



ARTICLE I NAME AND CORPORATE OFFICES

1.1. Name and Affiliation

The Corporation shall be Grace Fellowship (hereinafter referred to as "the Church") as indicated in the Articles of Incorporation establishing the Corporation. The Church shall be self-governing in all matters.

1.2. Principal Office

The principal office of the Church shall be located at 1405 Seven Valleys Road, York, Pennsylvania 17408. The Church may also have additional or alternate offices as the Governing Body may designate and/or approve.

ARTICLE II VISION, MISSION, PURPOSE AND CULTURE OF THE CHURCH

2.1. Vision and Purpose

Our Vision is to be a Church of local, regional, national and international impact, helping people discover, love and surrender to God deeply, resulting in the salvation and discipleship of many thousands of souls and the actual transformation of entire cultures around the world.

2.2. Mission

The Mission of Grace Fellowship is **the Great Commandment and the Great Commission**, found in Luke 10:27 and Matthew 28:19-20, as follows*:

"You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself." (Luke 10:27)

and

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you." (Matthew 28:19-20)

2.3. Purpose and Culture

Our Purpose is to intentionally create a culture that maximizes our ability to glorify God as we fulfill our Vision and Mission.

**See also Deuteronomy 6:5, 10:12, Leviticus 19:18, Mark 12:30-31, 16:15-16, Matthew 19:19, 22:37; Romans 13:9; Galatians 5:14; James 2:8*



ARTICLE III STATEMENT OF FAITH

3.1. THE BIBLE

We believe that the Bible (consisting solely of the 66 books of the Old and New Testaments) is the only book given by God, divinely inspired, inerrant, infallible, and that it is entirely trustworthy.

See Deuteronomy 6:1-25; Joshua 1:7-9; Psalm 119:9-16; Matthew 5:18; Mark 12:26, 36; Luke 24:27, 44; Acts 1:16; Romans 15:4; 1 Corinthians 2:13, 10:11; Colossians 3:16; 2 Timothy 3:14-17; 2 Peter 1:19-21; 3:15b-16; Hebrews 4:12-13.

3.2 GOD

We believe in the Trinity; that there is one True God, the Creator and Sustainer of all things, eternally existent in three Persons: Father, Son and Holy Spirit, and that He is unchanging, omnipresent, omnipotent, omniscient, loving and holy.

See Genesis 1:1, 26, 3:22, 11:7; Exodus 3:1-6, 13-15; Deuteronomy 6:4; 1 Chronicles 29:10-12; Psalm 139; Isaiah 6:8; Jeremiah 10:10; Matthew 28:19; Luke 1:34-35; John 1:1,2,14,18, 8:58, 10:30; Acts 5:3-4, 10:38; Romans 3:23-26, 10:9; 1 Corinthians 8:6, 12:4-6, 15:20-25; 2 Corinthians 13:14; Ephesians 2:18-22, 4:4-6; Titus 1:3, 3:4-6; Hebrews 4:13, 13:8; Jude 20,21; Revelation 1:4-6.

GOD THE FATHER

We believe in God the Father, the first Person of the Trinity.

See Matthew 6:9; John 6:27, 10:30; Acts 1:7; Romans 1:7, 8:15; 1 Corinthians 1:3, 8:6; 2 Corinthians 1:2; Galatians 1:1; Ephesians 1:2, 2:18, 5:20; Philippians 1:2; Colossians 1:2; 1 Thessalonians 1:1; 2 Thessalonians 1:2; 1 Timothy 1:2; 2 Timothy 1:2; Titus 1:4; James 1:17; 1 Peter 1:2; 1 John 1:3; Jude 1.

JESUS CHRIST

We believe in the deity of Jesus Christ – that He was and is God, the second Person of the Trinity.

We believe in the humanity of Jesus Christ – that He was born of a virgin, led an absolutely sinless life, performed many miracles, and died as the substitution and atonement for those who accept Him as God and Savior.

We believe that Jesus' death on the cross is God the Father's sole provision for the forgiveness of sin.

We believe that Jesus Christ literally, bodily rose from the dead.

We believe that Jesus Christ now serves as the High Priest for every believer, and that He will personally return in power and glory to judge the living and the dead.



See Leviticus 17:11; Matthew 1:1-25, 25:31-46; Luke 1:26-2:20, 40; John 1:1-2, 14, 18; 2:20-22, 8:58, 16:30, 21:17; Acts 1:9-11, 2:14-40, 4:12; Romans 3:23-25, 8:34, 10:9-10; 1 Corinthians 1:4-9, 15:12-22; Galatians 4:4-5; Ephesians 1:3-7, 18-23; Philippians 2:5-11; Colossians 1:15-20, 2:6, 13-20; Titus 1:4, 2:10, 13, 3:4-6; Hebrews 1:1-3, 4:14-15, 7:24-26, 9:24-28, 10:10-14, 29-30; 1 Peter 2:24; 2 Peter 1:1, 2:22, 23; 1 John 2:1,2; Revelation 20:11-15, 22:6-21.

THE HOLY SPIRIT

We believe in the deity of the Holy Spirit – that He was and is God, the third Person of the Trinity.

We believe that the Holy Spirit convicts people of sin, righteousness and judgment.

We believe that the moment a person accepts Jesus Christ as God and Savior, they are regenerated by the Holy Spirit and baptized into the Body of Christ, the Church.

We believe the Holy Spirit gives spiritual gifts to those who have saving faith in Jesus Christ.

We believe that the Holy Spirit fills and empowers the believer to exercise their spiritual gifts and do the work of God in proportion to the believer's personal surrender to Jesus Christ, enabling the believer to live a holy, victorious and fruitful life that greatly glorifies God.

See Genesis 1:1; Luke 1:35; John 3:6, 14:16-17, 16:8-15; Acts 1:8, 5:3-11; Romans 6:3-4, 8:9, 12:1-8; 1 Corinthians 6:19, 12:1-27; 2 Corinthians 3:4-6, 3:17-18; Galatians 5:16-26; Ephesians 1:13,14, 4:4-6, 30, 2:22, 5:18; Colossians 2:12-14; Titus 3:3-8; Hebrews 9:14; 1 John 2:20.

3.3 HUMANITY, FORGIVENESS AND SALVATION

We believe that life begins at conception, and that all people are created in the image of God. As a result of the Fall of humanity, through the first person, Adam, all people are individually sinners needing forgiveness, salvation from sin and restoration to God through personal faith in Jesus Christ as Master, God and Savior.

We believe salvation is the gift of God brought to individuals by the undeserved favor (grace) of God, and is received only upon personal faith in the Lord Jesus Christ, whose blood was shed on the cross for the forgiveness of sin.

We believe that those who do not place their faith in Jesus Christ are spiritually dead, separated from God because of their sin and incapable of serving, worshipping or glorifying Him. They therefore miss the grace and peace of God in this present life and will spend eternity separated from Him.

We believe that all people who are truly regenerated through saving faith in Jesus Christ are those who comprise the Body of Christ, the Church, and should



live in a manner that glorifies God through a surrendered life of worship to God, an evidence of salvation.

We believe that once a person gives their life to Jesus Christ as Master, God and Savior, they are spiritually born again, eternally forgiven and eternally secure in their salvation and relationship with God.

See Genesis 1:1, 26-27; Psalm 14:1-3, Psalm 139:16; Isaiah 64:6; Jeremiah 1:5, 17:9; Matthew 26:26-28; John 1:3, 12-13, 3:3-7, 13, 16, 5:24, 6:28-40, 10:28; Acts 2:14-40, 4:12, 13:38-39, 17:2-3, 18:28, 26:22-23, 28:23; Romans 1:16-17, 3:10-26, 4:5, 5:1, 6-9, 12-21, 6:1-2, 23, 8:1, 29, 6-7, 10:4, 9-10, 13, 11:5-6; 1 Corinthians 6:19, 12:13; 2 Corinthians 5:21; Galatians 3:11,13, 22, 26-29; Ephesians 1:3, 7,13,14, 2:1-10, 3:2-6; Colossians 1:16-17, 21-23, 2:10, 3:18-22; Titus 3:4-8; Hebrews 4:13, 7:25, 9:27, 10:10; 1 Peter 1:18,19, 23; 1 John 2:1-2, 3:8, 4:17, 5:10-13; Jude 24; Revelation 20:11-15, 22:6-21.

3.4 ANGELS, SATAN AND DEMONS

We believe that good angels are ministering spirits, created and sent by God to advance His Kingdom and help Christians.

We believe Satan (the devil) is a real, created being who fell away from God and is destined for eternal punishment in the lake of fire. He is neither omniscient, omnipotent or omnipresent.

We believe the Bible presents Satan as an archenemy of God and Christians, and refers to him as a "serpent," "dragon," "murderer," "liar," "tempter," "adversary" and "the accuser" of believers.

We believe demons are wicked spirits, fallen angels who followed Satan in his rebellion against God. Like Satan, they are also destined for the judgment of eternal punishment in the lake of fire.

See Genesis 3:1-19; Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 4:1-11, 12:22-28, 25:41; Luke 10:17-20, 22:31; John 8:43,44, 10:10; Acts 5:3-9, 12:1-11; 2 Corinthians 4:4; Ephesians 2:1-2, 6:10-16; 1 Thessalonians 3:5; 1 Timothy 3:6; 2 Timothy 2:25-26; Hebrews 1:13,14, 13:2; James 4:7; 1 Peter 5:8-9; 2 Peter 2:4; Jude 6; Revelation 12:10-11, 20:1-3, 7-10.

3.5 THE RETURN OF JESUS CHRIST, RESURRECTIONS, JUDGMENTS AND A NEW HEAVEN AND EARTH

We believe in the literal, bodily, premillennial return of Jesus Christ.

We believe in the bodily resurrection of those who have died in Christ prior to His return.

We believe in the "Rapture" of the Church, "The Tribulation," and the "Millennial Reign" of Christ on the earth.

We believe that every Christian will experience a judgment of rewards, and will enjoy the eternal presence of God in the new heaven and earth.



We believe that unbelievers will experience the “second death,” a judgment of eternal separation from God in the lake of fire, the final destination of Satan and his demons.

See Matthew 24:1-25:46; Luke 21:5-36; John 14:1-3; Acts 1:9-11; Romans 14:9-12; 1 Corinthians 3:11-15, 15:22-28, 50-58; 2 Corinthians 5:9-10; 1 Thessalonians 4:13-18; 2 Thessalonians 2:6-12; 2 Peter 2:4-22, 3:3-7; Hebrews 9:27; Revelation 20:11-15, 21:1-22:5.

3.6 HUMILITY, UNITY AND GOD’S GLORY AND BLESSING

We believe that the unhindered glory of God is the goal for which every believer and every body of believers should be aiming.

We believe that humility is a sign of spiritual maturity, the foundation for true, biblical unity and for living a life that greatly glorifies God and attracts and unleashes His blessing.

We believe true, biblical unity among believers is not merely important but imperative in both maximizing God’s glory and effectively evangelizing, and that it must be guarded and encouraged. We believe sins such as gossip and slander, for example, are especially damaging to this unity, serving as serious hindrances to both the blessing and power of God.

See Psalm 133; Proverbs 3:33-34; John 17:11, 23; Acts 2:42-47, 4:32-37; Romans 12:5, 14:19; 1 Corinthians 12:12-13; Ephesians 4:1-6, 17-32; James 4:6-10; 1 Peter 5:5-6.

3.7 PURITY, SEXUALITY, MARRIAGE AND FAMILY

We believe that to teach, embrace or promote anything contrary to what the Bible clearly, repeatedly and emphatically teaches about purity, sexuality, sex and gender, marriage, family and sexual conduct, would be a flagrant violation of what it teaches and would be rebellion against God. It would destroy the very basis of what we believe, why we exist and everything to which God has called us. It would not be possible to love God and people without holding in the highest regard what the Bible teaches about these matters.

We believe that the fundamental trait of a disciple is to follow the teachings of Jesus Christ. In Matthew 28:20, Jesus says that we are to teach others “to observe all that I have commanded you.” To do this, we must guard, teach and promote what is clearly, consistently and repeatedly presented in the Bible about purity, sexuality, sex and gender, marriage, family and sexual conduct, with no exceptions.

We believe that God created the human race as male and female, and that gender and sex are determined by God. Humans, therefore, must not attempt to alter their own gender or sex or that of any other human being.

We believe that marriage is an institution created by God from the very beginning of civilization, and that it is the bedrock of every society on earth.



Humans, therefore, must not attempt to alter, redefine, or confuse the biblical definition or the institution of marriage.

We believe that the Bible clearly and consistently defines marriage as the loving, faithful commitment between one man and one woman for a lifetime. It is clearly and exclusively a heterosexual union, with no other definition or example presented anywhere in the Bible. We are committed to promoting and preserving only this definition of marriage and to supporting healthy marriages and all their inherent benefits and blessings, in accordance with the design and will of God.

We believe that the only sexual activity that is clearly and consistently approved by God in the Bible is sexual activity between one man and one woman in the context of marriage. The clear, consistent and emphatic teaching of the Bible overwhelmingly rejects any other practice of sexual activity as acceptable to God.

See Genesis 1:26-31, 2:21-25, 5:1-2, 13:13, 19:1-25; Matthew 5:31-32, 19:1-12; Mark 10:1-12; Acts 15:19-29; Romans 1:18-32, 13:13; 1 Corinthians 5:1-13, 6:13, 18, 7:1-16, 10:1-8; Galatians 5:19; Ephesians 5:3-7, 21-33; Colossians 3:5, 18-19; 1 Thessalonians 4:3; Hebrews 13:4-7; Jude 7; Revelation 2:14, 20-21, 9:21, 21:8, 22:14-15.

3.8 CHRISTIAN GROWTH, ACTION AND REPLICATION

We believe a godly lifestyle of deepening surrender and loving obedience to God produces the fruit of the Holy Spirit.

We believe genuine salvation produces a growing commitment to advancing God's Kingdom and glory by prioritizing the Great Commission and making disciples around the world, while eagerly awaiting Christ's return.

See Matthew 28:18-20; Luke 24:45-49; John 17:17; Romans 6:11-13, 8:2, 4, 12-13, 12:1,2; 1 Corinthians 6:12-20; 2 Corinthians 3:18, 20-21, 7:1; Galatians 5:16-26; Ephesians 4:20-32; Colossians 1:28, 29, 2:6-10; 1 Thessalonians 5:23; Hebrews 10:10, 14, 19-24, 12:10; Philemon 6; 1 Peter 1:14-19; 1 John 1:4-10, 3:5-10, 4:7-11.

ARTICLE IV GOVERNING DOCUMENTS

4.1 THE BIBLE

It is not merely important, but imperative that we submit to God by submitting to the Bible, His written Word. Accordingly, the Bible is the first, last and primary source to be consulted and followed by all Pastors, Elders, Deacons, officers and agents (hereinafter called "Representatives") of the Church in leading, shepherding, overseeing and managing the people and assets of the Church. Accordingly, the Bible shall take precedence over the Church Bylaws and all other governing documents, policies, procedures, rulings and decisions of the Church and her Representatives.

It is not merely important, but imperative that the Bible be the basis upon which



all policies, procedures, rulings and decisions are made. It shall be the primary handbook for the Church's paradigm, governance and leadership so that she and her Representatives develop and protect the Church's Vision, Mission, Purpose, Doctrine, Core Values and Culture (hereinafter called "CORE IDEOLOGY"), ensuring that the people and all Church ministries glorify God and are characterized by His presence, power and blessing.

It is not merely important, but imperative that Representatives remember that the Church is not primarily a business (although it has certain necessary business components), but an organism created by God to spread the Gospel and His Kingdom in His power, by His means. Accordingly, Representatives must ensure that the Church is structured, led and governed in accordance with the Bible.

It is not merely important, but imperative that Representatives remember that each will give an account before God for how the Church is led and governed. Great care shall be taken by Representatives to ensure that the Church's policies, procedures, rulings and decisions are biblical and do not rely upon human knowledge, wisdom or strength, but upon the clear teachings and principles found in the Bible and the leading of the Holy Spirit.

It is not merely important, but imperative that Representatives exercise complete dependence upon God so decisions and practices facilitate effective, productive ministry, and the unhindered movement of God is preserved and prioritized above all else.

4.2 CHURCH BYLAWS

Church Bylaws shall arise from and conform to the clear teachings and principles of the Bible. Second only to the Bible, the Church Bylaws shall take precedence over all other governing documents, policies, procedures, rulings and decisions of the Church and her Representatives.

The Church Bylaws may be amended or revised at any time upon the recommendation of a quorum of the Elders and the required vote of affirmation by Church Partners as set forth in these Bylaws.

4.3 SUPPLEMENTAL CHURCH POLICIES OR PROCEDURES

Apart from the Bible and Church Bylaws, additional policies and procedures that are officially approved by the Elders (as detailed in these Bylaws) may be created and implemented providing that they meet all four (4) of the following criteria:

- a. Such policies or procedures do not contradict a clear teaching or principle of the Bible or the Church Bylaws;
- b. Such policies or procedures are legally required by local or state or federal law and do not violate a clear teaching or principles of the Bible;
- c. Such policies or procedures genuinely protect the Church, Partners, Student Partners, Representatives and/or assets from legal action that could hinder or encumber the fulfillment of the Church's Core



Ideology.

- d. Such policies or procedures truly facilitate, and do not hinder, diminish or distract from the maximized glory and movement of God, and are created only when their implementation shall clearly maximize God's glory and movement while encouraging the people of the Church to follow the Bible, operate in unity and more easily advance the Church's Core Ideology.

ACCOUNTABILITY – Careful attention shall be taken by Church Representatives to ensure that policies and procedures are not created which may cause the Church, her ministries and/or people to compromise on the above necessary requirements.

ARTICLE V ORDINANCES

5.1 WATER BAPTISM AND THE LORD'S SUPPER

The Lord Jesus Christ instituted the ordinances of water baptism and the Lord's Supper (Communion), which are to be observed by all believers until His return. Accordingly, we believe the following about these ordinances and their practice:

- a. Water Baptism – We believe that water baptism by immersion of the believer provides a first step of obedience to Jesus Christ and a clear identification with His death, burial and resurrection. (Romans 6:4; Acts 8:26-39). Accordingly, we do not practice or endorse infant baptism.
- b. The Lord's Supper – We believe that the Lord's Supper was instituted by the Lord Jesus Christ for all believers to commemorate His sacrificial death. (Matthew 26:26-29; Luke 22:14-20; 1 Corinthians 11:23-28)

ARTICLE VI THE CONGREGATION, MEMBERSHIP, VOTING, AND ASSETS OF THE CHURCH

6.1 CONGREGATION

The word "Congregation" refers to all people who attend Grace Fellowship events or who receive her services in any capacity.

6.2 MEMBERSHIP

6.2.1. TYPES OF MEMBERSHIP

6.2.1.1 Partner (Members and Voting)

The word "member" (hereinafter "Partner") refers to a person within the Congregation who has successfully completed our partnership process and has become a Partner of the Church. Individuals shall be so designated by a process and terms determined by the Governing Body. Partners shall be subject to benefits, privileges,



responsibilities and accountability as specified by the Governing Body.

6.2.1.2.

Student Partners (Non-Voting)

Student Partners are individuals between the ages of 13 and 17 within the Congregation so designated by a process and terms determined by the Governing Body, and shall be subject to benefits, privileges, responsibilities and accountability as specified by the Governing Body. Individuals who become Student Partners between the ages of 16-17 may become Partners of the Church upon their 18th birthday, with all the benefits, privileges, and responsibilities and accountability ascribed therein, providing they submit a written affirmation of all requirements necessary to become a Partner, as determined by the Governing Body. Student Partners who are younger than 16 years of age must successfully complete the partnership process on or after their 18th birthday in order to become Partners of the Church, with all the benefits, privileges, responsibilities and accountability ascribed therein.

6.3 VOTING

Only Partners shall be eligible to vote on Church matters, as specified in these Bylaws.

6.3.1 VOTING MATTERS AND APPROVAL: A two-thirds written majority vote of Partners present during the time of such vote shall be required to approve the following matters:

- The affirmation and hiring, or the General Dismissal, of the Senior/Lead Pastor. (See Section 9.1, "Screening, Nomination, Affirmation and Calling of the Lead Pastor").
- Any building addition, expansion or renovation project involving Church assets that exceed \$100,000 in projected cost;
- Approval of the annual Church budget, as presented by the Governing Body, and
- A change or amendment to the Church Bylaws.

6.3.2 ADVANCE MEETING NOTICE PRIOR TO VOTING

For the voting matters described in Section 6.3.1., notice must be provided to Church Partners at least fourteen (14) days prior to taking a vote.

6.4 ASSETS OF THE CHURCH

Assets – Assets of the Church include any real property, personal property, or a combination thereof, including those which are gifted, stewarded, or under the ownership of the Church.



ARTICLE VII GOVERNMENT AND MEETINGS

7.1 GOVERNING BODY

Grace Fellowship shall be a Pastor led Church, overseen by a Board of Elders (hereinafter called "Governing Body" or "Elders"). Qualified Pastors and Partners who have been affirmed as Elders shall together comprise the Governing Body. The Governing Body shall shepherd, lead and oversee the Congregation and the management of the Church's assets as detailed in the Bible, outlined in these Bylaws and provided for by other Policies and Procedures that the Governing Body may officially adopt or so authorize.

7.1.1. Composition – The Governing Body shall be comprised of two types of Elders, "Staff Elders" and "Non-Staff Elders," as follows:

a. Staff Elders (aka Pastors) – The Pastors shall live exemplary lives, being "above reproach," meeting the biblical qualifications of Elder found in 1 Timothy 3:1-7 and Titus 1:5-9 and shall be affirmed and appointed to the office of Elder through the means described in these Bylaws. The staff Elders are men who have accepted God's call to a full-time vocation of Church leadership and oversight. They shall be employed by the Church and be called "Pastors."

(1) Term of Service – A Pastor shall serve on the Governing Body as an Elder with full voting rights and responsibilities, providing he has served as a Pastor with the Church for a minimum of two (2) years and has received a recommendation to join the Governing Body from the Lead Pastor, with approval by the Elders.

A Pastor shall thereafter continue to serve on the Governing Body as long as he remains employed as a Pastor of the Church. Upon termination of such employment, he may become a Non-Staff Elder in accordance with the qualifications outlined in these Bylaws.

(2) Appointment and Commencement of Service – A Pastor shall begin serving as a Staff Elder in the Church upon receiving both the recommendation of the Lead Pastor and a simple majority vote of approval from the Governing Body.

(3) Number and Leadership Responsibilities – The number of Pastors and their specific area(s) of ministry leadership shall be determined by the Lead Pastor and require a simple majority vote approval from the Governing Body. Their responsibilities shall be as follows:

i. Supporting and assisting the Lead Pastor by demonstrating exemplary lifestyles of integrity, loyalty, enthusiasm and communication. They shall support and assist him in the



administration of their area(s) of ministry in accordance with Hebrews 12:14-17 and 13:17, so that their combined labors are a joy and not a burden. They shall support and protect him as the Church's leader of leaders in accordance with Hebrews 12:14-17 and 13:17, so that he succeeds in the execution of his leadership;

- iii. Assisting the Lead Pastor in the development and implementation of Church policy and daily operating procedures;
- iv. Living exemplary lifestyles for people in the Church to follow in every regard. They should "set the example in speech, conduct, love, faith and purity" (1 Timothy 4:12), and be filled with the Holy Spirit and the fruit that follows. They shall help lead in worship by praying, reading Scripture, facilitating calls to worship and directing the observance of the ordinances of baptism, the Lord's Supper, the laying on of hands, under the leadership of the Lead Pastor;
- v. Modeling Ephesians 4:3 by being "eager to maintain the unity of the Spirit in the bond of peace." They shall be catalysts for the exemplary kind of unity that is essential to God's glory and blessing, as taught by Jesus in John 17:11, 21 and 23, and Psalm 133;
- vi. Teaching the Word of God as assigned by the Lead Pastor, or, as assigned by the Governing Body in the event the Church is either without a Lead Pastor or the Lead Pastor is incapacitated or otherwise unable to perform his Pastoral duties, and
- vii. Assisting the fellow Staff Pastors in shepherding, leading and disciplining the Congregation.

(4) Suspension, Administrative Leave, Discipline and/or Dismissal of Staff Elders –

- i. Considerations, Conditions and Process: The process of potentially suspending, disciplining or dismissing a Pastor (Staff Elder) shall be led by the Lead Pastor and supervised by the Governing Body. The objectives and considerations for suspending, disciplining or dismissing a Pastor are the same as those for the Lead Pastor.

If a Pastor is suspended, under discipline, or placed on administrative leave, he shall relinquish his voting rights on the Governing Body and in the Church and shall not serve in any ministry of the Church until such time as he is fully restored by the Governing Body.



- b. Non-Staff Elders – These are men who are not employed by the Church vocationally but who volunteer their gifts and talents to oversee the people, ministries and resources of the Church.

Non-Staff Elders shall live exemplary lives, being “above reproach,” meeting the biblical qualifications of an “elder,” found in 1 Timothy 3:1-7 and Titus 1:5-9 and shall be affirmed and appointed to the office of Elder through the means described in these Bylaws.

Each Non-Staff Elder is accountable to God, his family, the Lead Pastor, the Governing Body and the Congregation, and is to live a life of integrity, characteristically led by and filled with the Holy Spirit.

- (1) Term of Service – Each Non-Staff Elder shall serve for a term of three (3) years after being screened, affirmed and appointed by a process determined by the Governing Body. Each year, replacement Non-Staff Elders shall be screened, affirmed and appointed to replace Non-Staff Elders whose terms expire, through a process determined and approved by the Governing Body.

A Non-Staff Elder whose term has expired may return to service as a Non-Staff Elder upon nomination by the Lead Pastor, and approval of the Governing Body and receiving Congregational affirmation (see #2, below).

A Non-Staff Elder may be relieved of service on the Governing Body for any reason, upon a vote of the Governing Body.

- (2) Congregational Affirmation: Names and brief biographical information for Non-Staff Elder candidates shall be presented by the Governing Body to the Congregation on three (3) consecutive Sundays, as a “time of testing.” During such time, members of the Congregation shall have opportunity to share with the Governing Body any concerns, facts or reasons why they believe a candidate should not be installed as a Non-Staff Elder.

If the Governing Body determines there is credible input from the Congregation to disqualify a candidate, they may choose to not have the candidate serve on the Governing Body. If the Governing Body determines that no credible reason exists to reject a candidate for service, the candidate shall commence service at a time and manner determined by the Governing Body.

- (3) Unexpired Terms: A Non-Staff Elder who receives the recommendation of the Lead Pastor, is screened and affirmed by the Governing Body, and is affirmed to the office of Non-Staff Elder, shall fill the unexpired term of a Non-Staff Elder. Filling an unexpired term does not disqualify a Non-Staff Elder for re-appointment.

- (4) Number and Responsibilities – The number of Non-Staff Elders shall be no less than five (5). They shall be responsible for the following:



- i. Supporting and assisting the Lead Pastor by demonstrating exemplary lifestyles of integrity, loyalty, enthusiasm and communication. They shall support and protect him as the Church's leader of leaders in accordance with Hebrews 12:14-17 and 13:17, so that his labors are a joy and not a burden.
- ii. Supporting and assisting the Staff Elders in the administration of their area(s) of ministry in accordance with Hebrews 12:14-17 and 13:17, so that their labors are a joy and not a burden.
- iii. Ensuring the Lead Pastor's welfare, in accordance with Galatians 6:6. They shall develop, implement and maintain a comprehensive plan for his protection, encouragement, personal and professional welfare, wisdom and family health and stability.
- iv. Ensuring the welfare of the Staff Elders and Pastors by developing, implementing and maintaining a comprehensive plan for their protection, encouragement, personal and professional welfare, wisdom and family health and stability.
- v. Living exemplary lifestyles for people in the Church to follow in every regard. They should "set the example in speech, conduct, love, faith and purity" (1 Timothy 4:12), being filled with the Holy Spirit and the fruit that follows, They shall help lead in worship by praying, reading Scripture, facilitating calls to worship and directing the observance of the ordinances of baptism, the Lord's Supper and the laying on of hands under the leadership of the Lead Pastor.
- vi. Modeling Ephesians 4:3 by being "eager to maintain the unity of the Spirit in the bond of peace." They shall be catalysts for the exemplary kind of unity that is essential for God's glory and blessing, as taught in Psalm 133 and by Jesus in John 17:11, 21 and 23.
- vii. Teaching the Word of God as assigned by the Lead Pastor, or, as assigned by the Governing Body in the event the Church is either without a Lead Pastor or the Lead Pastor is incapacitated or otherwise unable to perform his Pastoral duties.
- viii. Assisting the Lead Pastor and Pastors in shepherding, leading and discipling the Congregation. They shall follow the Lead Pastor and Pastors, helping them succeed in the execution of their leadership.
- ix. Assisting in the development and implementation of Church policy, under the leadership and oversight of the Lead Pastor and Pastors.



(5) Suspension, Discipline and Dismissal of a Non-Staff Elder – A quorum of the Governing Body must preside at any meeting involving the potential suspension, discipline or dismissal of a Non-Staff Elder.

i. Suspension, Discipline or Dismissal – A Church rises or falls on her leaders. Psalm 133, John 17, Ephesians 4:3, Hebrews 12:14-17 and many other passages in the Bible make it clear that God's leaders must be godly and walk in unity. The Governing Body shall carefully ensure their ability to function in a healthy manner, and shall take actions to prevent themselves from becoming dysfunctional, ineffective or disgracing the Lord Jesus.

A Non-Staff Elder may be suspended from service, disciplined or dismissed by the Governing Body, at any time, for the following reasons, upon a vote of the Governing Body:

- i) Failure to meet the requirements of an Elder as found in 1 Timothy 3:1-7 and Titus 1:5-9;
- ii) The inability or refusal to support the Core Ideology of the Church;
- iii) Incompatible, disruptive or undermining behavior – whether intentional or unintentional – that either neutralizes, hinders or undermines the ability of the Governing Body and/or the Lead Pastor and Pastors to fulfill their functions in a timely, effective manner;
- iv) Possessing a ministry paradigm or philosophy of ministry that is contrary or disruptive to that of either the Governing Body, the Lead Pastor or the Pastors; or
- v) The inability or refusal to invest the time and focus required of a Non-Staff Elder to be effectively engaged in the affairs of the Governing Body or in the oversight or ministries of the Church.

ii. Suspension of Voting: If a Non-Staff Elder is suspended, disciplined, pending dismissal, or under investigation for suspension, discipline or dismissal, he shall relinquish voting rights as an Elder and within the Church and shall not serve in any ministry of the Church, until such privileges and rights are officially restored by a vote of the Governing Body.

7.1.2. Elder Meetings – The Governing Body shall meet at least once a month, as they shall designate, satisfying the following purposes and details:

a. Leadership – The Lead Pastor shall preside at each meeting of the Governing Body as the CEO of the organization, the Chairman of the Board, and moderator. In the event that the Church is without a Lead



Pastor, or if the Lead Pastor is incapacitated or otherwise unable to fulfill his leadership responsibilities, the Governing Body meeting(s) shall be led by the Vice-Chairman.

- b. Agenda – The Lead Pastor shall provide a meeting agenda to each member of the Governing Body in advance of a meeting.
 - (1) The agenda for each monthly meeting shall include the following items:
 - i. The presentation, amendment and/or approval of the previous meeting minutes of the Governing Body;
 - ii. A report from the Deacons by the Vice-Chairman;
 - iii. A report on the Church finances from the Finance Committee/Team (or other entity as determined by the Governing Body);
 - iv. A ministry update from the Lead Pastor;
 - v. Other items as determined by the Lead Pastor or the Governing Body; and
 - vi. A “Miscellaneous and New Items” portion of the meeting appropriated for items not detailed in the meeting agenda.
 - (2) Monthly Meeting Agenda Items – Members of the Governing Body shall contact the Lead Pastor in advance of any meeting with requests to add items to a meeting agenda. All such requests must be made at least seven (7) days prior to the meeting and shall be honored at the discretion of the Lead Pastor. In the event an Elder believes that his request has been inappropriately denied by the Lead Pastor, he may resubmit his request to the Governing Body, (including the Lead Pastor), in writing, for their decision.
- c. Outside Participation in Elder Meetings – Upon invitation of the Governing Body, a Non-Elder may address them in a meeting on a specific issue.
- d. Supplemental Governing Body Meetings – Additional Governing Body meetings may be called for and presided over by the Lead Pastor when necessary or expedient. The Governing Body may also call for a special meeting providing that all members are given at least a two (2) day advance notice, barring a genuine emergency where such advance notice would be impossible to provide. In the event of the disability, inability to serve, or removal of the Lead Pastor, the Vice-Chairman of the Governing Body may call a special meeting of the Governing Body if deemed necessary or expedient.

Members of the Governing Body shall contact the Lead Pastor in advance of any supplemental meetings with requests to add items to



a meeting agenda, explaining the reason for and timeliness of the request. All such requests shall be made within seven (7) days of the meeting and shall be honored at the discretion of the Lead Pastor. In the event an Elder believes that his request has been inappropriately denied by the Lead Pastor, he may resubmit his request to the Governing Body (including the Lead Pastor), in writing, for their decision.

- e. Action of the Governing Body Without Meeting – Any action of the Governing Body may be taken without a meeting, upon a vote of approval by the Governing Body. Action taken in this manner shall be recorded in the official minutes of the next meeting of the Governing Body.

7.1.3 Official Elder Decisions

a. Quorum

- i. Unless otherwise specifically stated in these Bylaws, a quorum of the Governing Body shall be necessary to officially validate any decision of the Governing Body and shall consist of two-thirds of all members of the Governing Body.
- ii. Only decisions that are approved by a quorum of the Governing Body shall be valid and binding.

- b. Unity, Submission and Support - Individual positions of Governing Body members may at times differ from the official position of the Governing Body. In such instances, Governing Body members shall not misrepresent, confuse, act upon or promote individual views that are contrary to those of the Governing Body. Individual Elders shall respect, submit to and support official decisions of the Governing Body, demonstrating humility and mutual submission that is essential for effective leadership Church-wide.

Numerous Bible passages warn against the dangers of individuals rebelling against leadership (e.g. Numbers 16, 2 Timothy 4:14-15, 3 John 3:1). Individual Governing Body members are to take heed, accordingly. The Governing Body shall take disunity most seriously and act in a godly, biblical manner to resolve it in ways that demonstrate the leading of the Holy Spirit and alignment with the teachings of the Bible.

- c. Apart from the Lead Pastor and Pastors functioning in their expected area(s) of ministry, management, leadership and responsibilities, individual Governing Body members do not have authority to promote, make decisions or act on behalf of the Governing Body or the Church or her employees or ministries, unless specifically empowered by the Governing Body to do so.
- d. Conflicts of Interest, Views and Voting of Staff Elders – Staff Elders may



not vote on matters pertaining to their own salary and compensation packages, their own suspension, placement on administrative leave, discipline or removal, or on any other matters where their input could be seen as a conflict of interest, as shall be determined by a quorum of Non-Staff Elders serving on the Governing Body. Apart from the Lead Pastor, Pastors shall neither be present nor participate in Governing Body meetings or communication regarding salary and compensation packages for themselves or fellow Pastors.

- e. Elder Voting by Proxy– Staff Elders or Non-Staff Elders may vote by proxy executed in writing and filed with the Lead Pastor before the meeting is called to order. However, such proxy shall not be counted toward the majority attendance required for a quorum. No proxy shall be valid beyond the meeting for which it was filed.
- f. No proxy shall be valid after three (3) months from the date of its execution. Each proxy shall be revocable unless expressly provided therein to be irrevocable or unless made irrevocable by law.
- g. Executive Session
 - i. The Governing Body may hold an “Executive Session Meeting,” or may enter into and exit out of “Executive Session” for any portion of a meeting, upon the approval of the Governing Body, in instances where the following topics are addressed:
 - The salaries, compensation packages, housing allowances and/or benefits of Staff Elders and other Church employees;
 - Matters where it may be in the best interest to protect the identity of an individual or individuals;
 - Matters pertaining to Church discipline, or the potential for the same, where specific individuals and scenarios are discussed, as a means of protecting individuals involved, or

Matters of Church employee performance.

The Governing Body shall not misuse the purpose of entering into Executive Session.
 - ii. Storage of Executive Session Meeting Minutes – Due to the sensitive nature of Executive Sessions, meeting minutes are not to be retained. Only approved motions that arise from Executive Session meetings shall be retained for reference and execution.
 - iii. Records of Elder Meetings – The Governing Body shall keep and retain meeting records and associated documents as follows:
 - Written records, resolutions and minutes of the proceedings of the Governing Body shall be maintained at all times and shall



be kept in the office of the Church.

- The Secretary of the Governing Body shall be responsible for the preparation, maintenance and retrieval of the written records, resolutions, minutes and exhibits of Governing Body meetings and actions.
- It shall be the responsibility of the Church Administrator (or a representative designated by the Governing Body) to ensure Governing Body records provided by the Secretary are maintained and stored on-site so that they may be protected and retrieved easily, upon request by any member of the Governing Body. All such records, resolutions minutes and exhibits shall be retained and stored off-site, in accordance with measures approved by the Governing Body, in both paper and electronic format, to ensure their security, organization and easy retrieval. It shall be the responsibility of the Church Administrator to ensure that all records are maintained and stored in accordance with the directives of the Governing Body.
- A Church Partner may make a request in writing to the Governing Body to review Governing Body meeting records at any time. Such records may be inspected, in the presence of the Secretary of the Governing Body, or by a Governing Body member authorized by the Governing Body, at such a reasonable time as determined by the Secretary or the Governing Body.
- Additionally, records will not be made available if it is determined by the Governing Body that revealing such information might be detrimental to an individual or a pending matter of the Governing Body.

7.2 DEACONS

7.2.1. The Deacons of the Church shall serve the Lord Jesus Christ and the Congregation, under the oversight of the Lead Pastor and the Governing Body. No individual Deacon has the authority to act apart from being officially commissioned by the Deacons or by the Church Governing Body.

7.2.2. Deacon Qualifications and Accountability:

- a. Deacons shall live exemplary lives, being “above reproach,” meeting all of the biblical qualifications of Deacons found in 1 Timothy 3:8-13 (cf. 1 Timothy 3:1-7). Each shall be affirmed and appointed to the office of Deacon through the means described in these Bylaws.
- b. Each Deacon is accountable to God, his family, the Lead Pastor, the Governing Body and the Congregation, and is to live a life of integrity, characteristically led by and filled with the Holy Spirit.



c. The Deacons shall submit most immediately to the leadership and oversight of the Lead Pastor, with assistance from the Governing Body, with the following stipulations:

- (1) Number: The number of Deacons who are biblically qualified, and have completed the affirmation and appointment process herein described, shall be no less than five (5).
- (2) Term of Service: Each Deacon shall serve for a term of three (3) years, following selection through a process determined by the Governing Board. A Deacon whose term has expired may return to service as a Deacon after an absence of service as a Deacon of six months or more, or upon invitation by the Chairman of the Deacons, or, in his absence, the Lead Pastor, pending approval of the Governing Body and Congregational affirmation (see iii, below).
- (3) Congregational Affirmation: The process of Congregational Affirmation for Deacons shall be the same as that for Non-Staff Elders, as detailed within these Bylaws.
- (4) Quorum – A quorum of the Deacons shall consist of two-thirds and shall be necessary to officially validate any decision of the Deacons.
- (5) Officers: The Deacons shall annually choose from among themselves a Chairman, Vice-Chairman and Secretary, each serving upon approval of the Governing Body.

The Chairman is to be the leader of the Deacons, and shall preside over all Deacon meetings. The Vice-Chairman shall preside over Deacon meetings and assume the duties of the Chairman in his absence.

The Secretary shall keep official meeting minutes and maintain, store and retrieve them in a manner that is satisfactory to the Lead Pastor and the Governing Body. Such minutes shall be kept with other official minutes of church meetings, as designated by the Lead Pastor and the Governing Body.

- (6) Unexpired Terms: Unexpired terms of Deacons shall be filled upon the recommendation of the Deacons, with approval of both the Lead Pastor and the Governing Body. Filling an unexpired term does not disqualify a Deacon for reappointment.

7.2.3. Responsibilities: Deacons shall be responsible for the following:

- Individually living surrendered lives of worship and reverence to God, serving out of the overflow;



- Overseeing, managing, maintaining and caring for the property, building and material assets of the Church (excluding cash and finances, which are administered by the Governing Body), under the direction of the Church Facilities Manager;
- Assisting the Pastors in caring for the Congregation and others through acts of benevolence, mercy and compassion, under the direction of the Lead Pastor and Pastors;
- Collectively helping the Lead Pastor and Governing Body foster and implement a Pastoral leadership paradigm and a culture of humility Church-wide; and
- The affirmation and appointment of Deacons, with approval of the Governing Body.

7.2.4 Suspension, Discipline and Dismissal of a Deacon for Misconduct – The gravity, process and conditions for suspending, disciplining or removing a Deacon shall be the same as those for suspending, disciplining or removing a Non-Staff Elder.

7.3 CHURCH MEETINGS

7.3.1 Annual Meeting(s) – There shall be at least one annual meeting of the Church to which the Church Partners and the Congregation are invited. The required annual meeting shall take place between October 1 and December 31. Additional Church Meetings shall be determined by the Governing Body as they deem beneficial or necessary.

The Lead Pastor shall preside at all such Church meetings as the CEO of the organization, the Chairman of the Governing Body, and moderator. In the event that the Church is without a Lead Pastor, or if the Lead Pastor is incapacitated or otherwise unable to fulfill his responsibilities, the meetings shall be called for and led by the Vice-Chairman.

7.3.1.1. The purpose of the annual meeting shall be for the following:

- a) The Lead Pastor's report, ministry update and perspectives;
- b) A written or oral report by each of the Staff Pastors, as may be requested by the Lead Pastor;
- c) An annual report of the actions of the Governing Body;
- d) A review of the Church's growth and finances in the most recent calendar year, and
- e) A presentation of the upcoming fiscal year budget as approved by the Governing Body.

7.3.2. Special Partner Meetings - If the Governing Body calls for a special Partner meeting, the Governing Body shall ensure the announcement of



the meeting, and its purpose, be made fourteen (14) days prior to the meeting.

- 7.3.3. Emergency Partner Meetings – In the event of a genuine emergency, as determined by the Lead Pastor or the Governing Body, an Emergency Partner Meeting may be called and conducted. In such instances, every effort shall be made by the Lead Pastor and the Governing Body to ensure as much advance notice is given to Partners as practical and possible, given the nature of the emergency.

VIII CHURCH OFFICERS

8.1 OFFICERS

8.1.1. President, CEO, and Chairman of Board/Governing Body

8.1.1.1 The Lead Pastor shall be recognized as the chief leader of the Church, humanly speaking. He shall ensure that the Bible is followed, that the Church Bylaws are upheld and that policies and procedures established by the Governing Body are honored and implemented. He shall serve as the Chief Executive Officer (CEO) of the Church and the Chairman of the Board/Governing Body, as a voting member of the same.

8.1.1.2. He shall serve as an ex-officio member of all other boards, councils and committees of the Church.

8.1.1.3. He shall be the chief administrator of the Church, responsible for leadership, oversight, coordination, administration and operation of all programs and personnel of the Church through various leaders of the Church. As such, he shall have the power to screen, hire, dismiss, lead and manage all church employees.

8.1.2. Vice-Chairman

8.1.2.1 The Lead Pastor shall annually nominate a member of the Governing Body to serve as the Vice-Chairman. The Vice-Chairman shall be a Non-Staff Elder of the Governing Body.

8.1.2.2. The Vice-Chairman shall assume the responsibilities of the Chairman of the Governing Body upon the suspension, placing on administrative leave, discipline, removal or resignation of the Lead Pastor. The Vice-Chairman shall ensure that the Bylaws of the Church, along with the Church's Core Ideology is honored.

8.1.3. Secretary

8.1.3.1 The Governing Body shall annually choose from among themselves a Secretary.



8.1.3.2. The Secretary shall take meeting minutes for all official Governing Body meetings, and ensure that such minutes are properly recorded, approved and maintained by the Church for easy retrieval, dissemination and documentation. The Secretary shall also distribute to the Governing Body proposed meeting minutes that are to be approved by the Governing Body in a manner and timeframe determined by them.

8.1.3.3. The Secretary of the Governing Body shall ensure that meeting agendas, minutes and associated documentation are forwarded to all Governing Body members in a manner satisfactory to both the Lead Pastor and the Governing Body, and that all such documentation is forwarded to the Church Administrator for proper storage and reference.

8.1.4. Treasurer

8.1.3.1 The Governing Body shall annually choose a Treasurer who shall either be a member of the Governing Body or be accountable to the same. The Treasurer shall keep accurate financial records in keeping with federal and state laws, and ensure that the church financial records are maintained, stored and retrieved at the pleasure of the Governing Body.

ARTICLE IX MINISTRY STAFF

9.1. SCREENING, NOMINATION, AFFIRMATION AND CALLING OF THE LEAD PASTOR

9.1.1. Screening and Nomination – The Governing Body shall be responsible for screening candidates for the office of the Lead Pastor. If the Governing Body assembles a “Search Committee” to do preliminary work toward this end, a Non-Staff Elder shall be selected from among their ranks to Chair the committee. Any candidate for Lead Pastor shall be nominated by a three-fourths majority of the Governing Body. Upon receiving such nomination, the candidate shall be recommended to Church Partners at a meeting of the Congregation called for such purpose.

9.1.2. Election and Calling of the Lead Pastor – After being nominated and recommended by the Governing Body, the Lead Pastor candidate must be affirmed by a three-fourths majority vote of Church Partners present at a Congregational meeting called for the purpose of electing the Lead Pastor. This meeting shall be announced by a written notice (electronic means acceptable) to all Church Partners no less than fourteen (14) days prior to said meeting. Should the candidate receive less than a three-fourths majority vote of the Partners present, the matter of nomination, recommendation and election shall be returned to the Governing Body.

9.1.3. Suspension, Placing on Administrative Leave, Discipline and Dismissal of the Lead Pastor – Any meetings to discuss or consider the suspension, placing on administrative leave, discipline or dismissal of the Lead Pastor



shall be held under Executive Session (see 7.1.3 g). All such investigation and discussion shall be proprietary, conducted under strict confidentiality, so as to protect all individuals involved until such matters are to be made public, in accordance with the guidelines provided in these Bylaws.

All matters pertaining to the investigation of the Lead Pastor's character, potential suspension, placing on administrative leave, discipline or dismissal shall require the presence and participation of the full Governing Body, not merely a quorum.

There shall be no voting by proxy for such meetings.

- a. Considerations, Conditions and Process: The process of potentially suspending, placing on administrative leave, disciplining or dismissing the Lead Pastor shall be handled by the Governing Body in Executive Session and bathed in genuine prayer.
 - (1) Considerations: There are three (3) primary factors the Governing Body shall remember when considering possible suspension, placing on administrative leave, discipline or recommendation for the dismissal of the Lead Pastor, as follows:
 - (i) The Reputation of Jesus Christ – How any action or inaction will impact the reputation of Jesus Christ. The primary objective of the Governing Body shall be to act in a manner that holds the Name of the Lord Jesus Christ in the highest possible regard.
 - (ii) The Impact Upon the Church – How any action or inaction will affect the Body of Christ. Members of the Governing Body are to act prayerfully, carefully considering how action or inaction could affect the Church and believers.
 - (iii) The Impact Upon the Lead Pastor and His Family – How any action or inaction of the Governing Body will affect the Lead Pastor and his family. The Governing Body must be careful that no undue harm is inflicted as a consequence. Here, compassion for the family must be paramount.
 - (2) Conditions of Suspension, Placing on Administrative Leave or Discipline – The conditions for suspending, placing on administrative leave or disciplining the Lead Pastor shall be as follows:
 - (i) Investigation: The Governing Body shall be responsible to investigate charges of possible misconduct by the Lead Pastor if the testimony of two (2) or more witnesses is deemed credible by the Governing Body, in accordance with Matthew 18:15-18 and 1 Timothy 5:19. 1 Timothy 5:19 shall guide the Governing Body in their investigation of the Lead Pastor's conduct: "Do not admit a charge against an Elder except on the evidence of two or three witnesses."



If the Governing Body believes that two or more credible witnesses are available and willing to testify before them, they shall call such witnesses to appear before the Governing Body to provide their testimony and evidence. They shall then decide if the witnesses and evidence are credible and truly demonstrate a failure of the Lead Pastor to fulfill the requirements of an Elder as found in 1 Timothy 3:1-7 and Titus 1:5-9.

Before any suspension, placing on administrative leave or disciplinary action can be taken by the Governing Body, they shall invite and allow the Lead Pastor to speak to them in his own defense and/or to provide witnesses and/or supporting evidence on his own behalf. The Lead Pastor may request supplemental meetings with the Governing Body, and the Governing Body shall decide if such request(s) shall be granted.

The Governing Body shall either exonerate the Lead Pastor or conclude that sufficient evidence exists for placing him on administrative leave or disciplinary action, suspending him from his duties or removing him from office.

The Suspension, placing on Administrative Leave or Discipline of the Lead Pastor for Confirmed Misconduct shall not require a vote of the Church Partners.

- (ii) Exoneration – If two or more witnesses are not available, or the Governing Body determines that the evidence is false or inconclusive, the matter shall be dropped, with no further action taken by the Governing Body. In such an instance, the Governing Body shall officially terminate the investigation in writing, with full exoneration noted so that neither the Name of Christ, the reputation of the Church, the Pastor or his family is harmed. Such written exoneration shall be made public to the Congregation in a manner deemed honorable to the reputation of Jesus Christ and that is satisfactory to both the Lead Pastor and the Governing Body.

The Governing Body shall also determine the appropriateness and/or means by which they may wish to notify the Congregation and/or Church Partners of false, misleading, damaging or inconclusive nature of the testimony involved in the investigation. The Governing Body shall consider the reputation of Jesus Christ, the Church, the Lead Pastor and his family when deciding whether or not to communicate such information to the Congregation and/or Church Partners. Here, it is important to consider the devastating impact of gossip, libel or slander that may have occurred – and could persist by the Governing Body's action or inaction.



The Governing Body may also choose to take additional measures to facilitate healing, reconciliation and restoration, or to exercise disciplinary action toward those they deem to have made or provided false, damaging or misleading statements, accusations or evidence.

(3) Action by the Governing Body for Confirmed Misconduct:

Should the Governing Body conclude that the Lead Pastor is guilty of misconduct, they shall determine the nature and terms of his potential discipline, suspension from service or placement on administrative leave. The Governing Body shall also determine the manner and nature of communicating such measures to the Church Partners and Congregation.

Dismissal of the Lead Pastor from employment by the Corporation for Confirmed Misconduct shall not require a vote of the Church Partners.

(4) Objectives of Suspension, Placing on Administrative Leave or Disciplinary Action: The objectives of suspension, placement on administrative leave or discipline are to hold the Name of the LORD in high regard, to restore the Lead Pastor to fellowship with his family and other believers and to potentially restore him to service as Lead Pastor, as deemed appropriate by the Governing Body.

The Governing Body may discipline or suspend the Lead Pastor in a manner and means deemed by them to be biblical and appropriate. The Governing Body may choose to place the Lead Pastor on administrative leave as part of the suspension or disciplinary process.

Upon the suspension, placement on administrative leave, or discipline of the Lead Pastor, his voting rights on the Governing Body and in the Church, as well as his involvement in any of the Church's ministries, shall be suspended until such time as he is fully restored in accordance with the terms established by the Governing Body.

If the Lead Pastor undergoes suspension, placement on administrative leave or disciplinary action, the Governing Body shall also determine a godly, biblical process for the full restoration of the Lead Pastor. Galatians 6:1 should guide the Governing Body in this process: "Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted."

(5) Dismissal for Moral, Ethical or Legal Misconduct – If the Governing Body determines it is necessary or desirable to investigate the potential dismissal of the Lead Pastor, the Vice-Chairman shall assume temporary Chairmanship of the Governing Body until the



matter has been officially resolved by the Governing Body. The Lead Pastor who is subject to such inquiry shall not have the power to vote and shall not cast a vote at any meeting relating to such inquiry or potential discipline or dismissal from office.

Unless invited by the Governing Body, the Lead Pastor shall be excluded from attending any and all subsequent meetings of the Governing Body that may be called to consider his dismissal, and he shall have no right to vote at such meetings either in person or by proxy. The Vice-Chairman of the Governing Body shall assume the Chairmanship of the Governing Body. The Governing Body shall also select a member of the Staff Elders to serve as the interim Lead Pastor, It shall be the responsibility of the Vice-Chairman to lead the Governing Body during this time, and the responsibility of the interim Lead Pastor to handle all matters pertaining to the leadership, management and supervision of the Pastors, Church Staff and Employees.

Before a recommendation has been made to discipline or dismiss the Lead Pastor for moral, ethical or legal failure, the Governing Body shall invite and allow the Lead Pastor to speak before them in his own defense and/or to provide witnesses and/or supporting evidence on his own behalf if he wishes to remain in service at the Church. He may request supplemental meetings with the Governing Body, and the Governing Body shall decide if such request(s) shall be granted.

Dismissal of the Lead Pastor for Confirmed Moral, Ethical or Legal Misconduct shall not require a vote of the Church Partners.

- (6) General Dismissal – The Governing Body may also, at any time, vote by a three-fourths majority of the Governing Body, to make a recommendation to the Congregation for the dismissal of the Lead Pastor for poor or inadequate ministry performance.

A vote for the General Dismissal of the Lead Pastor, upon recommendation by the Governing Body as detailed above, shall require a three-fourths majority vote by the Church Partners present for such meeting.

9.1.4. Suspension, Placing on Administrative Leave, Discipline and Dismissal of Staff Elders and Pastors –

- a. For Moral, Ethical or Legal Misconduct: The manner of possibly investigating and determining the potential suspension, placement on administrative leave, discipline or dismissal of Staff Elders and Pastors shall be the same as for the Lead Pastor.
- b. For Other Reasons – A Pastor may be terminated from employment for any reason upon recommendation by the Lead Pastor and approval by the Governing Body.



ARTICLE X ORDINATION

The Governing Body shall ordain individuals into the ministry through procedures they develop and approve. Candidates for ordination shall be presented to the Congregation for a "time of testing" akin to that used for the affirmation of a Non-Staff Elder (see above) prior to their ordination, and shall be officially ordained into the ministry upon final approval by the Governing Body

ARTICLE XI COMMITTEES

The Governing Body shall have the power to create committees for the purpose of assisting in their decisions. Such committees shall have authority to act as specifically given by the Governing Body, and shall serve until such committees are dissolved by the Governing Body.

ARTICLE XII HIRING STANDARDS AND FACILITY USAGE

The following principles and guidelines regarding biblical sexuality and marriage are designed to ensure that Grace Fellowship operates in a manner consistent with the Word of God.

Section 1. – Each human being is created in the image of God as either male or female, a gender that is encoded genetically and manifested physiologically prior to birth. Any effort to violate the creative order of God by attempting to modify or transform human gender is a sin.

Section 2. – Marriage is the union between one man and one woman. The family units thus formed on these principles provide the foundation of civil society. Since marriage is biblically defined as between one man and one woman, all homosexual or polygamous unions are sinful. Beyond marital standards, sexual sin includes, but is not limited to, premarital sexual relations, extramarital sexual relations, incestuous relations, pornography, bestiality, and pedophilia. Persons engaged in such violations of God's Law, like all sinners, should be called to turn from their sin and seek forgiveness through repentance and faith in Christ.

Section 3. – Participation in any program or activity of this church that is limited to individuals of one sex is exclusively limited to individuals who are persons of that sex. Access to facilities that are designated for use by only one sex is exclusively limited to individuals who are persons of that sex. In complying with these guidelines, individuals should not violate the sovereign act of God in their birth gender by intentionally presenting their physical features or dress to be that of the opposite sex.



Section 4. – Persons who are actively and unrepentantly engaged in any sinful practice or practice that contradicts or undermines the doctrinal standards of this church are not eligible for partnership. Similarly, active and unrepentant engagement in any sinful practice or practice that contradicts or undermines the doctrine of this church is grounds for church discipline, up to and including excommunication. A practice is sinful when it is contrary to the teachings of the Holy Bible.

Section 5 - Except as a vendor or independent contractor, in order to be eligible for employment at the church, the applicant or employee must be a partner of the church. Since a purpose of the church is to teach and instill biblical values, and because every employee of the church is a representative of the church, in order to be eligible for employment at the church the applicant shall not be actively engaged in unrepentant sin and shall not be perceived to undermine or contradict, through his or her actions, behaviors, or speech, the tenets of the Bible and the doctrines of this church.

Section 6 - Church pastors, partners, and staff shall not use their title, position, or ordination in a way that contradicts or undermines the teachings of this church and the Holy Bible by, including but not limited to, officiating over or solemnizing weddings or ceremonies joining more than two people or two people of the same sex.

Section 7 - Neither property nor facilities owned or controlled by this church (or used with permission obtained by the church) shall be used or permitted to be used for any activity or speech that is contrary to any stated or implied doctrine or religious belief or practice of this church.

Section 8 - Weddings and Funerals – The church actively seeks to minister to the surrounding community by making its facilities available for biblical weddings and funerals. A wedding or a funeral of non-partners is permitted only insofar as the ceremony comports with the teachings of the Holy Bible and the doctrinal standards of this church. If it becomes evident that a wedding or funeral does not or will not comply with the teachings of the Holy Bible and the doctrinal standards of this church, the church may, within its sole discretion, cancel or modify the event, so as to comport with the teachings of the Holy Bible and church doctrinal standards. In no event shall an unbiblical ceremony be permitted to proceed.

ARTICLE XIII MISCELLANEOUS

13.1 FISCAL YEAR – The fiscal year of the Corporation shall be from January 1 through December 31.

13.2 INDEMNIFICATION OF OFFICERS AND COMMITTEE PARTNERS. To the extent of its assets, the Corporation shall indemnify any Director, Officer or former Director, Officer and Committee Partner of the Corporation against claims, liabilities, expenses and costs necessarily incurred by such person in connection with the defense, compromise or settlement of any action, suit or proceeding, civil or criminal, in



which such person is made a party by reason of being or having been such Director, Officer or Committee Partner, except in relation to matters as to which such person shall be adjudged in such action, suit or proceeding to be liable for misconduct in the performance of duty to the Corporation, to the extent not otherwise compensated, indemnified or reimbursed by insurance.

13.3 DISSOLUTION

Should the Corporation dissolve, assets shall be distributed to an organization having purposes similar to Grace Fellowship, and which is qualified under 501(c)3 of the Internal Revenue Code of 19812, as amended, for one or more exempt purposes within the meaning of 501(c)3 of the Internal Revenue Code of 19812, as amended, or corresponding section of any future federal tax code, or shall be distributed to the federal government, or to a state or local government, for public purpose. Any such assets not disposed of shall be disposed of by the Court of Common Pleas in which the principal office of the Corporation is then located, exclusively for such purposes or to such organization or organizations, as said Court shall determine.