

# CONSTITUTION

## **Preamble**

Being an autonomous Baptist church, we declare and establish this constitution to preserve and secure the principles of our faith and to govern Redeemer Church in an orderly manner. This constitution will preserve the liberties of each individual church member and the freedom of action of this body in its relation to other churches.

## **Name**

This body shall be known as Redeemer Church of Jeffersonville, located in Clark County, Indiana.

## **Our Mission**

The vision of Redeemer Church is to see God glorified in every nation through the faithful preaching of the Word, equipping the saints for the work of the ministry, and sending of missionaries into our city/state/nation/world.

## **Our Core Values**

The core values of Redeemer Church are founded on the Gospel of Jesus:

God created everything seen and unseen by the power of His Word. Mankind was made in the image of God but, because of sin, that image has been broken but not destroyed. The Word that created the world was made flesh and dwelled among man, being tempted and experiencing humanity in every aspect. This God-man, Jesus of Nazareth, was betrayed for the price of a slave, crucified as a criminal though he had done nothing wrong, and triumphantly rose from the grave 3 days later. Through this act of love and sacrifice, by faith alone, those who trust in this life through death are transformed from rebels at odds with a holy God to His adopted sons and daughters - joint heirs in the Kingdom with Jesus. (1 Corinthians 15:3-4; 2 Corinthians 5:18-21; 1 Timothy 1:15-17, 2:5-6; Revelation 5:9-10)

Because of this great hope we have in Christ Jesus, we can now be:

**Worshippers** - Everything we do is an opportunity to worship our Creator and Savior (Isaiah 6; Romans 11:33-12:2; 1 Corinthians 10:31;

**Disciples/Doers** - As we learn from the Scriptures and the Spirit how to be more like Jesus, we act in obedience to His commands. (James 1:22-25; John 8:31-38; Ephesians 4:11-16)

**Family** - Once enemies of God, we are now adopted into his Kingdom as brothers and sisters, co-heirs of an eternal inheritance. (2 Corinthians 6:16-18; Romans 8:12-17; 1 Corinthians 12:12-26; Colossians 3:12-17; Hebrews 10:23-25; John 13:34-35)

**Witnesses** - As Jesus was sent into the world on a mission - to seek and save the lost - so we are sent on a mission to proclaim the Good News of Jesus and invite enemies of God to be reconciled through the blood of Jesus. (Matthew 9:35-38, 28:18-20; Acts 1:8, 13:1-3; Luke 10:2-3; John 17:18)

### **Statement of Faith**

In joyful cooperation with other Southern Baptist Churches, Redeemer Church affirms the BFM2000. In keeping with the cherished Baptist doctrine of the autonomy of the local church and according with certain doctrinal distinctives, we affirm the confessional statement of The Gospel Coalition, listed below, as the confessional basis for membership within our body.

**The Tri-une God** - We believe in one God, eternally existing in three equally divine Persons: the Father, the Son, and the Holy Spirit, who know, love, and glorify one another. This one true and living God is infinitely perfect both in his love and in his holiness. He is the Creator of all things, visible and invisible, and is therefore worthy to receive all glory and adoration. Immortal and eternal, he perfectly and exhaustively knows the end from the beginning, sustains and sovereignly rules over all things, and providentially brings about his eternal good purposes to redeem a people for himself and restore his fallen creation, to the praise of his glorious grace.

**Revelation** - God has graciously disclosed his existence and power in the created order, and has supremely revealed himself to fallen human beings in the person of his Son, the incarnate Word. Moreover, this God is a speaking God who by his Spirit has graciously disclosed himself in human words: we believe that God has inspired the words preserved in the Scriptures, the sixty-six books of the Old and New Testaments, which are both record and means of his saving work in the world. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative and without error in the original writings, complete in its revelation of his will for salvation, sufficient for all that God requires us to believe and do, and final in its authority over every domain of knowledge to which it speaks. We confess that both our finitude and our sinfulness preclude the possibility of knowing God's truth exhaustively, but we affirm that, enlightened by the Spirit of God, we can know God's revealed truth truly. The Bible is to be believed, as God's instruction, in all that it teaches; obeyed, as God's command, in all that it requires; and trusted, as God's pledge, in all that it promises. As God's people hear, believe, and do the Word, they are equipped as disciples of Christ and witnesses to the gospel.

**Creation of Humanity** - We believe that God created human beings, male and female, in his own image. Adam and Eve belonged to the created order that God himself declared to be very good, serving as God's agents to care for, manage, and govern creation, living in holy and devoted fellowship with their Maker. Men and women, equally made in the image of God, enjoy equal access to God by faith in Christ Jesus and are both called to move beyond passive self-indulgence to significant private and public engagement in family, church, and civic life. Adam

and Eve were made to complement each other in a one-flesh union that establishes the only normative pattern of sexual relations for men and women, such that marriage ultimately serves as a type of the union between Christ and his church. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. God ordains that they assume distinctive roles which reflect the loving relationship between Christ and the church, the husband exercising headship in a way that displays the caring, sacrificial love of Christ, and the wife submitting to her husband in a way that models the love of the church for her Lord. In the ministry of the church, both men and women are encouraged to serve Christ and to be developed to their full potential in the manifold ministries of the people of God. The distinctive leadership role within the church given to qualified men is grounded in creation, fall, and redemption and must not be sidelined by appeals to cultural developments.

**The Fall** - We believe that Adam, made in the image of God, distorted that image and forfeited his original blessedness—for himself and all his progeny—by falling into sin through Satan's temptation. As a result, all human beings are alienated from God, corrupted in every aspect of their being (e.g., physically, mentally, volitionally, emotionally, spiritually) and condemned finally and irrevocably to death—apart from God's own gracious intervention. The supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to himself.

**The Plan of God** - We believe that from all eternity God determined in grace to save a great multitude of guilty sinners from every tribe and language and people and nation, and to this end foreknew them and chose them. We believe that God justifies and sanctifies those who by grace have faith in Jesus, and that he will one day glorify them—all to the praise of his glorious grace. In love God commands and implores all people to repent and believe, having set his saving love on those he has chosen and having ordained Christ to be their Redeemer.

**The Gospel** - We believe that the gospel is the good news of Jesus Christ—God's very wisdom. Utter folly to the world, even though it is the power of God to those who are being saved, this good news is christological, centering on the cross and resurrection: the gospel is not proclaimed if Christ is not proclaimed, and the authentic Christ has not been proclaimed if his death and resurrection are not central (the message is: "Christ died for our sins . . . [and] was raised"). This good news is biblical (his death and resurrection are according to the Scriptures), theological and salvific (Christ died for our sins, to reconcile us to God), historical (if the saving events did not happen, our faith is worthless, we are still in our sins, and we are to be pitied more than all others), apostolic (the message was entrusted to and transmitted by the apostles, who were witnesses of these saving events), and intensely personal (where it is received, believed, and held firmly, individual persons are saved).

**The Redemption of Christ** - We believe that, moved by love and in obedience to his Father, the eternal Son became human: the Word became flesh, fully God and fully human being, one Person in two natures. The man Jesus, the promised Messiah of Israel, was conceived through the miraculous agency of the Holy Spirit, and was born of the virgin Mary. He perfectly obeyed his heavenly Father, lived a sinless life, performed miraculous signs, was crucified under Pontius

Pilate, arose bodily from the dead on the third day, and ascended into heaven. As the mediatorial King, he is seated at the right hand of God the Father, exercising in heaven and on earth all of God's sovereignty, and is our High Priest and righteous Advocate. We believe that by his incarnation, life, death, resurrection, and ascension, Jesus Christ acted as our representative and substitute. He did this so that in him we might become the righteousness of God: on the cross he canceled sin, propitiated God, and, by bearing the full penalty of our sins, reconciled to God all those who believe. By his resurrection Christ Jesus was vindicated by his Father, broke the power of death and defeated Satan who once had power over it, and brought everlasting life to all his people; by his ascension he has been forever exalted as Lord and has prepared a place for us to be with him. We believe that salvation is found in no one else, for there is no other name given under heaven by which we must be saved. Because God chose the lowly things of this world, the despised things, the things that are not, to nullify the things that are, no human being can ever boast before him—Christ Jesus has become for us wisdom from God—that is, our righteousness, holiness, and redemption.

**The Justification of Sinners** - We believe that Christ, by his obedience and death, fully discharged the debt of all those who are justified. By his sacrifice, he bore in our stead the punishment due us for our sins, making a proper, real, and full satisfaction to God's justice on our behalf. By his perfect obedience he satisfied the just demands of God on our behalf, since by faith alone that perfect obedience is credited to all who trust in Christ alone for their acceptance with God. Inasmuch as Christ was given by the Father for us, and his obedience and punishment were accepted in place of our own, freely and not for anything in us, this justification is solely of free grace, in order that both the exact justice and the rich grace of God might be glorified in the justification of sinners. We believe that a zeal for personal and public obedience flows from this free justification.

**The Power of the Holy Spirit** - We believe that this salvation, attested in all Scripture and secured by Jesus Christ, is applied to his people by the Holy Spirit. Sent by the Father and the Son, the Holy Spirit glorifies the Lord Jesus Christ, and, as the other Paraclete, is present with and in believers. He convicts the world of sin, righteousness, and judgment, and by his powerful and mysterious work regenerates spiritually dead sinners, awakening them to repentance and faith, and in him they are baptized into union with the Lord Jesus, such that they are justified before God by grace alone through faith alone in Jesus Christ alone. By the Spirit's agency, believers are renewed, sanctified, and adopted into God's family; they participate in the divine nature and receive his sovereignly distributed gifts. The Holy Spirit is himself the down payment of the promised inheritance, and in this age indwells, guides, instructs, equips, revives, and empowers believers for Christ-like living and service.

**The Kingdom of God** - We believe that those who have been saved by the grace of God through union with Christ by faith and through regeneration by the Holy Spirit enter the kingdom of God and delight in the blessings of the new covenant: the forgiveness of sins, the inward transformation that awakens a desire to glorify, trust, and obey God, and the prospect of the glory yet to be revealed. Good works constitute indispensable evidence of saving grace. Living as salt in a world that is decaying and light in a world that is dark, believers should neither withdraw into seclusion from the world, nor become indistinguishable from it: rather, we are to do good to

the city, for all the glory and honor of the nations is to be offered up to the living God. Recognizing whose created order this is, and because we are citizens of God's kingdom, we are to love our neighbors as ourselves, doing good to all, especially to those who belong to the household of God. The kingdom of God, already present but not fully realized, is the exercise of God's sovereignty in the world toward the eventual redemption of all creation. The kingdom of God is an invasive power that plunders Satan's dark kingdom and regenerates and renovates through repentance and faith the lives of individuals rescued from that kingdom. It therefore inevitably establishes a new community of human life together under God.

**God's New People** - We believe that God's new covenant people have already come to the heavenly Jerusalem; they are already seated with Christ in the heavenlies. This universal church is manifest in local churches of which Christ is the only Head; thus each "local church" is, in fact, the church, the household of God, the assembly of the living God, and the pillar and foundation of the truth. The church is the body of Christ, the apple of his eye, graven on his hands, and he has pledged himself to her forever. The church is distinguished by her gospel message, her sacred ordinances, her discipline, her great mission, and, above all, by her love for God, and by her members' love for one another and for the world. Crucially, this gospel we cherish has both personal and corporate dimensions, neither of which may properly be overlooked. Christ Jesus is our peace: he has not only brought about peace with God, but also peace between alienated peoples. His purpose was to create in himself one new humanity, thus making peace, and in one body to reconcile both Jew and Gentile to God through the cross, by which he put to death their hostility. The church serves as a sign of God's future new world when its members live for the service of one another and their neighbors, rather than for self-focus. The church is the corporate dwelling place of God's Spirit, and the continuing witness to God in the world.

**Baptism and the Lord's Supper** - We believe that baptism and the Lord's Supper are ordained by the Lord Jesus himself. The former is connected with entrance into the new covenant community, the latter with ongoing covenant renewal. Together they are simultaneously God's pledge to us, divinely ordained means of grace, our public vows of submission to the once crucified and now resurrected Christ, and anticipations of his return and of the consummation of all things.

**The Restoration of All Things** - We believe in the personal, glorious, and bodily return of our Lord Jesus Christ with his holy angels, when he will exercise his role as final Judge, and his kingdom will be consummated. We believe in the bodily resurrection of both the just and the unjust—the unjust to judgment and eternal conscious punishment in hell, as our Lord himself taught, and the just to eternal blessedness in the presence of him who sits on the throne and of the Lamb, in the new heaven and the new earth, the home of righteousness. On that day the church will be presented faultless before God by the obedience, suffering and triumph of Christ, all sin purged and its wretched effects forever banished. God will be all in all and his people will be enthralled by the immediacy of his ineffable holiness, and everything will be to the praise of his glorious grace.

## Relationships

The government of this church is vested in the body of believers who compose it. It is subject to the control of no other ecclesiastical body, but it recognizes and sustains the obligations of mutual counsel and cooperation which are common among Baptist churches. Insofar as is practical; this church will cooperate with and support the Southeastern Indiana Baptist Association (SEIBA) and The State Convention of Baptist in Indiana (SCBI) affiliated with the Southern Baptist Convention (SBC).

## Church Covenant

Have you trusted in Christ alone, by faith alone, that He is your only hope for the forgiveness of sins - and followed this profession of faith with baptism by immersion?

Are you confident that God has called you to be a part of Redeemer Church?

Are you willing to be held accountable to the following core identities of our church?

- **Worshippers:** Cultivating communion with God through spiritual disciplines and gathering to worship with God's people
- **Family:** Cultivating gospel-centered community with believers
- **Disciples/Doers:** Growth in spiritual maturity and living missionally through gospel conversations and action
- **Witnesses:** Actively sharing the Good News of Jesus to those the Lord has placed you among

Are you willing to fully pull away from your current church and embrace Redeemer Church as your local church?

Are you willing to generously give of your creativity, time, spiritual gifts and finances in order to fulfill the vision of Redeemer Church?

Are you willing to wholeheartedly serve and support the mission of Redeemer Church, even in the messiness, ambiguity, and adventure of the early stages?

In awareness of and submission to these expectations, I submit myself to the leadership and membership of Redeemer Church.

## Amendments

For changes to this constitution see Article VII of the accompanying By-Laws.

# **By-Laws**

## **I. Membership**

### **Section 1. General**

Redeemer Church is an Elder led and congregationally affirmed church. As a self-governing (autonomous) church, the Elders, with affirmation of the congregation, reserve the right to determine who shall be members and who shall be allowed to remain as members of this church.

### **Section 2. Qualifications**

To be considered for membership the following qualifications must be met: A candidate for membership at Redeemer Church must:

1. Be a person who has repented of their sins and placed their faith in Jesus Christ alone for their salvation and gives evidence of their new life in Christ.
2. Be a person who has followed the command of our Lord Jesus Christ by being baptized by immersion following their conversion.
3. Be a person who can in good conscience affirm the statement of faith of Redeemer Church and strive to keep the commitments expressed in the Church Covenant
4. Be a person who has completed the new members class and membership interview.

### **Section 3. Inclusion of Members**

All persons who meet the qualifications for membership shall be presented by the elders to the church for a vote of affirmation at regularly scheduled member's meetings in any of the following ways:

1. By profession of faith and for baptism according to the policies of this church.
2. By promise of a letter of recommendation from another church that practices believers baptism by immersion.
3. By restoration upon a statement of prior conversion experience and baptism in a like-minded church, when no letter is available.
4. By baptism, after statement of prior conversion experience and membership in a denomination that does not practice baptism by immersion.

### **Section 4. Voting Rights of Members**

All members of the church that are present at a member's meeting are entitled to cast their vote in regard to issues that are before the church body at that time. Unless otherwise noted, a vote of 80% of members present will serve for affirmation.

### Section 5. Termination of Membership

Membership shall be terminated in the following ways:

1. Death
2. Transfer by letter
3. Voluntary resignation of membership
4. Exclusion by action of this church.

### Section 6. Discipline

1. It shall be the basic purpose of the Redeemer Church to emphasize to its members that every reasonable measure will be taken to assist any troubled member. The elders, deacons, and other church members are available for counsel and guidance. Restoration rather than punishment should be the goal which governs the attitude of one member toward another.
2. Should some serious condition exist which would cause a member to become a liability to the general welfare of the church, every reasonable measure will be taken by the elders, the deacons, and the members to resolve the problem. All such proceedings shall be pervaded by the spirit of Christian kindness and forbearance. But, finding that the welfare of the church, the integrity of the gospel, and the interests of the member in question will best be served by the exclusion of said member, the church may take this action at the recommendation of the elders and a 80% vote of the members present at a regularly scheduled or special member's meeting, and the church may proceed to declare the person to be no longer in the membership of the church.
3. Any person whose actions have made it necessary for the church to exclude him/her, may upon his request and recommendation by the elders be restored to membership by a vote of the church upon evidence of their repentance and reformation.

#### Section 6.1 Discipline Process

1. *Formative*: this is inherent in the preaching, teaching, and discipleship ministries of Redeemer Church. We seek to build disciples who imitate Jesus in their living. It is only when formative discipline has not taken effect in a members life, and unrepentant sin is present, that corrective discipline becomes necessary.
2. *Corrective*: when members wander from the path of truth (James 5:19-20), the elders, deacons, and members of Redeemer Church will seek to gently restore them (Galatians

6:1). Matthew 18:15-17 will serve as the guide to carrying out this unfortunate part of healthy church ministry and membership.

3. The elders have the right to move through the discipline process at the appropriate speed. In the case of grievous and public sin, the steps of one-one confrontation, two-on-one confrontation, may happen quickly and recommendation for removal taken directly to the congregation.

## **II. Church Officers**

### Section 1. The Lordship and Headship of Jesus Christ.

We believe that Jesus Christ is the head of the Church (Ephesians 5). We operate under the kingship of Jesus as He rules primarily through His Word.

Under the Lordship of Jesus Christ, we believe that the Bible teaches there are two leadership offices mandated for New Testament churches. Those offices are that of elders and deacons. This section will deal with the qualifications, responsibilities, election, and removal of those who would hold those offices in this church.

For the purpose of this constitution it is also to be recognized that according to the laws of the State of Indiana, this organization will maintain the office of Trustee. This section will explain and outline that office in addition to the offices of elders and deacons.

All church officers must be members of this church and are as follows:

### Section 2. Elders

The elders are men who are responsible for leading the church to function as a New Testament church according to the Scriptures. The elders will lead the congregation and the church staff to perform their tasks in a faithful and efficient manner.

#### Section 2.1 Qualifications and Responsibilities of Elders

The elders shall be men who meet the qualifications found in 1 Timothy 3:1-7 and Titus 1:6-9. These men shall shepherd the church through giving themselves to prayer and the ministry of the Word. The church will guard the elders from neglecting prayer and the ministry of the Word at all times. The elders shall take particular responsibility to oversee all, but not limited to, the following: weekly worship gatherings, the administration of the ordinances, equipping the membership for the ministry, the process of taking in new members, the process of church discipline, evaluating and installing candidates for offices and positions in the church, guarding the church from error, and the development and direction of various ministries. The Elders maintain the authority to establish and abolish committees (with the exception of the

Executive Committee) as needed for the fulfilling of the mission of the church.

### Section 2.3 Elders Meetings

The elders shall meet regularly to discuss the membership, ministries, finances, personnel, and mission of the church. They shall also spend time praying for the needs of the church in their meetings. These Elder Meetings are to be distinct from regularly scheduled church staff meetings.

### Section 3. Deacons

In accordance with the meaning of the word deacon and the practice of the New Testament, deacons are to be believers who serve (deacon) the church. The task of the deacons is to serve alongside of and subordinate to the elders in ministering to the needs of the church body:

Deacons are not responsible for the preaching, teaching, or spiritual oversight of the church (these responsibilities fall to the elders). The Deacons are accountable to the elders and this church as a whole and should perform the following duties:

1. The ministry of mercy: The aged, homebound, sick, and hurting are to receive special attention from the deacon body.
2. The benevolent ministries of the church are to be overseen and directed by the deacon body. They shall collect, and disperse these funds at their discretion. *Note: The deacons are to have a working guideline written to help themselves and future deacons determine how best to distribute these funds.*
3. Deacons should be involved in helping ensure corporate worship gatherings, the administration of the ordinances, and other gathering times are set up and ready to host the church.
4. It is suggested that Deacons take time among themselves to assign specific deacons to be tasked out to various areas of the church for support. (Ex: 1 or 2 Deacons assigned to support the Student/Children ministry, 1 or 2 Deacons assigned to support the Greeting/Welcoming ministries, 1 deacon to oversee the distribution of elements, etc). This will provide specific ways and areas that the deacon body can be actively serving the congregation.
5. Be actively praying for the elders, church membership, and community.
6. Assist the elders, staff, and ministry leaders in accomplishing their tasks.
7. Set an example in godliness, church attendance, family leadership, evangelism, and giving for the rest of the church body to follow.

### Section 4. Appointment and Removal of Elders and Deacons

#### Section 4.1 The Appointment of Elders

Upon appointment, The Elders of Redeemer Church shall serve until they are removed from this position according to the parameters set forth in this document.

Appointment of elders shall be as follows:

1. The appointment of new elders shall be held as needed and on the recommendation of the other elders.
2. The nomination for eldership should officially come from the elders and be presented to the church one month prior to affirmation of nominated Elder by the members. Any member of the church can, at any time, submit a nomination to the elder body to consider. Any person with reason to believe that a nominated candidate is unqualified for the office of elder should express such concern to the elders in private. Any member intending to speak in opposition to a candidate should express their objection to the elders as far in advance as possible before the appointment of said elder.

#### Section 4.2. The Removal of Elders

The removal of elders may occur for any number of reasons. The process of removing a man from this position should be saturated with prayer and graciousness.

The removal of any elder shall follow the guidelines below:

1. An elder may voluntarily resign his position.
2. If an elder is deemed unfit to serve, or in need of a break in service, then the elders may proceed accordingly within the specific situation.
3. If any member feels that an Elder should step down or be removed from the Elder Team they should take the matter privately to the other Elders.

#### Section 4.3 The Appointing of Deacons

If the qualifications can be met, there shall be an appropriate number of individuals who serve as deacons and they shall be appointed at a regular worship service.

Each deacon shall be reaffirmed every three years by an evaluation from the Elders.

Appointment of Deacons shall be as follows:

1. The elders of this congregation shall identify qualified individuals from among the membership to be considered for this role.

2. After an appropriate time of testing, they shall be presented to the membership for affirmation.

#### Section 4.4 Removal of Deacons

The removal of a deacon may occur for any number of reasons. The process of removing a person from this position should be saturated with prayer and graciousness.

The removal of any deacon shall follow the guidelines below:

1. A deacon may voluntarily resign his position.
2. If a deacon is deemed unfit to serve, or in need of a break in service, then the elders may proceed accordingly within the specific situation.
3. If any member feels that a deacon should step down or be removed from the deacon ministry they should take the matter privately to the Elders Body.

#### Section 4.5 Trustees

At an appropriate time, trustees shall be appointed by the Elders who will hold in trust the church property. They shall have no power to buy, sell, mortgage, lease, or transfer any property without authorization from the Elder body and affirmation of the congregation. It shall be the function of the trustees to affix their signatures to legal documents involving the sale, mortgage, purchase, or rental of property or other legal documents where the signatures of trustees are required. The term of office shall be indefinite as provided in the articles of incorporation, which currently designate three trustees.

### **III. Other Staff and Administrative Positions**

All administrative positions and church staff must be members, or in the process of membership. The other staff and administrative positions of this church shall be as follows:

#### Section 1. Church/Administrative Staff

The Elders shall call or employ such staff members, as the church shall need. A job description shall be written by the elders when the need for staff members arises. The job description shall be located in the appendix of the By-Laws. Staff members must be approved and hired by the elder body. Staff members thus employed shall serve until the relationship is terminated by their request or the Elder's request. At least two weeks notice at the time of resignation should be given.

## **IV. Ordinances**

### Section 1. Baptism

A person who has placed their faith in Jesus Christ as Savior and Lord and met with an elder shall be received for baptism. It is understood that as a Baptist church, we believe that baptism is for those who have repented of their sins and placed faith in Jesus. It is a prerequisite for church membership. We also reject any claim or teaching that a person must be baptized to be saved. Baptism is the public profession that a person has died to sin and now is alive to Christ.

1. Baptism shall be by immersion in water.
2. Baptism shall be administered by the elders or whomever the elders shall authorize. The deacons shall assist in the preparation for, and observance of, baptism.
3. Baptism shall be administered as an act of worship in view of representative membership of this church.

### Section 2. The Lord's Supper

The Lord's Supper is a symbolic act of obedience whereby members of the Body of Christ, through partaking of the bread and fruit of the vine, commemorate the death of Jesus Christ and anticipate his second coming. It is the belief of this church that:

1. The Lord's Supper shall be observed regularly.
2. The elders shall be responsible for the administration of the Lord's Supper.
3. The deacons shall be responsible for the physical preparations of the Lord's Supper.
4. Participants, in order to partake in the elements should be saved, and have been biblically baptized by immersion and in good standing with their church.

## **V. Church Finances**

### Section 1. Budget

The elders and stewardship team shall prepare and submit to the church for affirmation an inclusive annual budget, indicating the amount needed and sought for all expenses. It is understood that membership in this church involves financial obligation to support the church and its causes with tithes and offerings.

### Section 2. Accounting Procedures

All funds for any and all purposes shall pass through the church's books and be properly recorded by a designee of the executive committee. A system of accounting that will adequately provide for the handling of all funds shall be the responsibility of the stewardship team.

### Section 3. Fiscal Year

The fiscal year of the church shall run concurrently with the church year, which begins on September 1<sup>st</sup> and ends on August 31<sup>st</sup>.

## **VI. Church Property**

### Section 1. Sale, Lease, and Purchase of Property

#### Section 1.1 – Land, Buildings and Vehicles

The sale, lease, or purchase of physical land, buildings and/or vehicles must receive the approval of the elders and the affirmation of the congregation in a regular or called congregational meeting.

#### Section 1.2 – Miscellaneous Sales and Purchases

The sale and purchase of all items except land, buildings and/or vehicles will be under the authority of the Executive Committee, which consists of the Stewardship Team and the Elders. The Executive Committee has the authority to approve expenditures that would increase the annual budget up to six (6) percent. Expenditures that would increase the annual budget more than six (6) percent would require congregational affirmation.

#### Section 2 – Maintenance of Property

The oversight and management of the church property will be considered by the Elders and administered by deacons. If need be, a team can be appointed to assist in this oversight. No property donations will be accepted without the approval of the Elders.

#### Section 3 – Corporate Dissolution

In the event that the church corporation dissolves, all property will be liquidated and the funds will be donated to a recognized non-profit organization(s). The Executive Committee will decide upon and oversee the disbursement of the assets.

## **VII. Adoption and Amendments**

This constitution/bylaws may be adopted and/or amended at any member's meeting by an eighty (80) percent affirmation of the members present, provided that notice of the proposed amendment has been announced at a regular Sunday morning service and been given by written notice.