

BYLAWS

OF

CHRIST COVENANT CHURCH

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PREAMBLE

Christ Covenant Church is an independent body of believers in Jesus Christ. It is a nonprofit North Carolina Corporation. These bylaws set forth the purpose of the Corporation, its organization structure, and its government.

ARTICLE I: PURPOSE

Section 1.01 Christ Covenant Church exists to love God's glory. Christ Covenant Church is a body of believers whose purpose is to pursue right worship of God. We do this by experiencing and enjoying God in corporate worship, through the preaching of His word, lifting our voice in song, ushering up our praise and petitions to Him in prayer, giving back to Him a portion of what He has given to us, and by fellowship with one another with praise on our lips. We do this on a personal level by daily studying His Word, by daily lifting our voice to Him in prayer and praise, and by daily living with Him in our lives. (*Matt 22:36-40*)

Section 1.02 Christ Covenant Church exists love God's people. Christ Covenant Church is a body of believers whose purpose is to nurture genuine community within our church. Those who are mature in their faith disciple those who are young in the faith. Each member grows in faith, wisdom, and knowledge. We believe that each believer should be in accountability to a fellow believer to encourage a godly walk. Believers should exercise their gifts in service to the community of believers. As a community, we are to encourage one another, share with each other in seasons of joy and sorrow, and help each other when there are needs. In all that we do we glorify God. (*Acts 2:42; Eph 4:11-16*)

Section 1.03 Christ Covenant Church exists go out in love to serve God's world. Christ Covenant Church is a body of believers whose purpose is to go into God's world as believers and take the "Good News" of Jesus Christ with us in all of our relationships, reaching out to the non-Christian friend or neighbor. With the help of the Holy Spirit, we are to live our lives caring and loving others that they may see Christ in us. We are to reach beyond our local community to others in the world, sharing of ourselves and of our resources so that those who do not know Christ may through the power of the Holy Spirit become disciples of the living Lord. (*Matt 28:18-20*)

ARTICLE II: PRINCIPLES

A. God Centered Worship: CCC is committed to the right worship of God that is directed by scripture and flows from the heart and mind of the worshipper. (*John 2:23-24; Romans 12:1-2*)

- B. **Biblical Truth:** CCC is committed to learning and loving the Scriptures as the basis and authority of all of life's actions. (*John 17:17; 2 Timothy 3:16*)
- C. **Genuine Community:** CCC is committed to seeking true and genuine community among its members where people are unified in the essentials of the faith, charitable in the nonessentials, and act in love toward all. (*Hebrews 10:24-25; John 13:33; 13:34*)
- D. **Compassionate Outreach:** CCC is committed to being proactively involved in outreach, in both word and deed, demonstrating God's grace and love at both the local and national level. (*Matthew 28:18; Matthew 5:43-6:4*)
- E. **Persistent Prayer:** CCC is committed to becoming a body of believers who in faith prays biblically and perseveringly. (*Hebrews 4:14-16; Luke 11:1-3*)
- F. **Active Discipleship:** CCC is committed to actively discipling its members toward a greater conformity to Jesus Christ. It is the desire of this body that all be made mature using and enjoying the God-given gifts in ministry. (*Ephesians 4:11-16; Matthew 28:19-20; Galatians 4:19*)
- G. **Cheerful Giving:** CCC is committed to its members giving both thoughtfully and cheerfully as a reflection of our faith and appreciation for all that God has given us. (*1 Corinthians 9:6-7*)
- H. **Loving Obedience:** CCC is committed to its members growing in the knowledge of Christ's love, desiring to move away from willful sin in their lives, and their faithfulness and obedience to God's law. (*2 Corinthians 7:1; Exodus 20:2-17; Malachi 3:10*)
- I. **Developing Christ-Centered Leaders:** CCC is committed to maturing Christian leaders who are committed to teaching the word, praying for fellow believers and for those who are lost, and ministering to God's people. (*1 Timothy 3:1-7; 5:17; Titus 1:5-9*)

ARTICLE III: STATEMENT OF FAITH

The Bible: We believe the Bible, consisting of the Old Testament and New Testament, to be the only inspired, inerrant, infallible, authoritative Word of God as written in its original manuscripts. (*Isaiah 40:8; 2 Timothy 3:16-17; Hebrews 4:12*)

The Trinity: We believe that there is one God, eternally existent in three persons: Father, Son, and Holy Spirit, who have the same nature and essence, but who exist in three persons. (*Isaiah 44:6; Deuteronomy 6:4; Matthew 28:19; John 10:30; Act 5:3; 5:4; 1 Corinthians 13:14*)

The Father: We believe in God the Father, creator of the universe, who reigns over all His creation. We believe that God is righteous in all His ways and loving in His dealing. (*Exodus 4:22; Psalms 2:7-9; John 5:37; 2 Peter 3:9; Acts 17:29*)

The Lord Jesus Christ: We believe in the full deity and humanity of Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory. (*John 1:1; 1:14; 1:18; Luke 1:35; Romans 3:24-26; 4:25; Colossians 1:16-17*)

The Holy Spirit: We believe that the Spirit convicts the world of sin, righteousness, and judgment; empowers the preaching and teaching of the gospel; equips the saints for effective ministry; transforms the lives of believers into the likeness of Christ; by whose indwelling power and fullness the Christian is enabled to live a godly life in this present evil world. (*John 14:26; 16:6-15; Acts 1:5; 2:1-4; 1:1-18; Romans 8:14-16; 8:26-27*)

Redemption: We believe that salvation is by grace alone through faith alone in Christ alone. Our salvation is by Jesus Christ's substitutionary payment for our sins, not based on human merit, works, or religious ceremony. We believe that all who turn by faith have been regenerated, justified, and adopted into the family of God. We believe that as children of God we have been forgiven by Him and have been made heirs of Eternal Life. (*John 1:12; 2:3; 3:16; 3:36; 5:24; 2 Corinthians 5:17-21; Ephesians 2:8-9; Titus 3:4-7*)

The Church: We believe in the church, both universally and locally, as the spiritual body of which Christ is the head. The church is to worship God exclusively and to preach the truth of Jesus Christ to the entire world, demonstrating its love for God by loving service to others. (*Matthew 16:18; Acts 1:5; 1:15; Ephesians 1:22; 4:11-16; 5:22-33*)

Man: We believe that mankind was created in the image of God, sinned, and thereby incurred physical death as well as spiritual death, that is, separation from God; and is now a sinner, by nature and choice, in need of salvation. (*Genesis 1:1; 1:27; 2:17; 3:1-19; Isaiah 14:12-14; Romans 5:12-21; Ephesians 2:1-3*)

The Resurrection: We believe in the resurrection of both the saved and the lost -- they are saved unto the resurrection of life, and they are lost unto damnation. (*1 Corinthians 15; Luke 16:19-31; 2 Corinthians 5:8-10*)

The Return of Christ: We believe that the second coming of Christ will be personal, glorious, powerful, and final. (*Acts 1:11; Matthew 24*)

ARTICLE IV: ORDINANCES

Christ Covenant Church has two ordinances that we believe were instituted by our Lord Jesus Christ. These ordinances are outward signs of an inward change. We believe that these signs are to be used by the church until our Lord returns.

Section 4.01 Baptism. We believe that all who have come to a saving knowledge in Christ are to be baptized (*Matthew 28:19-20; Acts 2:37-41; Romans 6:3*).

CCC baptizes by immersion (total immersion in a pool of water). For unique circumstances, such as baptizing the handicapped or severely hydrophobic, pouring (pouring water from a vessel upon the head) or sprinkling (placing a small amount of water upon the head), would be acceptable alternatives.

CCC offers a service of dedication to children and infants too young to profess Christ as their Savior and Lord. In this service the mother, father, extended family (if applicable), and the CCC family are dedicated to rearing the child in a Christian home and church, and to nurture the child in the knowledge of Jesus Christ as Lord and Savior

Section 4.02 Communion. We believe in the regular observance of the celebration of the Lord's Supper (Communion). (*Mark 14:22-26; I Corinthians 11:23-26*)

CCC observes communion regularly. The Board of Elders is responsible for establishing a schedule for the observance of communion. A pastor or elder may officiate at the serving of communion. Everyone who professes Jesus Christ as his Lord and Savior, and who is in love with the Lord Jesus Christ, has confessed and asked forgiveness of his sins, and is at peace and harmony with his family and neighbors is invited to participate in communion.

ARTICLE V: MEMBERSHIP

Section 5.01 Qualification. Persons who have personally received Christ as their Savior and Lord, who have been baptized, examined and agree with the Bylaws including the Statement of Faith and Appendix B, examined and affirm the church position statements, agree to be committed to CCC as a local body of believers, agree to participate in the life and work of the church, and agree to abide by the discipline of the church, may become a member of CCC. Given the nature of the responsibilities and accountability involved with church membership, members must be at least eighteen (18) years of age in order to vote on matters brought before this church.

We recognize two forms of membership -- Members and Associate Members. Members are persons who are becoming members of this church for the first time and who have never had another membership in a church, or persons who have membership in another church body and are transferring their membership to this church. An associate member is a person who is becoming a member in this church but will maintain their membership in another church or denomination.

Section 5.02 Nomination. The following is to be completed before being considered for membership or associate membership: 1) Completion of three months of regular attendance and consistent participation in the life of CCC. 2) Attendance at the membership class(es).

An associate membership is a special relationship with this body of believers. Before consideration for this type of membership can be extended to an individual, the board of elders must review and approve the individual's reason for this type membership.

Section 5.03 Term. Christ Covenant Church desires its members and associate members to be active and in regular attendance. If a member is not in attendance during a 6 month period with exception of illness and infirmity, he will be notified by mail that he has been observed not to be in regular attendance. The letter will seek to determine if he intends to resume regular attendance, or if he is in the process of relocating his membership to another church, and would like to retain his membership until such a time as a request to transfer his membership is received, or if he would like to be removed from the membership roles. The person being so notified will be given 35 days from the date the letter is mailed to respond. Failure to respond within the 35 day period will be taken as a request to remove his name from the role. An individual who notifies us that he is in the process of relocating to a new church, will become an inactive member, and will lose the privilege of voting. The Board of Elders will be responsible for implementing this policy.

Section 5.04 Role. The member or associate member is expected to be actively involved in the life of the church, participating in its worship, its discipling, and its evangelism.

The member or associate member is to participate in the major decisions of the church as defined below:

1. The members are responsible for voting on the nominated Elders, Deacons, and the Senior Pastor. To be confirmed, each of these must be approved by a 75% majority vote of the members who exercise their right to vote and a quorum of the membership must vote.
2. Any acquisition of real property or other expenditure in excess of \$25,000.00 must be approved by a 75% majority vote of the members who exercise their right to vote and a quorum of the membership vote.
3. Any changes to the Bylaws must be approved by a 75% majority vote of the members who exercise their right to vote and a quorum of the membership vote.

A quorum of the membership throughout this document is defined to be at least 25% of the active membership. Inactive members are not considered as voting members and are not included in the count.

In all votes, each active member will be provided with a ballot. It is the intent of CCC that each member be given the opportunity to vote. The balloting will be by secret marked ballot. There will be at least 72 hours between the time when the ballots are handed out and collected. Each member is asked to diligently pray about his response and then cast his ballot.

ARTICLE VI: ELDERS

Section 6.01 Qualification. The elders shall be comprised of men who satisfy the qualifications for the office of elder set forth in 1 Timothy 3:1-7 and Titus 1:6-9, and those who would serve as elders must be committed to a Reformed doctrine of salvation (the doctrines of grace).

Section 6.02 Nomination. Scripture gives evidence of the first elders being appointed by the Apostles of the church. By this example it is implied that the existing spiritual leadership of a church be intimately involved in the process of selecting elders to insure selection based on spiritual rather than superficial qualifications. Beyond this, there are no specific guidelines given regarding the selection process.

In September of each year, the Board of Elders shall determine the number of positions, if any, to be rotated or added the following year. If the Board of Elders determines that replacements or additional elders are needed, they shall initiate the following process for elder nomination:

1. The Board of Elders, after much prayer, will review the congregation for men who they consider worthy of being considered for the open elder positions.
2. The elders shall contact these men and request them to prayerfully consider becoming a candidate for elder. Each man will be requested to enter into a time of self-appraisal and personal evaluation in light of the Scriptural qualifications. Any person may withdraw his name at this point if he does not aspire to the position of elder or if he does not believe he adequately meets the qualifications. (I Tim 3:1)
3. The Board of Elders will request an interview with each candidate who agrees to be considered after their time of reflection. During the interview the elders will seek to determine the candidates' spiritual maturity, their beliefs and doctrines, and their calling to serve. During the interview the specifics of the position the elder candidate is being considered for will be reviewed. The Board of Elders and the candidate will determine if his name is to be put into nomination.

4. The Board of Elders will notify the Board of Elections of the elder's name to be placed in nomination.
5. The names of the prospective elders shall be brought before the members of the church by the Board of Elections. Members shall be given 30 days to show "cause" why a prospective elder is unsuited to serve. Consistent with scripture any member with such "cause" must first express his concern to the prospective elder and only after this confrontation may they express their concern to the Board of Elders. (*Matt 18:15; 5:24*)
6. At the end of the 30 day period if there is no cause for an elder nominee's name to be withdrawn, the prospective elder(s) will be presented to the members of the church for affirmation by 75% majority vote of the members choosing to vote. A quorum is required for approval. The Board of Elections is responsible for making the ballots, distributing them to each member, collecting the ballots, counting the ballots, and affirming the vote tally to the congregation and the Board of Elders.
7. The elder will be recognized at a service of installation.

Unplanned vacancy will use the same process for elder selection.

Section 6.03 Term. While scripture indicates no fixed term for elders, prospective elders will be asked for a three-year commitment. An elder shall be reaffirmed by the congregation after three years, and may serve up to six consecutive years, but then must rotate off the active list for at least one year before becoming a candidate for further active service as an elder.

An individual's service as an elder may be discontinued by his own decision, or by a 75% majority vote of the other elders. A person leaving the Board of Elders would not preclude his service as a future elder, subject to regular elder selection process.

Section 6.04 Role.

1. Shepherd the flock: Serving in all humility, elders are to guide, direct, guard and protect the members of the body, seeking to meet their needs and assist in any way possible, warning against harmful influences and guarding against false teachers. (*Acts 20:28ff; 1 Peter 5:1-3*)

Scripture indicates that elders bear the ultimate responsibility of the spiritual well-being of the church. Each elder on the Board of Elders will have specific ministry assignments, prayer assignments for specific members of the congregation, and oversight responsibilities for Deacons and non-ministry (maintenance) positions within the church.

2. Lead through example: Elders are to provide a scriptural role model and are to set a pattern before the flock of a rightly ordered life -- with a single purpose, to glorify God. (*1 Pet 5:3*)
3. Teach, equip, and exhort: Elders are to see that the flock is fed through insightful and accurate biblical instruction and admonition. (*1 Tim 3:2; Titus 1:9; 2 Tim 2:2*)
4. Refute those who contradict truth: Elders are to confront those who are teaching what they should not teach or who are continually in a pattern of behavior contradictory to biblical truth. Thus, elders are to keep closing potential entrances for Satan, so that the truth of Christ will remain credible to both the congregation and the community. (*Acts 20:29-31; Titus 1:9*)
5. Manage the church of God: Elders are to oversee the life of the church with the assistance of other godly leaders. They must be people who can “rule well.” (*1 Tim 3:5; 1 Tim 5:7*)
 - a. The Board of Elders is responsible for the organization of the church, the definition of jobs, defining of job credentials, and the overall oversight of the organization.
 - b. The Board of Elders may define jobs that are secular (maintenance, non-ministry) in nature, and may require special credentials or qualifications. These job scopes may not require the spiritual qualifications of either an elder or deacon. The elders are empowered to fill these positions with qualified persons. Character and other qualifications of potential candidates will be evaluated by the elders. Each of these positions will have a written job description which includes terms of service if applicable. The elders may terminate persons holding these positions with a 75% majority vote of the Board of Elders.
 - c. The Board of Elders may form committees to advise them in the operation of the church, planning for the future, or in finding new church staff. The elders will call on members of the church who are in good standing to fill these advisory committee roles. The elders are responsible for defining the specific job scopes of these committees and for appointing persons to these committees.
 - d. The Board of Elders will appoint a Board of Election of at least three persons to present names to the congregation for elected positions, prepare and distribute ballots, collect ballots, count ballots and validate election results. Members of the Board of Elections may not be a serving elder, the spouse of a serving elder, or one who aspires to serve as an elder during their term. Prospective Board of Elections members will be asked for a commitment of three years. A Board of Election member may serve up to six years, but then must rotate off the active list for at least two

years before becoming a candidate for further active service in the same position.

- e. The Board of Elders is responsible for reviewing and approving a budget for the church at least annually. They are responsible to appoint persons to administer the financial responsibilities, to periodically review the church's financial position, and assure adequate financial controls.
6. Pray for and anoint the sick with oil: Elders are to pray for the spiritual and physical wellbeing of the members of the congregation. (*Act 13:1-3; James 5:14*)
 7. Preside over ordinances
 8. Maintain the community within the church
 9. Care for the pastoral staff
 - a. The Board of Elders is responsible for the overall watch care of the Senior Pastor and ministry staff. This includes staff selection and dismissal, when necessary. The specific roles and job descriptions for each ministry staff member shall be determined by the Board of Elders in conjunction with the Senior Pastor. The Board of Elders is responsible to review at least annually the compensation of Senior Pastor and ministry staff members. Changes in compensation require a 75% approval of the Board of Elders. The Senior Pastor may not participate in discussions concerning his compensation or performance.
 10. Board of Directors for Christ Covenant Church, a nonprofit corporation of North Carolina
 - a. The Board of Elders is charged with overseeing legal and financial matters and providing for the care and maintenance of all properties owned by CCC.
 - b. The Board of Elders shall elect from among its members a president and a secretary of the Corporation. As necessary, further delineation of responsibilities shall be determined by the Board of Directors. Additionally, the Board of Directors shall implement whatever internal organization they deem necessary for them to act as legal representatives of CCC.

While there is equality between elders, deacons, and all members of the body before God, for the purpose of order, Scripture indicates that elders, as overseers, are corporately entrusted with the authority within the local church.

The Senior Pastor is a voting member of the Board of Elders on all matters but those concerning his employment, job performance, and pay. The Senior Pastor serves on the Board of Elders as long as he is Senior Pastor.

ARTICLE VII: DEACONS

Section 7.01 Qualification. The qualification of deacons is outlined in *1 Tim 3:8-12*. There is an amplification of these qualifications in Appendix A of these bylaws.

Section 7.02 Nomination. As the various ministries of CCC expand and develop, the need will arise for the supportive leadership of deacons. It shall be the responsibility of the Board of Elders with input from the leaders of affected ministry(ies) to identify the needs, determine the number, and define the responsibilities of each deacon positions to be filled. The following process will be used for the selection of deacons.

1. The Board of Elders after much prayer will review the congregation for men who they consider worthy of being considered for the open deacon positions.
2. The elders shall contact these men and request them to prayerfully consider becoming a candidate for deacon. Each man will be requested to enter into a time of self-appraisal and personal evaluation in light of the Scriptural qualifications. Any person may withdraw his name at this point if he does not aspire to the position of deacon or if he does not believe he adequately meets the qualifications. (*1 Tim 3:1*)
3. The Board of Elders will request an interview with each candidate who agrees to be considered after his time of reflection. During the interview the elders will seek to determine the candidates' spiritual maturity, their beliefs and doctrines, and their calling to serve. During the interview the specifics of the position the deacon candidate is being considered for will be reviewed. The Board of Elders and the candidate will determine if his name is to be put into nomination.
4. The Board of Elders will notify the Board of Elections of the deacon name to be placed in nomination.
5. The names of the prospective deacons shall be brought before the members of the church by the Board of Elections. Members shall be given 30 days to show "cause" why a prospective deacon is unsuited to serve. Consistent with Scripture any member with such "cause" must first express his concern to the prospective deacon and only after this confrontation may they express their concern to the Board of Elders. (*Matt 18:15; 5:24*)

6. At the end of the 30 day period if there is no cause for a deacon nominee's name to be withdrawn, the prospective deacon(s) will be presented to the members of the church for affirmation by 75% majority vote of the members choosing to vote. A quorum is required for approval. The Board of Elections is responsible for making the ballots, distributing them to each member, collecting the ballots, counting the ballots, and affirming the vote tally to the congregation and the Board of Elders.
7. The deacon(s) will be recognized at a service of installation.

Unplanned vacancy will use the same process for deacon selection.

Section 7.03 Term. While Scripture indicates no fixed term for deacons, prospective deacons will be asked for a three-year commitment. A deacon may serve up to six consecutive years, but then rotate off the active list for at least two years before becoming a candidate for further active service as a deacon.

An individual's service as deacon may be discontinued by his own decision, or by a unanimous decision of the elders. A person terminating his service as deacon shall not preclude his future service as a deacon, subject at that time to the same process of deacon selection.

Section 7.04 Role. Deacons serve under the direction of the elders, undertaking those areas of service necessary for the church's ministry that would otherwise prohibit the elders and other leaders (pastor and staff) from performing their biblical responsibilities. No specific, ongoing roles are mentioned in Scripture, probably because service needs change, and so the role of the deacons is flexible. (*Acts 6:2-4*)

ARTICLE VIII: SENIOR PASTOR

Section 8.01 Qualification. Believer in Jesus Christ as Savior and Lord, seminary graduate, married, Reformed in his systematic theology, meets the biblical qualification for elder as defined in these bylaws, having skills, knowledge, and abilities to perform the role of Senior Pastor as defined in the job description, and having at least four years of teaching or preaching experience and called to the ministry of a local church.

Section 8.02 Nomination. In the event of vacancy in the office of senior pastor, the Board of Elders shall be responsible to conduct a search for candidates to fill the position. The selected candidate must be affirmed by a 75% majority vote of the entire Board of Elders. After approval by the Board of Elders, the selected candidate must be approved by a 75% majority vote of the members who exercise their right to vote and a quorum of members must vote.

Section 8.03 Term. The senior pastor has no set term limits. He serves until the Lord calls him away.

If the Board of Elders find it necessary to remove the senior pastor involuntarily for matters of morality, overwhelming sin, or failure to discharge his duties, it may be done with a 75% vote of the Board of Elders, followed by a 75% majority vote of the members who exercise their right to vote. A quorum of the members must vote.

Section 8.04 Role. Consistent with the New Testament concepts of the gifts, it is evident that the senior pastor, like any member of the body, is uniquely gifted and should seek to minister within his gift area. (*Eph 4:1ff; Acts 6:4; 1 Cor 12:27-31*)

The Senior Pastor is to carry out those responsibilities as outlined in Titus 2 and 3. He is to effectively communicate the truths of the Bible and instruct as to how these can be applied in the lives of the members.

The Senior Pastor is responsible for administering ordinances with assistance of the elders, preaching at normal services of worship, and conducting weddings and funerals. He will participate in all meetings of the Boards of Elders, and is extended a voting right on all matters before the Board of Elders except those directly related to his employment or performance.

The Senior Pastor is responsible to pastor the members of the church with the assistance of the elders, visiting the sick and shut-ins, praying for and anointing with oil those who ask for it, counseling with those who need spiritual encouragement, and counseling those who are in ongoing sin.

The Senior Pastor is responsible for all ministry staff members. He is to have regular meetings with ministry staff members, to pray with them, to discuss their area of ministry, to encourage them in their ministry, to evaluate their ministry area, and to recommend changes and ideas for improving their ministry effectiveness. He should evaluate each ministry staff member at least annually. He makes recommendation to the Board of Elders regarding ministry staff.

The Senior Pastor is responsible to the Board of Elders. In addition, he must seek out a person to whom he can be spiritually accountable.

ARTICLE IX: MINISTRY STAFF MEMBERS

Section 9.01 Qualification. As CCC grows there will be a requirement for additional staff members to assist in the ministry of the church i.e. Minister of Music, Youth Minister, Associate Minister. The Board of Elders will determine when these positions are required, the criteria required to fill each position, and provide a job description for each

position. If professional credentials are required, the Board of Elders will determine those credentials.

In accordance with New Testament principles of leadership, “ministry members” are to be considered co-ministers and therefore are not to be selected solely on the basis of performance or professional credentials. Rather we acknowledge the following criteria for the selection of ministry members: a love for the Lord and the display of a consistent godly walk, a love for their specific area of ministry, gifts, abilities or credentials that qualify them for their area of ministry and a specific calling to their area of ministry.

All ministry staff members will be required to meet deacon qualifications, regardless of their specific area of ministry. They fulfill a position of leadership and will serve as role models for other believers. Therefore, spiritual qualifications and walk are of the utmost importance.

All staff members agree to the Bylaws, including the Statement of Faith and Appendix B, and have signed the Code of Conduct.

Section 9.02 Nomination. The Board of Elders is responsible for recruiting persons for ministry staff. These are appointive positions. The Board of Elders will determine compensation for all ministry staff positions

Section 9.03 Term. The ministry staff members have no set term limit. They serve until the Lord calls them away.

Should the Board of Elders find it necessary to remove ministry staff members involuntarily for matters of morality, overwhelming sin, or failure to discharge their duties, it may be done with a 75% vote of the Board of Elders.

Section 9.04 Role. Ministry staff members work under the direction of the Senior Pastor. The Senior Pastor will establish regular consultation with each ministry staff member. It is the responsibility of each staff member to discharge the duties described in his job description. The pastor is responsible for regularly reviewing the staff member’s ministry and effectiveness in ministry. Each ministry staff member will have specific duties as defined by his job description.

ARTICLE X: CHURCH DISCIPLINE

Due to the importance of maintaining unity within the local body of believers, it is critical to follow the steps as outlined when seeking to discipline.

CCC subscribes to the following biblical procedure for church discipline. Scripture encourages believers to be concerned with each other’s spiritual well-being, and

teaches them to confront in love where there is evidence of continuing unrepentant sin, or doctrinal error. (*Luke 17:3; 1 Cor 5:1; 2 Cor 11:29; 1 Tim 1:20; Gal 6:1*)

1. If one has knowledge of clear ongoing sin in the life of a fellow believer, or a significant doctrinal error in his interpretation or application of Scripture, he should go promptly, humbly, and lovingly and confront the individual in private. (*Matt 18:15*)
2. If there is still no expression of repentance, he should confront the individual in the presence of two or three witnesses. (*Matt 18:16*)
3. If there is still no repentance, Scripture teaches that the matter should be brought before the church. In the CCC structure, the matter should at this point be brought before the Board of Elders, as a representative of the church. The Board of Elders will hear the charge from the person who has confronted. He should bring reliable witnesses to corroborate his charge. This person should realize the burden of proof falls on him to provide accurate, reliable, and verifiable information when making a charge. If the charges are found to be true, the Board of Elders will promptly, humbly, and lovingly confront the person who is charged. (*Matt 18:17*)
4. If there is no evidence of genuine repentance after confrontation by the Board of Elders, the Board of Elders will bring the matter before the whole congregation. (*Matt 18:17*)
5. If there is still no evidence of repentance as determined by the Board of Elders, Scripture teaches that the individual should be removed from the body and believers should break fellowship with him. (*2 Thess 3:14ff; 1 Cor 5:11; Titus 3:10 -11; 2 Thess 3:6*)
6. In addition to the above procedure, Scripture teaches that confrontation should be approached and carried out with an attitude of love, concern, and humility, and should be motivated by sincere desire to see repentance and restoration of fellowship. Reflecting Christ's grace and forgiveness, believers are taught to be quick to forgive when there is genuine repentance. The Board of Elders will determine that there has been genuine repentance, and will be responsible for instructing the CCC body to restore fellowship. (*Gal 6:1; Matt 18:21ff; Matt 6:14-15; Eph 4:32; Luke 17:3*)

ARTICLE XI: CHURCH MEETINGS

The Elder Board may call for meetings of the general membership. The purpose of the church meeting is primarily for information exchange regarding matters pertaining to the

whole body, i.e., prospective new programs, proposed changes in the bylaws, enlarging facilities. There will be semiannual meetings. Other meetings can be called at the discretion of the Board of Elders.

ARTICLE XII: POSITION PAPERS

The church may want to take position on significant moral issues or define policy of the church. These will not become part of the Bylaws. The Bylaws recognize CCC Position Papers as the means to state these positions. A Position Paper must be affirmed by a 75% vote of the Elder Board. A letter stating that the attached Position Paper has been approved on a specified date and signed by all the elders and senior pastor is required to validate the Position Paper. The Board of Elders will maintain a complete file of current CCC Position Papers in the church office. This file should always be reviewed that the most current document is being used.

ARTICLE XIII: AMENDMENTS

Should this document need to be revised, the concerned member(s) may submit the suggested revision(s) to the elders. If the elders concur with the suggested revision(s), the proposal will be presented to the membership along with an explanation of the need for the changes. Copies of the proposed revised bylaws will be made available to the members for a period of at least 30 days prior to the vote for ratification.

At the end of the 30-day review period, the membership will be given the opportunity to ratify the proposed revision(s). Approval shall require a 75% majority vote of the members who exercise their right to vote and a quorum of the membership most vote.

Grammatical changes that do not affect the meaning and intent of the bylaws may be recommended to the elders, who may approve such changes by unanimous vote. Examples of such changes might include updated biblical citations if there are typos, or if more pertinent passages could be cited.

APPENDIX A

Deacon Qualification. The following is an enlargement on the specific deacon qualifications.

Candidates for deacon and the Board of Elections should review this to determine their applicability to be considered for deacon.

1. Individuals of Dignity: Deacons must demonstrate verbal consistency. They must not be prone to saying one thing to one person and something else to another.
2. Not Double-Tongued: Deacons must be mature, of sound mind and character, yielded to the Holy Spirit.
3. Not Addicted to Wine: Deacons must be free from addictions, and must be willing to limit their liberty for the sake of others.
4. Not Fond of Sordid Gain: Deacons must be purely motivated in their service.
5. Holding to the Mystery of Faith with a Clear Conscience: Deacons must have sound knowledge of Christian truths and lifestyle in accord with them. They must not be easily swayed from truth.
6. Beyond Reproach: Deacons must display a lifestyle free from ongoing patterns of scriptural disobedience.
7. First Tested: Deacons must have proven over time that they are faithful and their walk is credible.
8. Their Spouses Must be Faithful, Dignified, Temperate -- Not Malicious Gossips: Deacons, if married, must have spouses that are also devoted to the Lord and yielded to the control of the Spirit.
9. The Husband of One Wife: Deacons, if married, must be devoted spouses.
10. Manage Household Well: Deacons must have well-ordered households, a healthy family life, and well-behaved children (pertains to those children still under the authority of the parents).

APPENDIX B

STATEMENT ON MARRIAGE, GENDER AND SEXUALITY

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

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

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

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

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

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

MARRIAGE POLICY

Because God has ordained marriage and defined it as the covenant relationship between a man, a woman, and Himself, Christ Covenant Church will only recognize marriages between a biological man and a biological woman. Further, the pastors and staff of Christ Covenant Church shall only participate in weddings and solemnize marriages between one man and one woman. Finally, the facilities and property of Christ Covenant Church shall only host weddings between one man and one woman.