.

**ARTICLE V
GATHERINGS AND MEETINGS**

Section 1. Corporate Worship

The church shall gather for worship services held each Lord's Day and may be held throughout the week as the Elders deem appropriate. Our worship gatherings shall include the ordinances of baptism and the Lord's Supper on a regular basis.

Section 2. Members' Meetings

Grace Hill Church will hold quarterly members' meetings. The members' meeting will be a regular meeting occurring each quarter for the purposes of updating the church members about the ministries and finance. The time and location of any such meeting shall be stated by public announcement made at a worship service and communicated electronically if necessary. It is the policy and intention of the Elders to keep members informed of the business and financial status of the Church. Every reasonable effort will be made to ensure that all members are notified of any members' meeting.

Section 3. Annual Stewardship Members' Meeting

The last quarterly meeting of the year shall be considered the annual stewardship meeting. The annual meeting shall take place no later than the last Sunday of December. The purpose of the annual meeting is for celebrating and giving thanks for God's work in the Church during the previous year as well as updating members on any leadership changes or new leaders, the annual budget, and to consider any other business the Elders deem necessary. Minutes shall be taken and maintained by one of the Elders or their designee.

The elders shall develop and present the annual financial ministry budget for the next fiscal year. The annual budget and current membership record will be presented to the membership at least two weeks prior to the annual stewardship meeting. An elder, appointed by the elders, will lead and moderate the meeting. A quorum shall be understood to be met by those members present. The annual budget will be congregationally affirmed.

Section 4. Special Members' Meetings

The elders may call additional meetings to consider matters of a special nature or significance. A special meeting of the members may be called at any time by the Elders. The time and location of any such meeting shall be stated in the public announcement made at a worship service and also communicated electronically if necessary. It is the policy and intention of the Elders to keep members informed of the business and financial status of the Church. Every reasonable effort will be made to ensure that all members are notified of any special members' meeting.

Section 5. Affirmation by the Membership

There will be times where the Elders seek congregational affirmation. Affirmation shall be a 2/3 vote by the covenant membership present at the meeting and not by proxy. Members eligible to vote are covenant members not under any active corrective discipline of the church. The membership will be asked to affirm the recommendations of the elders when deemed necessary.

Section 6. Moderation and the Recording of Minutes of All Meetings

The elders will appoint a moderator for all annual, regular, and special members' meetings. The appointed elder will moderate all discussions and call for congregational affirmations when necessary.

The elders will select a member in good standing to record the minutes for all annual, regular, and special members meetings.

ARTICLE VII ELDERS

Section 1. General

As used in Scripture, the term "elder" is synonymous with "pastor" and "overseer." The elders will be responsible for the oversight of the church and its ministries. They will meet regularly for prayer, personal accountability, and the fulfillment of their ministry responsibilities. The elders are responsible for leading the church to function as a New Testament church. The elders shall be covenant members of the church.

The elders of the church shall also be referred to as the Eldership and be comprised of "vocational elders" and "non-vocational elders," (e.g. staff and lay respectively), where vocational denotes those compensated by the church and non-vocational denotes those not compensated by the church. The staff and lay elders shall have equal authority, but differing responsibilities as determined by the Eldership. There shall be no distinction in authority or dignity between the lay elders and the staff elders. Compensation for elders shall be determined by the active elders (Article VII, Section 5) and affirmed by the congregation (Article V, Section 5).

Section 2. Number and Tenure

Though a plurality of elders is the New Testament norm for every church (Acts 14:23; Acts 20:17; Phil. 1:1; Titus 1:5), the New Testament does not specify the number of elders each church should have, nor does it dictate the length of an elder's term of office. One truly called to this office is usually called to it for life. He is a gift of Christ to the church, and the gifts of God are irrevocable (Rom. 11:29). Only when an elder fails to meet the necessary qualifications for his office does he disqualify himself from being an elder (1 Tim 3). Therefore, there is no preset number of elders. However, the nature of pastoral ministry is difficult, and therefore prudence would call for sabbaticals for elders as outlined in Article VII, Section 8.

Should the need for additional elders arise, there will be an active search initiated by the elders for men who meet the biblical qualifications. The elders will examine each candidate to determine if they meet the biblical qualifications. The number of candidates presented to the membership for affirmation will depend upon the needs of the church and may be increased in accordance with the needs of the Church as determined by the Elders.

Section 3. Loss of a Plurality of Elders

These Bylaws assume, and the norms of biblical church order require, that a plurality of elders oversee this local church (Acts 14:23; Acts 20:17; Phil. 1:1; Titus 1:5). Therefore, if at any period in the life of the church, there no longer exists a plurality of elders in office; and this lack cannot in a timely way be supplied, the remaining elder shall seek the temporary guidance of the pastors of a trusted, like-minded church. If no elders remain, the church will do what is providential and prudent to find a man who can serve the church as an elder.

Section 4. Qualifications

The Elders themselves must be members of the Church. The Elders shall possess the qualifications of Elders as set forth in 1 Timothy 3:1-7, Titus 1:5-9, and other relevant teachings of the New Testament of the Holy Bible. Elders, once set in office, shall serve as long as they remain in fellowship with the Church unless sooner voluntarily withdrawn, placed on Sabbatical, or removed as set forth herein. No elder shall simultaneously serve as a deacon.

Section 5. The Parity and Diversity of Elders and Their Compensation

The elders are all equal in office and authority (Acts 20:28; Heb. 13:17), but diverse in gift and function. Each elder must be "able to teach" and be engaged in private instruction and admonition and in the administration and government of the church (Acts 20:28; I Tim. 5:17). However, some will be more experienced, involved, and proficient than others in executing

various dimensions of the pastoral office, and in view of the God-given diversity of gift, some should be more engaged in formal and public preaching and teaching than others (I Tim. 5:17).

In view of this diversity of gift as well as the numerous and grave responsibilities of the office, it is highly desirable that at least one elder should devote himself full-time to the work of the ministry and the oversight of the church as his calling in life, and more than one if prudent. The church is free to compensate other elders as necessary. However, the church is responsible to give adequate financial support to elders who labor in the Word, while other elders may fulfill the office as they maintain another vocation (Acts 18:13-5; I Cor. 9:9-11; I Tim 5:17-18). The Eldership is free to bestow titles or a description of responsibilities to the elders, as far as it is prudent and creates harmony and order (1 Cor 14:40). The Elders will develop a compensation package for any staff elders and will seek congregational affirmation for the compensation package.

Section 6. The Procedure and Call

The Eldership will make recommendations of new elders at their discretion.

- a) He shall be a born-again Christian baptized by immersion into the Universal Church and called by God into Elder ministry.
- b) He shall wholly accept, agree with, and affirm the Bylaws and the Church Covenant and confession of faith.
- c) He shall be unanimously appointed by the Elder body.
- d) He shall be presented to the congregation for affirmation no less than two weeks before he is to be ordained as an Elder.
 - a. He will subscribe to the Second London Baptist Confession of Faith (1689). Any exceptions will be made known to the congregation no less than two weeks before the congregational vote.
- e) The Elders are the final authority on the decision to appoint a proposed Elder.

Section 7. Voluntary Withdrawal

Any Elder has the option to voluntarily withdraw from his office as Elder. This option must be approved by those Elders not seeking to withdraw. Voluntarily withdrawing does not necessarily remove the Elder from the membership of the church, however, if any staff elder chooses to withdraw, he will forfeit his paid staff position with the church. If the Elder seeking withdrawal no longer fulfills the obligations of the Church Covenant, then he may be placed under discipline as a member not in good standing in accordance with the discipline procedures outlined in Article V of the Bylaws.

Section 8. Sabbatical

The work of pastoral ministry is difficult work and because of this, elders are subject to ministry burnout. Therefore, in an act of love from the church members, the church requires sabbaticals for their elders as outlined below.

- a) **Sabbaticals for Non-Vocational Elders** - Any lay Elder may opt to take a Sabbatical of six months after his third consecutive, full year as Elder. If he chooses not to exercise this option, after six consecutive, full years of serving as an Elder, he is required to take a Sabbatical of one year. Upon fulfillment of his Sabbatical, the elder will continue his duties after appointed by the elders and congregationally affirmed again.

- b) **Sabbaticals for Vocational Elders** - An elder in pay of the church will receive a Sabbatical, which is over and above his paid time off as described in the church's policies and procedures manual. A staff elder will receive a Sabbatical of thirty-days, every three years. The staff elder will continue to receive compensation during his Sabbatical. Staff elders will resume all responsibilities after his Sabbatical.
- c) **Announcing of Sabbaticals** - Upcoming Sabbaticals will be announced to membership at a regular members' meeting. The exact dates of Sabbaticals will be determined through the discretion of the elders.
- d) **Expectations during Sabbaticals** - When an elder is on Sabbatical, he will not attend any Eldership meetings nor preach or teach. Staff elders will also refrain from administrative duties. However, during Sabbaticals elders will still uphold the expectations of this church's membership as outline in Article IV.

Section 9. Dismissal

If the Elders, after due examination, determine that an Elder no longer fulfills the requirements of an Elder, this Elder, upon the unanimous decision of those Elders whose position is not in question, shall be removed from his position as an Elder, but not necessarily from the membership of the Church. If the Elder in question no longer fulfills the obligations of the Church Covenant, then he may be placed under discipline as a member not in good standing in accordance with the discipline procedures outlined in Article V of the Bylaws.

Section 10. Duties

All Elders shall act to produce the unity, purity, and peace of the Church and the Elder body. The Elders shall be responsible for the maintenance of Spiritual discipline with the Church and its fellowship as well as the maintenance of the Bylaws, the Church Covenant, and the standards of membership.

Section 11. Pastoral Staff

Staff elders of the Church shall be part of the Eldership. Therefore, they shall meet, in every way, the requirements of the Elders as set forth in the Bylaws. The same qualifications and procedures regarding the lay Elders wholly apply to the entire staff elders.

ARTICLE VIII DEACONS

Section 1. General

The Deacons of the church may be appointed to assist the Elders in serving the congregation or specific tasks and deeds.

As used in Scripture, the term *deacon* means servant, or literally "one who waits on tables." Deacons are servants whom the Eldership believes meet the biblical qualifications laid out in Scripture. The deacons, in submission to the leadership of the elders, will serve in areas where ministering to the physical needs of the church is of primary importance.

Any appointed deacon must be a covenant member of Grace Hill and will be a non-ordained role in the life of the church. It will be task-oriented and appointed by the elders. Deacons, if deemed necessary, may be a ministry team coordinator. No deacon shall serve as Elder simultaneously.

Section 2. Distinguishing between Elders and Deacons

The Deacons are called and appointed so the Elders are free to minister with the Word and prayer. A Deacon's responsibilities are practical, behind the scenes, and task or deed oriented.

Section 3. Number

The number of Deacons may be changed in accordance with the needs of the congregation as determined by the Elders.

Section 4. Qualifications

The Deacons must be covenant members in good standing of Grace Hill Church.

Deacons will be believers of spiritual maturity and wisdom, who demonstrate a servant spirit. Their qualifications are defined by specific Scripture passages in Acts 6:1-7 and 1 Timothy 3:8-13.

Deacons shall serve as long as they remain in fellowship with the Church unless sooner voluntarily withdrawn or removed as set forth herein.

Section 5. The Call

- a) Deacons shall be a born-again Christians baptized by immersion.
- b) Deacons shall wholly accept, agree with, and affirm the Bylaws and the Church Covenant.
- c) Deacons shall be unanimously appointed by the Elder body.
- d) Deacons shall be presented to the congregation for affirmation no less than one week before the Deacon is to be appointed.

Section 6. Duties

All Deacons shall act to produce the unity, purity, and peace of the Church and the Elder body. Deacons shall be responsible to serve the Church and its Eldership in the ways determined by the Elders. Their service will include, but is not limited to, coordinating the various teams to accomplish the task set in place by the Elders.

Section 7. Terms

There are no terms for deacons. Whenever assigned a task by the Elders, the deacon serves in that capacity until the task is completed or mission dissolved. A deacon could serve indefinitely, or for an appointed time, depending upon the assignment.

ARTICLE IX MINISTRY TEAMS

Section 1. Responsibility

Selected ministries of the church will be carried out by ministry teams that allow members to exercise their spiritual gifts. The ministry teams will be created by the elders and empowered by the church to fulfill their mission.

Section 2. Ministry Teams

- a) The Eldership will assign an elder for oversight of each ministry team. The eldership will select a member in good standing to carry out the mission of this ministry team.
- b) Only covenant members can serve on ministry teams.
- c) Ministry teams, their creation and termination, will be solely at the discretion of the elders. The eldership will create and terminate ministry teams according to the needs of the church.

ARTICLE X CHURCH FINANCES

Section 1. General

There will be one standing ministry team. This ministry team shall be the finance team.

Section 2. Oversight

The Elders shall be responsible for the oversight of the funds received and disbursement of funds consistent with the direction of the Finance Team. The Eldership will designate one or more elders to oversee this ministry more strenuously.

Section 3. Finance Team

The Finance Team shall consist of no less than 3 reputable members of the church and will assist the elder of oversight with the operations of the church finances. The Eldership will determine the finance team members. Their duties consist, but are not limited to, the counting, recording, and depositing of all money received and accounting for expenditures.

Section 4. Finance Team Meetings

The Finance team will meet according to the designated elders' discretion.

ARTICLE XI ADMINISTRATIVE STAFF

Section 1. Administrative Staff

The administrative staff shall consist of those employees who assist the elders. The administrative staff shall be under the direction of the elders. The need for a new position, compensation, job descriptions, job titles, and procedures for administrative staff shall be determined by the Eldership. The Eldership will seek congregational affirmation for new administrative positions.

ARTICLE XII AMENDMENTS TO BYLAWS

Section 1. Amendments

The Elders shall discern when additions or changes are needed to the Bylaws, covenant, or confession of faith. All Elders, unless on sabbatical, shall be in unanimous agreement before presenting any amendments to the congregation.

The Statement of Faith and Church Covenant may be amended by a three-quarters affirmation of the members present and voting at a members' meeting, provided the amendment shall have been announced and presented in writing from the pulpit at church services two successive Sundays prior to such vote.

These Bylaws may be amended by the standard congregational affirmation of a two-thirds vote of the members present and voting at a members' meeting, provided the amendment shall have been announced and presented in writing from the pulpit at church services two successive Sundays prior to such vote.

The revised version of the Bylaws shall be made available to all church members.

Appendix A

Confession of Faith

I. The Scriptures.

The Scriptures of the Old and New Testament were given by inspiration of God, and are the only sufficient, certain and authoritative rule of all saving knowledge, faith and obedience.

II. God.

There is but one God, the Maker, Preserver and Ruler of all things, having in and of himself, all perfections, and being infinite in them all; and to Him all creatures owe the highest love, reverence and obedience.

III. The Trinity.

God is revealed to us as Father, Son and Holy Spirit each with distinct personal attributes, but without division of nature, essence or being.

IV. Providence.

God from eternity, decrees or permits all things that come to pass, and perpetually upholds, directs and governs all creatures and all events; yet so as not in any wise to be author or approver of sin nor to destroy the free will and responsibility of intelligent creatures.

V. Election.

Election is God's eternal choice of some persons unto everlasting life — not because of foreseen merit in them, but of his mere mercy in Christ — in consequence of which choice they are called, justified and glorified.

VI. The Fall of Man.

God originally created man in His own image, and free from sin; but, through the temptation of Satan, he transgressed the command of God, and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and wholly opposed to God and His law, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.

VII. The Mediator.

Jesus Christ, the only begotten Son of God, is the divinely appointed mediator between God and man. Having taken upon Himself human nature, yet without sin, He perfectly fulfilled the Law, suffered and died upon the cross for the salvation of sinners. He was buried, and rose again the third day, and ascended to His Father, at whose hand He ever lives to make intercession for His people. He is the only Mediator, the Prophet, Priest and King of the Church, and Sovereign of the Universe.

VIII. Regeneration.

Regeneration is a change of heart, wrought by the Holy Spirit, who quickened the dead in trespasses and sins enlightening their minds spiritually and savingly to understand the Word of God, and renewing their whole nature, so that they love and practice holiness. It is a work of God's free and special grace alone.

IX. Repentance.

Repentance is an evangelical grace, wherein a person being, by the Holy Spirit, made sensible of the manifold evil of his sin, humbles himself for it, with godly sorrow, detestation of it, and self-abhorrence, with a purpose and endeavor to walk before God so as to please Him in all things.

X. Faith.

Saving faith is the belief, on God's authority, of whatsoever is revealed in His Word concerning Christ; accepting and resting upon Him alone for justification and eternal life. It is wrought in the heart by the Holy Spirit, and is accompanied by all other saving graces, and leads to a life of holiness.

XI. Justification.

Justification is God's gracious and full acquittal of sinners, who believe in Christ, from all sin, through the satisfaction that Christ has made; not for anything wrought in them or done by them; but on account of the obedience and satisfaction of Christ, they receiving and resting on Him and His righteousness by faith.

XII. Sanctification.

Those who have been regenerated are also sanctified, by God's word and Spirit dwelling in them. This sanctification is progressive through the supply of Divine strength, which all saints seek to obtain, pressing after a heavenly life in cordial obedience to all Christ's commands.

XIII. Perseverance of the Saints.

Those whom God hath accepted in the Beloved, and sanctified by His Spirit, will never totally nor finally fall away from the state of grace, but shall certainly persevere to the end; and though they may fall, through neglect and temptation, into sin, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the Church, and temporal judgments on themselves, yet they shall be renewed again unto repentance, and be kept by the power of God through faith unto salvation.

XIV. The Church.

The Lord Jesus is the Head of the Church, which is composed of all his true disciples, and in Him is invested supremely all power for its government. According to his commandment, Christians are to associate themselves into particular societies or churches; and to each of these churches he hath given needful authority for administering that order, discipline and worship which he hath appointed. The regular officers of a Church are Bishops, or Elders, and Deacons.

XV. Baptism.

Baptism is an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in the name of the Father, and of the Son, and of the Holy Spirit, as a sign of his fellowship with the death and resurrection of Christ, of remission of sins, and of his giving himself up to God, to live and walk in newness of life. It is prerequisite to church fellowship, and to participation in the Lord's Supper.

XVI. The Lord's Supper.

The Lord's Supper is an ordinance of Jesus Christ, to be administered with the elements of bread and wine, and to be observed by his churches till the end of the world. It is in no sense a sacrifice, but is designed to commemorate his death, to confirm the faith and other graces of Christians, and to be a bond, pledge and renewal of their communion with him, and of their church fellowship.

XVII. The Lord's Day.

The Lord's Day is a Christian institution for regular observance and should be employed in exercises of worship and spiritual devotion, both public and private, resting from worldly employments and amusements, works of necessity and mercy only excepted.

XVIII. Liberty of Conscience.

God alone is Lord of the conscience; and He hath left it free from the doctrines and commandments of men, which are in anything contrary to His word, or not contained in it. Civil magistrates being ordained of God, subjection in all lawful things commanded by them ought to be yielded by us in the Lord, not only for wrath, but also for conscience sake.

XIX. Family and Gender

God has ordained the family as the foundational institution of society. We believe that marriage is the uniting of one man and one woman before God in covenant commitment for a lifetime. Marriage is a picture of Christ and His church. Children bear God's image from the moment of conception and should be raised in the ways of Christ by intentional instruction, gracious discipline, and consistent example based on biblical truth. Gender is the divinely ordained difference between male and female. Gender is a good gift from God meant for human good and flourishing, and any distortion of gender is sin.

XX. The Resurrection.

The bodies of men after death return to dust, but their spirits return immediately to God — the righteous to rest with Him; the wicked to be reserved under darkness to the judgment. At the last day, the bodies of all the dead, both just and unjust, will be raised.

XXI. The Judgment.

God hath appointed a day, wherein he will judge the world by Jesus Christ, when every one shall receive according to his deeds; the wicked shall go into everlasting punishment; the righteous, into everlasting life.

Appendix B Church Covenant

Having, as we trust, been brought by Divine Grace to repent and believe in the Lord Jesus Christ and to give up ourselves to Him, and having been baptized upon our profession of faith, in the name of the Father and of the Son and of the Holy Spirit, we do now, relying on His gracious aid, solemnly and joyfully renew our covenant with each other.

We will work and pray for the unity of the Spirit in the bond of peace.

We will walk together in brotherly love, as becomes the members of a Christian Church; exercise an affectionate care and watchfulness over each other and faithfully admonish and entreat one another as occasion may require.

We will not forsake the assembling of ourselves together, nor neglect to pray for ourselves and others.

We will endeavor to bring up such as may at any time be under our care, in the nurture and admonition of the Lord, and by a pure and loving example to seek the salvation of our family and friends.

We will rejoice at each other's happiness and endeavor with tenderness and sympathy to bear each other's burdens and sorrows.

We will seek, by Divine aid, to live carefully in the world, denying ungodliness and worldly lusts, and remembering that, as we have been voluntarily buried by baptism and raised again from the symbolic grave, so there is on us a special obligation now to lead a new and holy life.

We will work together for the continuance of a faithful evangelical ministry in this church, as we sustain its worship, ordinances, discipline, and doctrines.

We will contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations.

We will, when we move from this place, as soon as possible unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.

May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all. Amen.