

CONSTITUTION

&

BY-LAWS

of

***BACON'S CASTLE
BAPTIST CHURCH***

(Approved on September 7, 2014)

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CONSTITUTION AND BY-LAWS

BACON'S CASTLE BAPTIST CHURCH

Preamble

We the members of Bacon's Castle Baptist Church, desiring to honor the Lord Jesus Christ, do hereby establish the following Biblical principles of government and adopt this constitution as a declaration of our commitment to carry out the work of the Lord in a proper and orderly fashion.

Article 1 - Name & Purpose

The name of this church is Bacon's Castle Baptist Church (hereafter referred to as, "BCBC"). *This church exists to glorify God by making disciples who live holy lives and love others sacrificially.*

Article 2 - Affiliation

This church shall be a cooperating member of the Southern Baptist Conservatives of Virginia and the Southern Baptist Convention.

Article 3 - Government

The government of this church is vested in both the elders who lead her and in the body of believers (members) who compose her. This is an autonomous Baptist church operating under the Lordship of Jesus Christ and led by her elders. It is subject to the control of no other ecclesiastical body, but it recognizes and sustains the importance of mutual counsel and cooperation, which are common among evangelical churches. The governing documents of the church are her *Constitution and By-laws*, which include her *Statement of Faith* and *Church Membership Covenant*

Article 4 - Statement of Faith

We as a church accept those large areas of doctrinal teaching on which, historically, there has been general agreement among all true Christians. We also desire to allow for freedom of conviction and freedom of interpretation on other doctrinal matters, provided that any interpretation is based upon the Bible alone, and that no such interpretation shall become an issue that hinders the ministry that God has called us to as a church. We believe that we should have unity in the essentials, grace in the non-essentials and love in all things.

We explicitly affirm our belief in the following basic Biblical teachings:

A. The Holy Scriptures:

We believe the Scriptures, both Old and New Testaments, to be the verbally (meaning the very words) inspired Word of God, written by men in God's control, inerrant (meaning without error) and infallible (meaning perfect) in the original manuscripts, and the final authority in faith and life and all matters on which it speaks. (2 Timothy 3:15-17; 2 Peter 1:20; Psalm 19:7-9)

B. The Trinity:

We believe in one God, eternally existing in three persons, Father, Son and Holy Spirit; these three being identical in essence, equal in power and glory, and possessing precisely the same attributes and perfections and executing distinct but harmonious offices in the great work of redemption. (Deuteronomy 6:4; Matthew 28:19; 2 Corinthians 13:14; 1 Corinthians 8:6; Ephesians 4:6; 1 Timothy 1:17; John 14:16-17,26)

C. The Person and Work of the Father:

We believe that God as Father reigns with providential care over His universe, His creatures, and the flow of human history according to the purposes of His grace. He is all-powerful, all loving and all wise. God is Father in truth to those who become Children of God by adoption through faith in Jesus Christ. He is fatherly in His attitude toward all men. (Romans 8:14-15; Galatians 4:6; John 1:12; Mark 1:9-11; John 8:42-44)

D. The Person and Work of the Son:

We believe that the Lord Jesus Christ, the eternal Son of God, became man without ceasing to be God, having been conceived of the Holy Spirit and born of a virgin, in order that He might reveal God and redeem sinful man. This redemption He accomplished by voluntarily giving Himself and shedding His blood as a sinless substitutionary sacrifice on the cross and thereby satisfying God's righteous judgments against sin. After substantiating the accomplishment of that redemption by His bodily resurrection from the grave, He ascended to the right hand of His Father where He intercedes on behalf of those who trust Him. (John. 1:1,2,14,18; Luke 1:34-35; Acts 1:9-11; Romans 3:24-26, 8:34; 2 Corinthians 5:21; Hebrews 7:25)

E. The Person and Work of the Holy Spirit:

We believe that the Holy Spirit is the Divine Person who convicts the world of sin, God's righteousness and the coming judgment; that He alone brings new life to those who are spiritually dead, that He baptizes (or places) all believers into the one true Church, which is the Body of Christ; that He indwells them, seals them and bestows spiritual gifts upon them and fills (or controls) those who are yielded to Him. (John 16:7-11, 3:5-8, 14:16-17; 1 Corinthians 12:7-12; Ephesians 4:30, 5:18)

F. Spiritual Gifts and Tongues:

We believe that spiritual gifts are given by the Holy Spirit for the building up the body of Christ. We do not believe that the gift of tongues, or any other particular gift, is evidence of spiritual maturity or godliness. Instead we believe that the marks of maturity and godliness are the fruit of the Spirit exercised with godliness. We furthermore reject the idea that tongues, or any other gift, will be given to all or even that we should expect everyone to have any particular gift. Instead we believe that God gifts people according to how He wills and how He sees a need in the body. Finally, we do not believe that tongues, or any other gift, is "the" evidence of the baptism of the Holy Spirit or of the filling of the Holy Spirit. (Ephesians 4:16ff; 1 Corinthians 3:1-3, 12:7, 11-12, 27-30; Galatians 5:16-26)

G. The Condition of Man:

We believe that man was created in the image and likeness of God in innocence and without sin, but that in Adam's sin the whole human race fell away from God, inherited a sinful nature, and became spiritually dead and alienated from God. No man is inherently capable of remedying his lost and depraved condition. (Genesis 1:26, 3:1-24; Romans 3:10-18, 5:12; Ephesians 2:1-3)

H. Salvation:

We believe that salvation is wholly a work of God's free grace. It cannot be gained by human works of goodness or religious ceremony, but is freely bestowed upon all who put their faith in Jesus Christ and His finished work at Calvary. All who trust the Savior are forgiven of their sins and born into the family of God by the regenerating work of the Holy Spirit. All who have been saved are a chosen race, a royal priesthood, a holy nation, a people for God's own possession who have no need for any other mediator between them and God other than Christ Jesus. It is the privilege of all who are born again of the

Spirit to be assured of their salvation from the very moment in which they trust Christ as their Savior. This assurance is not based upon any kind of human merit but is produced by the witness of the Holy Spirit, who confirms in the believer this salvation of God by a transformed new life. (Ephesians 2:8-9, 1:7; John 1:2; 1 Peter 2:9; 1 Timothy 2:5, 1 John 5:13; Romans 8:16)

I. Sanctification:

We believe that this new life leads to a turning from sin and a desire to please God. Such a life of faith is by grace, leads to holiness and good works. The overall desire of the Christian is to delight in Christ and in so doing display to a broken and fallen world the richness, goodness and blessings of living in and for God. (2 Peter 1:4-11; Romans 6:1-23, 7:5-6; Matthew 6:9-13, 26:41; Ephesians 4:17-32, 5:1-33, 6:1-20)

J. The Church and Ordinances:

We believe Jesus Christ is the Head of the Church, His Body, which is composed of all people, living and dead, who have been joined to Him through saving faith. The Scripture also teaches the establishment and continuation of the local church, groups of redeemed individuals joined together for worship, instruction, mutual encouragement and service. (Ephesians 1:22-23; Colossians 1:18; 1 Corinthians 12:13; Acts 2:42, 13:1-2)

Christ has instituted two ordinances for His Church: baptism and His supper. Since baptism is the outward testimony of an inward spiritual transformation, in obedience to our Lord's command, it shall be administered to those who have made a profession of faith in Jesus Christ. We believe that baptism by immersion best represents the meaning of baptism therefore all new believers shall be baptized by immersion. (Matthew 28:18-20)

The Lord's Supper shall be regularly administered as a commemoration of Jesus' death, the elements being used symbolically of His body and blood. The Lord's Supper shall be observed at least once every quarter. It shall be open to all self-examined believers regardless of church affiliation. (Luke 22:19-20)

K. The Second Coming of Christ:

We believe in the personal, visible and bodily return of the Lord Jesus Christ for His Church and the subsequent establishment of His righteous rule as King of Kings and Lord of Lords. The first time Jesus came He did so humbly

and as a lowly servant in order that He might provide for us salvation, but at his second coming He will be clothed in righteousness, victory and glory as He comes to establish His Sovereign rule as King of kings and Lord of lords. (1 Thessalonians 4:13-18, Revelation 19:11-16, 20:1-6)

L. Marriage and Human Sexuality

We believe that marriage is an institution ordained by God and is between one man and one woman. Neither polygamy nor SSM (Same Sex Marriage) is the will of God and we consider those unions to be sinful. Furthermore, it is the duty of Christians to marry fellow believers. We believe that God intends sexual intimacy to occur only between a husband and wife and that any sexual intimacy that occurs outside of this relationship is prohibited by God. Therefore, all forms of sexual immorality, such as adultery, fornication, homosexual conduct, bisexual conduct, bestiality, incest, any use of pornography, or any attempt to change one's sex, are considered sinful because they are contrary to God's revealed will concerning human sexuality (Genesis 1:26-28, 2:18-25; Exodus 20:14; Matthew 19 4-6; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 6:12-20, 7:1-5; 1 Thessalonians 4:3-8).

Article 5 – BCBC Church Covenant

Those who desire membership in the Bacon's Castle church family must be willing to affirm and abide by our church covenant. We understand that accountability for most of this covenant will be between the individual member and the Lord. The covenant reads as such:

THE BACON'S CASTLE MEMBERSHIP COVENANT

Having received Christ as my Lord and Savior and having been baptized as a believer, I commit myself to God and to the other members of Bacon's Castle Baptist Church to do the following:

I will seek to make disciples by...

- personally following Jesus and teaching others to do the same (Matthew 4:19)
- beginning with my own family (Ephesians 5:21-6:4)

- seeking to invest my life in others (2 Timothy 2:2)
- being a missionary to my individual circles of influence (John 20:21)
- supporting local and foreign missions (Matthew 28:18-20)

I will seek to live a holy life by...

- committing myself to bible study and prayer (Acts 2:42)
- striving to submit to Christ in every area of life (Matthew 16:24)
- attending the weekly corporate worship service and placing myself under the teaching of God's Word (Hebrews 10:25)
- being accountable to my fellow brothers and sisters (1 Corinthians 5)

I will seek to love others by...

- using my words to encourage and build up others (Ephesians 4:29)
- refusing to gossip or slander others (Romans 1:29-30)
- following the biblical pattern for confrontation (Matthew 18:15-18)
- being honest about my failures (James 5:16)
- serving others in tangible ways (Philippians 2:2-8)

I will support our church family by...

- Giving financially to her support (1 Corinthians 16:2)
- Following and supporting our leaders as they follow Christ (Hebrews 13:17)
- Finding a place of ministry (Ephesians 4:12)

- Praying for the spiritual and numerical growth of my church family
- Inviting the un-churched to attend and warmly welcoming those who visit

Article 6 – Membership

6.1 Definition and Privileges

A member of BCBC is a follower of Jesus Christ who has publicly affirmed their commitment to this local church as expressed in the membership covenant. The aim of membership is to serve Christ and His church by making disciples of all the nations. All members will be eligible for church leadership and ministry positions and shall be appointed by the elders on the basis of spiritual and Biblical fitness, ability and willingness to serve. All members, age fifteen and older, without length of membership, shall have equal rights as to voice and vote on all matters of business.

6.2 Qualifications for Membership

Any person professing faith in the Lord Jesus Christ and giving evidence of a change of heart, having been baptized as a believer and adopting the views of faith and practices held by this church as set forth in its covenant, statement of faith, and by-laws, and who upon presentation by the Elders, may be received into its membership.

6.3 Admission to Membership

Any person seeking membership in our fellowship must first participate in a membership class designed to explain the purposes and direction of our church, our doctrinal beliefs and our covenant for membership.

If a person still desires membership in our fellowship after having participated in our new member's class, and gives satisfactory testimony to one or more of the Elders of his/her personal faith in Jesus Christ as Savior, acknowledges his/her agreement with the Statement of Faith, and expresses his/her intention to abide by the Covenant and the Constitution and By-Laws of the church as best they understand, they shall be presented to the church by the Elders as new members.

When a person whose membership is in another church unites with our church, our church will notify that fellowship to inquire of the person's former

membership standing and also so the member's name may be removed from the previous membership roll.

6.4 Removal from Membership

When a member moves to a community beyond the ministry of this church the elders will encourage them to join with another church family and will remove them from our membership roll.

If a member absents him or her self from the church for an extended length of time, and attempts to encourage their involvement are unsuccessful, this member shall be removed from the church membership and notified.

Members shall also be removed from membership when they join another church fellowship, ask to be removed or pass away.

It shall be the job of the elders, with the help of the church secretary, to keep the membership roll up to date and at least yearly they shall inform the church of those who have been removed from the membership.

6.5 Church Discipline

The church shall emphasize to its members that every Biblical and reasonable measure will be taken to assist any troubled member. In keeping with Matthew 18:15-17, when a member sins against another, the offended person should go to that individually personally. Others should become involved only if repentance and restoration are not forthcoming. The elders and other members are available for counsel and guidance. Redemption and restoration and not punishment should be the guideline that governs the attitude of one member toward another in a spirit of kindness and forbearance.

Should some serious and public condition of sin exist in the life of one of the members, every Biblical and reasonable measure will be taken by the elders and other members of the fellowship to confront the sin, including the steps outlined in Matthew 18:15-17. But, if there is no evidence of repentance or change in heart, for the sake of the brother or sister in sin (1 Corinthians 5:5), and for the sake of the welfare of the whole church (1 Corinthians 5:6-8), this person should be placed on church discipline and excluded from the membership of the church. (1 Corinthians 5:2)

Upon evidence of repentance and reformation, any person whose membership

has been rescinded may request to be restored to membership and presented to the church by the elders.

Article 7 - Church Elders

The church, guided by 1 Timothy 3:1-7, 1 Timothy 5:17-22, and Titus 1:5-9, shall elect church elders to pastor the church as a leadership team. Throughout the New Testament the terms elders, pastors and overseers are often used interchangeably of the same office and are viewed as synonymous. The Elder Team will consist of the Lead Pastor and other men duly appointed by the congregation through the process described in this Constitution.

7.1 Qualifications

The qualifications for an Elder are listed in First Timothy 3 and Titus 1. A church Elder shall be: "...above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to much wine or pugnacious, but gentle, uncontentious, free from the love of money, good manager of his household, not a new convert, having a good reputation outside the church, having children who believe, not self-willed, not quick-tempered, loving what is good, sensible, just, devout, self-controlled..."

Elders serving at the church should meet the above qualifications. He must be a spiritual man, demonstrating a Spirit-filled life and a consistent walk with Jesus. He should also be a man who has a strong prayer life, a commitment to the authority of Scripture and a witnessing lifestyle. He must be in full agreement with the church's Statement of Faith.

7.2 Responsibilities

The church Elders shall oversee the entire ministry of the local church. Specifically they shall be responsible for the following. Their leadership should be looked on as divinely ordained and with great seriousness.

- They shall direct or lead (1 Timothy 5:17) the church to fulfill its purpose. They will help the church understand its purpose, its process and define its priorities.
- They shall organize, set up and establish leadership and ministry teams as they best believe it will help the church.
- They shall teach the Word of God (1 Timothy 3:2, Titus 1:9) and oversee the

entire teaching ministry of the church. They shall uphold the doctrine of the church to ensure that the flock is being cared for and spiritually fed.

- They shall help equip God's people to do the work of ministry so that the Body of Christ might grow to full maturity. (Ephesians 4:16)
- They shall protect the church as shepherds protect the flock. (Acts 20:28-31) They are to help guard against false doctrine and divisiveness.
- They shall be prayer warriors and pray diligently for the church, its people and its ministry. They shall pray for the sick when asked. (James 5:14)
- They shall watch over the souls of those in our church family as ones who will give an account to God. (Hebrews 13:17)

7.3 The Lead Pastor as an Elder

The church will call a lead pastor to give leadership to the elder team. Though he will serve as the leader, he should be looked at as an equal with the other men the church recognizes as her elders. He is to lead the elders in giving spiritual oversight and care to the church body through its various ministries and organizations (Acts 20:17, 28; 1 Peter 5:1-3).

7.3.1 Responsibilities

Along with leading the elders, the lead pastor will serve as the primary teaching elder of the church. He will preach and teach the Word of God with the goal of "Equipping the saints for the work of the ministry, unto building up of the body of Christ" (Ephesians 4:11-12).

7.3.2 Calling

When the office of lead pastor has been vacated the elders will establish a search team with at least seven members. When the search team is convinced they have found the man God wants to bring to BCBC as the next lead pastor, they will invite the perspective candidate to come and spend at least a week-end with the church family. The candidate will teach and preach and have a series of meetings with different groups in the church for the purpose of them getting to know him.

The following week, at the morning worship service, the church will vote on whether or not to issue a call to the perspective lead pastor. The vote shall be by

ballot and at least an affirmative vote of seventy-five percent (75%) of those members voting will be necessary to call the man as lead pastor.

After the church has called a candidate the elders, along with the search team, will extend a call to the man that will specify all job duties, responsibilities, salaries and benefits. If the man agrees that it is God's will and accepts the call, a time will be set for him to begin his official duties as lead pastor.

7.3.3 Termination

A lead pastor shall be called by the church to serve until the relationship is dissolved, either upon his request or the request of the church. In either case, at least thirty days notice of the termination of the relationship shall be given, unless otherwise arranged by mutual agreement.

If the rest of the elders come to the church with a unanimous consensus that a lead pastor should be dismissed, they must first notify him of their intentions in writing in time for him to make the announcement public at least two (2) weeks in advance of the family meeting. The church may declare the office of lead pastor to be vacant upon a simple majority vote (51%) of the church by secret ballot of those members present at a family meeting.

If any person or committee of persons has the intention of requesting the lead pastor's resignation (or a vote of confidence for the pastor) at a church Family Meeting, and they do not have the support of the elders, they may not do so until they have first notified him of their intentions in writing in time for him to make the announcement public at least two (2) weeks in advance of the Family Meeting. The church may declare the office of lead pastor to be vacant upon a two-thirds majority vote (66%) of the church by secret ballot of those members present at a family meeting.

7.4 Number of Elders

The number of elders shall consist of the lead pastor and as many men as God calls to serve.

7.5 Term of Service

The elders shall serve an indefinite term. However an elder may deem it necessary to step down from service, either temporarily or permanently, if he feels he is unable to effectively serve for any reason. The elder should submit his

resignation to the other elders and the church shall be notified. The elder may be reinstated at the discretion of the other elders at a later time when he is once more able to serve again.

7.6 Discipline

Any Elder may be disciplined according to biblical principles, although no accusation against an Elder is to be taken seriously unless there are two or three witnesses (1 Timothy 5:19). When a confronted elder “continues to sin,’ he is to be rebuked by the other elders before the whole assembly, that others may fear (1 Timothy 5:20). An elder will be subject to scrutiny not only in the areas which might call for general church discipline, but also as to his continued meeting of the qualifications for eldership listed above. When an elder ceases to meet those qualifications, he shall be asked by the elders to step aside for a time so that he may get his life in order in that area.

7.7 Appointment

Since it is really God who makes men elders by maturing them and burdening them with such a ministry, then it is the responsibility of the church to recognize the men whom the Holy Spirit is appointing for pastoral functioning (Acts 20:28, Ephesians 4:11). The process of appointment will be as follows.

7.7.1 Recommendation for Consideration

In the month of January members of BCBC will be encouraged to present male members of the congregation, whom they view as qualified to serve as pastor/elders, to the elder team for consideration. There will be a nomination form, which includes an explanation of why this man should be considered as an elder and how he fulfills the Scriptural qualifications for elder. The form should be submitted to the elders and each person presented will be considered seriously.

7.7.2 Elder Candidate Status

The elders will prayerfully decide whether the man suggested should be regarded as a true candidate for elder. If they believe that to be so, the elders will contact the man himself in order to determine his assessment of God’s will for him in this matter (1 Timothy 3:1; 1 Peter 5:2)

7.7.3 Congregational Feedback Solicitation

If the man desires to serve as an elder, the elders will then place his name before the congregation to solicit feedback about the man in question. The whole fellowship will be given at least two weeks to express themselves regarding the candidate, remembering to follow the steps in Matthew 18 if there is the prospect of a bad report. Members who have an objection to someone serving should speak with the elders personally about their concerns. Any objections which might surface during this process will be worked through in a constructive manner with the elders and if need be with the man involved and those expressing concern, so that any deficiencies or misunderstandings may be corrected in a Biblical fashion.

7.7.4 Elder in Training (EIT)

After addressing the concerns that members of the congregation bring forward, and if nothing presents itself that immediately disqualifies the brother from serving, and his heart is still inclined to serve as an elder, the elders can invite him to join the team as an 'elder in training' (EIT). This period of serving as an EIT will allow reasonable time to get to know the candidate and provide a time of testing. It will also provide for: (a) continued prayer and fasting in order to discover God's will (Acts 14:23); (b) a period to familiarize the man with the functions of an elder and; (c) a sufficient opportunity for the existing leaders to develop their relationship with the person and to evaluate his spiritual depth, character and vision for the church as one who might share in the ministry of leading and equipping saints (1 Timothy 5:22). Any areas of life in which the man is found lacking may call for a discipleship relationship between one of the existing elders and the EIT, so that these deficiencies may be dealt with directly. Men will serve as an EIT for at least a year before being recognized as elders.

7.7.5 Confirmation Requirement

When the elders are assured of God's direction and are confident that any former objections have been dealt with properly, they may present the man to the congregation for confirmation as an elder. Confirmation will require a two-thirds majority approval rate by the church.

7.7.6 Ordination

The new elder will be set apart by the laying on of the hands of the elders in the presence of the congregation. Men who have been ordained as elders in other assemblies will not be automatically recognized as elders at BCBC; such men will be subject to the same process of recognition as any other man in the assembly.

7.8 Relationship between Elder Leadership and Congregationalism

The elders of our church will function as overseers and leaders with authority to lead, guide, direct and protect the church. The church recognizes their authority to lead and rule by voluntary submission. The elders are authorized to act as a leadership team for our church, and make decisions without a church vote of approval, except on (1) the calling of a lead pastor and the creation of staff positions, (2) the appointment of legal trustees, (3) the yearly budget, (4) the purchase or sale of land and buildings and (5) changes to the Constitution. However, there may be items that elders believe should be voted on and they may bring these to the church whenever they feel necessary.

If individuals in the church family, or even ministry teams, believe the elders have made a wrong or unwise decision they are encouraged to appeal to the elders to reconsider. It would be most helpful to the elders if the reasons for disagreement are clearly stated. However, if after consideration of the appeal the elders believe their decision is right and should stand, the individual or ministry team should willingly and with a joyful heart submit to that direction.

Recognizing the fact that every individual in the church has an obligation to protect the church, and acknowledging the potential for ungodly elders to rise to leadership, (Acts 20:30) if believers in our church family still strongly believe the elders have made an unbiblical decision, they may appeal to the body to have a Family Meeting to address their concerns.

If an individual appeals directly to the body at a church Family Meeting, asking for a reversal of a decision the elders have made, and a simple majority of the church agrees to consider the matter, the issue will be returned to the body for discussion and a decision. At this time it will take the constitutional two-thirds majority to decide the matter. However, if less than a majority is willing to take up the matter, the elders' decision will stand.

The church elders, acting as overseers, shall be careful not to do the work assigned to others however an elder may also serve in another service position such as a ministry leader or on a ministry team.

Article 8 - Church Staff

When the elders believe it is time to call additional staff, whether ministry staff or support staff, they shall present the need to the church identifying the opening, a brief job description, salary ranges, and benefit package for approval

by the church.

The elders will then be responsible for the hiring, and subsequent termination if need be, of ministry and support staff. All staff must adhere to the membership statement of faith and the church covenant as a condition to their employment.

Article 9 - Ministry Leaders, Positions and Teams

As evidenced in Acts 6:3-8, the need for ministry leadership soon arose in the early church and continues to this day. This leadership should be looked on as divinely ordained and with great seriousness. Ministry leaders shall be servants of Jesus Christ and the church who have been commissioned by the church elders to serve in various ways to meet an assortment of needs. Ministries will be added and removed by the elders as the needs of the congregation and the leading of the Holy Spirit dictate so ministry leadership positions will also be somewhat fluid.

9.1 Ministry Authority

Ministries and their leaders shall have the trust and authority of the church to perform the tasks they are commissioned to do. They have the authority to spend their assigned budget portion as they deem necessary and each ministry shall have the right to make decisions that affect their ministries. Decisions that affect the whole church family should be brought before the elders for counsel and approval.

9.2 Qualifications

Qualifications for ministry leadership shall be like unto most of those listed in 1 Timothy 3:8-13. They shall be people of integrity, dignity and proven spiritual maturity. Ministry Team Leaders shall be temperate, good stewards of possessions, faithful to Biblical doctrines, dedicated to their families and willing to serve. Team leaders shall be members of BCBC and can be men or women, though certain ministries may be better suited for one or the other, the appropriateness of which shall be determined by the elders.

9.3 Leader's Responsibility

It will be the general responsibility of ministry leaders to give oversight to the ministry or ministry leadership team and work closely with the elders to make

sure their ministry is being effective at helping the church fulfill her purpose of making disciples.

9.4 Appointment of Ministry Leaders

The elders will select ministry team leaders based on people's desire, their character, their past and present involvements and their spiritual gifts.

9.5 Ministry Teams

Because of the Lord's command that we serve one another and minister in his name, we as a church believe that making disciples means helping people discover and develop their ministries. Everyone ought to be involved in ministry and regular attenders at BCBC are welcome help on many ministry teams. Once a year the church will give people the opportunity to sign back up for a ministry or select a new one. In most cases people will be welcome to minister wherever they feel the Lord is leading them.

9.6 Treasurer, Financial Team and Financial Secretary

The treasurer & financial secretary will be appointed by the elders to oversee the daily needs of the church finances. The treasurer's responsibilities include ensuring that all funds are properly secured in such banks, financial institutions or depositories as appropriate. The treasurer will also be responsible for disbursement of funds to meet expenses and proper recording. The financial team will be responsible for the counting, recording and depositing of all weekly offerings. The financial secretary will record the giving of members for tax purposes.

9.7 Clerk

The clerk will be appointed by the elders to keep records of all church meetings.

9.8 Trustees

The trustees will be appointed by the elders and approved by the church to serve as our representatives in all legal matters. At all times, there will be a minimum of at least three (3) trustees.

Article 10 - Church Meetings

10.1 Regular Worship Gatherings

The church shall conduct regular worship gatherings on every Lord's Day unless otherwise agreed by the elders.

10.2 Annual Family Meeting

The church will hold an annual family meeting in August of each year. The elders will set the date with a two-week notice given to the membership. The purpose of this meeting will be to adopt the new budget and review the Lord's work of the year gone by.

10.3 Special Called Family Meetings

The elders may call special church family meetings throughout the year as needed. Such called meetings must be announced publicly at the morning worship service of the church at least two Sundays prior to the called Family Meeting or by written notice placed in the Sunday bulletins.

Article 11 - The Conduct of Business

11.1 Quorum

A quorum for the conduct of church business will consist of no less than twenty-five members present at a church family meeting.

11.2 Voting

The church will vote as a congregation on (1) the calling of Pastors, (2) the appointment of legal trustees, (3) the yearly budget, (4) the purchase of land and buildings and (5) changes to the Constitution. The church may also be asked by the elders to vote on other issues but ordinarily her ministry teams under the general oversight of the elders will administer the church.

11.3 Absentee Voting

If members are aware they will be out of town or unable to attend a church family meeting because of extenuating circumstances, they can vote on issues in absentia. It will be the members' responsibility to communicate their vote to one of the elders or the church office.

11.4 The Voice of the Church

At regular family meetings and at all called family meetings, a two-thirds majority of the members voting shall be considered the voice of the church unless deemed otherwise by these By-Laws.

11.5 Moderator

The moderator at church family meetings will be one of the elders or someone else appointed by them. Specifically, the moderator shall be responsible for the following: He shall prepare the agenda for the church family meetings in consultation with appropriate church leaders. He will also preside at such meetings, calling them to order at the proper time and preserving order and decorum. Finally, he will decide on all questions of order. He may consult someone more skilled in parliamentary procedure if need be.

11.6 Rules of Order

The rules of order governing the conduct of business in our family meetings will be Christ-like character. Charity and respect are expected from all members present. If the need arises, someone may ask that we officially operate by *Roberts Rules of Order* and if a majority agree (51%) then it will be so ordered.

11.7 Ministry and Budget Year

The church ministry and budget year shall extend from September 1 until August 31.

Article 12 - Amendments

12.1 Ratification

This Constitution and By-Laws shall be considered adopted and in immediate effect when two-thirds of the members present and voting shall vote in favor of adopting them.

12.2 Amendment Procedure

These commitments may be amended by two-thirds vote of the active members present and voting at any regular church family meeting or at a meeting especially called for that purpose. The proposed amendments must be made in writing and made available to the church at least two weeks prior to the time of proposed adoption.

12.3 Flexibility

These By-Laws are intended to serve as a guide for conducting the work of the church, and no particular article should be considered unchangeable if a better method is discovered. **AMEN!**