

CHURCH PLAN AND BY-LAWS

I. CHURCH PLAN

A. VISION STATEMENT

It is our vision to be an Acts Chapter 2 Church. God's mission work, not programs, is our primary focus. We believe God will build His church if we continue steadfastly in sound doctrine, fellowship, breaking of bread, and prayer.

B. STATEMENT OF FAITH REGARDING MARRIAGE, GENDER, AND SEXUALITY

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (Gen 1:26-27.) Rejection of one's biological sex is a rejection of the image of God within that person.

We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Gen 2:18-25.) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Cor 6:18; 7:2-5; Heb 13:4.) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (Matt 15:18-20; 1 Cor 6:9-10.)

We believe that in order to preserve the function and integrity of Champions Bible Church as the local Body of Christ, and to provide a biblical role model to the Champions Bible Church members and the community, it is imperative that all persons employed by Champions Bible Church in any capacity, or who serve as volunteers, agree to and abide by this Statement regarding Marriage, Gender, and Sexuality. (Matt 5:16; Phil 2:14-16; 1 Thess 5:22.)

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Rom 10:9-10; 1 Cor 6:9-11.)

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31.) Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of Champions Bible Church.

Because God has ordained marriage and defined it as the covenant relationship between a man, a woman, and Himself, Champions Bible Church will only recognize marriages

between a biological man and a biological woman. Further, the pastors, ministers, staff, volunteers, and guests allowed to use the facilities of Champions Bible Church, shall only participate in weddings and solemnize marriages between one man and one woman. Finally, the facilities and property of Champions Bible Church shall only host weddings between one man and one woman. Such weddings are considered worship services of Champions Bible Church.

C. CHAMPIONS BIBLE CHURCH DEFINED

The church is defined from the description of the early church as we find in Acts 2:41-47 and 4:32-35. This defining structure included:

Continual devotion to doctrinal teaching;
 Continual devotion to fellowship with one another;
 Continual devotion to participate in meals with one another;
 Continual devotion to observing the Lord's Supper and what He has done for us;
 Continual devotion to prayer;
 Everyone fearing and being in awe of God as He worked in their midst;
 Everyone desired to be together and share a common fellowship;
 Everyone was generous with their giving to care for their fellowship;
 Everyone, with one mind, daily devoted his or her lives to God and His church;
 Everyone went into the community sharing meals with gladness and sincerity of heart;
 Everyone praised God together in all they did and;
 God added to their number daily as they were saved.

A traditional church sees mission as one activity alongside many activities of the church such as Sunday School, Worship, acts of service, etc. It primarily sends others to witness on its behalf. Champions Bible Church understands that the whole congregation is sent by God to proclaim and to be a sign of the reign of God. Just as the Father sent Jesus, now Jesus sends the Church (John 20:21). All members are on mission when a team goes out whether locally or globally.

D. DOCTRINAL STANCE

We believe that the doctrine practiced by the majority of Baptist churches in America is the closest to what the Bible teaches.

We also understand that God's mission activity is not limited to any one denomination. A congregation can easily take on the mindset that unless some mission opportunity is labeled as their denomination then they won't participate. Our church acknowledges that God may present mission activity not tied to any one denomination and that we should be prepared for whatever He sets before us.

We believe that the Baptist Faith and Message of 2000 gives a great foundation of the tenants of our faith. In addition, we have added clarification to our doctrinal stance in such areas as the Holy Spirit, the Holy Spirit's gifts, and Calvinism. We believe that it is God's desire for our Church to be unified. We make it clear on what we believe so that others who have a desire to join us will know that attempts to bring false doctrine or dis-unity into the body will not be welcome or tolerated. If a member desires to adhere to any doctrines outside of these stated beliefs, the church reserves the right to withdraw fellowship from

the member. In order to join the church, visitors must sign a covenant agreeing to be in unity with these beliefs.

Baptist Faith and Message 2000

1. The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

2. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

a. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.

b. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted

at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; 53; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

c. God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.

3. Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3: 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

4. Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

- a. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.
- b. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.
- c. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.
- d. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5.

5. God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to

the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7, 19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6,12,17-18; Acts 20:32; Romans 5:9-10; 8:28-39; 10:12-15; 11:5-7,26-36; 1 Corinthians 1:1-2; 15:24-28; Ephesians 1:4-23; 2:1-10; 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12; 2:10,19; Hebrews 11:39–12:2; James 1:12; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2.

6. The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors, elders and deacons. While both men and women are gifted for service in the church, these offices are limited to men as qualified by Scripture.

The New Testament speaks also of the church as the Body of Christ, which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.

7. Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12.

8. The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular

observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

Exodus 20:8-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Romans 14:5-10; I Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10.

9. The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10,16; 12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6,9; 5:10; 11:15; 21-22.

10. Last Things

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, at the 2nd coming, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28,35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13.

11. Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1

Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17.

12. Education

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17.

13. Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4,19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21,42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19.

14. Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or

compromise of loyalty to Christ and His Word as revealed in the New Testament.

Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4; 8:1-5; Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18.

15. The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16,43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.

16. Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war. The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

Isaiah 2:4; Matthew 5:9,38-48; 6:33; 26:52; Luke 22:36,38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2.

17. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men, which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church

in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Genesis 1:27; 2:7; Matthew 6:6-7,24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2; 13:1-7; Galatians 5:1,13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.

18. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to 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. She, being in the image of God as is her husband and thus equal to him, 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 demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.

Champions Bible Church Additional Doctrinal Stance

1. The Holy Spirit

We further believe that when 1 Cor. 13:10 refers to "when the perfect comes" that this was a reference to the completion of the Biblical Canon. And by believing such we believe that the gifts of prophecy, tongues, and knowledge were done away with. Before the Bible was complete it was necessary for the early church to have these gifts to take the Gospel to other nations and languages. When the Biblical Canon was complete, the Bible in its entirety was then made available for the nations and the gifts of prophecy, tongues, and knowledge were no longer needed. In addition, we see that the gift of tongues was always a known language and was not gibberish or an ecstatic utterance. We agree with the Apostle Paul in 1 Cor.

14:15 that whether we sing or pray we are to do so with understanding of what we are saying with our minds. Therefore, reference to a prayer language that is gibberish or an ecstatic language is not Biblical.

We also believe that the baptism by the Holy Spirit occurs once upon salvation. The Bible tells us to be filled by the Holy Spirit and never commands us to be baptized by the Holy Spirit. In Scripture, when reference is given regarding the baptism of the Holy Spirit, it was a special occurrence given to believers for the purpose of service and witnessing.

We seek to obey the Lord's command in Eph. 4:3 to "be diligent to preserve the unity of the Spirit in the bond of peace". Upon salvation, the Holy Spirit baptizes all believers, and gives them at least one gift to be used for the edification of the church and not for ourselves. The sign gifts were given to authenticate Jesus, the apostles, and the Scriptures. The Scriptures teach that the Bible is His completed written Word, is sufficient, and thoroughly equips us for every good work. Knowing these truths, we desire to preserve the unity of the church by asking members and visitors to not openly practice or teach as doctrine the sign gifts in any of CBC's services whether on or off campus. These practices include speaking unintelligible words and new revelations of God.

2. Worshipping in an Orderly Manner

We believe that all believers should have the opportunity to worship Almighty God with liberty and freedom. The congregation is encouraged to worship with lifted hands if so desired, with verbal praises that respects others worship, and with opportunities of concerts of prayer and praise.

We believe that God is a God that demands our worship in an orderly manner. Not worshipping orderly would include actions such as dancing, jumping pews, or running around the sanctuary. We don't deny that David danced before the Lord, but to encourage worship participants to get up and dance without having been taught reverence, order, and becoming a stumbling block to others is not orderly worship. Worshippers are allowed to praise God with their voices by saying Amen, Hallelujah, Glory, Praise the Lord, and other statements giving God glory. Worshippers are also allowed to lift their hands in praise toward God. Worshipping God with voice or with lifted hands is a private choice and should never be coerced by any other individual.

2 Sam. 6:14; 1 Cor. 14:33-40.

3. Calvinistic Doctrinal Views

We acknowledge that there are many ways to define exactly what Calvinism means. We will not attempt to define these views with a blanket answer. However, we do choose to clarify what we believe here at our church. We provide these beliefs to hold steadfast to sound doctrine and to maintain unity in the church body. We do not allow these doctrines to be preached or taught in any of our services except to teach the difference in what we believe and the tenants of Calvinism.

- a. **Total Depravity of the Sinner-** We believe that God commanded all men everywhere to repent and that God would not command this if He made it impossible for men to repent (Acts 17:30, John 1:9, John 12:32,33). Many Calvinists believe that God has predestined many to Hell, unable to repent.

b. **Unconditional Election-** We believe that election simply means that God knows who will trust Him when they hear the Gospel and chooses them to be carried through till they are conformed to the image of His Son (Romans 8:28-30). Many Calvinists believe that God compels some to be saved, and damns some whom he has decided He does not wish to save.

c. **Limited Atonement-** We believe Christ died for everyone (John 1:29, 2:2, 3:16, 1 Tim. 4:10). Many Calvinists believe that Christ did not die for all men and made no provision for them so they could possibly be saved.

d. **Irresistible Grace-** We believe that man has the choice to refuse God's grace (2 Peter 3:9, 1 Timothy 2:1-4, Matthew 23:37). Many Calvinists believe that all who are elected to be saved will be saved, that they cannot resist this special grace limited to them but will be saved when God calls.

e. **Perseverance of the Saints-** We believe that salvation does not come by works nor can we keep salvation by works. We also believe in the eternal security of the believer. It is God Himself that holds and keeps us saved (John 5:24, 10:27-29, 2 Timothy 1:12). Many Calvinists believe those whom God has called into communion with Himself will continue in faith until the end. Those who apparently fall away never had true faith to begin with.

4. Tithing

We believe both the old and new testaments teach tithing, which is 10% of our gross incomes (first fruits) to be given to the local church (Malachi 3:10, Matthew 23:23). In addition, the Holy Spirit may prompt believers to give additional amounts over and above the tithe. These amounts are called offerings.

E. ETHNICITY

As humans we belong to one race with each of our lineages traced back to Adam. Our church welcomes people of different races and cultures. We believe that Jesus taught that the Gospel is for everyone and since the Church is His then all races and cultures are welcomed to be a part of His Church. It is not enough to believe the above statement, but that this belief requires action. As we serve Him in this local Body of believers, we agree together to actively pursue, evangelize, disciple, baptize, and invite those of different races and cultures to become a part of our fellowship.

F. WORSHIP SERVICES

Currently, our church holds one worship service each week on Sunday. We acknowledge the authority of the Holy Spirit to move and change any element of the Worship Service He desires. Following is a non-conclusive list of how our services may look:

Location: Champions Bible Church, sanctuary

Day: Sunday

Time: as set by the Pastoral staff

Components:

1. Praise and Worship Music- Collectively with the congregation, the Pastor of Music, Praise Team leader, or other leader etc. focuses the worship music toward God. We desire to not have elongated repeats of verses that may cause worshippers to focus on following the one leading the music and trying to determine when they may start, repeat, or stop. Worshippers should strive to focus their praises toward Almighty God and have the fewest distractions as possible.
2. Congregational Hymns- The music leader will lead in all styles of music.
3. Special Praise Groups and Bands- Because of the diversity of members there are a diversity of music preferences. Special bands and groups are allowed to sing with styles of praise and worship, Southern Gospel, quartets, etc.
4. Prayer- Prayer is desired in our worship services. It is defined as the whole congregation praying individually yet knowing that Almighty God receives this local body's worship in unison. Attempts are made to do away with pharisaical praying. The whole congregation is invited to pray at the altar, to sit in the pews, to kneel, to stand, etc. as they may choose. They may choose to voice their prayers in a low tone or pray silently.
5. Testimonial Time- As the Spirit may lead, the church leadership allows time for God's people to share what He has been doing in their lives. Testimonials encourage other believers and so moves the Church on mission so the Body can follow God as He speaks in and through His people.
6. Children in Worship Services- This is an opportune time for parents to teach their children to sit quietly and to be attentive. As a child's attention span is limited, the available activities will help the child to be engaged in the service. It is understood that occasionally it becomes necessary to remove a distracting child out of the service.
7. Nursery- Depending on workers and the need a nursery may be provided for children birth to 3 years old.
8. Tithes and Offerings- A tithe and offering box is located in the Sanctuary. No routine offering plates are passed during the services. Offerings can however be taken up for special causes such as revivals, special needs, mission emphasis, etc.
9. Mission Reports- As mission activity is central to our church we aim to provide reports during the worship service.
10. Order of Services- As the pastoral staff is led by the Holy Spirit they will set the order of services.

G. BIBLE STUDY

Location: Champions Bible Church

Day: Sunday

Time: as set by the Pastoral staff

Components:

We believe that God's design is for us all to study to show ourselves approved. Bible Study days and times may change, as the church's needs change. Therefore personal Bible study time is emphasized and encouraged in each member's life. It is also modeled in member's homes.

H. HOMEBOUND MINISTRY

The Church will be proactive in caring for those considered homebound. The Holy Spirit will guide us as we determine the best care options such as deacon visits, video and audio tapes of services, special prayer emphasis, inclusion with cell group Bible studies, home repair projects such as Luv Your Neighbor, etc.

II. BY-LAWS

PREAMBLE

We are establishing the following By-Laws to secure the principles of our faith as listed in our Vision Statement. Any future additions or changes to the By-Laws will only be made if they further our principles of faith. The By-Laws can be changed or added to only at a Church Conference and by a majority vote.

ARTICLE I

NAME AND PURPOSE

1. Name

The name of this church shall be Champions Bible Church.

2. Purpose

This church is formed to proclaim the Gospel of Jesus Christ to all nations.

ARTICLE II

MEMBERSHIP

A. Candidacy/Church Orientation

We recognize the need for formal membership. We ask our members to commit themselves to God's local body of believers by signing the Church Covenant that defines what is expected for all members. Members are not asked to do any more than what is clearly taught in the Bible. Some major responsibilities are spelled out in the Membership Covenant. However, the Bible is our guide and we seek to obey all its commands as given by God.

During any of the church's services a person may present himself or herself as a candidate for church membership. Candidates for membership may request to join the church in one of the following ways:

1. By profession of faith in Jesus Christ and following Him in obedience to His commandment to be baptized (immersed) in water. Baptism is not a requirement for salvation but is an act of obedience;
2. By promise of a letter of recommendation from another church with similar doctrinal beliefs; or
3. By statement of faith in Jesus Christ and having been Scripturally baptized.

The pastor will then meet with the prospective candidate as soon as possible to teach them what it means to become a member and to go over the Membership Covenant. If candidates for membership have areas in their lives that don't agree with the covenant statements they will not be allowed to be a member. The pastoral staff and other members will work with the candidate to assist them in meeting its requirements. Once the candidate signs the covenant and the membership has been given a minimum of one week to present concerns to the pastor, then the pastor will present the candidate for a verbal vote of the church. The pastor may call this brief conference before, during, or after any of the church's worship services. The pastor, at that time, will sign the covenant and the candidate becomes a member.

B. Formal Membership Policy

We believe that to carry on the religious mission of the church, to preserve the function and integrity of the church as the local Body of Christ, and to provide a biblical role model to the church members and the community, it is imperative that all persons who associate with the church as members should abide by and agree to the following statements and conduct themselves in accordance with them.

1. Statement of Faith

Church members must agree to the Statement of Faith Regarding Marriage, Gender, and Sexuality found in Section I. B. on page 1 of the By-Laws.

2. Statement on Church Discipline

The threefold purpose of church discipline is to: (1) glorify God by maintaining purity in the local church (1 Cor 5:6), (2) edify believers by deterring sin and promoting purity (1 Tim 5:20), and (3) promote the spiritual welfare of the offending believer by calling him or her to return to a biblical standard of doctrine and conduct (Gal 6:1).

The Lord Jesus Christ has entrusted the local church with the authority and responsibility to discipline members for flagrant sin or serious doctrinal error, with the goal of the restoration of the offender. This discipline is entrusted to the Pastoral Staff and is to follow the biblical pattern as set forth in Matthew 18:15-20; 1 Corinthians 5; 2 Corinthians 2:7-8; Galatians 6:1; 2 Thessalonians 3:6; Titus 3:10-11; and 2 John 7-11. Any member of this church who practices or affirms a doctrine or conduct that, in the judgment of the Pastoral Staff, is opposed to the teaching of the Word of God, or is threatening to the testimony of this church, or is divisive to the body, shall be subject to church discipline.

Discipline will follow the said biblical pattern, and is an effort to bring the individual to repentance and protect the church from unrepentant sin. Discipline may involve exclusion

from participation in ministry and communion, as well as dismissal from the fellowship of this church. The Pastoral Staff, short of dismissal from the fellowship, may discipline an individual, as they deem appropriate for the specific circumstance (for example, an individual may remain in certain circumstances a member of this church but be denied the privilege of serving in a particular ministry). The Pastoral Staff, as is required by Scripture, may report to the congregation the names of those who have lost membership by reason of church discipline, and the reason for that discipline, as described in Matthew 18:15-20.

The members of this church further knowingly and voluntarily agree that a member cannot voluntarily withdraw or resign his or her membership in the midst of the discipline process, and may only voluntarily withdraw or resign his or her membership if they are not the subject of a discipline proceeding at the time or only after a disciplinary process, of which they are the subject, has been concluded as determined by the Pastoral Staff.

3. Statement on Mediation

Members of the church agree to submit any legal dispute with the church for mediation before a mutually agreed-upon mediator, or if none can be agreed upon, one selected by Peacemaker Ministries. Lawsuits between believers, or threats of lawsuits between believers, are a matter of grave concern for the church, are contrary to biblical and church teaching, and mediation is an effort to resolve disputes in a biblical fashion. (1 Cor 6: 1-7.)

Mediation will be governed by the *Rules of Procedure for Christian Conciliation* of the Institute for Christian Conciliation (ICC Rules), unless modified as stipulated by the parties. (Visit: <http://www.peacemaker.net/> to access the ICC Rules.) In particular, subject to the more detailed provisions of the ICC Rules, mediator(s) will attempt to assist us in reaching a voluntary settlement of any disputes through mediation. The confidentiality of the mediation process will be protected and these matters will not be discussed with people who do not have a necessary interest in them. If settlement can be agreed upon, the conciliators (mediators) may, at their discretion, issue an advisory opinion. Neither the opinion, nor any communications exchanged in the mediation process, will be admissible for any purpose in any subsequent legal proceeding.

4. Statement on Life

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

5. Statement of Final Authority on Matters of Faith and Conduct

The statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of Champions Bible Church's faith, doctrine, practice, policy, and discipline, our Pastor is the final interpretive authority on the Bible's meaning and application.

C. Classes of Members

There shall be two classes of members of the church:

1. The first class of member shall be referred to as the resident membership roll, and shall consist of all initial members of the church as of the date of these By-Laws, and all members admitted hereafter from time to time.
2. The second class of members shall be referred to as the non-resident membership roll, and shall consist of those members whose names are transferred from the resident membership roll to the non-resident membership roll. Non-resident members may include those that are physically unable to attend services such as shut-ins, caregivers, those on mission, those serving in the military, etc.

D. Rights of Members

1. Every qualified member of the church who is on the resident membership roll is entitled to vote at all elections and on all questions submitted to the Church in Conference, provided the member is present. A qualified voting member is one who:
 - a. Has attended at least 6 of the Church's services over the past 30 days, barring any extenuating circumstances such as illness, injury, vacations, work travel, etc. and;
 - b. Has been obedient to tithe. In general if a member is not tithing they are not following good stewardship of their own business and finances and subsequently do not have the ability to make good decisions for the church.
2. Every qualified member of the Church on the resident membership roll is eligible for consideration by the membership as candidates for elective offices in the Church.
3. Every member of the Church may participate in the ordinances of the Church as administered by the Church. Although the Church believes in open communion with its membership and non-members, it is expected that each person assess their own spiritual condition and when necessary make confession to God before participating in the observance of the Lord's Supper.

E. Service Expectations of Membership

Whenever a member joins a church they are immediately given an opportunity to serve. Every member in the Church is expected to work in some capacity. The pastoral staff will work with the member to match the gifts, talents, and desires of the member to the needs of the Church and congregation. Possible areas of service may include hospitality, janitorial, maintenance, music, prayer, service, sound, teaching, video, visitation, etc.

F. Termination of Membership

Membership shall be terminated in the following four ways:

1. death of the member,
2. move of their membership to another church,

3. exclusion by action of this church, or
4. request by the member to be dropped from the rolls

G. Church Discipline/ Exclusion of a Member

See ARTICLE VIII CHURCH DISCIPLINE

ARTICLE III

CHURCH GOVERNMENT

1. Government

****The final authority is the Church in conference when disagreement occurs.****

We are committed to building a Biblical foundation for our church's government. Spiritual life is produced when church government and theological correctness are combined with Biblical teaching that proclaims the authority of God's Word and the presence of the Holy Spirit. We believe the principles of church government are universal and the scriptural formula for oversight and governance of the local church is relevant in every culture.

1. The Church is governed by the Headship of the Lord Jesus Christ. The membership will follow Jesus' Headship through the reading of His Word, prayer, observing His moving in our lives, and seeking guidance from other Christians.
2. The Church is lead by the Pastor who collaborates with the rest of the pastoral staff. He will be responsible for the church's day-to-day operations and will lead the other pastoral staff. The Pastor is held accountable by the church's Elders (1 Tim. 5:17, Acts 11:27-30, and 1 Pet. 5:1-5). When disagreement occurs the church body is the final authority.
3. The Church may choose to have other ministerial staff to help meet the needs of the Church. The Pastor holds them accountable. If disagreement occurs then the Elders attempt resolution. If the Elders are unable to reach resolution, then the church body is the final authority.
4. The Elders assist the pastoral staff in vision and doctrine guarding the spiritual life of the Church. The Elders are held accountable by the Church body.
5. The membership reserves the exclusive right to determine who shall be members of this church and the condition of such membership. Every member has the right to their voice in setting the governance of the church through the church's conferences. The church is subject to the control of no other ecclesiastical body, but enjoys mutual counsel and cooperation with other churches of like faith and order.

2. Religious Employment Criteria

Champions Bible Church requires the following for all employees:

1. All employees sign a statement affirming that they agree with the church By-Laws in its entirety, which includes the Statement of Faith Regarding Marriage, Gender, and Sexuality.
2. All employees sign a statement affirming that they are willing to abide by Champions Bible Church standards of conduct as stated in the By-Laws.
3. All employees agree to fulfill their job duties as listed in their job descriptions.
4. Prospects for employment will not be considered unless they agree to adhere to the By-Laws which spell out employment standards.

2. Ministerial and Non-ministerial Staff

1. It is understood that any person seeking to serve will strive to attend every service the church offers. When a person is in love with Jesus then the natural out-flowing of the relationship is evidenced by the growing, nurturing, and abiding love relationship between that person and Himself. In general, they will want to be with Him at every opportune moment. Those who do not strive to attend all the services will be removed from their positions of service.
2. It is further understood that Scripture has presented certain qualifications for Pastors, Elders, Deacons, and other ministerial staff. In obedience to these qualifications, the spouses, children, or extended family members of these shall be in submission to strive to attend every service the church offers. Before disqualification of service occurs the Church may discuss if there are any extenuating circumstances involved such as chronic illness or some other reason that it makes it impossible for a family member to attend church.
3. Ministerial and Non-ministerial Staff are not allowed to serve in their positions if they have areas in their lives that are not under control. 1 Cor. 6:12 and Rom. 6:14 plainly states that we will not be mastered by anything. Although all members of the church should strive to overcome these areas, leadership positions should additionally strive to be above reproach, not be stumbling blocks to others, and lead with model behavior.

1. Ministerial Staff (Pastor, Elders, Deacons, and other ministerial staff)

1. Pastor

The Pastor is responsible for leading the Church as an under-shepherd under the headship of the Lord Jesus Christ. Pastoral leadership is evidenced by a servant's heart as Jesus modeled this to His disciples and not in dictatorial fashion.

It will be the duties of all members of this church to perform whatever is required to nurture the church body and provide maintenance on the church building and not expect the Pastor to perform these duties. Anytime he chooses to perform these duties it is because he has chosen to and was not expected to.

The Pastor is the leader of pastoral ministries in the Church. As such, he works with all other staff to: (1) lead the Church in achieving its vision and mission, (2) proclaiming the Gospel to believers and unbelievers, and (3) caring for the church's members and other persons in the community.

The Pastor should strive to not be vacant from the worship services more than 4 weeks per year with exceptions of continuing education, conventions, mission trips with the church body, illness, or injury.

The Pastor shall be chosen and called by the Church whenever a vacancy occurs. The election shall take place at a meeting called for that purpose, with at least one week's prior notice.

A pulpit team (see Section 3. Church Committees below) shall seek out the Pastor that God wants for the church. This committee will have the charge to seek God's pastor that agrees with the vision and mission of this church and meets the Scriptural qualifications for church leadership as found in 1 Timothy 3:1-7. This team's recommendation will constitute a nomination. The committee shall bring to the consideration of the church only one name at a time. Election shall be by ballot. The affirmative vote of the majority of eligible voting members present is necessary for approval. The Pastor, thus elected, shall serve until the relationship is terminated by his request or the church's request as here in below provided.

The Pastor may relinquish the office without notice to the church either verbally before two or more members or in writing. The Church then may declare the office to be vacant immediately. Depending on the circumstances of the resignation, the church in conference may decide if severance pay will be given and determine that amount.

By a documented written vote of the Elder board the office of Pastor can be declared immediately vacant. If disagreement occurs, the church body in conference with a majority vote may reinstate the Pastor or confirm his firing. The church body is the final authority.

2. Elders

The Bible teaches that Elders are important in the overall governance of the church. The Pastor is responsible for the overall leadership of the church, while the Elder body assists the pastoral staff with helping to provide visionary direction and spiritual covering for the ministries of the church.

There are three basic functions of Elders:

1. To help lead the church by governing the vision of the church and establishing policies, which provide the boundaries for church life.
2. To uphold the Biblical standards of behavior among church members. This includes enforcing church discipline for unacceptable behavior, unrepentant sin and doctrinal error.
3. To individually demonstrate a model for ministry and Godly living to other church members.

We believe that church policies and philosophies for ministry are best decided when the entire Elder team meets together, discusses, debates, and prays.

Elder meetings are held regularly and include discussion about policy decisions that affect the congregation as a whole. While the Pastor is the leader of the Elders and is given special respectful consideration, all the Elders have equality relating to input and decision-making. As the church grows and new ministries are established, the Elders ensure that the ministry remains consistent with the vision of the Church and the methods of ministry remain consistent with our principles for ministry.

The office of Elder is a governmental office with spiritual responsibilities and rewards. We believe that one day Jesus will review each Elder's stewardship. Faithful, willing, and sacrificial service to the flock of God will result in a heavenly reward. Elders should set the standard in every area of life. While perfection is not possible, an Elder should take his position seriously and strive to uphold the character qualifications necessary for this office in the Church.

The qualifications in 1 Timothy 3:1-7, Titus 1:5-9, 1 Peter 5:1-4, and James 5:14-15 are used to determine a man's ability to minister in the capacity of Elder. The church will only approve spiritually mature men who are known within the congregation and have served faithfully in the ministries of the church for a season of time. A man must also be gifted governmentally, which is reflected through the following qualities:

1. Desires the office of Elder and understands their serious responsibilities.
2. Has the disposition of a servant and a distinct love for people.
3. Has an enthusiasm for every ministry of the church and not have a strong bias towards particular areas.
4. Understands and respects the authority structure of the church.
5. Is able to make decisions and maintain his resolve even in the face of intense and sometimes critical opposition.
6. Is filled with faith for the future and not overwhelmed by the size of the vision that God has for the Church.
7. Supports and is able and willing to defend the Eldership publicly and privately.

Following is a description of the Elder role and scope of service:

1. We believe the Pastor should be the leader of the Eldership and should set the agenda for each meeting.
2. The church may have Elders who are ministerial staff and non-ministerial staff. While the ratio of ministerial staff Elders and non-ministerial staff Elders may vary, it is our desire to maintain a balance of both.
3. Elders are men only and should serve as the head of the church just as men should serve as the head of the home.

4. Debate is common and differing opinions are welcomed. Every effort is made by each Elder to operate in unity with one another.
5. When new Elders are needed, the Elders will make a recommendation to the church in conference for a church vote.
6. Elders are appointed for life unless: 1) they resign for personal reasons, 2) they are disqualified by sin or a failure to meet the Biblical standards of the office, 3) they are asked to vacate their position by a majority vote of the Elders, or 4) they leave the church. If disagreement occurs the church body is the final authority.

3. Deacons

Deacons are not necessarily Elders, but they can be. Deacons of the church shall be ordained to provide service to the fellowship of the church. The office of the deacon will not serve as a church decision making group. Deacons will care for the church membership to keep the pastoral staff from being overwhelmed from this tremendous responsibility.

Deacons shall meet the Scriptural qualifications as found in Acts 6:1-6 and 1 Timothy 3:8-13. It is further clarified in 1 Timothy 3:2 that the usage of “husband of one wife” does not disallow a single man, a widowed man that remarries, or a divorced man that remarries from obtaining the office. However, polygamy will disqualify a man from the office.

The Pastor shall request and guide deacons to actively seek out members as well as non-members to care for and minister to.

If someone feels they are called to the office of Deacon then that individual will seek counsel from the Pastor to gain insight into the call, qualifications, and duties required by the office. The Pastor will then present the individual and discuss the individual’s call with the Elders. They will then present the candidate to the church. The church will then wait until a Church Conference to vote on the candidate’s election. Election shall be by ballot. The affirmative vote of the majority of those present is necessary for approval.

The Deacon will no longer serve and becomes inactive when he becomes unfaithful to his home or church. A majority of the church membership may vote to move a deacon’s status to inactive until such time as the Deacon becomes faithful again.

There will be no officers in the deacon body. The Pastor shall call meetings with the deacon body, as he deems necessary to plan for the care of the church body.

There will be no obligation to recognize a deacon who comes to this church from another church of like faith.

4. Other Ministerial Staff

Other ministerial staff may include the an Administrative Pastor, Youth Pastor, Pastor of Music, Outreach Pastor, the Family Life Pastor, the Teaching Pastor,

Associate Pastors, and others, as the Church so desires to meet its needs. If needed, job descriptions for each staff member may be written.

The Pastor, Pastoral Staff, and Elders will interview prospective ministerial staff members. The Elders will invite the Church to attend an Elder's meeting to question the prospective staff member if they so desire. The Pastor will then recommend the prospect to the Church in conference for a vote. A minimum of one weeks notice must be given to the Church before the vote.

Any Pastoral Staff member may relinquish their office without notice to the church either verbally before two or more members or in writing. The Church then may declare the office to be vacant immediately. Depending on the circumstances of the resignation, the church in conference may decide if severance pay will be given and determine that amount.

By a documented written vote of the Elder board the office can be declared immediately, vacant. If disagreement occurs, the church body in conference with a majority vote may reinstate the staff member or confirm his firing. The church body is the final authority.

2. Non-Ministerial Staff

Non-ministerial staff can either be volunteer or paid staff. The non-ministerial staff members shall serve as the church determines the need for their services. The Pastor with consultation from the pastoral staff and Elder Board shall have the authority to employ and to terminate services of non-ministerial staff members. However, the Church in Conference will be the final authority. Some examples of non-ministerial staff members would be the Moderator, Financial Secretary, Church Secretary, Nursery Workers, etc.

1. Moderator

The Church shall elect a moderator to preside over the church's conferences. Any church member whether on staff or not can be considered for the position. In the absence of the Moderator, another member may be chosen by a majority of the members present.

It is desired that a moderator have the gift of peacemaking. In guarding and maintaining the fellowship of the Church, the aim of the Moderator must be to bring about unity with people of different views, ideas, and convictions. The objectives of the Moderator should be: to maintain the spirit of Christian love and to be fair and courteous with all members. The Moderator should encourage free and full debate regarding any matters of business. Once the Moderator is satisfied that enough discussion has taken place then a motion and second is sought. The Moderator must maintain a neutral position while presiding. If he or she wishes to debate a question under consideration, he should ask an assistant to preside. The Moderator is allowed to make comments regarding the issue brought forward but needs to step down in matters of debate.

In cases where the church vote is not obviously a majority, the Moderator will have the authority to table the vote to a later conference. The reason will be to

gather more information that will help the Church move forward in the bond of peace.

It should be noted that people occupying church offices are also members of the Church. They are allowed the same voting rights as all members.

2. Church Clerk

The Church shall elect a clerical officer, who shall serve until a successor has been elected.

1. The Clerk shall be responsible for keeping a suitable record of all official actions of the Church and recording minutes of the Church Conferences. Matters of discussion and member's opinions are not documented in the minutes of the meetings, only motions, outcomes, and official actions.
2. The Clerk or assistant must be present in Church Conferences to record the results of all matters voted upon.
3. The Clerk shall record information regarding applicants for Church membership and other decisions.
4. The Clerk shall record all actions voted on by the Church and follow through on all necessary correspondence related to the actions.
5. The Clerk shall be responsible for keeping a register of names of members with dates of admission, dismissal, death, or erasure, the active membership roll and the inactive membership roll, together with a record of baptisms and applications of new members who respond to the invitations.
6. The Clerk shall issue letters of dismissal voted by the Church.
7. The Clerk shall preserve on file all communications and written official reports, and give required notice for all meetings where notice is necessary, as indicated in these By-laws.
8. The Clerk shall preserve the records for present and future use, correspond with other churches and members, and preserve records of church history.
9. All church records are church property and shall be kept in the Church office.

3. Financial and Church Secretaries

The Pastor may choose to hire or ask for volunteers to assist him with the church's financial workload. He will be responsible for the supervision and assigning of duties. Such duties can include the monitoring of tithes to assist the Pastor in knowing who is qualified to vote during church conferences and making sure the tithe box is emptied on a regular basis. Possible positions can be the Financial Secretary, Assistant Financial Secretary, Church Secretary and Assistant Church Secretary.

4. Trustees

The Elders of the Church will perform the role of Trustees if the need arises. Some possible needs will include:

1. Holding any Church property in the corporate name of the Church.
2. Upon specific vote of the Church authorizing each action, having the power to buy, sell, mortgage, lease, or transfer any Church property, but not otherwise.
3. When required they shall sign legal documents involving the sale, mortgage, purchase or rental of property, or other legal documents related to church approved matters.

3. Church Ministry Teams (committees)

No committee groups will govern the Church.

When it is necessary to have a group of church members to be involved, then volunteers will be voted upon in church conference. The length of time of service, if possible, will be set in the conference to meet the needs of the service. This method of committee usage will allow God to move different individuals according to His timing and assignments to be involved in His service throughout the year. When committee members hold annual offices, it is possible for members out of fellowship with God to be guiding the Church.

The Church may at any conference, by majority vote, nominate other members to aid any currently active committees. In other words, any member who is being led by God to perform service can be voted upon to join a committee to help perform the service needed.

After the Church elects a committee, the committee may elect such officers, as they deem appropriate to function. Some offices may include a chairperson or recorder. A majority of each committee shall constitute a quorum for any meeting, and all actions of a committee, shall be by majority vote of those present, including any officers. All committee members shall receive a written or verbal notice of meetings prior to any meeting of a committee. Committee meetings shall be called by the chairperson, recorder, or by a majority of the committee members.

ARTICLE IV

CHURCH MINISTRY ORGANIZATIONS

The Church may choose to maintain ministries of Bible teaching, church member training, church leader training, new member orientation, mission education, action and support, and music education. All organizations related to the Church ministries shall be under church control. All officers being elected by the Church will report regularly to the Church, and all ministry activities are subject to Church coordination and approval. The Church shall provide the human resources, the physical resources, and the financial resources for the appropriate advancement of these programs.

All who serve the Church shall be members of this church. It is understood that any person seeking to serve will strive to attend every service the Church offers. When a person is in love with Jesus then the natural out-flowing of the relationship is evidenced by the growing, nurturing, and abiding love relationship between that person and Himself. In general, they will want to be with Him at every opportune moment. Those who do not strive to attend all the services will be removed from their positions of service.

1. Bible Training Ministries

The Bible training ministries are to reach people for Christ and to prepare them for further study and application into their daily lives. Persons wishing to be involved in areas of service such as teachers and leaders will be expected to strive to attend all church services as described above. The Bible Training Ministries will be under the direction of the Pastor.

2. Music Ministries

The Music Ministries of the church will be under the direction of the Pastor of Music.

ARTICLE V

CHURCH ORDINANCES

The Church observes two ordinances, which are Baptism and the Lord's Supper.

1. Baptism

The Church may receive for baptism all persons who have received Jesus Christ as their Savior by personal faith, who profess Him publicly at any worship service, and who indicate a commitment to follow Christ as Lord. Baptism shall be by immersion in water. The Pastor, or whomever the Church shall authorize, shall administer Baptism. Baptism shall be administered as an act of obedience during any worship service of the Church. It is possible for someone to be baptized and not become a member of the Church. Examples would include someone who has not signed or met the requirements of the Church Covenant, and a person that desires baptism but does not live in this area.

The pastoral staff shall counsel a person who professes Christ and is not baptized after a reasonable length of time. If negative interest is ascertained on the part of the candidate, he shall be deleted from consideration of being a candidate for membership and from those awaiting Baptism.

2. Lord's Supper

The Church shall observe the Lord's Supper as scheduled by the Church. This church allows open communion, which means that the Lord's Supper is available to non-members that have accepted Jesus as their Savior. Before the Lord's Supper is instituted, the membership is given adequate time to assess their relationship with the Lord and make any confession of sin that is needed. The Pastor, and those he designates, shall administer the Lord's Supper.

ARTICLE VI

CHURCH MEETINGS

1. **Worship Services**

The Church shall meet regularly each Sunday morning in the Church worship center. Prayer, praise, preaching, discipleship, and evangelism shall be among the ingredients of these services.

2. **Special Services**

Revival services and any other church meetings for the advancement of the church's objectives shall be held as recommended by the Pastor and in consultation with the pastoral staff.

3. **Church in Conference**

1. The Church shall not have any regularly scheduled church conferences. However, there will be at least one annual conference to ensure the Church body has been communicated with regarding the activities of the Church. Members may contact the pastoral staff to discuss if the issue at hand will require a conference. The Pastoral Staff is given liberty to assist members to resolve as much as possible. If he feels that more involvement is needed he may counsel with fellow ministerial and/or non-ministerial staff before the item needs to come before the Church. If the member does not feel the business was resolved then they may request that a conference be convened by written correspondence to any one of the Pastoral Staff.

2. Not all matters require congregational meetings to take care of business such as activities required to meet day-to-day obligations.

3. Some items that require the church's approval include ministerial staff positions, salaries and benefits for ministerial staff positions, development of needed committees and its members, and building programs.

4. If the Pastor determines that the business needs to be brought before the Church, then it shall be announced in at least one worship service before the Church Conference.

4. **Quorum**

The quorum consists of those eligible voting members who attend any church conferences.

5. **Parliamentary Rules**

Following are the parliamentary rules of procedure for all conferences of the Church:

1. **Call to Order**

This occurs at the beginning of the meeting and is pronounced by the Moderator.

2. **Quorum**

There is no set number of eligible voting members that must be present at meetings to attain quorum. Those that attend will constitute a quorum.

3. Discussion on Propositions

Before a motion is made to vote on a proposition, discussion is established. Many church matters can be handled without motions and voting. Any member is allowed to discuss any church matter. In order to ensure smooth discussion:

1. Raise your hand if you wish to speak.

The Moderator will take note and ask you to speak at the appropriate time.

2. Speak at a level all can hear.

Some individuals may be hard of hearing and it might be necessary to stand, approach the front of the room, or use a microphone.

3. Stay focused.

Try not to repeat points other people have already made unless you have something new to add to the point.

4. Motions

Business is resolved at conferences by voting on propositions put forward by the pastoral staff and at times members. Such propositions are called motions. Any person who is eligible to vote at a conference may make a motion. When the Moderator feels enough discussion has taken place then he or she will call for a motion and a second.

1. Motion Content

The content of a motion being brought before the Church should be plain and factual and not have any opinions stated in the motion.

2. First Motion

Before a motion is made, discussion regarding the matter is brought before the Church. After the Moderator feels enough discussion has taken place then he or she will call for a first motion.

3. Second Motion/No Second

To proceed with a motion, another person must second the motion. If there is no second then the first motion fails and the next item for business is discussed. The failed motion may be brought back up at the next conference or another first motion can be stated different from the failed motion. A failed motion may allow further research or information collection to occur before the next meeting.

4. Amendments

Before an amendment to a previously passed motion is presented discussion is brought before the Church. After discussion, a first then second amendment motion is stated. The normal motion rules also apply to amendment motions.

5. Voting

Voting on motions requires a simple majority. Voting is normally done by a show of hands. However, the Moderator may choose to call for a vote by secret ballot if it is of a sensitive issue and will help to maintain the unity of the Body.

5. Confirming and Supporting Members Calls and Burdens

There will be occasions when ministerial staff will be working with members to help them follow God's direction and leadership. When a member lets one of the pastoral staff members know of the direction, the staff member should help the member to authenticate the calling or burden. A good plan of action would be to use the plan established in the Experiencing God curriculum which states: God speaks by the Holy Spirit through the Bible, prayer, circumstances, and the Church to reveal Himself, His purposes, and His ways. Once the staff member has authenticated the member's call or burden it should be brought to the Church in conference. The church body can also support and encourage the member's call or burden, and all can move forward as a unified body and participate in God's missional activity.

ARTICLE VII

CHURCH FINANCES

1. Budget/Financial Statement

The Church does not use a budget to handle its finances. There is no Biblical evidence that budgets were used in the local New Testament church. Offerings were placed at the Apostles feet indicating the church's trust in their decisions regarding financial business (Acts 4:34-35). The Church maintains a Financial Statement that is open for all church members to review.

However, in the day and time in which we live, we see it necessary to put in place accountability features in regard to church finances. As we see in 1 Cor. 16:3, 2 Cor. 8:16-24, and Acts 11:27-30 there was an Elder who was given the responsibility of handling church finances. In addition, 2 Cor. 8:20 and 1 Tim. 5:17 tells us that it was done so that no discredit would occur to those handling the Word and doctrine. Knowing this, we approve an of an Elder to take on this roll thereby removing possible discredit from those primarily handling God's Word.

It is understood that membership in the Church involves financial obligation to support the local Church. All members are expected to obey Christ's commands and tithe 10% of their gross (not net) income.

In addition, offerings are given as the Holy Spirit directs each individual. Individuals may choose to give designated offerings to mission projects, missionaries, and pastors.

2. Accounting Procedures

The Church will not hoard its finances. An emergency fund will be set aside that equates to a maximum of three months of the operating expenses of the Church. The Elder in charge of finances has the responsibility of determining the amount. Amounts over this will be used to accomplish the Church's goal of financial giving to its mission activities. The Church will not

accumulate or hold funds beyond the set amount unless the Church in a conference has voted to allot funds for a special cause such as a building fund, insurance payment, revival services, etc.

All funds received and disbursed are under the watch care of the Elder overseeing financial accountability and will be properly recorded in the books of the Church.

All checks, notes, and contracts of the Church, and all orders for deposit or withdrawal of securities from the designated depository or depositories shall be signed by the Elder, or church approved designee, as authorized by the Church.

3. Fiscal Year

The Church fiscal year shall begin on January 1st and end December 31st.

ARTICLE VIII

CHURCH DISCIPLINE

Should a member become an offense to the church by reason of immoral or unchristian conduct or by denying acceptance of fundamental doctrines of the church, it shall be the responsibility of this church to take the steps to resolve the offense in accordance with the following Scripture in Matthew 18:15-17:

15 "If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. 16 "But if he does not listen to you, take one or two more with you, so that **BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED.** 17 "If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.

It shall be the practice of this church to emphasize to its members that every reasonable measure will be taken to assist any troubled member. The attitude of members toward one another shall be guided by a concern for redemption rather than punishment. Every effort will be made to meet with the member who is involved with these issues. Our desire is to help our members grow to maturity through compassionate mentoring. The Biblical model of confrontation and correction is not meant to punish people but rather to protect the Body of Christ from the wages of unrepentant sin. Biblical authority is not a license to exert control; it is a responsibility to exert influence for God's will to be accomplished. In confronting sin, we must remember that the *purpose* is redemption, the *attitude* is humility, and the *result* is accountability.

Our approach to confronting a member of the church involves the following steps:

1. Begins with personal confrontation
2. Expands to committee confrontation
3. Broadens to group confrontation
4. Ends in removal of membership privileges

The following three areas would be grounds for church discipline:

1. Open and blatant sin (1 Cor. 5:1-2)
2. Issues involving doctrinal error, and (2 Peter 2:1–3)
3. Divisive and contentious behavior within the congregation (Titus 3:9–11)

If the church determines that exclusion of the member becomes necessary, after due personal notice and hearing in private by the Pastor and/or Elders, and after faithful efforts have been made to bring such member to repentance, membership may be withdrawn upon the vote of the majority of the members present at a church conference.

The Church may restore to membership any person previously excluded, upon request of the excluded person, and after the excluded person has met with the Pastor and indicated such person's repentance and by a majority vote of the church members present at a church conference.

ARTICLE IX

CHURCH FACILITY USE POLICY

Purpose Statement

The church's facilities are rented from Christ Centered Homes, Inc. and according to its lease the facilities cannot be used for any other purpose other than a house of worship. Christ Centered Homes, Inc. desires that its facilities be used for the fellowship of the Body of Christ and to bring God glory.

Champions Bible Church must maintain use as defined as a house of worship. The following guidelines are to be used in keeping the use as agreed upon in the lease.

1. Although the facilities are not generally open to the public, we make our facilities available to approved non-members as a witness to our faith, in a spirit of Christian charity, and as a means of demonstrating the Gospel of Jesus Christ in practice.
2. But facility use will not be permitted to persons or groups holding, advancing, or advocating beliefs or practices that conflict with the church's faith or moral teachings, which are summarized in, among other places, the church's By-Laws. Nor may church facilities be used for activities that contradict, or are deemed inconsistent with, the church's faith or moral teachings. The pastor, or his official designee, is the final decision-maker concerning use of church facilities.
3. This restricted facility use policy is necessary for two important reasons. First, the church may not in good conscience materially cooperate in activities or beliefs that are contrary to its faith. Allowing its facilities to be used for purposes that contradict the church's beliefs would be material cooperation with that activity, and would be a grave violation of the church's faith and religious practice. (2 Cor 6:14; 1 Thess 5:22.)
4. It is very important that the church present a consistent message to the community, and that the church staff and members conscientiously maintain that message as part of their witness to the Gospel of Jesus Christ. Allowing facilities to be used by groups or persons who express beliefs or engage in practices contrary to the church's faith would have a severe, negative impact on the

message that the church strives to promote. It could also cause confusion and scandal to church members and the community because they may reasonably perceive that by allowing use of our facilities, the church agrees with the beliefs or practices of the persons or groups using its facilities.

5. Therefore, in no event shall persons or groups who hold, advance, or advocate beliefs, or advance, advocate, or engage in practices that contradict the church's faith use any church facility. Nor may church facilities be used in any way that contradicts the church's faith. This policy applies to all church facilities, regardless of whether the facilities are connected to the church's sanctuary, because the church sees all of its property as holy and set apart to worship God. (Col 3:17.)

Approved Users and Priority of Use

The pastor or official designee must approve all uses of church facilities. Generally, priority shall be given to church members, their immediate families, and organized groups that are part of the ministry, organization, or sponsored activities of the church. Church facilities and equipment will be made available to non-members or outside groups meeting the following qualifications:

1. Groups or persons requesting facility use must affirm that their beliefs and practices and planned uses of the facilities are consistent with the church's faith and practice.
2. The group or person seeking facility use must submit a signed "Church Facility Reservation Request and Agreement" form.
3. The group or person seeking facility use must be willing to take responsibility for the facilities and equipment used and must agree to abide by the church's rules of conduct for facility use, as stated below and as described in any additional instructions by church staff.

Facility Use Hours

Facilities are available between the hours of 8 a.m. and 8 p.m. Use outside these hours may be approved by the pastor or official designee.

Scheduling Events

Facility use requests shall be made to the pastor by submitting the "Church Facility Reservation Request and Agreement" form. The event will be reserved and placed on the church calendar only when the pastor or official designee approves the use.

Fees

Use of church facilities is subject to a use and maintenance fee and deposit to pay for the upkeep of church facilities. These fees are located on the Church Facility Reservation Request and Agreement form. Church members are not required to pay a fee for usage because maintenance of the facilities are derived from member tithes and offerings.

Facility Use Guidelines

1. Alcohol Policy: No alcohol may be served in or on church property.
2. Smoking Policy: The use of any form of tobacco on any of the church property is prohibited. This includes use of vapor cigarettes or any similar product.
3. Groups are restricted to only those areas of the facility that the group has reserved.

4. Church equipment, such as tables and chairs, must be returned to original placement, unless arranged otherwise prior to the event.
5. All lights must be turned off and doors locked upon departure.
6. The group using the facility is responsible for all clean up.
7. Abusive or foul language, violent behavior, and drug or alcohol abuse are strictly prohibited on church premises. Any person exhibiting such behavior will be required to leave the premises.
8. Any person or group must sign the "Church Facility Reservation Request and Agreement" form prior to reservation of church facilities.
9. Following is the information contained on the Church Facility Reservation Request and Agreement:

Name of person or organization requesting use of facilities: _____

Please state whether you are a:

Church Member Church-Sponsored Ministry Non-Member Non-Member Group/Organization

Contact Information: Address: Phone Number: Email Address:

If the requested use is by an organization not affiliated with the church, please briefly state the organization's purpose and mission: _____

Please list the organization's website, if any: _____

Please list the names of the organization's office-holders and leaders: _____

Regardless of type of user, please describe which church facilities you are requesting use of and the purpose for which you intend to use the facilities: _____

What date(s) and time(s) are you requesting to use the facilities: _____

If you are requesting use of the church's facilities for a wedding and/or wedding reception, please list the names and contact information of the bride and groom: Bride: _____ Groom: _____

Please list the name, contact information, and religious affiliation of the person officiating the wedding: _____

Please describe the marriage preparation counseling or training undertaken by the bride and groom:

I affirm that:

1. I understand that the church does not allow its facilities to be used in a way that contradicts its faith or by persons or groups holding beliefs that contradict the church's faith and By-Laws.
2. I affirm the purpose for which I am requesting use of church facilities will not contradict the church's faith, and I commit to promptly disclose any potential conflict of which I am aware or become aware to church staff.
3. I am not aware of any beliefs that are professed by me or the organization I represent and which is requesting use of the church's facilities that contradict the beliefs of the church and their By-Laws. I agree to promptly disclose any potential conflicts in belief to church staff.
4. I understand that upon approval of my facilities use request, I will need to provide a security deposit in the amount of \$100 and a facility use fee of \$100 for a total of \$200.
5. I understand that the church does not allow its facilities to be generally available to the public, and that my use of these facilities is subject to the pastor's approval, which is conditioned in part on

my agreement to the requirements in the "Church Facility Use Policy," a copy of which I have read and understood.

- 6. I understand that I will be responsible for any damages to the church facilities resulting from this proposed use of facilities.
- 7. The church believes disputes are to be worked out between parties without recourse to the courts. See, generally, Matthew Chapter 18 and 1 Corinthians Chapter 6. Accordingly, users of the facility agree to attempt resolution of any disputes through Christian mediation.

Name : _____

Date _____

Pastor or Designee : _____

Date _____

ARTICLE X

OPERATION AND DISSOLUTION

This church is organized and operated primarily for the purpose of engaging in missions, evangelism, religious worship, and promoting the spiritual and well being of individuals. It is to be operated in a way that does not result in accrual of distributable profits, realization of private gain resulting from payment of compensation in excess of a reasonable allowance for salary or other compensation for services rendered, or realization of any other private gain.

The Church pledges its assets to use in performing the organization's religious functions. It directs that on discontinuance of the Church by dissolution or otherwise the assets are to be transferred to a charitable, educational, religious, or other similar organization that is qualified as a charitable organization under Section 501(c)(3), Internal Revenue Code of 1986, as amended.