

REFORMATION CHURCH
CONSTITUTION AND BYLAWS

Current as of _____, 2022

Preamble

Whereas we, the members of Reformation Church, having searched the Scriptures under the guidance of the Holy Spirit, do hereby organize ourselves in accordance with Texas Business Organizations Code, §22 which governs non-profit organizations and adopt this Constitution and 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 Statement of Faith (Article IV).

Article I - Name and Principal Office

1.01 Name. The name of the church is Reformation Church (the “Church”).

1.02 Principal Office. The principal office of the Church in the state of Texas shall be located in the city of McKinney, Collin County. The Church may have such other offices, either within or without the State of Texas, as the Elder body may determine or as the affairs of the Church may require from time to time. The Church shall have and continuously maintain in the state of Texas a registered office, and a registered agent whose office is identical with such registered office, as required by the Texas Business Organizations Code. The registered office may be, but need not be, identical with the principal office of the Church in the state of Texas, and the address of the registered office may be changed from time to time by the Elders.

Article II - Non-Profit Status

2.01 The Church is organized and shall be operated exclusively for religious, charitable, educational and scientific purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986 as amended. Notwithstanding any other provision of the Certificate of Formation, the Church shall not carry on any other activities not permitted to be carried on (a) by a corporation exempt from federal income tax under Section 501(c)(3) of the Internal Revenue Code, or the corresponding section of any future federal tax code, or (b) by a corporation, contributions to which are deductible under Section 170(c)(2) of the Internal Revenue Code, or the corresponding section of any future federal tax code.

2.02 No part of the net earnings of the Church shall inure to the benefit of, or be distributable to any director, officer, or member of the Church or any private persons (except that the corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in the Certificate of Formation). No substantial part of the activities of the Church shall be carrying on or otherwise attempting to influence legislation, and the Church shall not participate in, or intervene in any political campaign on behalf of, or in opposition to any candidate for public office. For the

avoidance of doubt, the foregoing shall not be construed as a limitation on the Church or its leadership from teaching, preaching, advising, counseling, worshiping, partaking of the ordinances, evangelizing, serving, encouraging, engaging culture and cultural ideas, supporting, admonishing, doing missions work amongst its Members or society as a whole even if such issues relate to moral issues that are subject to legislation or politics.

2.03 The Church is formed for any lawful purpose or purposes under the laws of the State of Texas, including any purpose described by Texas Business Organizations Code, §2.002.

Article III - Purpose

3.01 Purpose. The Church exists to glorify God by making disciples.

3.02 “Glorifying God by making disciples” consists of, but is not limited to, loving and obeying God, teaching, preaching, advising, counseling, worshiping, partaking of the ordinances, evangelizing, serving, encouraging, engaging culture and cultural ideas, supporting, admonishing, doing missions work, practicing church discipline (in accordance with Article VI below), and any other way of bringing glory to God in accordance with the Scriptures.

Article IV - Statement of Faith

Having the primary mission to glorify God by making disciples of all nations, the Church must conduct all that it does in light of the following doctrinal affirmations:

4.01 THE SCRIPTURES

We believe that the biblical canon consists of 39 books of the Old Testament and 27 books of the New Testament (“Scriptures”). These sacred Scriptures are the very words of God, and each and every word is fully inspired by the Spirit. Therefore, it is the authoritative, inerrant, and sufficient self-disclosure of God to mankind. It is a perfect treasure of heavenly instruction progressively revealing the kingdom of God made manifest in Jesus Christ. As originally revealed and recorded, the Bible is infallible in all it teaches although our interpretation may be fallible. Therefore, each book is to be interpreted according to its context and purpose and in reverent submission. All believers are exhorted to study the Scriptures individually and in community, and to diligently apply them to their lives. The Scriptures are the authoritative rule and guide of all Christian life, practice and doctrine. They are wholly sufficient and must not be added to, superseded, or changed by later tradition, extra-biblical revelation, or worldly wisdom. Every doctrinal formulation (whether of creed, confession, or theology) must be subjected to the greater and ultimate authority of the full counsel of God found in Holy Scripture.

Psalm 19, 119; 2 Timothy 3:15-17; 2 Peter 1:19-21

4.02 THE TRUE AND TRIUNE GOD

We believe that there is one, and only one, living and true God: all powerful, all knowing, ever present, loving, and good—Creator of heaven and earth. In the unity of the Godhead, there

are three Persons—Father, Son and Holy Spirit—co-existent, co-equal, and co-eternal yet distinct persons with distinct roles and responsibilities. The Father is not the Son, the Son is not the Holy Spirit, the Holy Spirit is not the Father, yet each is truly God and fully deserving of worship and adoration. In the divine unity, there is glorious diversity and so a blessed mystery for the Church to behold; one triune God—Father, Son and Spirit—is the foundation of Christian faith and life.

Matthew 3:16-17, 28:19-20; 1 Corinthians 12:4-6; 2 Corinthians 13:14; Ephesians 4:4-6; 1 Peter 1:2; Isaiah 45:18-23

4.03 GOD THE FATHER

We believe that God the Father, the first person of the Trinity, created the heavens and the earth through the Son and by the Spirit. For His glory, He freely created the world out of nothing. Through His word, He daily sustains all His creatures. He rules over all and, together with the Son and the Spirit, is the only Sovereign. His eternal plans and purposes cannot be ultimately thwarted. He is faithful to every promise, works all things together for good to those who love Him and, in His unfathomable grace, gave His Son, Jesus Christ, for mankind's redemption. He made all things for the praise of His glory and intends for man, in particular, to live in faithful and joyful fellowship with Himself.

Genesis 1:1-31; Romans 8:1-39; Acts 17:24-28

4.04 JESUS CHRIST, GOD THE SON

We believe that Jesus Christ, the unique Son of God and the second person of the Trinity, is the eternal Word made flesh, supernaturally conceived by the Holy Spirit, born of a virgin. He is perfect in nature, teaching, and obedience. He is one person with two distinct natures—fully God and fully man. He was always with God and is God. Through Him all things came into being and were created. He was before all things, and in Him all things hold together by the word of His power. He is the image of the invisible God, the firstborn over all creation, and in Him dwells all the fullness of God.

He is the only Savior for the sins of the world, having shed His blood and died a vicarious death on the cross. By His death, He revealed divine love, upheld divine justice, and conquered the enemies of the kingdom (namely Satan, sin and death), removing our guilt and reconciling us to God. Having redeemed us from sin, on the third day, He rose bodily from the grave, victorious over death and the powers of darkness. Afterwards, He appeared to over 500 witnesses, performing many convincing proofs of His resurrection. He ascended into heaven where, at God's right hand, He intercedes for His people and rules as King and Lord over all, awaiting His return. He is the Head of the Church and should be adored, loved, served, and obeyed by all.

John 1:1-3, 10:27-33, 20:26-28; Colossians 1:15-23; Hebrews 1:1-14

4.05 GOD THE HOLY SPIRIT

We believe that the Holy Spirit, the Lord and Giver of life and third person of the Trinity, brings order to creation and convicts the world of sin, righteousness, and judgment. Through the proclamation of the gospel, He compels men to repent of their sins, confess Jesus as Lord, and trust in divine mercy. The Holy Spirit unites believers to Jesus Christ in faith, brings about the new birth and dwells within the regenerate. The Holy Spirit has come to glorify the Son who, in turn, came to glorify the Father. He will lead the Church into a right understanding and rich application of the truth of God's Word. He is to be respected, honored and worshiped as God.

Furthermore, the Holy Spirit empowers believers for Christian witness and service. He desires to continually fill each believer with power to bear witness to the gospel and imparts His gifts for the edification of the body and the work of ministry in the world. The healthy exercise of diverse gifts within a unified body is essential to the mission of the Church in the world today.

1 Corinthians 2:10-11; 2 Timothy 1:14; Acts 5:3-4; Hebrews 10:15-17; John 14:26, 15:26, 16:13-14

4.06 MANKIND

We believe that God made man—male and female—in His own image, as the crown of creation so that man might glorify Him by enjoying Him forever. He was created in holiness; but by temptation and voluntary transgression fell from that holy and happy state into rebellion against his Creator. Consequently, all are now sinners. By both nature and willful choice we are utterly void of the righteousness required by God, enslaved to evil and totally depraved. This depravity is radical and pervasive, extending to our mind, will, and affections. Apart from divine grace by the Holy Spirit, we remain wholly unwilling and unable to repent and return to God and therefore justly without hope, defense, or excuse apart from the gospel.

Though marred by the Fall, mankind still retains the image of God and therefore possesses intrinsic value, dignity, and dominion over creation. Thus, human dignity is not dependent on age, mental capacity, developmental stage, health, race, or gender.

Genesis 3:1-7; Jeremiah 2:12-13; Romans 1:18-25; Romans 5:12-19; Ephesians 2:1-3

4.07 THE GOSPEL

We believe that the gospel is the good news of the kingdom of God made manifest in His Son. The kingdom is the foundation of the overarching storyline of Scripture from creation to consummation as God redeems a people unto Himself. This good news was inaugurated in the incarnation, ministry, death, burial, resurrection, and ascension of Jesus Christ. At the center of the story is the crucifixion, which is a substitutionary and propitiatory sacrifice to God for our sins. It satisfies the demands of God's holy justice, appeases His holy wrath, and shames and defeats His enemies. It also demonstrates His mysterious love and reveals His amazing grace. At the heart of all sound doctrine is the life, death, and resurrection of Jesus Christ and the infinite privilege that redeemed sinners have of glorifying God as a result of what He has accomplished. Therefore, we want all that takes place in our homes, work, church, and ministries to proceed from and be related to the gospel.

Matthew 9:35-36; Mark 1:14-15; 1 Corinthians 15:1-3; Colossians 1:13-14, 2:13-15

4.08 SALVATION AND UNION WITH CHRIST

We believe that salvation is provided by grace alone, through faith alone, because of Christ alone, for the glory of God alone. Anyone turning from sin in repentance and looking to Christ and His substitutionary death receives the gift of eternal life and is united with Christ. This union with Christ is the fountainhead from which all other blessings in the Christian life flow. The believer is justified as the righteousness of Christ is reckoned to him. He is regenerated to life, reconciled to God, and adopted by the Father to become His child. He is freely, fully, and forever forgiven the debt of his sin. He is liberated from the law of sin and death into the freedom of God's Spirit.

John 3:1-21; Romans 3:21-26, 5:1-21, 6:1-11; Ephesians 1:3-14, 2:8-10

4.09 THE PROPER RESPONSE TO THE GOSPEL

We believe that the blessings of salvation are made free to all who will repent. It is the immediate duty of all to accept the gospel by a humble, penitent, and obedient faith: but, all naturally resist and reject this duty apart from the effectual call of God.

To be saved, sinners must be regenerated (i.e. "born again"). Regeneration consists of being granted a new nature by the power of the Spirit in accordance with the proclaimed word, so as to secure our voluntary obedience to the gospel. Its proper evidence appears in the holy fruits of genuine, yet imperfect, repentance and faith.

Repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with authentic contrition, confession, and request for mercy; at the same time, we heartily receive the Lord Jesus Christ as our Prophet, Priest and King, and rely on Him alone as the only and all sufficient Savior.

This response to the gospel is rooted and grounded in the free and unconditional election of God for His own pleasure and glory.

John 3:1-21; Acts 17:30-31; Romans 8:7-8; 1 John 2:3-6

4.10 GOD'S PURPOSE OF ELECTING GRACE

We believe that election is the eternal purpose of God, according to which He graciously regenerates, justifies, sanctifies, and saves sinners solely on the basis of His will and not the decision of man. Mankind truly responds to the gospel, but only as an effect of the gracious cause of God's elective decree, who ordains both the end and the means of redemption. This work of the divine will is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable—and it utterly excludes boasting, and promotes humility, love, prayer, praise, and trust in God.

John 6:35-51; Romans 9:1-24; Ephesians 1:3-14

4.11 SANCTIFICATION

We believe that sanctification is the process through which, according to the will of God, we are made partakers of his holiness and conformed to the image of His Son. Sanctification is a progressive work begun in regeneration and carried on in the hearts of believers by the presence and power of the Holy Spirit, through the continual use of His appointed means of grace—especially, the word of God, self-examination, self-denial, watchfulness, worship, community, ordinances, and prayer.

John 17:15-19; 1 Corinthians 6:9-11; 1 Thessalonians 4:2-7; 2 Thessalonians 2:13; Hebrews 10:14

4.12 THE PERSEVERANCE OF SAINTS

We believe that Christ preserves those whom He calls such that He loses none of those given to Him by the Father. Therefore, only and all real believers endure unto the end as their persevering is the grand mark which distinguishes genuine faith from hypocrisy. Furthermore, a special providence watches over the welfare of the elect and they are kept by the power of the Holy Spirit through faith unto salvation.

John 6:38-40, 10:27-29; Romans 8:28-30; 1 Thessalonians 5:23-24; 1 John 2:19

4.13 THE CHURCH

We believe that God, by His Word and Spirit, created the Church, calling sinful men out of the whole human race into the fellowship of Christ's body. By the same Word and Spirit, He guides and preserves that new redeemed humanity. The Church is not a business, building, or denomination, but instead an assembly of all who have personally appropriated the gospel. The Church exists to glorify God through worship and faithful service to do His will on earth. The ultimate mission of the Church is the glory of God, and the means by which this is accomplished is the making of disciples through the preaching and embracing of the gospel. This involves a commitment to see the gospel preached, churches planted, and righteousness reigning to the ends of the earth as the people of God push back the darkness of the world.

All members of the Church are to be a vital and committed part of a local church. In this context, they are called to walk as the people of God and demonstrate the reality of the kingdom. The ascended Christ has given the enduring offices of Elders and deacons for the equipping of Christ's body so that it might mature and grow. Elders are qualified men charged to shepherd the church in oversight and teaching while deacons are qualified servants who help with the physical administration of the ministry of the body. All members of the Church are to be nurtured and equipped for the work of the ministry. In the context of the local church, God's people receive pastoral care and oversight and the opportunity to employ their God-given gifts in His service in relation to one another and to the world.

Matthew 5:14-15; 1 Corinthians 12:12-14; Ephesians 1:22-23, 2:19-22; 1 Timothy 3:14-15

4.14 ORDINANCES OF THE CHURCH

We believe that Christ has left two enduring ordinances for His people: baptism and communion.

The ordinance of baptism is the immersion in water of a confessing believer, into the name of the Father, Son, and Holy Spirit, to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior. The one-time act of being immersed in water as a believer represents our death to sin and resurrection to a new life, as well as our lifelong union with Christ and each other. As such, it is a prerequisite to the privileges of church membership and participation in the Lord's Supper.¹

The ordinance of communion is to be observed only by those who have become genuine followers of Christ and have been baptized into His death and resurrection. This ordinance represents the breaking of Christ's body and the shedding of His blood on our behalf, and is to be observed repeatedly throughout the Christian life as a sign of continued participation in the atoning benefits of Christ's death. As we partake of the Lord's Supper with an attitude of faith and self-examination, we remember and proclaim the death of Christ, receive spiritual nourishment for our souls, signify our unity with other members of Christ's body, and mysteriously commune together with Christ Himself.

Matthew 26:26-30, 28:18-20; Acts 22:14-16; Romans 6:1-5; 1 Corinthians 11:20-34, 1 Peter 3:20-21

4.15 SEXUALITY AND THE FAMILY

We believe God has ordained the family as the foundational institution of human society and image of the glorious reality of the spiritual family of the Church. At the same time, we fully affirm the value and calling of those with the gift of singleness (whether lifelong or not) as a blessing to the ministry and mission of the kingdom. At the heart of the family is the sacred union of marriage. Marriage is the uniting of one man and one woman as defined by creation and biblical revelation. Such union involves a lifelong covenant for the purposes of intimate companionship, sexual expression, joy, and procreation of the human race. The marriage relationship mirrors the relationship between Christ and His Church, and thus any perversion of that picture obscures the glory of God displayed in the gospel. This meaning of marriage and sexuality is, thus, incompatible with homosexuality, transgenderism, polygamy, gender-fluidity, adultery, unbiblical divorce, fornication, pornography, or any other distortion of the consistent teaching of Scripture as affirmed by the unanimous and long-standing tradition of the Church.

¹ Though the Church believes and teaches that baptism should be applied by immersion to believers only, we have not made the mode or timing of baptism prerequisite to membership. Those who were baptized as infants may be accepted into membership at the discretion of the Elders assuming those prospective members agree to not be divisive or teach contrary to our position.

Though equal in essence, value, and dignity, men and women have unique and different roles and responsibilities even as Father, Son, and Spirit are equal in glory and, yet, distinct in role. A husband is to love his wife as Christ loved the Church and provide for, protect, and lead his family. A wife is to submit herself graciously to the servant leadership of her husband—even as the church willingly submits to the headship of Christ and has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to teach their children biblical truth (including spiritual and moral principles) and to lead them, through consistent lifestyle example and loving discipline, to know and love Jesus Christ. Children are to honor and obey their parents as their God-appointed authority.

Genesis 2:18-25; Ephesians 5:22-33; Colossians 3:18-21; 1 Peter 3:1-7, Deuteronomy 6:4-9

4.16 CIVIL GOVERNMENT

We believe that Civil Government is of Divine appointment, for the interests and good order of human society; magistrates are to be prayed for, conscientiously honored, and obeyed—except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the King of the kings of the earth. Though our ultimate hope is not in governmental policies or politics, Christians have an ethical responsibility, to the extent that they are able, to promote and practice biblical justice and morality to and within a lost and dying world.

Romans 13:1-7; 1 Peter 2:13-25; Jeremiah 29:4-7

4.17 THE RETURN AND ETERNITY

The consummation of all things includes the future, physical, visible, personal, and glorious return of Jesus Christ, the bodily resurrection of the dead, the translation of those alive in Christ, the judgment of the just and the unjust, and the fulfillment of Christ's kingdom in the new heavens and the new earth. In the consummation, Satan, with his hosts and all those outside Christ, will be finally, fully, and forever separated from the benevolent presence of God, enduring eternal conscious punishment; but, the righteous, in glorious bodies, shall live and reign with Him forever, serving and giving Him unending praise and glory, and receiving unending joy. Then shall the eager expectation of creation be fulfilled, and the whole earth shall proclaim the glory of God, who makes all things new.

Isaiah 65:17-25; Matthew 25:31-46; Revelation 20:11-15, 21:1-6, 22:1-5

4.18 CHANGES TO THE STATEMENT OF FAITH

Changes can only be made to the Statement of Faith by the unanimous approval of the Elders (as defined in Section 8.02 below) and upon the vote of approval by at least three-fourths (¾) of the Member Households (as defined in Section 5.03 below) present at the relevant meeting.

Article V - Membership

5.01 Qualifications. To qualify for membership in this Church a person must be a believer in Jesus Christ, provide evidence of regeneration, be baptized, submit to the authority of the Scriptures as expressed in our Statement of Faith, and promise to keep the commitments expressed in the Membership Covenant (“Member”). Additionally, other qualifications such as attending a Membership Class, submitting a written testimony, and having an initial membership interview may be required for potential members as the Elders deem appropriate. The Elders shall be responsible for determining each person’s qualification for membership in accordance with this Constitution, interpreted in light of the Holy Scriptures. In making this determination they may rely on a person’s profession of faith and such other evidences as they deem appropriate. For purposes of voting on various Church decisions, and subject to the Member Household determination in Section 5.03 below, only the votes of Members aged 18 and older shall be counted.

5.02 Admission of Members. The Elders of the Church have the authority to affirm a potential member, thus making them an actual member of the Church. New members shall be announced to the congregation either during a weekly service and/or at a regularly held member meeting and provide other members one (1) week to bring any concerns or objections to the Elders.

5.03 Duties and Privileges of Membership. In accord with the duties enumerated in the Membership Covenant, each member shall be privileged and expected to participate in and contribute to the ministry and life of the church, consistent with God’s leading and with the gifts, time, and material resources each has received from God. Only Members of the Church shall be entitled to serve in the ministries of the Church (including in leadership or teaching roles²). Non-members may serve on an ad-hoc basis (e.g., administration, service, and professional consultation) with the approval of the Elders. Notwithstanding, non-members may serve the church for purposes of administration, service, and professional consultation.

Though Members are expected to participate regularly in the weekly worship gathering at the Church, any Member who cannot consistently attend those worship services due to health or other logistical considerations may still retain membership and remain on the membership roles at the discretion of the Elders.

In Church elections, voting is done by Member Household. For voting purposes, a Member Household is defined as a household where the head of that household is a Member in good standing. Independent unmarried members in good standing are also each considered Member Households for purposes of voting. Member Households may vote in the elections as set forth in the bullet points in this Section 5.03. The Elders will qualify Member households. Elections will be conducted at appropriate times set by the Elders.

² The Elders may limit the scope of, or deny, a Member’s teaching authority if a Member’s personal convictions or belief regarding a specific topic or doctrine are contrary to the Church’s position concerning the same.

Member Households also have the responsibility to vote on certain matters related to the direction of the Church, such as:

- Approving the annual budget and incurring debt
- election or dismissal of Elders
- Changes to the Church's Constitution and/or By-Laws
- Changes to Statement of Faith

Changes to the Church's Constitution and Bylaws requires the approval of at least three-fourths ($\frac{3}{4}$) of the Member Households present at the subject Member meeting to pass or effect a change.

Election of an Elder requires the approval of at least two-thirds ($\frac{2}{3}$) of the Member Households present at the subject Member meeting.

Passage of a budget requires the approval of at least two-thirds ($\frac{2}{3}$) of the Member Households present at the subject Member meeting which is to occur not more than three months after the start of the fiscal year (which is a calendar year). Prior to this approval and subject to the Elders' discretion, expenditures may continue at the prior year's level.

Passage of a proposal to incur debt requires the approval of at least two-thirds ($\frac{2}{3}$) of the Members Households present at the subject Member meeting.

In addition to these, Members will be required to adjudicate material doctrinal or relational disputes among the Elders. In such cases, a simple majority vote and approval of the Member Households will suffice.

If, as the result of an unavoidable situation, a Member Household cannot attend a Member meeting, such Member Household may select and authorize a Member in good standing to serve as the absentee Member Household's proxy and present the absentee Member Household's vote.

For the avoidance of doubt, abstention votes shall be disregarded as to the tabulation of votes and thus will not be included in determining whether or not the voting threshold is met for passage of a measure voted on by the Member Households.

5.04 Use of Facilities

The facilities of the Church are to be used for purposes which support the Church's mission as set forth in Articles II and III above.

Members may use the facilities for events, provided that they submit a written request to the Elders and solely to the extent the request is approved by the Elders.

Though the Church welcomes non-members, non-members do not have an inherent right, or other right, to use the facilities of the Church, whether that be for events such as weddings, funerals, informal gatherings, political meetings, or otherwise.

Additionally, in light of the Church's Statement of Faith (Article IV; Section 4.15) and to best protect the safety of its members, the Church will only allow the restrooms to be used solely in accordance with a member's or non-member's birth gender, as defined by Scripture and the long-standing tradition of the Christian Church.

5.05 Termination of Membership

Membership may be terminated in one of the following ways:

- Relocation - Members in good standing, and for righteous reasons, may remove their membership in the case of a relocation away from the area of the Church. Members wishing to do so should notify the staff or Elders in the Church and should seek to join another church of similar faith and practice as soon as they are able to do so in their new location.
- Voluntary - Members in good standing, and for righteous reasons, may resign with the intention to transfer to another church as long as they leave in such a manner that would honor Christ in accordance with the Membership Covenant. Members wishing to do so should notify the appropriate leaders in the Church and communicate their intent and reason for leaving. Members are also expected to join another church of similar faith and practice.
- Inactivity - Those Members who show continued inactivity in the Church may be removed by the Elders. An attempt to contact the Members, to lovingly assess the reason for inactivity, shall be made before removal.
- Church Discipline - A Member may be removed due to church discipline. See Article VI below.
- Termination of Membership Exception - A Member may not withdraw their membership to avoid current or potential church discipline (Article VI). By becoming a Member of this church body, one knowingly submits to the formative and corrective discipline of the Church and voluntarily waives the right to withdraw or surrender membership during any period of church discipline.

Though Elders will exercise discretion in removing Members for the purposes above, no Member is formally released from membership until the congregation is notified.

Article VI – Conflict Resolution and Church Discipline

6.01 Conflict Resolution. When conflict and disagreement arise, it is incumbent upon Members to remember that as believers we are commanded by Christ to demonstrate love and forgiveness. Jesus' directive to "love one another even as I have loved you" should govern our response to any grievance.

If conflict does arise, we will follow the process outlined by Jesus in Matthew 18:15-17 applied through the lens of our polity and leadership structure:

Step 1: First, before talking with others, go alone to the person with whom you have a conflict or grievance and try and settle your differences. For the avoidance of doubt, if extenuating circumstances exist that would make the foregoing instruction impossible or inappropriate, you may seek the counsel of others. This will often require courage, initiative, humility, forgiveness and always much prayer.

Step 2: Second, if this face-to-face meeting does not bring resolution and restoration, take one or two other Members with you to try again to resolve the issue. These should be people of prayer who are filled with the spirit of wisdom and discernment, capable of providing biblical and unbiased judgement. If facts are in dispute, including at least one person who can validate your testimony is appropriate.

Step 3: If neither of these steps are successful, then make an appointment with one of the Elders for counsel and a solution to the concern.

Step 4: If the Elder(s) are unable to resolve the conflict to the satisfaction of both parties, then present the situation to the Board of Elders in writing. The Board of Elders will work with the Lead Pastor and the concerned person or persons to seek a solution.

Step 5: If the Board of Elders is unable to resolve the conflict to the satisfaction of all parties, a three-person Conflict Resolution Team will be selected by the Board of Elders to hear the matter in dispute and provide a binding resolution to the issue.

Step 6: Before the binding resolution is finally issued, the Member who is the subject of the resolution shall have the right to call a special meeting of the Members as an appeal to the congregation for final resolution. Such meeting shall be held in accordance with Article VII and the Members present at the meeting to either accept or reject the resolution recommended by the Conflict Resolution Team. If the resolution is rejected by the Members, the Conflict Resolution Team shall reconsider and develop an alternate resolution and this Step 6 shall be reinvigorated.

As we deal with differences, at each step we will seek God's guidance in prayer, asking Him to guide us and that our actions would glorify Him and further His purposes.

6.02 Discipline. God's Word enjoins upon the Church the duty of exercising discipline for the glory of God, the good of the Church, and the ultimate joy of the person under discipline. The Elder body, after due biblical process of discipline, may remove from the fellowship of the Church any Member who departs from his or her previously expressed agreement with the foundational doctrines of the Church, or otherwise evidences a continued, unrepentant departure from biblical morality. This will be done only after following the guidelines of Scripture (Matthew 18; 1 Corinthians 5, etc.).

6.03 Excommunication. Though the term "discipline" can include more minor activities such as admonishing a Member, the full extent of church discipline ends with excommunication.

Excommunication is a removal from fellowship of the person under discipline; which includes their full removal from membership, fellowship, communion, attendance at services and other church events, and any other means deemed appropriate in accordance with the Scriptures. The ultimate hope for someone excommunicated is that the process of church discipline would bring about repentance and thus bring about restoration with the Church. Though Elders will recommend excommunication in cases where the discipline process has been exhausted, it is the Church itself that actually excommunicates her Members.

6.04 Membership During Discipline. A Member may have various membership privileges suspended while in the process of church discipline in order to protect the Church and its unity. The church discipline process begins when a Member learns of another Member who is walking in sin; the church discipline process ends when the Member in sin either repents of their sin or goes through the final stage of being removed as a Member (excommunication). Additionally, a Member waives his or her right to resign membership in the Church and may not withdraw their membership until the church discipline process is completed. Anyone who leaves or refuses to cooperate with the Elders of the Church while in the discipline process will accelerate the process which may result in the final act of excommunication.

6.05 Shared Personal Information. In relation to a discipline issue, the Church may communicate relevant information related to the person under discipline and their situation to the members if deemed appropriate by the Elders. Also, in cases where the Elders feel as though they need to address the issue with those outside the church to protect the reputation of Christ and his church, they are free to do so. The Church may also communicate information pertaining to the person under discipline with other churches, to help protect those churches, if they deem appropriate.

6.06 Deacon Removal. While the Deacons serve the flock, they are themselves members of the flock. Therefore, each Deacon as an individual is under the oversight of the Elders and is subject to the same discipline as are all the Members of the Church.

The process of discipline may be initiated either by the Elders or by individual Members of the congregation. Any Member who is offended at the behavior of any Deacon should first approach that Deacon privately and express his concerns. If the concerns are not resolved, the member should inform the Elders of the situation and wait upon them in their determination of the matter (Matthew 18:15).

Since this is such a delicate and serious matter, the Elders shall proceed with due caution and earnest prayer (1 Timothy 5:19). If the Elders judge discipline to be necessary, they shall inform the congregation of the basis for the proposed discipline. The removal of a Deacon shall require congregational approval at a duly called Member meeting.

Otherwise, any Deacon's term of office may be terminated by resignation or by dismissal. Any two (2) members with reason to believe that a Deacon should be dismissed should express such concern first to the Elder Board and, if the Elder Board fails to act, to the congregation of Members. Any such action shall be done in accordance with the instructions in Matthew 18:15–17 and 1 Timothy

5:17–21. Any Deacon may be dismissed by at least majority vote of the Member Households at any members’ meeting of the Church.

6.07 Elder Removal. While the Elders are overseers of the flock, they are themselves members of the flock. Therefore, each Elder as an individual is under the oversight of his fellow Elders and is subject to the same discipline as are all the Members of the Church.

The process of discipline may be initiated either by the Elders or by individual Members of the congregation. Any Member who is offended at the behavior of any Elder should first approach that Elder privately and express his concerns. If the concerns are not resolved, the member should inform the Elders of the situation and wait upon them in their determination of the matter (Matthew 18:15).

Since this is such a delicate and serious matter, the Elders shall proceed with due caution and earnest prayer (1 Timothy 5:19). If the Elders judge discipline to be necessary, they shall inform the congregation of the basis for the proposed discipline. The removal of an Elder shall require congregational approval at a duly called Member meeting.

Otherwise, any Elder's term of office may be terminated by resignation or by dismissal. Any two (2) members with reason to believe that an Elder should be dismissed should express such concern first to the Elder Board and, if the Elder Board fails to act, to the congregation of Members. Any such action shall be done in accordance with the instructions in Matthew 18:15–17 and 1 Timothy 5:17–21. Any Elder may be dismissed by at least two-thirds (2/3) vote of the Member Households at any Members’ meeting of the Church.

6.07 Removal of Lead Pastor. The lead pastor shall only be removed from office upon the vote of at least three-fourths ($\frac{3}{4}$) of the Member Households present and voting on the question at any duly called Members’ meeting. Any such action shall be done in accordance with the instructions in Matthew 18:15-17 and 1 Timothy 5:17-21.

Article VII - Meetings

7.01 Worship Meetings. Worship services shall be held each Sunday and may be held throughout the week as the Church determines.

7.02 Regular Members’ Meetings. In every meeting together, Members shall act in that spirit of mutual trust, openness, and loving consideration which is appropriate within the body of our Lord Jesus Christ.

Regular Members’ meetings will generally be held quarterly at a time apart from a public worship service as agreed upon by the Elders. However, the Elders may elect to conduct Members’ meetings more frequently.

The purpose of this meeting is to address issues in the Church, give direction from the Elders, or any other purpose the Elders deem appropriate.

Elders and staff shall preside as moderators at all Members' meetings of the Church. The Elders shall see that the stated meetings of the Church are regularly held and that required reports are submitted to the Church if needed.

The Elders shall provide the Members with written notice of a Regular Members' meeting at least thirty (30) days prior to the meeting date.

7.03 Special Members' Meetings. Special Members' meetings may be called as required by the Elders. Additionally, Members may request a called meeting by submitting their questions and concerns to the Elders in writing. Elders will determine if such a request merits a formal meeting. Notwithstanding the foregoing, if at least one-third ($\frac{1}{3}$) of the Members request a formal special meeting, the Elders shall be required to hold the meeting.

7.04 Annual Meeting. The annual meeting of the Members shall be held in January of each year. This meeting will include reports of the affairs of the Church and transact such other business as the Elders determine to be brought before the Members, including but not limited to affirmation of the appointments made by the Elders of those who shall serve as Elders and Deacons for the ensuing year.

7.05 Elders' Meetings. Elders may meet as often as they see fit but must meet a minimum of twelve (12) times a year. During these meetings, Church business and any other issues related to Article III may be addressed. Furthermore, all Elders shall be invited to attend all Elder meetings and no decisions can be made without insight from all involved parties. Members shall have access to all Elder meeting minutes upon reasonable notice (though those minutes might be redacted to protect sensitive information related to particular members) and all foundational documents.

7.06 Elder Action without Meeting.

- Unanimous Written Consent. Any action required by the Texas Business Organizations Code to be taken at a meeting of the Board of Elders, or any action which may be taken at a meeting of the Board of Elders may be taken without a meeting if a consent in writing, setting forth the action to be taken, the date, and is dated and signed by all the Elders entitled to vote with respect to the subject matter thereof. Such consent shall have the same force and effect as a unanimous vote.
- Action by Less Than Unanimous Written Consent. A written consent signed by less than all of the Board of Elders is not effective to take the action that is the subject of the consent unless, within sixty (60) days after the date of the earliest dated consent signed by the required minimum number of Elders is delivered to the Church at its registered office, registered agent, principal place of business, transfer agent, registrar, exchange agent, or an officer or agent of the Church having custody of the books in which proceedings of meetings of Elders are recorded. Delivery of such notice shall be by hand or certified or registered mail, return receipt requested.

Prompt notice of the taking of any action by the Board of Elders without a meeting by less than unanimous written consent shall be given to all Elders who did not consent in writing to the action.

If any action by the Board of Elders is taken by written consent signed by less than all of the Board of Elders, any articles or documents filed with the Secretary of State as a result of the taking of the action shall state, in lieu of any statement required by this Act concerning any vote of the Board of Elders, that written consent has been given in accordance with the provisions of Texas Business Organizations Code, §§ 6.202 and 6.203 and that any written notice required by such sections has been given.

- Facsimile. A telegram, telex, cablegram, electronic mail or similar transmission by an Elder or a photographic, facsimile, or similar reproduction of a writing signed by an Elder or member of a committee shall be regarded as signed by the Elder or member of a committee for purposes of this section.

7.07 Member Voting. All votes by the Member Households shall be conducted by secret ballot.

Article VIII - Government and Officers

8.01 Summary. The Biblical offices in the Church are Elders and Deacons. In addition, the Church recognizes the non-profit administrative positions under this Constitution of secretary and treasurer in accordance with the laws of the State of Texas.

8.02 Elders. The affairs of the Church shall be managed by its board of directors, referred to herein as “Elders” or “Board of Elders.” The Church acknowledges the Lord Jesus Christ as its head; the Holy Scriptures as the infallible guide in the matters of faith, church order, and discipline; the Holy Spirit as its teacher; and is neither accountable to nor under the jurisdiction or supervision of any other ecclesiastical body. The Elders serve at the pleasure of the membership and are accountable to Christ and them.

- Composition. The Board of Elders shall be comprised of not less than three (3) men who satisfy the qualifications for the office of Elder set forth in 1 Timothy 3:1–7 and Titus 1:6–9. No Elder shall hold the office of deacon during his tenure. Neither shall a female be considered for the office of Elder, in accordance with the teaching of the New Testament. The terms “elder” and “pastor” are used synonymously as all pastors are elders and vice versa.
- Responsibilities. The Elders shall oversee the ministry and resources of the Church. In keeping with the principles set forth in Acts 6: 1–6 and 1 Peter 5: 1–4, the Elders shall devote their time to prayer, the ministry of the Word (by teaching and encouraging sound doctrine), and shepherding God’s flock. All Elders must agree with the Statement of Faith (Article IV above) in its entirety. The Elders shall take particular responsibility to examine and instruct prospective members, examine and recommend all prospective candidates for offices and positions, oversee the work of the Deacons and appointed Church agents and committees, conduct worship services, oversee the ordinances of baptism and communion,

equip the membership for the work of the ministry, encourage sound doctrine and practice, admonish and correct error, oversee the process of church discipline, coordinate and promote the ministries of the church, and mobilize the church for world missions. Elders are further charged to ensure that all who minister the Word to the congregation, including outside speakers, teach in accordance with the doctrines of the Church. No money shall be solicited by or on behalf of the Church or any of its ministries without the written approval of the Elders. While the Elders may delegate financial responsibilities, at least one Elder shall oversee all issues related to the Church's finances.

- Elder Candidates. All potential Elder candidates must be thoroughly assessed by the current Elders to determine the candidate's personal, spiritual, and theological maturity. Additionally, prospective candidates will be presented to the congregation for assessment. After a period of assessment, the Member Households will vote on Elder candidates. Candidates must receive the approval of at least two-thirds (2/3) of the Member Households vote present at the subject Members' meeting to be formally elected to the office of Elder.
- Authority. All Elders have equal authority, but particular influence is granted to the Lead Pastor in the areas of preaching and teaching and in oversight of the staff. The Lead Pastor has the right and responsibility to determine the direction of preaching and teaching (within the confines of the statement of faith) and must personally approve all staff hires.
- Doctrinal Disputes. For the purposes of leading the Church, the Elders are the official interpreters of Scripture where doctrinal disputes may arise but they bear the responsibility to defend the position through orthodox application of Scripture and logic.
- Elder Disputes. When disputes arise between the Elders, either party may call upon the Members as a whole to serve to help adjudicate the issue. For the avoidance of doubt, and as stated in Section 7.05 above, all Elders shall be invited to attend all Elder meetings and no decisions can be made without insight and comment from all Elders.

8.03 Pastors.

- Lead Pastor. The lead pastor shall be an Elder. He shall perform the duties of an Elder described in Section 8.02, above, and shall be recognized by the church as particularly gifted and called to the full-time ministry of preaching and teaching. His call shall not be subject to the reaffirmation or to the term limitation set out in Article 8, Section 8.08 for Elders. He shall be responsible for overseeing the Church's public services, including preaching and the administration of the ordinances of baptism and communion; and performing such other duties as usually pertain to that office, or as set forth in the constitution. The Lead Pastor shall have primary responsibility for the supervision and evaluation of staff members. This responsibility may, on a case-by-case basis, be delegated to another staff member. In the absence or incapacity of the Lead Pastor the Elders shall assume responsibility for his duties, any of which can be delegated.

- Associate Pastors. The Church may call additional pastors whose relationship to the Lead Pastor is that of an associate. An associate pastor will be an Elder, and thus shall perform the duties of an Elder (as described in Section 8.02 above) and shall be recognized by the Church as particularly gifted and called to the full-time ministry of preaching and teaching. His call shall not be subject to the reaffirmation or to the term limitation set out in Article 8, Section 8.08 for Elders. He shall assist the Lead Pastor in the performance of his regular duties and shall perform any other duties as usually pertain to the office of pastor, or as set forth herein, or which may be specifically assigned to him by the congregation. In the absence or incapacity of the Lead Pastor for defined periods of time (such as sabbatical or illness), the associate pastor(s) shall assume the responsibility for his duties under the oversight of the Elders.

8.04 Other Ministerial Positions. The Elders may establish ministry positions or committees to assist them in fulfilling their responsibilities. The Elders may also propose funding for new paid staff positions. The scope and approval of job descriptions for any staff position shall reside in the hands of those with hiring authority for that position. The Elders shall have primary responsibility for the employment (subject to the lead pastor's hiring approval), supervision, and evaluation of staff members. This responsibility may, on a case-by-case basis, be delegated to another staff member. Non-elder staff members may assist the Elders but shall not assume the full functions of Elders if they are not a member of the Board of Elders. All staff members, all Elders, and anyone working directly with children (preschool volunteers, youth workers, etc.) must be subjected to, and clear, a background check before serving in their assigned area.

The Church may use religious grounds for the purposes of limiting employment opportunities for staff positions and regarding the decision to hire or retain external persons or companies used by the Church.

8.05 Deacons. Deacons are not a governing body but a serving body to assist with the practical needs of the Members and to carry out tasks assigned by the Elders ("Deacons"). The office of deacon is described in 1 Timothy 3:8–13 and Acts 6:1–7. The Church shall recognize those Members who are giving of themselves in service to the Church and possess the requisite character and particular gifts of service. After being nominated, prospective deacons shall be assessed by the Elders. Before affirming and ordaining deacons, the Elders will appoint at least one (1) week for the Members to express any biblical concerns regarding a prospective deacon. After which if no such concerns are presented, a candidate must be approved by at least a majority vote of the Member Households present at the subject meeting. Deacons, with the agreement of the Elders, may utilize volunteers to assist them in their roles.

8.06 Secretary. The secretary of the Church shall keep the minutes of the meetings of the Board of Elders in one or more books provided for that purpose; give all notices in accordance with the provisions of these bylaws or as required by law; be custodian of the corporate records and of the seal of the corporation, if any, and, in general perform all duties incident to the office of the Secretary and such other duties as from time to time may be assigned to him by the Board of Elders.

8.07 Treasurer. The Board of Elders shall appoint a Treasurer (who may also serve as an Elder), who shall have custody of funds contributed to the church for any purpose and shall pay out the same as directed by the Board of Elders. The Treasurer shall:

- Ensure that all funds and securities of the Church are properly secured in such banks, financial institutions, or depositories as appropriate.
- Be responsible for presenting regular reports of the account balances, revenues and expenses of the church to the Elders. The responsibility may be delegated with the approval of the Elders.
- Ensure that full and accurate accounts of receipts and disbursements are kept in books belonging to the Church, and that adequate controls are implemented to guarantee that all funds belonging to the church are appropriately handled by any officer, employee, or agent of the church.
- Tender to the Elders annually, or whenever they may require it, an account of all transactions and of the financial condition of the Church.

8.08 Trustees. The trustees serve as legal representatives in all transactions related to the Church. They hold legal title to the Church property; and they sign all documents related to the purchase, sale, mortgaging, or rental of church property. Trustees, who may also serve as Elders, shall act only as directed by the Elders. Trustees shall maintain and store records as necessary. A majority of the signatures of the trustees is required for all legal documents.

The trustees may sign any deeds, mortgages, bonds, contracts, or other instruments which the Board of Elders have authorized to be executed except in cases where the signing and execution thereof shall be expressly delegated by the Board of Elders or by these bylaws or by statute to some other officer or agent of the Church; and in general he shall perform all duties as may be prescribed by the Board of Elders from time to time.

8.09 Term Limits. Elders and Deacons shall both serve with term limits. An exception to this applies to any staff members who serve in either office.

- Deacons. Deacons shall serve for no more than five (5) years and then must take a one (1) year sabbatical. After that year, Deacons may be reassessed and may return to the deacon body at the recommendation of the Elders and upon a majority vote of approval by the Member Households present at the subject Members' meeting.
- Transitional Elders. Upon the initial formation of the Church, the Lead Pastor shall assess and nominate two (2) transitional elders ("Transitional Leaders") for election by a two-thirds (2/3) vote of the Member Households present at the subject Members' meeting. The Transitional Elders shall serve for a term of one (1) year. No later than six (6) months prior to the end of such term, nominations for the position of Elder shall be submitted by the Lead Pastor and the Membership in accordance with Section 8.09 (Elders) below. For clarity, a Transitional Elder may also be nominated for the role of Elder.
- Elders. To promote continuity and continued leadership, the Elders shall serve staggered terms. Therefore, the Board of Elders shall be divided as equally as possible into two (2)

groups. The first group shall serve an initial term of one (1) year. The second group shall serve an initial term of two (2) years. After each respective term, the Elder shall be reassessed and reaffirmed by a two-thirds (2/3) vote of the Member Households to remain an Elder. If so approved, said Elders will serve for a term of three (3) years. After this three (3) year period, Elders will take a three (3) month sabbatical. Upon the conclusion of the sabbatical, they will be reexamined by the active Elders and should those Elders desire, they will be resubmitted to the Member Households to vote them back onto the Elder Board (must be a two-thirds (2/3) vote of the Member Households). Once an Elder has served both of the foregoing terms and are reaffirmed by the Member Households, they can serve henceforth for terms of five (5) years followed by another three (3) month sabbatical – following this sabbatical, Elders must be re-nominated by the active Elders and re-elected by the Member Households, to serve as an Elder, but will not have to undergo another assessment.

8.10 Charges Against Church Officers. In accordance with the Scriptures, charges against Church officers will only be considered if there are multiple witnesses. Furthermore, the biblical processes of church discipline and conflict resolution (including the concept of due process) will be followed in assessing any accusations against Elders, Deacons, staff, and other leaders of the church. The Elders will lead in assessing such accusations, but the Members will have the ultimate authority to determine the consequences of the investigation. In matters that are legal in nature, the proper authorities will be involved as necessary.

Article IX - Powers of Officers

9.01 Each officer shall have, subject to this Constitution and Bylaws, in addition to the duties and powers specifically set forth herein, such powers and duties as are commonly incident to that office and such duties and powers as the Elders shall from time to time designate. All officers shall perform their duties subject to the directions and under the supervision of the Elders.

9.02 In the discharge of a duty imposed or power conferred on an officer of the Church, the officer may in good faith and with ordinary care rely on information, opinions, reports, or statements, including financial statements and other financial data, concerning the Church or another person, that were prepared or presented by: (1) one or more other officers or employees of the Church, including the Board of Elders; or (2) legal counsel, public accountants, or other persons as to matters the officer reasonably believes are within the person's professional or expert competence.

9.03 An officer is not relying in good faith within the meaning of this section if the officer has knowledge concerning the matter in question that makes reliance otherwise permitted by this subsection unwarranted.

Article X – Dissolution and Winding Up

10.01 Procedure. The Church shall be dissolved and wind up its operations and affairs according to the procedures outlined in the Texas Business Organizations Code, §22.301 et seq.

10.02 Distribution of Assets. After the liabilities of the Church have been discharged or provided for, the Church's remaining assets shall be disposed of to facilitate one or more of the exempt purposes of the Church. Assets shall be distributed for one or more exempt purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986, as amended, or shall be distributed to the federal government, or a state or local government, for public purposes. Any such assets not disposed of shall be disposed of by a court of competent jurisdiction of the county in which the principal office of the Church is then located, exclusively for such purposes or to such organization or organizations which are organized and operated for such purposes.

Article XI - Ordination

11.01 Ordination. The process of ordination is reserved for those whom the Elders determine are called to the role of an elder/pastor. For this reason, women may not be ordained by the Church, though they may be commissioned. Only those who are currently Elders or considered candidates for eldership should be ordained.

11.02 Commissioning. For legal purposes, other ministerial roles such as assistants, deacons, etc. may be commissioned in recognition of their ministerial role though they are not elders/pastors.

Both ordination and commissioning are done at the discretion of the Elders.

Article XII - Committees and Boards

12.01 Committees and Boards. The Board of Elders, by resolution adopted by the Elders in office, may designate and appoint one or more committees, each of which shall consist of one or more Elders, which committees, to the extent provided in said resolution shall have and exercise the authority of the Board of Elders in the management of the Church. However, no such committee shall have the authority of the Board of Elders in reference to amending, altering, or repealing this Constitution and Bylaws; electing, appointing, or removing any member of any such committee or any Elder or officer of the Church; amending the Articles of Incorporation; amending the Constitution and Bylaws; adopting a plan of merger or adopting a plan of consolidation with another church; authorizing the sale, lease, exchange, or mortgage of all or substantially all of the property and assets of the Church; authorizing the voluntary dissolution of the Church or revoking proceedings thereof; adopting a plan for the distribution of the assets of the Church; or amending, altering, or repealing any resolution of the Board of Elders which by its terms provides that it shall not be amended, altered, or repealed by such committee. The designation and appointment of any such committee and the delegation thereto of authority shall not operate to relieve the Board of Elders, or any individual Elder, of any responsibility imposed on it or by him by law.

12.02 Other Committees. Other committees not having and exercising the authority of the Board of Elders in the management of the Church may be designated by a resolution adopted by the Elders present at a meeting at which a quorum is present. The Elders of the Church shall appoint the members of such committees. Any Members thereof may be removed from a committee by the Elders whenever in their judgment the best interests of the Church shall be served by such removal.

Article XIII - Contracts, Checks, Deposits, and Funds

13.01 Contracts. The Board of Elders may authorize any officer or officers, agent or agents of the church, in addition to the officers so authorized by this Constitution and Bylaws, to enter into any contract or execute and deliver any instrument in the name of and on behalf of the Church. Such authority may be general or confined to specific instances.

13.02 Checks and Drafts. All checks, drafts, or orders for the payment of money, notes, or other evidences of indebtedness issued in the name of the Church shall be signed by such officer or officers, agent or agents of the Church and in such manner as shall from time to time be determined by resolution of the Board of Elders.

13.03 Deposits. All funds of the Church shall be deposited from time to time to the credit to the Church in such banks, trust companies, or other depositories as the Board of Elders may select.

13.04 Gifts. The Board of Elders may accept on behalf of the Church any contribution, gift, bequest, or device for the general purpose or for any special purpose of the church.

13.05 Use of Monies and Other Assets. All monies and assets received by the Elders or the Church shall be used to accomplish the purposes set forward in Article III above.

Article XIV - Conflict of Interest

14.01 Notwithstanding the above, the affected Elder shall bring to the attention of the Elders any business transaction involving such a conflict of interest. No Elder or family member of an Elder shall benefit by his association with the Church unless there are legitimate business reasons that benefit the Church.

14.02 "Conflict of interest" includes: (a) situations in which the employee, family member or Elder has a financial interest in the business or individual selected for a contract; (b) the purchase of items for personal use while having participated in the selection or acceptance of a contract for equipment, materials, supplies or services related to such items; and (c) the receipt of gratuities, favors or anything of value from contractors, potential contractors or parties to agreements with the Church.

Article XV - Indemnification

15.01 Mandatory Indemnification. If a legal claim or criminal allegation is made against a person because he or she is or was an Elder, Deacon, officer, employee, or agent of the Church, the Church shall provide indemnification against liability and costs incurred in defending against the claim if the Elders determine that the person acted (a) in good faith, (b) with the care an ordinarily prudent person in a similar position would exercise under similar circumstances, and (c) in a manner the person reasonably believed to be in the best interest of the Church, and the person had no reasonable cause to believe his or her conduct was biblically unethical.

15.02 Permissive Indemnification. At the discretion of the Elders, the Church also may indemnify any person who acted in good faith and reasonably believed that his or her conduct was in the Church's best interest and not biblically unethical.

15.03 Procedure. If a quorum of the Elders is not available for an indemnification determination because of the number of Elders seeking indemnification, the requisite determination may be made by the Membership or by special legal counsel appointed by the Membership.

Article XVI - Amendments

The Church's Constitution and Bylaws, and Articles of Incorporation, shall only be amended (i) unanimously by the entire Board of Elders; provided that the Elders have been given at least thirty (30) days' prior notice of the proposed changes and opportunity for discussion at a formal meeting after such time; and (ii) the approval of at least three-fourths ($\frac{3}{4}$) of the membership who are present at the subject Member meeting to pass or effect such a change.