

**DOCTRINAL STATEMENT
AND
CONSTITUTION**

CALVARY BIBLE CHURCH
ANN ARBOR, MICHIGAN
(Revised November, 2008)

THE STANDARD OF CALVARY BIBLE CHURCH

of

ANN ARBOR, MICHIGAN

The Bible admonishes us, "But everything should be done in a fitting and orderly way" (I Cor. 14:40); to this end we, the members of Calvary Bible Church, solemnly and sincerely set forth the following Doctrinal Statement and Constitution by which we willingly and cheerfully agree to be governed.

ARTICLE I

NAME OF CHURCH

The church shall be known as Calvary Bible Church of Ann Arbor, Michigan; a non-profit corporation in the State of Michigan in accordance with Section 81, Act 327, Public Acts of 1931 as amended.

ARTICLE II

PURPOSE OF CHURCH

The purpose of the members who comprise this church shall be: to carry out the great commission of the Lord Jesus Christ (Matt. 28:18-20), to witness for him in our community and throughout the world, to regularly meet for worship and instruction on the Lord's Day, to observe his ordinances, to seek to build up his people in all spiritual grace, to equip the saints to carry out the work of the ministry, to provide Christian fellowship for the brethren of like minds, to provide prayer and financial support for Christian missionaries of like evangelical doctrine around the world, and to plant other churches of like evangelical doctrine and faith.

ARTICLE III

THE DOCTRINAL STATEMENT OF CALVARY BIBLE CHURCH

When considering the essentials for membership in a true gospel church, a church that seeks to be Christ-honoring and obedient to the Holy Scriptures, two truths must be kept in mind:

1.) Certain truths are absolutely essential in belief and practice for biblical Christianity to be maintained (Jude 3-4). If truths such as the virgin birth, the deity of Christ, the vicarious blood atonement, etc., are forsaken, Biblical Christianity is lost at the same time. Because Christianity is a religion based upon truth, the truth of the Bible, all Christians, regardless of race or gender, have historically agreed on certain truths. Those truths will never be in dispute by those who truly profess the name of Christ.

2.) Other truths, while perhaps one could be a Christian without endorsing, are necessary as prerequisites for membership so that the church of Jesus Christ can stand together in one mind and heart, contending for the cause of Christ (Phil. 1:27).

In consideration of the above two criteria, the following Doctrinal Statement has been composed. Any of the truths which are not endorsed by those seeking membership, must be made known in specific written detail to the senior pastor and/or Board of Elders. The Board of Elders is given the authority to thereupon determine if the applicant should be granted membership status or if the differences are of a serious enough nature that membership should be denied.

SECTION I: THE BIBLE

We believe in the verbal plenary inspiration of the Bible, consisting of sixty-six books of the Old and New Testaments. We further believe that the Bible was given by divine inspiration and is the inerrant Word of God in all matters that it addresses including historical, geographical, and scientific data (II Tim. 3:16-17; II Pet. 1:19-21; I Thess. 2:13); that it is sufficient, harmonious, and authoritative; that it reveals man's state by nature (Rom. 3:10-12) and presents the only means of his salvation (Acts 4:12); that it constitutes the only perfect rule and final authority in all matters pertaining to Christian faith and practice (Matt. 5:18-19; Acts 17:11; Isa. 8:20); and it sets forth the principles by which man will be judged (Rom. 2:1-3, 16). We believe that the only infallible rule of interpretation of Scripture is the Scripture itself. Moreover, we believe that the canon of Scripture is closed (Heb. 1:1-2) and that all canonical revelation from God has ceased.

SECTION 2: THE GODHEAD

We believe that there is only one true God (Deut. 6:4; Isa. 45:21-22); eternally existing (Exod. 3:14; Jer. 10:10) in three persons of one substance, power, and eternity (Matt. 28:19; II Cor. 13:14): Father (John 4:23-24), Son (John 1:1-14; Rom. 9:5), and Holy Spirit (Acts 5:3-4). These three are the same in essence though distinct in personality, responsibility, and function, equal in every divine perfection and attribute (Phil. 2:6; Heb. 9:14), and working harmoniously to accomplish the manifold acts and purposes of God (John 14:26, 15:26, 17:3).

SECTION 3: GOD THE FATHER

We believe that God the Father began to assume his place as Father in relation to the Son and Holy Spirit in the council of the Godhead before creation and time (Ps. 2:7-10); that, although equal in nature, the Son and Holy Spirit have been subordinate to the Father since the council and will remain in that relationship until eternity future (I Cor. 15:28), and the subordination is for the purpose of executing the divine purpose (John 4:34, 5:17-18, 14:16; Eph. 1:3-14). The Father is the ultimate source of all things (I Cor. 8:6; Ephesians 3:9); sustains a Fatherhood relationship to spirit beings (Job 1:6; Heb. 12:9); sent the Son into the world (John 3:16), and with the Son sent the Holy Spirit (John 14:26, 15:26), but the Father is never the sent one. The Father enters a Fatherhood relation with men

through their spiritual new birth (John 1:12-13, 3:1-7); indwells believers (John 14:23; Eph. 4:6); makes them partakers of the divine nature (II Pet. 1:4); calls them his born ones (I John 3:9); forgives their sins (I John 1:9); and answers their prayers (John 16:23).

SECTION 4: JESUS CHRIST

We believe in the identification of Jesus Christ as the impeccable (able not to sin and not able to sin) Son of God and God the Son (Matt. 16:13-16; John 10:36); His incarnation (Heb. 10:5); that he was begotten of the Holy Spirit and born of the virgin Mary (Isa. 7:14; Matt. 1:18-25); his vicarious atonement for the sins of the world (Isa. 53:1-12; John 3:16; Gal. 4:4-5), the resurrection of his body from the tomb (Matt. 28:5-7; Luke 24:46; I Cor. 15:3-4); his ascension into heaven (Mark 16:19; Luke 24:51), as our High Priest (Heb. 4:14-16) and Advocate (I John 2:1-2), before the throne of God (Heb. 1:3; Rev. 3:21); that he is both God (Isa. 9:6; Phil. 2:6) and man (Matt. 20:28; Phil. 2:7-8), the two natures being inseparably united in one glorious Person without sin; and that he is the only sufficient mediator between God and humanity (I Tim. 2:5-6).

SECTION 5: HOLY SPIRIT

We believe that the Holy Spirit is the third person of the Trinity. He proceeds from the Father and the Son (John 15:26). His principle ministries since his advent at Pentecost are: to reveal Christ to all in the regeneration and sanctification of souls (John 16:12-16); to reprove or convict the world of sin, of righteousness, and of judgment (John 16:8-11); to restrain the progress of evil until God's purposes are accomplished (II Thess. 2:7); to bear witness to the truth preached (Acts 5:30-32); to regenerate those who repent of their sins and exercise faith in Christ (John 3:3-8; Tit. 3:5); to instruct, comfort, and guide God's children (John 14:16-18, 14:26, 16:13); to sanctify them (II Thess. 2:13; I Pet. 1:1-2); to empower them for life and service (Rom. 8:2; Acts 1:8; Eph. 3:16; I Cor. 2:1-4; I Thess. 1:5); to give life to their mortal bodies that he seals (Rom. 8:11; Eph. 1:13); to indwell the believer (Rom. 8:11); to intercede for the believer in his prayer life (Rom. 8:26-27); and, to bestow gifts sovereignly upon each believer (I Cor. 12:7-11). While certainly not a part of the modern-day charismatic movement, we do believe that the power of the Holy Spirit is available in our day and is absolutely necessary for the believer to live a holy life.

SECTION 6: MAN

A. His Creation

We believe that man was created by an immediate act of God and not by a process of evolution; that he was created in the image and likeness of God, possessing personality and holiness; that he was endowed with power of rational and responsible choice in view of moral ends; and that the purpose of his creation was to glorify God (Gen. 1:27; Col. 3:10; Acts 17:24-28).

B. His Fall

We believe that in the providence of God, man was brought to trial in the Garden of Eden (Gen. 3:1-6). Under trial he lost his holy estate, incurring spiritual death for himself and all of humanity (Rom. 5); was alienated from God (Eph. 4:18); and became depraved physically, mentally, morally, and spiritually by voluntarily transgressing his positive command, and yielding to the enticement of Satan. In consequence of this act of disobedience, the entire human race became involved in sin so that in every heart there is by nature that evil disposition which eventually leads to responsible acts of sin and to just condemnation (Gen. 3:1-6; Rom. 1:19-32, 3:10-12, 3:23, 5:12, 5:18; Eph. 4:18; I John 1:8-10).

C. His Redemption

We believe that God has provided redemption for men through the mediatorial work of Christ, who voluntarily offered himself on Calvary as a perfect sacrifice for sin, the just suffering for the unjust, bearing sin's curse and tasting death for every man (Matt. 20:28; Heb. 9:11-12; I Pet. 3:18; Gal. 3:13; Heb. 2:9; I Timothy 2:5-6).

SECTION 7: SALVATION

We believe that the salvation of sinners is through the Son of God, who is the Savior by virtue of his substitutionary death for sinners (Eph. 5:23; II Pet 1:11); salvation is completely dependent upon the grace of God (Eph. 2:8); can be obtained only through the gift of God (Eph. 2:9; Rom. 6:23); that man can in no way merit salvation (Tit. 3:5); the basis of salvation is the shed blood of Christ (Rom. 3:25; Eph. 1:7; Heb. 9:22); the conditions of salvation are with repentance and faith in the resurrected Son of God (Eph. 2:8-9; Acts 16:31); the instruments of salvation are the Word of God (Rom. 10:17; I Pet. 1:23), and the Holy Spirit who applies the Word to the heart of man to bring conviction of sin (John 15:26; 16:7-11); that in salvation the believer is elected, called, regenerated, converted, justified, adopted, sanctified, and glorified (Rom. 8:30), forgiven all sins (Col. 1:14), and endowed with all spiritual blessings in Christ (Eph. 1:3); that the true believer is secure in Christ, nothing being able to separate him from God, and that this security is dependent upon God's ability to keep the believer and not the believer's ability to keep himself (Rom. 8:35-39; John 10:27-29; Phil. 1:6; II Tim. 1:12).

SECTION 8: SANCTIFICATION

We believe that sanctification is the threefold process by which we, according to the will of God, are made partakers of his holiness: first of all, positionally, meaning that we are complete in Christ the moment we believe, having a perfect standing before God (I Cor. 6:11; Heb. 10:10, 14); secondly, experientially, meaning that we are progressively being conformed to the likeness of Christ (II Cor. 3:18; Heb. 2:11) through the appointed means of praying (Mark 14:38), Bible study (John 17:17; I Pet. 2:2), the pursuit of holiness (Heb. 12:14; I Pet. 1:13-16), self-examination (II Tim. 2:21), fellowship (Acts 2:42-44), and witnessing (Matt. 28:18-20); thirdly, completely, meaning that we shall be transformed

into the very image of Christ at his appearing, and only then (Eph. 5:27; I John 3:2-3), thus taking hold of that for which Christ Jesus took hold of us (Phil. 3:12).

SECTION 9: SPIRITUAL GIFTS

We believe that God is sovereign in the bestowment of all his spiritual gifts, collectively and individually (Rom. 12:6; I Cor. 12:11, 18; Eph. 4:7-8), and that all believers are given at least one spiritual gift at the time of salvation (I Cor. 12:7) and this gift(s) is determined by God's sovereign choice (I Cor. 12:11). We further believe that all spiritual gifts are to be used "for the common good" (I Cor. 12:7) and believers are to value and appreciate the gifts and gifted persons that Jesus has placed into His body (I Cor. 12:12-27). Some spiritual gifts served the purpose of attesting the authority and ministry of the original Apostles (Heb. 2:4) who formed the foundation of the Christian Church (Eph. 2:20) and as such are known as "sign gifts" that authenticated their commission and mission as Apostles. Believing God still does miracles today, all believers are encouraged to daily pray and expect Jesus to be supernaturally involved in their lives, both personally and corporately. Because the Holy Spirit is sovereign in the bestowment of all His spiritual gifts, it is God's prerogative to make use of any of the spiritual gifts mentioned in the New Testament (Rom. 12, I Cor. 12-14, Eph. 4, I Pet. 4) at any time according to His good pleasure. However, the ministries of Calvary Bible Church will not practice the so-called "sign gifts" (such as speaking in tongues, interpretation of tongues, etc.) nor activities (such as public healing services, slaying in the Spirit, etc.), commonly associated with some Christian and/or religious movements.

SECTION 10: SATAN

We believe in the reality of Satan as a distinct person (Job 1:6-12, 2:1-7), who, having been perfectly created (Ezek. 28:12-19), fell from his exalted state through pride, which prompted his rebellion against God (Isa. 14:13-14; Ezek. 28:17; I Tim. 3:6), leading a multitude of the angelic host in his revolt (Ezek. 28:16, 18; Rev. 12:7-9); that he is the archenemy of God committed to thwarting the divine councils (Matt. 4:1-11; II Cor. 11:13-15); that he is the prince of this world (John 12:31) and the god of this age (II Cor. 4:3-4); that he is the king over the realm as indicated by the name of Beelzebub (Matt. 12:22-30); that he is the adversary of believers and the accuser of the brethren (I Pet. 5:8; Rev. 12:10); and that he is to be cast forever into the lake of fire as execution of his sentence of judgment at Calvary (John 16:11; Rev. 20:10).

SECTION 11: THE CHURCH

We believe that the church, as set forth in the New Testament, has a twofold aspect: universal and local. We believe that the church, the body of Christ (Eph. 1:19-23; Col. 1:18), is composed of all elect in Jesus Christ (Gal. 3:26-29), and that it is essentially an organism rather than an organization (Eph. 2:11-22). We believe a local church to be an organized body of immersed believers (Acts 2:41, 47) who meet regularly for the purposes of worship (John 4:23-24; Phil. 3:3), fellowship (Acts 2:42), observance of the

ordinances (Acts 2:41), proclamation of the gospel (Matt. 28:19-20; Luke 24:46-47), and the edification of the saints (Eph. 4:11-12); that each local church is to be autonomous (I Cor. 5:1-6), although churches may voluntarily cooperate with each other (Acts 15:2, 4-5, 23-25); that a local church has as its Biblical officers, at minimum elders (Acts 20:17, 28; Tit. 1:5-7; I Tim. 3:1-7), and deacons (Phil. 1:1; I Tim. 3:8-13); that other officers may be added as needed by the Elders of the church provided such officers are not contrary to the clear teaching of Scripture; and that the ordinances of the church are Baptism (Matt. 28:19; Acts 2:41, 10:46-48) and the Lord's Supper (I Cor. 10:16-22, 11:17-34).

A. Baptism

We believe that baptism is the public confession of Christ as Savior and Lord. It is a symbol of one's union, by faith, with Christ in death, burial, and resurrection, and therefore is to be administered by immersion to only those who have given evidence of faith in Christ as their personal Savior (Matt. 28:19; Mark 16:16; Acts 2:38-41, 8:36-39; Rom. 6:3-5; Col. 2:12). We believe that baptism is the official entrance into local church membership.

B. The Lord's Supper

We believe that the Lord's Supper should be observed by all believers in obedience to the command, "Do this in remembrance of me" (I Cor. 11:24-25). It consists in the partaking of the consecrated emblems of bread and wine, and symbolizes the broken body and shed blood of Christ which was given for the remission of our sins, and our continual dependence upon him for our sustenance (John 6:25-59). The Lord's Table should be open to all immersed believers who are in a right relationship with God (Matt. 26:26-30; Luke 22:19-20; I Cor. 10:16-22; 11:23-26).

SECTION 12: THE SECOND COMING OF CHRIST

We believe in the personal, visible, and future return of Christ to the earth (Phil. 3:20-21; Titus 2:11-13; I John 3:2-3); and that the world will not be converted during the present time period, (II Tim 3:1-13; 4:1-5), but is ripening for judgment until the times of the Gentiles be fulfilled (Luke 21:24; II Thess. 1:7-9), which will climax in the apostasy of professing Christendom (II Thess. 2:3; Rev. 17).

SECTION 13: THE RESURRECTION

We believe in the resurrection of the just and the unjust (John 5:25-29); that the souls of those who have trusted in Christ go immediately into his presence at death (II Cor. 5:1-8), where they remain in a state of conscious bliss until the resurrection of the just, at which time they are reunited with their glorified bodies (I Cor. 15:12-58; Phil. 3:20-21); and that the souls of unbelievers go immediately into a state of conscious torment at death (Luke 16:19-31), where they remain until the resurrection of the unjust, at which time both soul and body shall be cast into the lake of fire (Matt. 10:28; Rev. 20:11-15).

ARTICLE IV

MORAL ISSUES UPON WHICH CALVARY BIBLE CHURCH TAKES A DEFINITIVE STAND

Realizing that the church of Jesus Christ has always been under the attack of Satan and the evil, vain philosophies of the world, and that such will be the case until Christ returns to judge sin, Calvary Bible Church takes a stand upon the following moral issues (we do not believe these to be merely social issues, but important moral issues which are addressed in the Word of God):

A. Civil Government

We believe that civil government is ordained of God for the punishment of evil doers and for the protection of the good (Rom. 13:1-7). We therefore consider it our duty to pray for rulers and magistrates (I Tim. 2:1-3) and to be submissive to their authority, except in things opposed to the will of God (Tit. 3:1; I Pet. 2:13-14; Acts 4:19, 5:29; Matt. 23:10).

B. The Ten Commandments

We believe that the principles found in the Ten Commandments, though given specifically to the nation of Israel (Exod. 20:1-2), were intended to transcend all time and are therefore morally binding upon believers today. They are a reflection of God's holy character and since God cannot change (Mal. 3:6), the principles contained therein are perpetual. The law of God is holy, just, and good (Rom. 7:7-14).

C. Sexual Sin

Calvary Bible Church stands against all sexual sin, such as adultery, fornication (including pre-marital sex, members of the opposite sex living together prior to marriage, and pornography of all kinds and in all forms), prostitution, homosexuality, lesbianism, bestiality (Lev. 18; Mark 7:20-23; Rom. 1:26-27), and polygamy (Gen. 2:24; Matt. 19:4-6) believing that all are opposed to the true gospel as set forth in the Scriptures (I Cor. 6:9-10). We readily acknowledge that it is the responsibility of the church of Jesus Christ to witness to those who are entangled in such sins, knowing that only Jesus Christ can forgive all sins, and through the power of his Spirit, set such ones free (I Cor. 6:11).

D. Humanism

Calvary Bible Church stands against humanism, which in essence teaches that man is the center of the Universe (II Tim. 3:1-5; Rom. 12:1-2) and rejects the true God of the Scriptures as the Creator and only Redeemer of the world.

E. Feminism

While the female gender was created in the image of God to the same degree as the male gender (Gen. 1:26-27), and while the female gender is to be loved and treated with

complete respect and dignity (I Tim 5:1-2; I Pet. 3:7); and while in God's eyes the female gender is equal to the male gender, we recognize that God intended there to be a difference in function between the two sexes. Women were created in a position of subordination to man, this being evident by: the fact that she was created to be his helper (Gen. 2:18); the order of creation, the man being created first (I Tim 2:13); and the fact that Adam named her (Gen. 2:19-23). Further, because Eve was deceived directly by Satan in the Garden of Eden (I Tim. 2:14), God placed the female gender in a position of subordination in the home and the church. We therefore, as a church, stand opposed to all philosophies, organizations, and movements which resist the Biblical teaching concerning the proper role of women and that teach women to be independent of men.

F. Abortion

God's Word is plain that human life begins at conception (Gen. 25:22; Job 10:18, 31:15; Ps. 51:5, 58:3, 139:13-16; Isa. 44:2, 44:24; Jer. 1:5; Eccl. 11:5; Luke 1:41, 44), and that abortion for any and every reason, including rape, incest, medical reasons, birth control, or simply the choice of the woman, is murder (Exod. 21:22-23). Those who do take such innocent lives will perish in hell unless they repent and turn to Christ for forgiveness and cleansing of sin (Rom. 1:29-32). We do not believe that it is at all possible for anyone to be a true believer who believes in, practices or supports abortion. Only God has the right to take life except in those circumstance where he has clearly granted human government the right to bear the sword (Rom. 13:1-7).

G. Euthanasia

We stand equally opposed to active euthanasia. God is the giver and taker of life and man has no right to decide when he himself or another is supposed to die (Exod. 20:13; Job 1:21). The only exceptions to the forbidden sin of murder are self-defense, war, and judicial execution, all of which are related to self-preservation.

H. Capital Punishment

God has given the right to human government to take a man's life, especially as vengeance upon the act of murder (Gen. 9:1-6; Rom. 13:1-7). Every precaution must be exercised to insure that only the guilty are so punished.

I. Divorce

We recognize the sanctity of marriage realizing that God instituted it for the happiness and welfare of mankind (Gen. 2:24; Matt. 19:1-9; Heb. 13:4). Therefore, we stand opposed to divorce. Divorce is the dissolution of a divinely instituted bond and a breaking of the covenant established by marriage (Mal. 2:13-16). We look with disfavor upon the practice of divorce for any reason whatsoever and we believe that the only scriptural grounds for divorce are immorality and desertion. Even when either of these grounds are present, we believe that if at all possible, the marriage should remain intact and forgiveness be exercised. Due to the grace of God, those who have been divorced and those who have married divorced persons, if they give evidence of repentance and continuance in Christian grace on their part, and forgiveness on God's part, may be received into church

membership and do not forfeit the privilege to be used in Christian service within the church (I Cor. 6:9-11; II Cor. 2:5-11).

J. Separation From Worldliness

We believe that in Christ the believer has been given perfect and complete liberty (Gal. 4:1-7; 5:1). We therefore believe that no man or group of men have the right to make rules and practices that are contrary to the freedom that the believer has been given in Christ, the clear teachings of the Scriptures, and the authority that God has established through individuals in the home, church, and state. At the same time, we are fully aware that God's Word informs us that certain pursuits in this world will lead to a decline in spirituality on the part of the Christian. In view of this fact, we must caution God's people against improper relationships (II Cor. 6:14) and the pursuit and excessive indulgence in innocent amusements which so often become the barrier to spiritual vitality and the cause of spiritual decline (Jas. 1:5; Mark 4:19). We encourage our membership to be discreet in the watching of movies, whether these be in the home via television or videos, or attendance at the theater. We further oppose all indecent literature, modern worldly dancing, and such games that are frequently associated with gambling. All of these are antagonistic to spiritual vitality and further promote worldliness and the breakdown of ethics and morality. We further encourage our members to be careful about that which they choose to eat or drink, believing that a poor diet and gluttony are harmful to the body (I Cor. 6:12-20; Prov. 23:21; Matt. 6:25-34; Phil. 3:19; Titus 1:12-13); that the excessive use of strong drink is foolish and forbidden in the Scriptures (Prov. 20:1; 23:29-35; I Cor. 6:9-10); and that the use of tobacco is unbecoming of a Christian and inconsistent with our Christian profession (I Cor. 3:16-17; 6:12). We are fully aware that when God first saves an individual, it might take a lengthy period of time to be set free from these and other vices. However, through the power of the Holy Spirit, the potential for complete freedom from any sinful habit is possible for the Christian and progress should consistently be realized through the process of daily sanctification.

K. Secret Oath-Bound Societies

We believe it to be highly inconsistent and anti-scriptural for Christians to be members of secret oath-bound societies. The Scriptures admonish believers against secret oaths (Matt. 5:34-37; Jas. 5:12) and against the necessity of doing deeds in secret (John 18:20). Further, being a member of such societies and orders violates the command of the Scriptures not to be yoked together with unbelievers (II Cor. 6:14) or to have fellowship with the unfruitful works of darkness (Eph. 5:11-12). The believer is to show supreme allegiance to only the Lord Jesus Christ (Exod. 20:3; Matt. 6:24). Therefore, no person who is a member in our church, or who anticipates such membership, shall be a member of a secret oath-bound society.

ARTICLE V

COVENANT

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Savior; and on the profession of our faith, having been baptized by immersion in the name of the Father, and the Son, and the Holy Ghost, we do now in the presence of God, angels and this assembly, most solemnly and joyfully enter into covenant one with another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; and to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spreading of the gospel through all nations.

We also engage to maintain family and private devotions; to educate our children in the Word of God; to see the salvation of kindred and friends; to be faithful to our engagements and exemplary in our deportment; to avoid all tattling, back-biting, and excessive anger; to abstain from any habit which is detrimental to the body in the spirit of Romans 12:9-18; and to be zealous in our efforts to advance the cause of Christ our Savior.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; and to be slow to take offense, but always ready for reconciliation and mindful of the rules of our Savior to secure it without delay.

We moreover engage that when we remove from this place we will, as soon as possible, unite with some other church of like faith and order where we can carry out the spirit of this covenant and the principles of God's Word.

THE CONSTITUTION OF CALVARY BIBLE CHURCH

ARTICLE VI

MEMBERSHIP

SECTION 1: COMPOSITION

The membership of this church shall consist of regenerate believers, who upon their confession of faith in Jesus Christ, have been baptized by immersion in the name of the Father, the Son, and the Holy Spirit under the authority of an evangelical church; have read the Doctrinal Statement as set forth in Article III and the Constitution and are in full agreement with such, having stated so in writing (*or have stated their differences with such to the senior pastor and/or Board of Elders, who will then determine if the differences*

are of such a nature that membership should be withheld), have given satisfactory evidence of a Christian life; have stated their faith in Christ as Savior and Lord before the senior pastor and/or Board of Elders, or a representation of such, either in person or in writing as determined by the Elders; and have been received into the fellowship by vote of the Board of Elders *(if any applying for membership have differences with the Doctrinal Statement or the Constitution, it is the duty of the senior pastor and Board of Elders to examine the extent of the differences and to determine whether to proceed with membership or to refrain)*. When any pastor is added to the church staff, he and his wife automatically become active members of the church.

SECTION 2: RECEPTION

Any person applying for membership must have his written application examined by the senior pastor and/or the Board of Elders or persons appointed by them and, upon approval, be accepted into church membership. It shall be the senior pastor and/or board of Elders prerogative to examine in person any membership candidate it deems necessary for the purpose of determining his fitness for membership.

SECTION 3: REQUIRED BIBLE LEARNING

All members will be required to take the OT Survey, NT Survey classes, offered periodically as part of the curriculum, and any other classes deemed necessary by the Board of Elders.

SECTION 4: CLASSIFICATION

A. Resident Member

To maintain membership at Calvary Bible Church, members are expected to attend 75% of the Sunday services (morning worship, evening worship) and Wednesday evening services of the church yearly; continue to adhere to the Doctrinal Statement and Constitution, and not be under discipline of the church.

A member shall be dismissed who, in the judgment of the presiding elders, does not voluntarily* choose to attend 75% of the Sunday services and Wednesday services yearly, or does not adhere to the Doctrinal Statement and Constitution of the church. Membership status shall be determined in part by the attendance checked by the senior pastor and Board of Elders semi-annually or annually.

*Elders understand that circumstances (such as missionaries serving abroad, students away at college, retirees absent for extended periods of time, prolonged illnesses, mandatory work schedules, and new babies, etc.) arise that prevent members from voluntarily attending the public services of the church and when determining membership status, the elders will take into account these unique circumstances.

In contrast to members who have been placed under official church discipline for unrepentant sin, members who are dismissed due to poor attendance habits are often

permitted and encouraged to continue attending the public services of the church and fellowshiping with the members of Calvary Bible Church. Members dismissed due to poor attendance habits are also encouraged to reapply for church membership when they begin attending the public services of the church regularly.

B. Associate Member

An associate membership is provided only for students who are temporary residents of this community and who are members of Bible-believing churches elsewhere. Requirements for associate membership shall be those outlined in Article IV, Sections 1, 2 and 3. Associate membership terminates automatically when the student permanently leaves this community. It shall be the privilege of associate members to have all rights of membership except that of holding an elective office in the church.

SECTION 5: RESTORATION

- A. Members who have been dismissed due to not fulfilling membership attendance standards, except those under discipline, may be restored to membership upon the action of the senior pastor and/or Board of Elders.
- B. After satisfactory evidence of a change of heart and life, members under church discipline may be restored to active membership by the senior pastor and Board of Elders.

SECTION 6: DUTIES, RESPONSIBILITIES, AND PRIVILEGES

- A. It shall be the duty of every member to attend all regular meetings and to manifest a keen interest in the building up of the church, its testimony, and reputation.
- B. It shall be the duty of every member to support this church financially through tithing (I Cor. 16:2). The minimum biblical standard of giving is the tithe, ten percent, of income (Mal. 3:10).
- C. It shall be the duty of every member to uphold the testimony of this church by prayerful support of and loyalty to the senior pastor, his assistants, the Board of Elders, the Board of Deacons, Deaconesses, all officers, leaders and fellow members.
- D. It shall be the responsibility of every member to practice the stewardship of talents and to serve in the activities of the church.
- E. It shall be the privilege of every member 18 years of age and older to provide input to the Elders prior to the initial appointment of elders, deacons and deaconesses.
- F. It may be the privilege of members to use the facilities for weddings, funerals, and other church related functions according to the fee schedule in place at the time of the event. The fee schedule may be reviewed and altered at any time by the Elders.

SECTION 7: DISCIPLINE AND RESTORATION

While it is never desirable, there are times when the church must exercise discipline concerning its members. When this is done, proper attitudes, objectives, and methods must mark the people as well as the official actions of the church. Patience and impartiality must be evident in all dealings with those entangled in sin.

- A. Proper Biblical Attitudes When Conducting Church Discipline And Restoration
 - 1. spirituality, humility, and meekness (Gal. 6:1)
 - 2. firm, uncompromising stand against sin (John 2:13-17; Tit. 1:13; I Tim. 5:20)
 - 3. love for brethren who are still in sin (II Thess. 3:15)
 - 4. forgiveness of those who repent and confess (Luke 17:3-4; Eph. 4:32; II Cor. 2:1-11)
- B. Primary Biblical Reasons for Church Discipline
 - 1. immorality (I Cor. 5)
 - 2. false doctrine (I Tim. 1:19-20, 6:3-5; II Tim. 2:16-17)
 - 3. disorderly walk (II Thess. 3:6-15)
 - 4. divisions contrary to biblical doctrine (Rom. 16:17-18; Titus 3:10)
 - 5. unrepentant attitude over sin (Matt. 18:15-17)
 - 6. beliefs and practices that prevent the church from unanimously contending together for the cause of Christ (Phil. 1:27)
 - 7. Persistent gossip, slander, sinful attitudes, and bearing false witness (Ps. 15; Rom. 1:29-30; Ex. 20:16; Eph. 4:31).
 - 8. Persistent insubmission and/or lack of cooperation with church appointed leaders of any ministry (I Thess. 5:12, Heb. 13:7, 17).
- C. Biblical Objectives in Church Discipline And Restoration
 - 1. obedience to the Word of God (II Cor. 2:9)
 - 2. removal of the defilement of sin (I Cor. 5:6; Josh. 7)
 - 3. restraint of others (I Tim. 5:20)
 - 4. restoration of the erring brother (Gal. 6:1; II Cor. 2:6-8)
This must always be a real objective in church discipline. Discipline is not for the purpose of destroying or casting down, but for correcting and restoring.
- D. Role of the Church in Church Discipline And Restoration
In all matters of discipline, dismissal, resignation, erasure, expulsion, or restoration, the will of the senior pastor and Board of Elders shall be sufficient and final. In case of disciplinary action, the senior pastor and/or the Board of Elders shall confer with the member involved, earnestly endeavoring to resolve the difficulty and to restore fellowship between the church and said member (Matt. 18:15-17; Gal. 6:1; Eph. 4:30-32; Rom. 16:17).

SECTION 8: DISMISSION

- A. By Dismissal

Any member who wishes to unite with another church will, upon request in writing from that church, be released from the membership by the Board of Elders, if approved. Such dismissal will not be granted if the individual is in the process of being disciplined. Letter of such action shall be sent to the church making the request.

B. By Resignation

Any member who desires to resign from the membership may do so by a letter of resignation presented to the Board of Elders stating in detail all the reason(s) for resignation and, if deemed necessary by the Elders, subsequently meeting in person with the Elders to explain such reasons for the purpose of attempting to resolve them prior to withdrawal from membership. Such resignation will not be granted if the individual is in the process of being disciplined. Any member requesting withdrawal from membership while in anger against the body of Christ, its leaders or members, such resignation will not be granted until it is deemed by the Elders that such a person is departing in peace.

C. By Erasure

Any member whose residence has been unknown to the church for 6 months, or any member who has been willfully negligent of his constitutional duties or biblical duties as determined by the elders, may have his name erased from the church membership roll by the approval of the senior pastor and Board of Elders.

D. By Expulsion

When the Board of Elders, in the exercise of its Biblical and constitutional authority in church discipline, withdraws fellowship from one proven to be an unworthy member, his membership ceases immediately and he may be forbidden by the Board of Elders to attend any services or functions of the church (I Cor. 5).

E. By Death

Membership automatically terminates at death.

ARTICLE VII

OFFICERS

The officers of this church shall be senior pastor, elders, assistant pastors, deacons, deaconesses, secretaries, clerk, treasurer, financial secretary, and any other officer appointed by the Elders. All officers shall be appointed by the senior pastor and Board of Elders, except for church secretaries who shall be appointed by the senior pastor alone. All officers must demonstrate faithfulness, diligence and competency each year. At the end of each year, all officers may be asked to examine their own commitment to Christ and His church prior to continuing to serve the following year. The Board of Elders shall assist the senior pastor in the selection of all males who are to serve on the Board of Elders.

SECTION 1: SENIOR PASTOR

- A. The Pastor shall be a Godly ordained male with a minimum of a bachelor's degree in Bible from an accredited Christian college or a Master of Divinity degree from an accredited evangelical seminary (preferably both), held in high respect by the brethren. He shall be a man who gives evidence of the call of God to the ministry of the gospel. He shall hold unwavering conviction to the Doctrinal Statement and this Constitution.
- B. The Pastor shall be called by 80% vote of the Board of Elders, and shall continue in office as long as both agree. Any man called as senior pastor shall have read this Doctrinal Statement and Constitution and shall have signed in writing his unreserved agreement to the provisions and declarations—the same to be held on record by the church clerk. Acceptance of the call is acceptance of membership by the pastor and his wife.
- C. The duties of the senior pastor shall be to regularly preach the gospel, administer the ordinances of the church, watch over the members, and the spiritual as well as the temporal interests of the church. His ministry shall edify the congregation into orderly and effective service. He shall be the responsible head and leader of the church, supervisor of all departments, member ex-officio of all boards and of all committees, have the oversight of all boards and committees, and he shall be moderator of the Board of Elders, if that be his pleasure, and preside at all church business meetings. He may have a member of his pastoral staff or Board of Elders represent him in his absence in any meeting. He shall be the official chief spokesman of the church in all matters of doctrine. He shall determine if and when to perform marriage ceremonies for members and non-members; however, at no time shall he knowingly unite a believer to a non-believer in marriage. He shall have the sole authority to determine who may fill the pulpit in lieu of himself and when it can be filled. The senior pastor is responsible for the recruiting, maintaining, and terminating of the pastoral staff, and any additional employee of the church with whom the pastor must work closely. The senior pastor shall provide a written job description to all paid staff members. At his discretion, he may request meetings with any officer, paid staff member, or leader of any church-related ministry, for the purpose of determining their continued service and/or ministry. Each staff member's employment may be evaluated annually by the senior pastor.
- D. In case of dissolution of pastoral relationship, a minimum thirty days notice shall be given by either the pastor or the Board of Elders.
- E. The salary of the senior pastor shall be established by the Board of Elders, and may be adjusted as deemed appropriate and necessary. All other salaries of personnel shall be established by the senior pastor and Board of Elders, and may be adjusted as deemed appropriate and necessary.

SECTION 2: ASSISTANTS TO THE PASTOR

The duties of the assistant pastor(s) are to assist the senior pastor in his leadership of the church as he so directs. In the event that the senior pastorate is vacated either by

resignation or termination by request of the church, the assistant pastor(s) shall tender their resignation upon the calling of a new senior pastor, if the newly appointed senior pastor desires to acquire his own staff.

The assistant pastor(s) are responsible in their ministries to the senior pastor alone. The assistant pastor(s) shall be a male selected by the senior pastor with the approval of the Board of Elders.

SECTION 3: ELDERS

A. Composition

If Scripturally and spiritually qualified, the Board of Elders shall consist of a minimum of seven males all of whom are vitally involved in the life of the church and, if married, whose wives and children faithfully, regularly attend the public services of the church and who adhere to the Doctrinal Statement and Constitution.

B. Qualifications

Their qualifications for office shall be those set forth in the Word of God and especially in I Timothy 3:1-7 and Titus 1:5-9, some of which are:

1. men who possess a deep, holy, God-given desire to be an elder (I Tim. 3:1)
2. men who are above reproach, not open to honest accusations in the world or by the Christian community or church (I Tim. 3:2, 7)
3. men who are known as a one-woman man, faithful to their present wife (I Tim. 3:2)
4. men who are temperate, self-controlled and respectable in all things, including hobbies, finances and debt (I Tim. 3:2)
5. men who are known along with their wives as being hospitable, quick to respond to the needs of the saints (I Tim. 3:2)
6. men who know the Scriptures well and possess the God-given ability to accurately, simply communicate them as recognized by other elders and the local church (I Tim. 3:2)
7. men who are temperate in their wine-drinking (I Tim. 3:3)
8. men who are gentle, humble, and kind (I Tim 3:3, II Tim 2:24-25)
9. men who show that their finances are in order by not having substantial, manifold debts, their integrity and honesty in paying their debts on time and their recognition of Christ as Lord through their faithful giving of their tithes and offerings to the Lord (I Tim. 3:3)
10. men who have their family under control as evidenced by a submissive wife and obedient children (I Tim. 3:4-5)
11. men who have had ample time to prove their genuineness in the Christian faith (I Tim 3:6)

C. Term of Office

The elder's term of office, except for the senior elder whose term shall be as recorded in Article VII, Section 1B, shall be for three years with the privilege of re-appointment to one additional term. Following a second term, an elder shall be eligible for re-appointment only after one year of absence from membership on the Board of Elders. Elders shall be appointed by the senior elder with assistance from the Board of Elders. Adult membership input shall be sought by the elders to determine the candidate's fitness to serve at his initial appointment. Upon appointment, an elder shall be required to read the Doctrinal Statement and this Constitution and shall have signed in writing his unreserved agreement to the provisions and declarations—the same to be held on record by the church clerk.

D. Vacancies

Vacancies occurring on the Board of Elders during the term of office shall be filled by the action of the Board of Elders.

E. Organization

The senior pastor shall act as the chairman of the Board of Elders if that be his desire, or he may appoint another elder to act as such. The Board of Elders shall have from among themselves an elder to accurately record all business conducted in the Board of Elders' meetings. Such information shall be kept on file a minimum of 10 years. It shall also be the responsibility of the said chosen elder to present each month a typed report of the preceding month's agenda and business as discussed and acted upon by the Board of Elders.

F. Meetings

Meetings of the elders shall be held regularly or as deemed necessary. If any member shall absent himself from three consecutive regular meetings without valid reasons, his office may be declared vacant by the senior pastor and the Board of Elders. Special meetings may be called at the request of the senior pastor or Board of Elders.

G. Duties

It shall be the duty of the Board of Elders, under the guidance of the senior pastor, to minister to the temporal and spiritual life of the church. Specifically, their duties shall be as follows:

1. They shall act as the official governing board of the church. They shall lead the church in all areas of church life. In all matters that directly affect the life of the church, they share equal authority with the senior pastor.
2. They, or a representation of such, or persons appointed by them, shall examine all candidates who apply for church membership and/or examine their church membership request forms. If candidates meet the qualifications spelled out in

Article VI, and if the elders are satisfied with the profession of faith and lifestyle of the candidate, they may receive such into the membership.

3. They shall ensure that all members are in adherence to the Doctrinal Statement and Constitution and the requirements for membership as specified in Article VI.
4. In the event that the senior pastorate is vacated, it is the responsibility of the Board of Elders to regularly fill the pulpit on the Lord's Day or ensure that adequate pulpit supply is provided each Lord's Day. It is also their responsibility to maintain all church programs that are in effect and to keep the church operating smoothly until a senior pastor is secured.
5. In the event that the senior pastorate is vacated, it is the responsibility of the Board of Elders to act as the pulpit committee and begin the search for a new senior pastor. The Board of Elders has the sole responsibility and authority to secure or reject a pastoral candidate. A candidate can only be called to be the senior pastor upon 80% approval by the Board of Elders. When the Board of Elders approves the selection of a senior pastor and the candidate accepts, he shall thereupon become the new senior pastor.
6. They shall oversee all finances of the church and shall determine all expenditures of the church. It shall be within their power to determine when and if any monies shall be borrowed for any reason. They share equal authority with the senior pastor in making the financial decisions that affect the church. They shall, along with the senior pastor, set the salaries of all church staff. They shall adjust all salaries as deemed appropriate and necessary. However, the senior pastor's salary shall be set by the Board of Elders without the assistance of the senior pastor.
7. They shall have the power to undertake all necessary church discipline. Their decisions in church discipline are final.
8. The senior pastor's employment or dismissal is solely under the jurisdiction of the Board of Elders. They have the right to dismiss the senior pastor if he fails to measure up to the standards as set forth in the Word of God (I Tim. 3:1-7; Tit. 1:5-9), or if he ceases to ascribe to the Doctrinal Statement or this Constitution. They also have the authority to dismiss him if he ceases to carry on an effective ministry. Immorality will result in immediate dismissal of the senior pastor. If at any time the Board of Elders, minus the votes of the senior pastor or his assistants, unanimously vote to dismiss the senior pastor, his employment ceases with thirty days notice.
9. They shall assist the senior pastor in the teaching ministry of the church as he so directs. The elders must be able and willing to teach in the absence of the senior pastor.
10. They shall appoint the church clerk and the church treasurer. They shall also appoint all councils and committees, offices and officers as they deem fit and necessary.

11. They may replace any vacancies that might occur in elected or appointed positions during the time of office.
12. At the elders' discretion, they shall examine in detail any male who desires to be licensed or ordained by this church for the gospel ministry. Upon approval by the Board of Elders, the applicant may be granted up to a three year license to preach.
13. All potential missionary candidates from the membership of this church must also be approved by the Board of Elders. They shall determine which missionaries to support and the amount of support which is to be given to a missionary. At no time shall the Board of Elders grant support to any missionary who is not in agreement with the Doctrinal Statement.
14. They shall determine when and if to support any Christian colleges. If such colleges are selected, they must be in agreement with the Doctrinal Statement.
15. They shall minister to the entire congregation and/or potential converts and members through an Elder caring program.
16. They shall faithfully pray for the spiritual advancement of the members of Calvary Bible Church and for the physical healing of the sick (Acts 6:4; Eph. 3:14-21; James 5:14-15).
17. They shall have the authority to sign all checks and disbursements of the church if the treasurer is unavailable or unable to do so.
18. They shall have the authority to amend the church Constitution at their discretion, but only with 80% approval of the present elders. At no time shall the Doctrinal Statement be amended without unanimous approval of the Board of Elders and 90% approval by the vote of the church.
19. They shall have final say as to the reception of all memorial funds and donations, and on the use of all memorial funds and donations.
20. They shall establish among themselves an annual church budget.
21. They shall determine if and when this church is to unite with a denomination or association of churches of like faith and order.
22. Along with the senior pastor, they shall provide a written job description to each leader of every ministry of Calvary Bible Church. Written job descriptions for all officers and leaders of each ministry are subject to change as necessary at the senior pastor's and elders' discretion.

SECTION 4: DEACONS

A. Composition of Deacons

The deacons shall consist of males who are scripturally and spiritually qualified, all of whom are vitally involved in the life of the church and, if married, whose wives and children faithfully, regularly attend the public services of the church.

B. Qualifications of Deacons

Their qualifications for office shall be those set forth in the Word of God and especially in I Timothy 3:8-12, some of which are:

1. men who are worthy of respect (I Tim. 3:8)
2. men who are sincere concerning spiritual truths (I Tim. 3:8)
3. men who are temperate in their wine-drinking (I Tim. 3:8)
4. men who do not pursue dishonest gain, who do not cheat, and who are known in the Christian community and church as honest, hard workers (I Tim. 3:8, 5:8)
5. men who have a good understanding of the Holy Scriptures and who are attempting to obey them (I Tim. 3:9)
6. men who have had ample years to prove their genuineness in the Christian faith (I Tim. 3:10)
7. men whose wives are worthy of respect, not seen as gossips in the Christian community or church, able to be entrusted with confidential information (I Tim. 3:11)
8. men who are known as a one-woman man, faithful to their present wives (I Tim. 3:12)
9. men who have their own homes under control as evidenced by submissive wives and obedient children (I Tim. 3:12)
10. men who are known as servants, which is the very meaning of the word "deacon," always translated in the Bible as "minister" or "servant"
11. men who have their finances in order as evidenced by their lack of substantial, manifold debts, their integrity and honesty in paying their debts on time, and their recognition of Christ as Lord through the faithful giving of their tithes and offerings to the local church (Matt. 6:19-24, I Tim. 6:17-19, II Tim. 3:1-2)

C. Term of Office for Deacon

The deacon's term of office shall be for three years with the privilege of re-appointment to one additional term. Following a second term, a deacon shall be eligible for re-appointment only after one year of absence from membership on the Deacon Board. Deacons shall be appointed by the Board of Elders. Adult membership input shall be sought to determine the fitness of the candidate for the initial appointment to the office of deacon.

D. Vacancies of Deacons

Vacancies occurring on the Deacon Board during the term of office may be filled by the action of the Board of Elders.

E. Organization of Deacons

There shall be a head deacon appointed by the Board of Elders or elected by a quorum of deacons and approved by the board of elders. The deacons shall elect, from their

members, a person to act as secretary at any called business meeting. The head deacon shall work closely with the senior pastor and Board of Elders. The secretary shall keep a permanent record of all meetings and furnish a copy of the minutes of each meeting to the senior pastor, Board of Elders, and Deacon Board within 30 days of each meeting. The Deacon Board is ultimately under the jurisdiction of the senior pastor and Board of Elders.

F. Meetings of Deacons

Meetings of the deacons may be held as deemed necessary. If any member shall absent himself from three consecutive meetings without valid reasons, his office may be declared vacant by the senior pastor and the Board of Elders. Meetings may be called at the request of the senior pastor, Board of Elders, the head deacon, or four of the deacons. Attendance by at least 2/3 of the deacons shall constitute a quorum.

G. Duties of Deacons

It shall be the duty of the deacons, under the guidance of the senior pastor and Board of Elders, to minister to the temporal and spiritual life of the church. They shall oversee the buildings and grounds of the church and ensure that both are aesthetically presentable and in proper functioning and working order. Further, they shall ensure that all possessions of the church are in proper functioning and working order. They shall also participate in any custodial work as deemed necessary by the Head Deacon. They may authorize such pecuniary obligations against the church as they deem wise, providing such obligations shall not exceed \$500.00. Amounts exceeding this shall be authorized by the senior pastor and Board of Elders. Specific duties of the deacons are as follows:

1. work with the pastor and Board of Elders in advancing the programs of the church
2. along with the pastor and Board of Elders, supervise the necessary maintenance or improvements, and insurance of the church
3. care for the members of the church and/or potential converts and members through the Deacon Caring program, when such a program is in effect
4. limit all expenditures within the confines of the total approved annual budget; amounts exceeding this must be authorized by the senior pastor and Board of Elders.

SECTION 5: DEACONESSES

A. Composition of Deaconesses

The deaconesses shall consist of honorable and respectable women, scripturally and spiritually qualified, all of who are vitally involved in the life of the church. At Calvary Bible Church deaconesses are separate from the Biblical office of deacon and deaconesses do not serve on the same board as male deacons.

B. Qualifications for Deaconesses

The deaconesses' qualifications for office shall be some of the following:

1. if married, recognized as faithful and openly submissive to her husband (Eph. 5:22-24)
2. women who are sincere in their walk with the Lord and consistently seeking to grow in Christ (II Pet. 3:18)
3. women who are known in the Christian community and church as honest, hard workers (I Tim. 5:10)
4. women who demonstrate trustworthiness in all things, not seen as gossips in the Christian community or church, able to be entrusted with confidential information (I Tim. 3:11)
5. women who are known as servants (the very meaning of the word "deaconess," always translated in the Bible as "minister" or "servant") regularly giving of themselves to the needs and good of others (I Tim. 5:10)
6. women who have their own personal finances in order as evidenced by their lack of substantial, manifold debts, their integrity and honesty in paying their debts on time, and their recognition of Christ as Lord through the faithful giving of their tithes and offerings to the local church (Matt. 6:19-24, I Tim. 6:17-19, II Tim. 3:1-2)
7. women who are well known for their good deeds (I Tim. 5:10)
8. women who have demonstrated gentle love and consistent instruction to their own children (I Tim. 5:10)
9. women who are known to care for the needs of saints (I Tim. 5:10)

C. Term of Office for Deaconesses

Deaconesses shall be appointed by the Board of Elders. Adult membership input shall be sought to determine the fitness of the candidate for the initial appointment to the office of deaconess. The deaconesses' term of office shall be for three years with the privilege of re-appointment to one additional term. Following a second term, a deaconess shall be eligible for re-appointment only after one year of absence from serving as a deaconess.

D. Vacancies for Deaconesses

Vacancies occurring among the deaconesses during the term of office may be filled by the action of the Board of Elders.

E. Organization of Deaconesses

The deaconesses may elect, from their members, a head deaconess and the head deaconess may organize the deaconesses as she deems best for the most effective ministry.

F. Meetings of Deaconesses

Regular meetings of the deaconesses may be held each month or as deemed necessary. If any member shall absent herself from three consecutive regular meetings without valid reasons, her office may be declared vacant by the senior pastor and the Board of Elders.

G. Duties of Deaconesses

It shall be the duty of the deaconesses, under the guidance and direction of the senior pastor and Board of Elders, to assist with the temporal and spiritual life of the church through ministering to the various needs of the church and through advancing the ministries of the church.

Further, some of the duties of the deaconesses will be:

1. visit any first time Sunday morning visitor after their initial visit; presenting them with information about CBC and a small gift
2. visit members or regular attenders of CBC who are hospitalized
3. handle all flower arrangements for the hospitalized and/or deceased
4. plan and arrange the delivery of meals for the families of female members and regular attenders who are hospitalized, consistently ill, or have recently given birth and therefore cannot carry out their wife/mother duties
5. assist each individual elder as he desires for more effective ministry to the body of Christ

SECTION 6: SECRETARIES

There shall be adequate secretarial staff to care for the needs of the church office. The senior pastor shall employ secretaries, and salaries shall be established by the senior pastor and Board of Elders. The work of the secretaries shall be under the jurisdiction of the senior pastor alone.

SECTION 7: CLERK

- A. The church clerk, either male or female, shall be appointed by the pastor and Board of Elders. The church clerk shall keep a correct and permanent record of all the business meetings of the church, and shall maintain a permanent membership register in which shall be noted such changes as may occur. The clerk shall serve as a church historian entering into the records of current events in the life of the church which are of historical value. All records are the property of Calvary Bible Church.
- B. The clerk shall have such appointed assistants as are needed in the fulfilling of these responsibilities.

SECTION 8: TREASURER

- A. The church treasurer, either male or female, shall be appointed by the pastor and Board of Elders. The treasurer shall keep a permanent record of all monies received and deposited. He shall keep an accurate accounting of all funds and shall make and CO-sign all disbursements. In the event that the church treasurer is unable or unavailable to sign disbursements, the senior pastor and/or Board of Elders may act in lieu of the church treasurer.
- B. He shall have appointed assistants as may be needed.

- C. He shall submit a monthly typed report to the senior pastor and Board of Elders as well as any other report which the senior pastor or Board of Elders might request.
- D. He shall submit a typed annual report that will be made available to any church member who requests such within three months of the end of each fiscal year.
- E. He shall pay all bills promptly, no later than 30 days after receiving such, and shall make all deposits within one day of receiving such.
- F. He shall keep an organized file of all receipts, disbursements, tithes and offerings. Annual files shall be kept a minimum of seven years, thereafter, they may be discarded.
- G. He shall work as closely as possible with the church staff in structuring their salary, in order to assist them in obtaining as many legitimate tax-deductions as possible. All structuring and arrangements must be in accordance with the IRS regulations for that year.
- H. All records become the property of Calvary Bible Church.

SECTION 9: FINANCIAL SECRETARY

The church Financial Secretary, either male or female, shall be appointed by the pastor and Board of Elders. The Financial Secretary shall receive all incoming cash receipts from the weekly general offering and all special offerings as well as all receipts from the various ministries of CBC (including, but not limited to, Awana, bookstore, audio/visual duplication, youth ministry, sports and facility rental). The Financial Secretary is responsible for depositing each week's income into the CBC bank account and delivers the receipt and a weekly summary of the deposit to the CBC Treasurer. All Sunday offerings shall be deposited by the close of the fifth business day following the Sunday offering. The Financial Secretary maintains records of all cash and non-cash contributions and is responsible for delivering receipts for all tax-deductible cash and non-cash contributions at year end in accordance with IRS regulations. The Financial Secretary is to hold office for a term of no less than three years, unless determined otherwise by the elders.

SECTION 10: VACANCIES IN APPOINTED OFFICES

If an appointed officer fails to perform the duties of his office for a period of two months without a reasonable excuse, upon consideration of the senior pastor and Board of Elders, his office may be declared vacant and a replacement appointed by the senior pastor and Board of Elders. Resignations are to be submitted in writing to the pastor and Board of Elders and at the Elder's request the resigning officer must appear in person before the Elders stating all reasons for resignation and attempting to resolve any differences.

ARTICLE VIII

COUNCILS, OFFICES, OFFICERS

SECTION 1: MUSIC COUNCIL

There shall be no music council as such, but the senior pastor shall have final say on all worship and special music used in the church. All who have adequate ability to play instruments, and who are members in good standing, will be given the opportunity to use their talents in the regular worship services as opportunity permits. All who have the talents/skills to adequately sing or play instruments, and who are members in good standing, will be given the opportunity to sing in the regular worship services as opportunity permits.

SECTION 2: OTHER COUNCILS, OFFICES, OR OFFICERS

Other councils, offices, officers shall be determined, appointed, and continued as deemed necessary by the senior pastor, and/or Board of Elders.

SECTION 3: APPOINTMENT AND TENURE

Members of councils, offices, officers shall be appointed for a one year term, unless otherwise specified, from the membership of the church, by the senior pastor and Board of Elders. The senior pastor, a member of the Board of Elders, or a pastor's assistant shall be an ex-officio member of each council.

SECTION 4: RESPONSIBILITY

Councils and officers shall be responsible to the senior pastor and/or Board of Elders or to those designated by the senior pastor and/or board of elders.

ARTICLE IX

DEPARTMENTS

SECTION 1: ORGANIZATION

All departments shall operate in agreement with the Doctrinal Statement and Constitution of this church. They shall conduct their programs in accord with the principles for which the church stands. They must receive approval from the senior pastor before formally organizing.

SECTION 2: LEADERSHIP

The teachers and sponsors of all departments must be approved by the senior pastor and/or Board of Elders of this church. All teachers must be members of this church unless a visiting speaker or approved by the senior pastor and/or Board of Elders.

SECTION 3: MEETINGS

Meetings of departments should be held as needed and at such times as will not conflict with the regular and special meetings of the church.

SECTION 4: RESPONSIBILITY

Each department may be required to submit to the Elders an annual report of activities and finances.

ARTICLE X

MEETINGS

SECTION 1: PUBLIC WORSHIP

Regular morning and/or evening services shall be maintained on the Lord's Day. The Lord's Supper shall be observed in connection with the regular services of the church normally once each month. There shall also be regular Bible study and prayer services, and such other services as the pastor and the Board of Elders may direct.

SECTION 2: CHURCH YEAR

The church year shall be a fiscal year commencing on September 1 and concluding on August 31 of each year.

ARTICLE XI

FINANCIAL SUPPORT

The support of this church shall be principally by the tithes, free-will offerings, and pledges of the members. Each member is required to tithe, considering the admonition of the Scriptures (Mal. 3:8-10; I Cor. 16:2; and II Cor. 8:1-15, 9:6-9).

ARTICLE XII

LICENSING AND ORDINATION

SECTION 1: LICENSING

Upon recommendation by the senior pastor and Board of Elders, any male member giving evidence that he is called of God to the ministry of the gospel, may be granted up to a three year license to preach by 80% vote of the elders. This license may be subject to renewal.

SECTION 2: ORDINATION

If the Board of Elders, upon recommendation of the senior pastor, agrees by a three-fourths majority of votes cast that one of the church's male members possesses the scriptural qualifications and adequate preparation for the gospel ministry, the Board of Elders and church shall thereupon ordain him to the gospel ministry.

ARTICLE XIII

LEGAL PROVISIONS

SECTION 1: PROPERTIES

The Board of Elders shall have the right to buy or sell tangible properties, both real and personal, in the name of the church. No acreage or buildings owned by the church shall be sold or given away without unanimous approval by the senior pastor and board of elders and 90% approval of the church membership.

SECTION 2: DISSOLUTION

In the event of the dissolution of the church, all its debts shall be fully satisfied. None of its assets or holdings shall be divided among members or other individuals, but shall be irrevocably designated by a vote of the senior pastor and Board of Elders prior to dissolution to such other non-profit Christian corporations as are in agreement with the letter and spirit of the Doctrinal Statement (Article III), and in conformity with requirements of the United State Internal Revenue Service, Code of 1954 (Section 501 c-3).

ARTICLE XIV

AMENDMENTS

SECTION 1: PROCEDURE

This Constitution may be amended by an 80% vote of the Board of Elders. If the Constitution is amended by the Board of Elders, they shall inform the adult membership of the amendments within 90 days of such amendments. The Doctrinal Statement shall not be amended without unanimous approval of the Board of Elders and 90% approval by the vote of the church membership.

ARTICLE XV

USE OF CHURCH PROPERTY

SECTION 1: PURPOSE

The church auditorium, education building, fellowship hall and any addition that may be erected, along with its equipment, is to be used for the glory of the Lord as determined by the existing Board of Elders.

SECTION 2: USE OF FACILITIES BY NON-MEMBERS

The pastor and Board of Elders will establish fees, offerings, or gifts to the church by any non-members using the church facilities as seems advisable, and will determine if and when the church facilities are to be used by outside groups.

SECTION 3: SPECIAL DONATIONS OR MEMORIAL FUNDS

Any gifts or memorial funds given to the church must be approved by the Board of Elders and can be used for any purpose(s) so chosen by the Board of Elders.