

The Constitution of Calvary Baptist Church

ARTICLE I: DEFINITION AND PURPOSE OF THIS CONSTITUTION

This written document is a declaration of our beliefs and understanding of the Holy Scripture, as to our doctrinal beliefs, form of church government, organizational structure, and purposes as a body. It is vitally important for a church, if it is to glorify God and accomplish His purposes, that its people be in agreement with regard to doctrine, organizational structure and goals (1 Corinthians 1:10; Ephesians 4:3, 13).

This is thus designed to be a statement of these things that it might promote a oneness of mind within our own ranks, and that those interested in becoming a part of this ministry might have a clear concept of our beliefs and objectives.

This document is not a higher authority than the Word of God. Neither is it a higher authority than the authority that God Himself has invested in those believers He has appointed to lead in this local church (Hebrews 13:17). It must be remembered that the local church itself is a living, growing, and flexible body subject ultimately to the authority of Jesus Christ alone as it is declared in the Word of God (Ephesians 1:22; 4:12-16). As we grow in the Word, this document is therefore subject to amendment according to the provisions of Article XV. This document is, however, to be followed in all its parts as a protection to all until part or all is amended according to its provisions.

ARTICLE II: NAME

The name of this local church shall be Calvary Baptist Church of Hot Springs, a corporation under the laws of the state of South Dakota.

ARTICLE III: MISSION, GOALS AND OBJECTIVES

A. Our Mission

The supreme mission of the church, and so also of every individual believer, is to glorify God and to serve Him forever (Ephesians 3:21; Romans 11:36; 1 Peter 4:11). Therefore, if what we do as a church, or as individuals, cannot serve the glory of God, it should not be done.

B. Our Goals

Our goals are to serve God and bring glory to Him. Certain God ordained goals are established in Scripture for the local church. These are basically set forth in the Great Commission (Matthew 28:19-20).

1. Equipping Believers

Equipping the saints unto the work of the ministry in all its aspects along with their spiritual maturity in the Lord is the first great goal of this church (Ephesians 4:12-16; Colossians 1:28-29).

2. Evangelization of the Lost

Reaching the lost with the gospel of Jesus Christ, both at home and abroad, is the second goal of this church (Romans 1:14-16; 1 Thessalonians 1:8; Acts 1:8).

C. Our Objectives

1. Internal Objectives and Functions

- a. Instruction in the Word of God: Teaching: To stand for the historic, fundamental truths of Scripture, and through Scripture, to equip the saints for ministry, and for the building up of the body of Christ for unity, knowledge of the Son of God, and maturity, measured by the stature of the fullness of Christ, and for protection against the deceitful scheming of Satan (Ephesians 4:12-16).
- b. Fellowship: To encourage and provide for means of developing meaningful relationships among believers (expressions of sharing and caring for, and loving one another, warning, stimulating, and encouraging one another to love and good works).(Hebrews 10:24-25; 13:1-2; Acts 2:42-47).
- c. Worship: To provide the means for developing and expressing meaningful worship in prayer, songs of praise, adoration, admonishment, singing and making melody in our hearts to the Lord, and to administer the ordinances of baptism and the Lord's supper (Hebrews 13:15; Ephesians 5:19; Colossians 3:16; 1 Corinthians 11:23-34; Matthew 28:19; Acts 2:42).
- d. Ministry: To provide the means for developing and exercising spiritual gifts for the edification of the body and the evangelization of the lost (Romans 12:3-8; 1 Peter 4:10-11).

2. External Objectives and Functions

- a. Outreach: To present the gospel of Jesus Christ to those who have never trusted in Jesus Christ as their Savior, and to encourage them to trust in Him (Matthew 28:19-20; Acts 1:8; 1 Thessalonians 1:2-10).
- b. Holy Behavior: To live holy lives in the midst of a crooked and perverse generation acting as salt and as lights in the world (Philippians 2:15; Matthew 5:13-14; 1 Peter 2:11-15; Colossians 4:5).
- c. Showing Mercy: To do good to all men whenever there is the opportunity and the means to do so within biblical principles and precepts (Galatians 6:10; Luke 10:29-37).

Our mission, goals and objectives set forth our philosophy of the local church and its ministry. This, in turn, must form the foundation for our thinking and activities as a body of people. It directs us in what we ought to be doing. Anything which does not contribute to this philosophy of our mission, goals and objectives should then be either corrected, rejected or alleviated from the activities of the church.

Calvary Baptist Church may vote to engage in any activity which is in accordance with its stated mission, goals, and objectives, including, but not limited to, the establishment of a Christian school, a center for evangelistic and outreach ministries, a missions agency, or the planting of other churches of like faith and order.

ARTICLE IV: DOCTRINE

Since the Word of God is foundational and absolutely essential to true spirituality, fellowship, spiritual sustenance, effectiveness in service and ministry, faith and doctrinal accuracy, we believe that the most important function of this local church, and its central thrust, is consistent teaching and study of the Word of God (1 Timothy 4:6-7).

The study of the Word of God is not an end in itself, but it is a high priority and a necessary channel for fellowship with God and thereby also of effective ministry to one another and to the world. It will not, therefore, be bypassed or made secondary in the interest of social concerns, actions, or activities, but must be so promoted that the Word, and the teaching of the Word, become the pulse and heartbeat behind all church and non-church related activities or concerns (Psalms 119:1ff; 138:2; Isaiah 77:2b; Romans 15:4; 16:25-26; 1 Thessalonians 2:13; 1 Timothy 1:5; 4:1-16; 2 Timothy 3:15-17; 4:1-3).

This organization shall be allowed to function in membership with other church associations and affiliations of like faith and practice so long as membership in any such organization does not surrender the right of this church to function freely as an independent, indigenous church, and that such organization(s) is in full agreement with the doctrines and practices of this church.

This local church shall thus function as an independent, evangelical Bible church, committed to the fundamental, historic truths recorded in God's inerrant revelation - the Holy Scriptures. To hold positions within Calvary Baptist Church, all elders, ministerial staff, deacons, and teachers must wholeheartedly agree with the Doctrinal Statement, Article V, of this church.

ARTICLE V: DOCTRINAL STATEMENT

A. The Holy Scriptures

We believe in the verbal and plenary inspiration of the Scriptures, consisting of 66 books which constitute the Old and New Testaments, the Word of God, the inerrant, complete and unalterable special revelation of God, and our final authority. We believe in the normal, literal, and consistent interpretation of the Scriptures; and a dispensational understanding of God's progressive revelation (Matthew 5:18; John 16:12, 13; 2 Timothy 3:16, 17; 2 Peter 1:20-21).

B. The Godhead

We believe in one Triune God, eternally existing in three persons – Father, Son, and Holy Spirit; co-eternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections (Deuteronomy 6:4; 2 Corinthians 13:14).

C. The Person and Work of Christ

We believe the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God, having been conceived by the Holy Spirit and born of the virgin Mary, and lived a sinless life. He came that He might reveal God and redeem sinful man (Luke 1:35; John 1:1, 2, 14).

We believe the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice in providing an unlimited atonement for the sins of the whole world and our justification is verified by His literal, physical resurrection from the dead (Romans 3:23, 25; Ephesians 1:7; Hebrews 2:9; 1 Peter 1:3-5; 2:24; 1 John 2:2).

We believe the Lord Jesus Christ ascended to heaven and is now exalted at the right hand of God where, as our High Priest, He fulfills the ministry of Representative, Intercessor, and Advocate (Acts 1:9-19; Romans 8:34; Hebrews 9:24; 7:25; 1 John 2:1-2).

D. The Person and Work of the Holy Spirit

We believe the Holy Spirit is the person of the Godhead who in this present age convicts the world of sin,

righteousness, and judgment; who regenerates and baptizes into the body of Christ those who believe; and who indwells and seals them unto the day of redemption (John 16:8-11; Romans 8:9; 1 Corinthians 12:12-14; 2 Corinthians 3:6; Ephesians 1:13-14).

We believe the Holy Spirit is the Divine Teacher who guides believers into all truth and it is the privilege of believers to be filled with, and their duty to walk in, the Holy Spirit (John 16:13; Galatians 5:16; Ephesians 5:18; 1 John 2:20, 27).

E. The Total Depravity of Man

We believe man was created in the image and likeness of God; in Adam's sin the race fell, inherited a sinful nature, and became alienated from God; and man is totally depraved and unable to remedy his lost condition (Genesis 1:26-27; Romans 3:22-23; 5:12; Ephesians 2:1-3, 12).

F. Salvation and Security

We believe the Lord Jesus Christ died for our sins according to the Scripture as a representative and substitutionary sacrifice for all people and all who trust Him are saved by grace through faith on the ground of His shed blood, accepted in the beloved, kept by God's power, and thus secure in Christ forever (John 1:12; 6:37-40; 10:27-30; Romans 8:1, 38-39; 1 Corinthians 1:4-8; Ephesians 1:7; 2:8-10; 1 Peter 1:5, 18-19).

We believe every saved person possesses two natures with provision made for victory of the new nature over the old nature through the power of the indwelling Holy Spirit, and all claims to the eradication of the old nature in this life are unscriptural (Romans 6:13; 8:12-13; Galatians 5:16-25; Ephesians 4:22-24; Colossians 3:10; 1 Peter 1:14-16; 1 John 3:5-9).

We believe it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word which, however, clearly, forbids the use of Christian liberty as an occasion to the flesh (Romans 13:13-14; Galatians 5:13; Titus 2:11-15; 1 Peter 2:13-20).

G. The Church

We believe the Church, which began with the baptizing work of the Holy Spirit on the day of Pentecost, is the body and bride of Christ. It is the spiritual organism made up of all born again persons of the present age (Acts 2:1-13; Ephesians 1:22-23; 5:25-27; 1 Corinthians 12:13-14; 2 Corinthians 11:2; Hebrews 9:16-17).

We believe the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:27; 20:17, 28-32; 1 Timothy 3:1-13; Titus 1:5-11).

H. Ordinances

We believe the Lord Jesus Christ established two ordinances for the Church in this present age. These are believer's water baptism, practiced by immersion, and the Lord's supper, observed as a memorial of His death (1 Corinthians 11:23-34; Acts 8:12, 35-39; 10:47-48; 1 Corinthians 1:14).

I. Missions

We believe that Christ commissioned individuals in the Church to make disciples from among all nations, to baptize them in the name of the Father, the Son, and the Holy Spirit, and to teach them to observe all things whatsoever He has commanded (Matthew 28:18-20; Acts 1:8; 2 Corinthians 5:19-20).

J. The Ministry and Spiritual Gifts

We believe the Lord Jesus Christ gives the Church evangelists and pastor/teachers. These gifted men are to equip the saints for the work of the ministry (Ephesians 4:7-14).

We believe the Holy Spirit bestows spiritual gifts upon believers for Christian service and the edification of the Church (Romans 12:3-8; 1 Corinthians 12:4-11; 1 Peter 4:10-11).

We believe the church age was initiated through the ministry of the apostles and prophets accompanied by sign gifts to confirm their message. These sign gifts gradually ceased by the time of the completion of the New Testament (1 Corinthians 12:29-31; 13:8-10; 14:1-28; 2 Corinthians 12:12; Ephesians 2:19-22; Hebrews 2:3-4).

We believe God hears and answers prayer in accord with His own will for healing of the sick and afflicted (John 14:13-14; 15:7; 1 John 5:14-15).

K. Dispensationalism

We believe the Scripture interpreted in their natural, literal sense reveal divinely determined dispensations which define man's responsibility in successive ages. A dispensation is not a way of salvation, but a divinely ordered stewardship by which God directs man according to His purpose (John 1:17; 1 Corinthians 9:17; 2 Corinthians 3:9-18; Galatians 3:13-25; Ephesians 1:10; 3:2-10; Colossians 1:24-25; Hebrews 7:19; Revelations 20:2-6).

We believe salvation is always by grace through faith regardless of the dispensation in which the believer may have lived. God's purpose of salvation by grace through faith alone has always been based upon the substitutionary atonement of our Lord Jesus Christ upon the Cross (Ephesians 2:8-10; Hebrews 11:6; 1 Peter 1:10-12).

L. The Personality of Satan

We believe Satan is a created being, the author of sin, the tempter in the fall, the declared enemy of God and man, and the god of this age. He shall be eternally punished in the lake of fire (Job 1:6-7; Isaiah 14:12-17; Matthew 4:2-11; 25:41; Revelation 20:10).

M. The Second Advent of Christ

We believe in the personal, imminent, pre-tribulational and pre-millennial coming of the Lord Jesus Christ for His redeemed ones. We believe that at the end of the seven year tribulation He will return to earth with the saints in power and glory to reign for a thousand years (Zechariah 14:4-11; 1 Thessalonians 1:10; 4:13-18; 5:9; Titus 2:13; Revelation 3:10; 19:11-16; 20:1-6).

N. The Eternal State

We believe in the bodily resurrection of all men, the saved to eternal life and the unsaved to judgment, and everlasting punishment (Matthew 25:46; John 5:28-29; 11:25-26; Revelations 20:5-6, 12-13).

We believe the souls of the unredeemed are, at death, absent from the body and in conscious misery until the second resurrection, when with soul and body reunited they shall appear at the Great White Throne judgment and shall be cast into the lake of fire, not to be annihilated, but to suffer everlasting conscious punishment (Matthew 25:41-46; Mark 9:43-48; Luke 16:19-26; 2 Thessalonians 1:7-9; Jude 6-7; Revelation 20:11-15).

O. Creation

We believe the triune God, by a free act and for His own glory, without the use of existing materials or secondary causes, brought into being – immediately and instantaneously in six literal days by the word of His mouth – the whole visible and invisible universe (Genesis 1:1-27; Exodus 20:8-11; Nehemiah 9:6; Psalm 104:25-26; Isaiah 40:21-31; John 1:1-5; Colossians 1:16-17).

P. Biblical Separation and Unity

We believe the saved should be separated unto the Lord Jesus Christ, necessitating holy living in all personal and ecclesiastical associations and relationships (Romans 12:1-3; 14:13; 1 Corinthians 6:19-20; Titus 2:14; James 4:4-5; 1 Peter 2:9, 1 John 2:15-17).

We seek to cooperate wherever possible with other indigenous churches, organizations, and missions whose doctrine and policy are homogeneous with ours. It is the believer's responsibility to endeavor to maintain the unity of the faith while separating from apostasy and those who have deviated from biblical doctrine and behavior. Every proposed alliance must be considered in the light of our commitment to biblical separation.

We will not cooperate with or endorse any movement, organization, or program which is contrary to the faith whether in doctrine or practice (Matthew 18:15-17; Romans 16:17; 1 Corinthians 5:7-11; 2 Corinthians 6:14-18; Ephesians 4:1-6; 2 Thessalonians 3:11-14; 2 Timothy 3:1-5; Titus 3:10; 2 John 9-11).

Though there are levels of fellowship, we will not knowingly enter into relationships with churches, schools, or other organizations which might jeopardize the clarity of the testimony of Calvary Baptist Church based upon this commitment.

We are responsible to identify false teaching and dangerous movements where they relate to the conduct of the ministries of Calvary Baptist Church. Separation is required in those instances where people, groups, and organizations whose doctrinal position is the same as Calvary Baptist Church engage in contradictory practices which compromise the faith.

We desire to be consistent in this difficult area of separation and emphasize that our concern is for the purity of our testimony and ministry. We seek to bring to bear upon the issues of our day the principles set forth in the Word of God while not becoming embroiled in controversy over personalities. It is our desire in this pursuit to maintain an attitude characterized by love and humility.

Q. Position on Ecclesiastical Separation

As an independent, fundamental church, we stand for these doctrines of the Word of God and we stand against and separate ourselves from the heresy, apostasy, and compromise of our day. Because there are a number of theological movements which are not biblical, we desire to clarify our position in regard to these movements. We further state that Calvary Baptist Church and its missionaries shall not enter into any organizations or cooperative effort with groups or organizations which are part of the following movements.

- (1) Theological Liberalism is the movement that denies or questions doctrines of the faith (e.g., inerrancy of Scripture, the virgin birth, the deity of Christ, creation of man by God, sinfulness of the human race, the judgment of God upon unredeemed humanity, the substitutionary death of Christ) and affirms that man's highest responsibility is the social welfare of his fellow man, spawning such movements as liberation theology, syncretism, universalism. etc.
- (2) Ecumenism is the movement which seeks the organizational unity of all Christianity and ultimately of all religions. Its principal advocates are the National Council of Churches in the United States of America and the World Council of Churches internationally.

-
- (3) Ecumenical Evangelism is the endeavor which seeks to promote the gospel but, in so doing, violates biblical principles through the creation of unequal yokes with theological liberals and/or Roman Catholics and other divergent groups.
 - (4) Neo-Orthodoxy is the movement which, while affirming the transcendence of God, the finiteness and sinfulness of man, and the necessity of supernatural divine revelation of truth, seriously departs from orthodoxy, redefines biblical terminology, accepts the views of destructive higher criticism, denies the inerrancy of the Scriptures as historic revelation, accepts religious experience as the criterion of truth, and abandons other important truths of the Christian faith.
 - (5) Neo-Evangelicalism is the philosophical movement which subjects cooperation in ministry to social and spiritual need rather than biblical authority. It endeavors to infiltrate society with a respectable gospel through emphasizing toleration and theological pragmatism. It seeks to present a united voice in evangelicalism by bringing together theological liberals and conservative evangelicals in cooperative efforts and movements.
 - (6) The Charismatic Movement is an interfaith movement emphasizing religious experiences such as the "baptism in the Holy Spirit," accompanied by speaking in tongues and miraculous sign gifts at the expense of biblical authority and sound biblical interpretation. The movement encourages ecumenism.

Since preoccupation with charismatic gifts has divided and destroyed churches, compromised vital and essential Bible doctrines, and dissipated the strength, motivation, and vision of many for true, biblical evangelism; and since the present day Charismatic Movement is contrary to God's Word, therefore we do not accept or retain as members in our church one who participates in this movement or who privately practices speaking in tongues.

ARTICLE VI: GENERAL ORGANIZATIONAL STRUCTURE

The local church body is composed of one body with many members all of whom are in vital relationship with Jesus Christ, but the body also has "joints of supply," units of control, and unity, i.e., church leaders (Ephesians 4:16). This together suggests body participation under the headship of the Lord Jesus Christ with leadership direction, submission, and authority in a two directional manner.

First, the local government is invested in the body of believers who compose the local body under the headship of Jesus Christ according to the Word of God and the ministry of the Holy Spirit (Matthew 18:20; Ephesians 1:22-23; 4:16; 5:21; Colossians 1:18; 2:19).

Second, executive authority or leadership, however, is invested by the congregation, as authorized by Scripture, in a Board of Elders who lead the church and to whom the congregation is to submit under the headship of Christ. These men have the authority and responsibility to delegate to individuals, committees or other boards (as a Board of Deacons) authority and responsibility to carry out the business or ministry of the church in spiritual and physical (material) matters (Acts 20:28; 15:6; Ephesians 4:11-12; Philippians 1:1; 1 Thessalonians 5:12-13; Hebrews 13:7, 17).

In using its delegated authority, and in making its decisions, the Board of Elders must seek to be guided by the Scripture, the ministry of the Holy Spirit, and by input from the congregation (Acts 20:32; 6:2-5a; 11:22; 15:22; 2 Corinthians 8:19).

In the event of the misuse of the delegated authority, the church has recourse to the principles as set forth in Articles VII, XI, and XIV.

ARTICLE VII: ELDERS

A. Qualifications

Elders shall be men whose lives are characterized by the qualities set forth in 1 Timothy 3:1-7 and Titus 1:6-9. These qualities can be categorized as:

- (1) They must desire the office of elder and demonstrate spiritual leadership abilities among the flock.
- (2) They must be able to teach and use the Word of God with wisdom and patience.
- (3) They must be lovers of God; men who take God and His Word seriously.
- (4) They must be able to manage their household in a biblical manner.
- (5) They must be able to spiritually manage their interpersonal relationships.
- (6) They must be men who are seeking to be controlled by Christ and His Word rather than by worldly and fleshly desires.
- (7) These men shall hold to the doctrinal statement of this Constitution in accord with the statements of Article V, and be supportive of the entire Constitution.

While we understand the difficulties in addressing the issue relating to divorced persons in leadership, in light of the present circumstances in our society and culture and in an effort to obey the scriptures, we have reserved the offices of Pastor/Elder, Elder, and Deacon for persons who have not been divorced.

B. Authority

The ministry of Calvary Baptist Church shall be under the direction of the Lord Jesus Christ working in and through the Board of Elders. The elders will be the primary (but not the exclusive) decision making body within the church. However, it is critical that the elders make decisions based on carefully assembled facts, scriptural insight, the individual and corporate leading by the Holy Spirit, and input from the body (Acts 6:5; 15:6, 22; Hebrews 13:17; 1 Thessalonians 5:12-13).

The church is not a democracy or a government where the majority rules. Jesus Christ Himself is the Head and Ruler of the church. However, as seen in Article VI, the Lord Jesus leads and directs through both the body and the elders. Since the Lord Jesus dwells in each member of the body of Christ, and so leads and directs through the body as to needs, desires, and responsibilities for each local body, it is important and necessary for the elders to seek input, information, and guidance from the body, especially on practical matters of church life. As a result of these biblical facts, in major decisions of church life, the congregation will vote to show a unified movement toward the direction in question and to show a sense of God's leading. The elders will not move forward with a decision until, or unless, the majority of the body is unified on the matter. The following illustrates the major areas of concern:

- (1) Making major financial decisions (Article XII).
- (2) Adding or removing paid staff members (Article VIII).
- (3) Adding to or removing elders from the Board of Elders (Article VII).
- (4) Carrying out church discipline (Article XI).

NOTE: When a vote is taken, the procedure outlined in Article X, Section G shall be followed.

C. Duties

Because of external and internal Christian testimony to be promoted with the local body, the elders must first and foremost exercise a personal spiritual walk which promotes self examination, maintain a servant-like quality in life, and serve with gentleness and humility in all that he does. Out of his biblical perspective, the elder is to joyfully undertake the following duties:

- (1) Give themselves to prayer and the ministry of the Word.
- (2) Guard and protect the flock.
- (3) Oversee and provide spiritual direction for the activities and growth of the flock.
- (4) Aid in finding and developing gifted teachers of the Word (2 Timothy 2:2).
- (5) Warn and discipline as outlined in Article XI.
- (6) Support, encourage, counsel, and lead in humility.
- (7) See to the appointment of deacons as per Article IX.
- (8) Provide guidance to the deacons as needed.
- (9) See to the oversight of the finances of the flock per Article XII.
- (10) Pray for and encourage the sick.
- (11) Seek the Lord's will to interpret the Articles and provisions of this Constitution in the light of Scripture.
- (12) Make decisions and perform any other duties as situations within the church dictate, either directly or through proper and orderly delegation of committees or persons as necessary.

The elders shall strive to maintain open communication with the flock, both to discern needs, concerns and viewpoints, and to communicate information and decisions. This may be done through the Sunday bulletin, pulpit announcements, group or congregational meetings and discussions (at least one such meeting held annually), votes, and one-on-one personal contact (Acts 6:1-5; 11:22; 15:1, 6, 22; 16:2).

D. Appointment (General Principles)

The Scriptures emphasize that elders in the church are not appointed by men, but by God (Acts 20:28). The task of the people in the church then, should be to seek and discover God's direction and leading within the church body in the appointment of elders.

The need for an additional elder may be recognized by either the elders or other members of the church body. The elders, in consultation with or in response to the request of body members, shall seek to discern the nature of the need and to follow God's leading in deciding if the need justifies the appointment of an elder. Upon a decision by the Board of Elders that a need does exist, the church will prayerfully and carefully seek God's direction in choosing the right man or men.

It is the purpose of Calvary Baptist Church to base the selection process upon an orderly, proper sequence of

events which will most easily facilitate the recognition of God's appointment of men to this ministry. The whole flock should be on the alert for men whose lives characterize the qualifications laid out in Scripture. Only qualified men will be appointed. If no qualified men are available, or if men are unwilling to serve, who would otherwise be qualified, no appointment will be made. The church should wait on the Lord either to remove the need or to provide qualified men.

The following procedures outline the steps necessary to appoint elders:

E. Appointment

When the need arises for a new elder (either for a new position or to replace an elder who has left the Board), the existing Board of Elders should assume a guiding and directing role in the search for the right man. The specific nature of the need and the decision to seek a new elder should be announced to the flock. The flock will be asked to suggest qualified men for the position based on the biblical criteria for elders (1 Timothy 3:1-7; Titus 1:6-9; Acts 14:23; 6:1f).

After a period of time and prayerful consideration, the elders will meet to consider all the nominees as to their qualifications for the position. If the Board believes a man to be qualified, after they have considered the man's qualifications, a member of the Board will be appointed to approach each nominee to explain the specific nature of the need and to determine his willingness to serve (1 Timothy 5:22).

If the elder nominee(s) signifies his understanding of the specific nature of the need and his willingness to serve, the board will announce this to the flock. A time and place will be announced for conducting a vote by the flock to insure substantial agreement among the flock and of God's selection of the nominee(s). The vote will be conducted as outlined in Article X, Section G.

After the above steps are successfully completed, the appointment of the man as an elder will be announced to the flock.

F. Tenure

Elders shall be appointed for a term of three years. They must then be re-approved according to the above process (Art. VII, Sect. E). After serving two consecutive terms, elders are ineligible for reappointment to that office for a period of three months. The terms of service shall be staggered.

The removal of elders from office shall be effected by personal resignation or by disciplinary actions in accordance with the following:

G. Voluntary Resignation

An elder may step down at any time he so chooses. The Elder should prayerfully reflect on his decision and seek counsel from the Board before making a final decision.

H. Involuntary Dismissal

Involuntary dismissal of any elder will be a disciplinary action of the church body in accordance with the instruction of 1 Timothy 5:19-20; Galatians 6:1 and Matthew 18:15-18. The specific procedures for this are spelled out in Article XI with the following differences:

- (1) If the situation is such that it necessitates dismissal from office, the Board may suggest voluntary resignation by the person involved. If he refuses, or believes he has been unfairly treated, then it is to be brought before the congregation to hear the issues and to allow the person concerned to present his case. It will then be decided by a simple majority vote of the body at a congregational meeting. The body must be informed of such meeting at least two weeks prior to the time of the meeting.

-
- (2) If members of the body believe they are not being properly and biblically represented by the Board or any member of the Board, they are to follow the procedures of Matthew 18:15-16 and first discuss the issues with the Board of Elders. If, after following the above procedures, the issue is not resolved, then they have the right and may call for a congregational meeting (Matthew 18:17) where the issues may be presented and ruled on by a simple majority vote of the congregation. Again, a two-week announcement period will be necessary before the meeting can be held. The congregation, at such time, may remove any or all members of the Board.

ARTICLE VIII: Pastor/Elder And Staff

A. Pastor/Elder

There shall be one Pastor/Elder who fills the role of the Pastor-Teacher as described in Ephesians 4:11-16. He may be salaried or non salaried, based upon his needs and the ability of the congregation to meet those needs (1 Timothy 5:17).

The Pastor/Elder shall be a voting elder and member of the Board of Elders, therefore, he shall meet all qualifications and fulfill all responsibilities of an elder. He shall have charge of the pulpit, and shall be considered an ex-officio member of every board and committee. However, he shall not be required to participate in the activities of all committees and organizations. The Pastor/Elder shall, on the one hand, seek to lead by example, not lording it over God's heritage (1 Peter 5:3), while the congregation shall, on the other hand, seek to submit to his leadership and direction (Hebrews 13:17).

The Pastor/Elder plays a critical role in the growth, maturity, spirituality and effectiveness of the church. He is responsible for the quality and content of the teaching and counseling within the flock (Ephesians 4:11-16; 1 Timothy 4:6-16). He shall prayerfully seek to maintain the focus of the church in a balanced effort to extend the ministries of evangelism and discipleship, both at home and abroad. Calvary Baptist Church recognizes that the Lord has given spiritual gifts to all believers and therefore does not expect the Pastor/Elder to provide all the teaching, evangelism and counseling, etc., within the body (Romans 12:3-8; Ephesians 4:11-12; 1 Corinthians 12:4-11; 1 Peter 4:10-11). Rather, in partnership with the elder board, he is to equip the saints "for the work of ministry, for building up the body of Christ" (Ephesians 4:11-12).

B. Pastor/Elder: Duties, Qualifications and Authority

The duties, qualifications and authority of the Pastor/Elder shall be the same as for all elders (Article VII), with the following additional duties:

- (1) Provide the majority of the teaching during worship services (1 Timothy 4:13).
- (2) Provide guidance, as needed, to the Board of Elders concerning church business and spiritual concerns within the body.
- (3) Supervise the paid church staff (secretaries, assistant pastors, youth pastors, etc.).
- (4) Coordinate the administration of the ordinances (Baptism and the Lord's Supper).

C. Pastor/Elder: Selection

Upon recognition of the need for a new Pastor/Elder, the Board of Elders will guide and direct the selection process. The attitude of the Board should be one of submission to the Lord, waiting on Him to fill the need with the right man. They should also be expectant, knowing that God will provide a person to fill the need.

The following procedure outlines the method Calvary Baptist Church will follow in selecting a new Pastor/

Elder:

- (1) The selection committee shall be appointed with a member of the Board of Elders as the head of the committee. The committee shall consist of elders, along with at least an equal number of members of the flock.
- (2) The committee shall seek the names and resumes from any qualified and interested men by any means at their disposal. This may include contacting doctrinally sound seminaries to assist in finding qualified men for the position and seeking information from the congregation about possible candidates.
- (3) The committee will carefully and prayerfully consider any resumes submitted. The resumes will be evaluated in light of the man's experience, interests, doctrinal beliefs, philosophy of the ministry and in light of the needs of the flock.
- (4) The committee will contact one or more men who appear to fill the needs of the church based on the resumes and other gathered information. The men may be invited to visit the church one or more times. These visit(s) should include time for the committee and flock to evaluate the man and his family, time for him to present the Word and time for him to evaluate the church and the community.
- (5) After each visit, the committee will prayerfully consider the candidate. During the process, they will seek input from the flock concerning the individual by means of a written questionnaire. All questionnaires will be reviewed by the committee. After evaluation of the candidate(s), the committee will announce their recommendation to the flock.
- (6) A congregational meeting will be called to vote to see if there is unified agreement with the committee's recommendation. The meeting date should be at least two (2) weeks after the committee's recommendation is reported to allow the church ample time to prayerfully consider the decision. The vote will be conducted as outlined in Article X, Section G. If at least two-thirds of the voting members agree with the committee's recommendation, the committee will offer the position to the man.
- (7) If the man turns down the offer, or if the flock does not agree with the committee's recommendation, the above procedure will be repeated until a qualified man is called.

D. Pastor/Elder: Tenure and Removal

The tenure of the Pastor/Elder shall be considered to be indefinite. Such persons are urged to submit thirty day resignation notices. The Elder Board may propose to the body the ministry termination of the pastor stating in writing the necessity for the termination. The termination, in normal circumstances, will be decided by simple vote, and will give thirty days notice to the person being relieved of his position. In cases where such persons have seriously disqualified themselves, termination may be instantaneous, but even in dire cases, provision should be made to meet the immediate material needs of the offending minister or his family.

The general guidelines of Article VII, Section H may be followed for the involuntary removal of the Pastor/Elder.

E. Associate Pastoral Staff

The need for paid associate pastoral staff to assist in meeting the needs of the flock may be recognized by any member of the church body or leadership. Such need must be agreed to by the Pastor/Elder (in consultation with the Board of Elders) before action is taken. The need for this expenditure should be discussed with the flock.

The procedure for hiring associate pastoral staff members shall be the same as for a Pastor/Elder. The Pastor/Elder will automatically head the selection committee for any associate staff.

All paid pastoral staff will look to the Pastor/Elder for supervision of their duties and for periodic reviews of their performance. A written job description will be prepared for all paid staff members. This description will be prepared by the Pastor/Elder in consultation with the Board of Elders.

After appropriate consultation with the church leadership, a recommendation by the Pastor/Elder will be sufficient for modifying the duties or redirecting the efforts of any paid staff member. Removal of any associate pastoral staff member shall follow the same guidelines as outlined in Article VIII.

F. Non Pastoral Staff

The hiring of baby sitters, janitorial services, secretary, etc., will be planned for and directed by the Board of Elders.

Since the secretary will be working primarily for the Pastor/Elder, he will make the final decision, in consultation with the Board of Elders, on who will fill the position.

ARTICLE IX: DEACONS

A. Qualifications

Deacons shall be men who desire to be servants of the local church body, who are able to serve, who meet all the qualifications of Scripture set forth in Acts 6:3 and 1 Timothy 3:8-12, and who are conscientiously and wholeheartedly in agreement with the Constitution of this church.

B. Duties

In Acts 6:1-4, certain men were appointed to minister to the physical needs of the flock, to relieve the apostles so they would have more time to concentrate on prayer and on the Word. These were undoubtedly the first deacons and functioned as helpers to the leaders of the Jerusalem church.

Deacons shall be helpers of the elders in ministering to the needs of the body, especially the physical needs (such as caring for the building and property), though they may serve in other capacities as their gifts and training allow.

Their specific duties will be designated by the elders according to the need of the church and a deacon's particular gifts, capacities and talents.

C. Appointment

Deacons shall be appointed to serve as long as they are qualified and willing to serve and as long as a need for their ministry exists.

First Timothy 3:10 teaches that potential deacons are to be tested. The primary means of testing is time; time for the flock to evaluate a man's commitment to the Lord, his qualifications according to 1 Timothy 3:8-12, his doctrinal understanding and his willingness to serve the local body. The flock and the Board of Elders should be on the alert to those men who demonstrate the qualifications of a deacon.

In the New Testament church, both the church leaders and the flock played an important role in choosing deacons (Acts 6:1-6). Deacons will be appointed as the need arises. However, only qualified and willing men will be appointed. If no qualified men are available, or if those qualified are unable or unwilling to serve, no appointment will be made. The church shall wait on the Lord to provide a qualified man or men to meet the need.

The following outlines the procedure Calvary Baptist Church will follow in selecting deacons:

-
- (1) The need for an additional deacon may be recognized by either the elders or other members of the church body.
 - (2) When there is a need, then the Board shall notify the congregation of the need and ask them to recommend to the Board those men whom they believe meet the qualifications.
 - (3) The Board of Elders will review the names submitted to them along with any additional names of men they believe to be qualified.
 - (4) Each name submitted will be carefully and prayerfully considered and reviewed according to their qualifications, gifts, the need, and the individual's willingness to serve.
 - (5) The elders will then appoint that man (men) whom they believe to be the most qualified to serve according to the specific needs and the qualifications.

D. Tenure

The office of the deacon will be removed when or if the intended need ceases to exist. This will be done at the discretion of the Board of Elders, and will be communicated to the congregation.

As necessary, each Deacon shall serve for a two year term, and upon reevaluation by the Board of Elders, may be reappointed for an additional two year term. After two consecutive terms, the deacon shall be ineligible to serve for a period of three months, except in cases where enforcement of this policy would result in less than three installed deacons. The terms of service shall be staggered.

E. Removal of Deacons

1. Voluntary

A deacon may voluntarily step down from his position at any time he so chooses. The deacon should prayerfully reflect on his decision and seek counsel from the Board of Elders before making a final decision.

2. Involuntary Dismissal

Involuntary dismissal of a deacon shall be in accord with the procedures for church discipline outlined in Article XI. If the situation is such that it necessitates dismissal from office, the Board may suggest voluntary resignation by the person involved. If he refuses, the Board may remove him from office, but only after the principles for church discipline have been prayerfully considered and followed (Matthew 18:15-18).

ARTICLE X: CHURCH MEMBERSHIP

A. Union in the Body of Christ

At the time of personal faith in Jesus Christ, the believer is called into the fellowship of God's Son, Jesus Christ our Lord (1 Corinthians 1:2, 9; 12:12-13, 20; Colossians 1:18), and joined into union with the body of Christ, the church, by the baptizing work of the Holy Spirit (1 Corinthians 12:12-13; Colossians 1:18).

B. Union With a Local Assembly of Believers

There is another aspect of this fellowship into which the believer is joined. He is brought into the fellowship of fellow members of that body, other living believers on earth, that he might share and participate in the various

blessings and ministries of the body of Christ. For this to occur properly, believers are to seek the fellowship of one another in a local body or assembly of believers to which they are to become responsible, a mini-flock, so to speak, of the greater flock of God (1 Peter 5:2-3; 1 Corinthians 1:2; 1 Thessalonians 1:1; 2 Thessalonians 1:1).

Believers in isolation, operating independently of other believers of a local assembly, is an idea contrary to Scripture. Scripture teaches that there are to be local assemblies of believers, united together by a common faith, by union in Christ, and the indwelling of the Holy Spirit, by common purposes, commitments and responsibilities, and with a common leadership of that specific body, independent in government from other local assemblies (Ephesians 4:4-6; 1 Peter 5:1-3; 1 Corinthians 1:2; Hebrews 13:7, 17; 1 Thessalonians 5:12-13). The local church is to be a body of people allotted to the charge of elders (1 Peter 5:1-3; 1 Thessalonians 5:11; Hebrews 10:14-15; 1 Peter 4:8-10; 1 Corinthians 12:20-27), and subject to the discipline of that body or assembly (1 Corinthians 5:2; 1 Thessalonians 5:14 [admonish the unruly], 2 Thessalonians 3:6, 14; 1 Timothy 5:20).

This of necessity implies more than a loose relationship of a believer or believers to a particular body or assembly. It involves a tie, an involvement, a commitment, responsibility and submission to both the leadership and to each other.

C. Church Membership

The Scriptures contain neither a mandate for nor a command against an official membership roll. In Acts, we see that believers were added to the church in Jerusalem, however, this serves primarily to show the growth in the early church (Acts 2:47; 9:31; 16:5). These people were devoting themselves to a local assembly and its leadership for teaching, leadership, fellowship, and worship (Acts 2:42). There were also letters of commendation or acceptance written on behalf of both men and women to be welcomed and accepted into the fellowship or various assemblies. These letters commended believers to other assemblies regarding their faithfulness and ministry and thus they were not a transfer of membership by letter (Romans 16:1-2; 1 Corinthians 16:10; Colossians 4:10; 2 Corinthians 3:1; 8:16-24).

The emphasis of these Scriptures is that every believer become identified and committed to a specific local assembly of believers following the leading and direction of God. This commitment is revealed by their attitude, faith, attendance, involvement, giving, and submission to that assembly. Thus a membership roll cannot, in and of itself, serve as the sole means of commitment a believer has to a local body.

Calvary Baptist Church does have a membership roll to aid in conducting business in an orderly manner and to provide legal protection in important, yet potentially controversial, church decisions (such as discipline, Article XI). An individual's decision to be placed on the membership roll should flow from their commitment to the church. The individual should remember that being on the membership role has no merit or value so far as his spiritual maturity or growth is concerned. It is, however, an important tool in helping the church function smoothly.

D. Procedure for Membership

Any individual 18 years or older who confesses the Lord Jesus Christ as personal Savior, who has been baptized by immersion, and who is in agreement with this Constitution is qualified and eligible for membership in Calvary Baptist Church. The church will not solicit anyone to become a member and thus will respect the privacy and personal initiative of the individual in this matter. Anyone who desires to become a member should contact one of the elders and request membership. The Pastor/Elder will meet with the individual to discuss this decision. If the individual meets the qualifications for membership, he/she will be asked to fill out and sign an informational application. Upon completion, he/she will be acknowledged before the flock at any given service and placed on the roll. The new member is strongly encouraged, but not required, to give a personal testimony of his/her salvation before the church body.

It is the policy of the Calvary Baptist Church that no person, on the basis of sex, race, color, national origin,

ancestry, or physical, mental, emotional, or learning disability, may be denied membership into this fellowship or be denied participation in, be denied the benefits of, or be discriminated against, in the ministries of this church.

E. Special Membership

Any faculty, staff, or student associated with Cornerstone Bible Institute, desiring to unite with Calvary Baptist Church in membership while keeping his/her present membership at another church, for the specific reason of maintaining financial support, may join as a co-member. These individuals will be full members with the exception of voting privileges. This does not take the place of Article X, D.

F. Membership Roll

The elders will review the membership roll annually. Members may be removed from the roll by the member's choice, by church discipline (Article XI), or by noninvolvement with the body. Any member who is not regularly attending or who has been absent from the primary services of the church for a period of six months or greater is automatically and without declaration determined to be inactive. Such inactive members may reinstate themselves automatically by attending at least one primary service weekly for a period of four or more weeks. Inactive members may not vote. Any member appearing on the inactive roll for six months may be dropped from the Church roll upon appropriate investigation by the Elder Board. The church will be kept abreast of such actions. The member will be notified of the Church action by personal visit and mail.

Teaching positions and areas of leadership are reserved for the membership.

G. Voting and Congregational Meetings

The purpose of voting is not to simply obtain a "majority rules" consensus. Rather, all voting in this church is designed to show God's leading within the flock on an issue. Unless specifically indicated differently within the Constitution, a two-thirds majority vote in favor of an issue shall signify to the church leadership that the flock agrees that God is leading favorably in the decision being voted on. If the two-thirds majority vote in favor is not achieved, the leadership will reevaluate the situation. No steps will be taken on any issue that requires a vote without the two-thirds majority.

The means of voting will normally be by written ballot. This may vary, however, if the leadership announces the form of voting to be used when the meeting of the vote is announced. The flock will be advised of the date and time of a meeting for a vote at least two weeks prior to the meeting.

At least twenty-five percent of the church membership must vote to make the results of the vote binding.

ARTICLE XI: CORRECTIVE CHURCH DISCIPLINE

We believe in the responsibility and necessity of church discipline as clearly outlined in Scripture. It is a very difficult area and hard to practice. Nevertheless, church discipline has the divine authority of Scripture and is vital to the purity of the church. In church discipline, the following matters must be carefully understood and applied.

A. The Pattern and Basis for Discipline

The discipline of the church is first patterned after the fact that the Lord Himself disciplines His children (Hebrews 12:6) and, as a father delegates part of the discipline of the children to the wife, so the Lord has delegated the discipline of the church family to the church itself.

Discipline is further based on the holy character of God (1 Peter 1:16; Hebrews 12:11). The pattern of God's holiness, his desire for the church to be holy, set apart unto Him, is an important reason for the necessity of

church discipline. The church is therefore to clean out the leaven of malice and wickedness from its ranks (1 Corinthians 5:6-8). A failure to discipline in a church today evidences a lack of awareness of the holiness of God.

Church discipline must be patterned after and based on the divine commands of Scripture. We have numerous passages which both command and give us biblical directives on the how, when, and where of church discipline. Again, a failure to exercise this responsibility demonstrates a lack of obedience and belief in the authority of the Bible (1 Corinthians 5:1-13; Matthew 18:17-18; Titus 3:10; 2 Thessalonians 3:6-15; 1 Timothy 5:20; Galatians 6:1).

A final basis for the necessity of church discipline is the testimony of the church in the world. The world observes the behavior and life of the church. When the church acts no differently than the world it loses its credibility and authenticity (1 Peter 2:11-18; 3:8-16; 4:1-4).

B. The Purposes of Church Discipline

- (1) Concern for the glory of God and the testimony of the flock.
- (2) The restoration and building up of the sinning believer.
- (3) The winning of a soul to Christ (if only a professing Christian).
- (4) The purity of the local body and its protection from moral and doctrinally impure influences, knowing a little leaven can leaven the entire lump (1 Corinthians. 5:6-7).

Such goals automatically govern the spirit in which all disciplinary action is to be given. Thus:

- (1) It must be done in the spirit of humility, gentleness, and patience, looking to yourself lest you too be tempted (Gal. 6:1-2; 2 Timothy 2:24-25).
- (2) Those who walk disorderly are to be admonished, warned, and appealed to in love (1 Thessalonians 5:14-15; 1 Timothy 5:1-2; Ephesians 4:15; 2 Timothy 4:2). This admonishing, etc., is not restricted to the leaders but may be done by any member (1 Thessalonians 5:14).
- (3) If there is no response in repentance and obedience, then members are to withhold intimate fellowship until there is obedience (2 Thessalonians 3:6, 14). This is to indicate to the offender that his action has caused a rupture in the harmony of the body. Its goal is restoration and the person is still to be counted as a brother (2 Thessalonians 3:14-15).
- (4) If the person persists after admonition and withdrawal of intimate fellowship, the final step is rejection or excommunication (Titus 3:10; Matthew 18:17b), accompanied by public rebuke before all (1 Timothy 5:20). Examples of church discipline are found in Scripture. The Corinthian believers were to be "gathered together" in order to take action against the offending brother (1 Corinthians 2:6). We also find that it was the whole church in Rome and in Thessalonica who were to take action with regard to the unruly and schismatic and not just a few (2 Thessalonians 3:6-15; Romans 16:17).
- (5) Finally, discipline in the name of our Lord always includes a readiness to forgive. The many or majority who discipline must also be ready and eager to forgive, comfort, and reaffirm their love to the sinning person (2 Corinthians 2:6-8).

C. The Practice of Church Discipline

1. When it is to be Practiced

Great care must be exercised here. Scripture does not warrant the exercise of church discipline for an individual or a church's pet taboos or peeves. According to Scripture, there are five categories which warrant church discipline. These are:

- a. Difficulties between members (Matthew 18:15-17).
- b. Divisiveness. People causing divisions in the church (Romans 16:17-18; Titus 3:9-11).
- c. Disorderly conduct. Conduct clearly out of line with the prescribed commands of Scripture (2 Thessalonians 3:6-15).
- d. Sins of the type mentioned in 1 Corinthians 5 and Romans 1: incest, immorality, homosexual activity, covetousness, idolatry, abuse, abusive speech, drunkenness, and swindling (1 Corinthians 5:1, 11; Romans 1:24-27).
- e. False teaching. Erroneous teaching and views which concern the fundamentals of the faith, not lesser differences of interpretation (1 Timothy 1:20; 2 Timothy 2:17-18; also implied in Revelation 2:14—16; Philippians 3:2-3, 15-19; Romans 16:17-18).

The key concerns here are: (a) the holy character of God, (b) the testimony of the flock, (c) the effect upon the unity and purity of the flock, and (d) the edification and restoration of the individual.

2. How it is to be Practiced

Scriptural procedure here is clear and specific steps are prescribed. They are as follows:

- a. Recognize the offense. Caution—one must be sure it is an offense which calls for discipline. Again, the Word is our criterion.
- b. Seek private correction and/or reconciliation with the offender (Matthew 18:15). This is when the problem involves two believers. The one offended or the one who recognizes the offense is to go privately and try to rectify the problem. If this fails, he is to take witnesses, preferably spiritual leaders, so that if it has to be brought before the whole church it can be firmly proven or established (Matthew 18:16-17).
- c. Seek reconciliation through the spiritual leadership if the problem involves an offense that is against the whole body, or is a threat to its unity. Initiatory action following the concept of Galatians 6:1 should be taken by the mature spiritual leaders of the church rather than by just one person. "You who are spiritual" in Galatians 6:1 is plural, meaning literally, "you, the spiritual ones ..." These initial contacts provide opportunity for loving admonition, correction, and forgiveness. On the other hand, if these first steps are not heeded, it constitutes a warning that further action will be taken and gives occasion for serious rebuke (2 Timothy 4:2; 1 Thessalonians 5:12-14; Titus 2:15; 3:10).
- d. Seek reconciliation through the whole body. If further action is necessary, it is to be taken before the whole church (Matthew 18:17). This action would consist of a minimum of loss of voting privileges, but may result in more severe action. Any action taken must be approved by a congregational vote as outlined in Article X, Section G.

In essence then, this is the action of the Lord carrying out discipline through the action of the whole body through the leadership of the elders or the spiritually mature (1 Corinthians 5:4 "in the name of our Lord Jesus, when you are assembled, ... with the power of our Lord Jesus ..."). Similar heavenly authority is seen in the ratification of this disciplinary action as spelled out in Matthew 18:18-19).

ARTICLE XII: FINANCES

Believers are to give financially from an attitude of commitment to the Lord (2 Corinthians 8:1-6). It is the policy of Calvary Baptist Church to keep the congregation informed of financial needs by means of the weekly bulletin, announcements from the pulpit, or other means as necessary. This will not include individual solicitation of members for taking of financial pledges. The purpose of this information is not to coerce or pressure anyone into giving, but rather to provide avenues for giving as the Lord provides. Each believer is to give according to their ability with a cheerful heart (2 Corinthians 9:7).

Each believer is to give as God provides from an attitude of cheerfulness and commitment to the Lord (2 Corinthians 8:12-15; 9:7), recognizing that we are only stewards of what God already owns.

Because giving is done unto the Lord, it is critical that the local church handle the finances given with care and wisdom both for the glory of the Lord and for the testimony of the church (2 Corinthians 8:20-21). With this view in mind, the following outlines the policies of handling financial decisions:

- (1) All paid staff shall be paid a salary commensurate to their duties and abilities (1 Timothy 5:17-18; Galatians 6:6-7; 1 Corinthians 9:6-11).
- (2) All gifts given as a designated gift will be used as designated so long as those designations are in accord with biblical principles. The Elders reserve the right to review all proposed designated gifts and to return such gifts to donors that do not comply with standards of church doctrine or established church policies. If any special gifts are given with the directions to use it in whatever area has the greatest need, the board of Elders will decide how that gift will be used. All other gifts will go into the general fund.
- (3) The local church has the privilege and responsibility to provide financial support for those in service for the Lord (missionaries, seminary students, etc. [Philippians 4:14-17; 2 Corinthians 8:1-5]). Calvary Baptist Church will support certain of those in service as the Lord leads and provides. All of these supported must hold a doctrinal view in agreement with the doctrinal statement presented in this Constitution. The Board of Elders will oversee and recommend to the congregation which people and ministries Calvary Baptist Church will support.
- (4) Major financial decisions, such as the purchase of real estate, vehicles, and extensive property improvements and/or maintenance, must be taken before the church body for a simple vote. However, in the day to day affairs of the church, the Pastor/Elder, with the counsel of the board of elders, under the guidelines of the expenditure limits (Article XII, Section 5) may make financial decisions at his discretion.
- (5) On an annual basis, during the first quarter of the year, a finance committee will be appointed to examine the salaries of all paid salary members, the amount of support given to the persons and ministries supported in number 3 above, and the expenditure limits for the Pastor/Elder and Board of Elders. This committee shall consist of at least two elders and the church treasurer. All recommendations concerning changes in these areas will first be presented to the Board of Elders. The elders will present the recommendations to the congregation for approval by a vote as outlined in Article X, Section G. The final decisions made per this procedure will be recorded in the written minutes of the next elders' meeting following the meeting with the congregation.
- (6) In order to keep orderly records, a treasurer shall be appointed by the Board of Elders. The treasurer shall keep all necessary books, write necessary checks to pay bills, prepare monthly financial statements, and any other duties as prescribed by the Board of Elders.
- (7) A monthly financial statement will be made available to the public, and upon request, the financial books of the church will be made available to the membership.

ARTICLE XIII: POLICY AND PROCEDURES

A Policy and Procedures Manual shall be kept and maintained by the Board of Elders. At least two copies of the current manual shall be kept at all times, and one of those copies shall be easily accessible to the general congregation. Materi-

als in the Policy and Procedure Manual may be freely copied and distributed among members.

The Policy and Procedures Manual allows for consistent responses to recurring questions such as missions support policies, shower and wedding policies, nursery and children's ministry statements, and benevolence. The Policy and Procedures Manual is to be used as a guideline only, and shall not carry the same weight as the constitution.

ARTICLE XIV: GRIEVANCE PROCEDURES

Suggestions and proposals from the flock can be a vital and healthy avenue by which the leadership may minister to the rest of the flock. When handled scripturally, this type of communication edifies the body, ministers to the needs of the flock, helps preserve and promote unity within the church and brings glory to God.

Following the principles outlined above, any member of the flock who harbors a disagreement about any policy or procedure promoted by the church or its leadership, should as a first step, prayerfully and privately approach the leadership. This may be done through informal consultation with an elder, by means of a signed letter to the Board, or meeting with the Board at the church member's request. It is recognized that these steps should be taken prior to public discussion of any issue so as to help the leadership minister to the body more effectively and to help avoid discord and disunity within the flock (Proverbs. 13:3; 16:27-28; 17:4).

The church leadership should seek to prayerfully accept and address any complaint thus presented and seek to resolve all problems in a manner which best promotes those benefits mentioned above (Proverbs 16:21-24).

When these policies are not followed, causing factions and strife, it will be necessary to exercise church discipline to deal with the offending member as per Article XI (Titus 2:10-11).

ARTICLE XV: AMENDMENTS

This Constitution may be amended or replaced when the need for change is recognized by the elders and the members of the church body. At the time such need is believed to be present, the elders, after consultation with the body, shall make provisional modification in light of Scripture, and all essential information on this matter shall be communicated to the congregation in written form, providing adequate time for study and response. A date will be proposed for acceptance of the revisions at a congregational meeting. The congregation will then vote to see if there is a unity of acceptance and understanding of the amendments according to Article X, Section G. If so, the amendments to the Constitution will become effective.

ARTICLE XVI: DISSOLUTION OF PROPERTY

No part of the net earnings of the corporation shall ever inure to the benefit of any donor, member, director, or officer of the corporation or any private individual; and no donor, member, director or officer of the corporation or any private individual shall ever be entitled to share in the distribution of corporation assets.

If the membership should consist of less than three persons, and they determine it wise to discontinue, or if for other reasons the membership deems it wise to discontinue, this church is then dissolved, and its assets remaining after the payment of, or provision for the payment of all debts and liabilities of this corporation, shall be distributed to another organization in existence which is organized and operated exclusively for religious purposes exempt under Section 501(c)(3) of the Internal Revenue Code.

The decision to dissolve or disband must be approved by two-thirds of the membership of the congregation by means of the procedure outlined in Article X, Section G.

Adopted October 22, 2000