

GOVERNING DOCUMENTS
of
FIRST BAPTIST CHURCH OF GARNER

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CONSTITUTION OF FIRST BAPTIST CHURCH
OF GARNER, NORTH CAROLINA

I. Adoption of Constitution. This document constitutes the Constitution of First Baptist Church of Garner, North Carolina (hereinafter the "Church"). Having been approved by a majority vote of the Church members present at a members meeting held thirty days formal notice of said meeting, this Constitution is effective as of _____ [date]. In all respects, this Constitution replaces and supersedes all previous constitutions or similar documents dealing with the following subject matter.

2. Church Name. The official name of the Church is "First Baptist Church of Garner, North Carolina," although the Church also sometimes does business as and is commonly referred to as "First Baptist Garner."

3. Purpose. The purpose of the church is to glorify God as we seek to know Christ and to make Him known to all people. How do we do that? We Worship, Connect, Serve, and Give. We worship together as a church family on Sunday mornings. First Baptist Garner is a family of believers who make up the local body of Christ, not only called to gather together to worship Jesus but called to live out a lifestyle of worship. We meet together on Sundays, Wednesdays, and during outreach and mission opportunities. Sharing the love of Jesus and His life-changing message of salvation requires reaching our neighbors where they are. Our ministries extend beyond our campus to places near and far. We connect with other believers by joining a Life Group. Adults and children find deep connections that offer community, Bible study, prayer, and accountability while enjoying meaningful fellowship and encouragement. We give our time, talents, and resources for Kingdom purposes. We gladly give that which God has provided to be used in His work in our church, community, and around the world.

4. Statement of Faith.

We believe the following:

The Bible:

The Holy Bible was written by divinely inspired men; it is the message of the one true God to man, and God is the author. It originated in Him, and it is an expression of His mind. The Bible is the only reliable source of information on the topic of sin because it reveals the deepest secrets of the human heart. We therefore affirm that the Bible is the inerrant, foolproof, and totally reliable Word of God and our supreme authority in all matters relating to the truth. We affirm that the Gospel of Jesus Christ is the great theme of all Scripture and that the Bible is sufficient to reveal everything we need to know regarding God's purposes for saving sinners.

(Ps. 12:6; Rom. 16:25-26; 2 Tim. 3:16-17; Heb. 4:12)

God:

God is the one infinite and eternal being. He is spiritual in essence, the supreme personal intelligence, the creator and preserver of all things, and the perfect moral ruler of His creation. God is omnipotent, and He created everything we can and cannot see. His power is unparalleled, and all creation was created with His vision and omniscient character. He alone is to be worshiped. He eternally exists as triune: Father, Son, and Holy Spirit, three persons and yet the one God.

(Gen. 1:1, 26-27, 3:22; Psalm 90:2; Matthew 28:19; 1 Peter 1:2 2; Cor 13:14)

God the Father:

God the Father is sovereign over all of His creation. He is unlimited in power, knowledge, and love. He adopts all who come to Christ by faith as His children.

(Gen. 1:1; Jer. 10:10; Ps. 139:1-12; Matt. 6:9; 1 John 5:7)

God the Son:

God the Son is from all eternity and became man, conceived in the virgin Mary by the Holy Spirit. Jesus is fully God and fully man. He lived sinlessly on earth in perfect obedience to His Father. Jesus was crucified upon the cross to pay the full penalty for sin. Jesus overcame death and the grave by being bodily resurrected. He appeared to His disciples on multiple occasions and then ascended into heaven. Jesus will return in power and glory to judge the world.

(Isa. 7:14; Matt. 18:18-23, 27, 28:1-6, 19; John 1:1, 14; Rev. 1:3-16)

God the Holy Spirit:

The Holy Spirit is the divine Spirit of God. He inspired men to write the Scriptures and He enables mankind to understand and respond to truth. He brings about regeneration in every believer, baptizing them into the body of Christ, and gifting them spiritually to serve in the church. The Holy Spirit seals every believer into the family of God.

(Gen. 1:2; Isa. 61:1-3; John 4:24; Rom. 8:9-11; 1 Cor. 2:10-14; 2 Pet. 1:21)

Redemption:

God created man without sin in the image and likeness of God. But, through Adam's sin, humanity inherited a sinful nature and became spiritually dead, alienated from God, and incapable of remedying his broken and lost condition. Therefore, every person stands condemned by God and requires salvation from their sin and its penalties. We believe that through the grace of God alone, not by works, salvation is freely given to all who repent and put their faith in the finished work of Jesus Christ through His death, burial, and resurrection. All

who trust the Savior are forgiven of their sins — past, present, and future — and born into the family of God by the regenerating work of the Holy Spirit. We believe this regenerating work of redemption is eternally secure by Christ's power and promise. However, this assurance must not be the occasion for sin, as true faith in Christ portrays a fruitful God-honoring life. We believe that Jesus will return to the earth to glorify the redeemed and that they will live with Him for eternity.

(Gen. 1:26, 3:1-24; Matt. 7:18-20; John 1:12, 10:27-29; Rom. 3:10-18, 5:12, 8:28-29; Eph. 1:7, 2:1-9; Heb. 12:1-13; James 2:14-26; I John 5:5-13).

The Church:

The church is not the location or the building a group of believers meet in, but rather, the body of believers is the church. It is an autonomous local body of baptized believers who share the same faith and fellowship of the gospel. The Scriptures teach believers to come together for worship, prayer, and the teaching of the Word of God. It is during those times we observe two ordinances of Christ outlined in the Bible: baptism and the Lord's Supper. Each congregation operates under the Lordship of Christ, where each member is responsible and accountable to Him. Under the leadership of the elders and deacons, each member is to work together in love and unity to spread the gospel and glorify God.

(Matt. 18:19-20, 28:19-20; Acts 2:41-47; 1 Cor 12:12-31; Eph. 4:11-16; Col. 1:18, 3:12-17; Heb. 10:24-25)

The Ordinances:

Church ordinances are symbolic celebrations of the redeeming work of Jesus Christ. An ordinance is a visual aid to help us better understand and appreciate what Jesus Christ accomplished for us in His redemptive work. We believe the Lord has committed two ordinances to the local church: baptism and the Lord's Supper. Baptism is to follow an individual's personal acceptance of Jesus Christ as Lord, Savior, and King. It is an outward testimony of the transforming decision to follow Christ. This symbolic picture of dying to self and being raised to walk in obedience to Christ is through complete immersion according to the Word of God. The ordinance of Baptism is a one-time event in the life of the follower of Christ.

The Lord's Supper was instituted by Christ to commemorate the sacrificial work of Christ on the cross for our sins. The bread and the juice symbolize the suffering Jesus endured on the Cross on our behalf. We invite all who have surrendered to Christ as Lord, Savior, and King to join us in the celebration of the Lord's Supper. The Lord's Supper is to be celebrated regularly by the church until the return of our Lord, Savior, and King Jesus.

(Matt. 3:13-17, 26:26-30, 28:19-20; Mark 1:9-11, 14:22-26; Luke 3:21-22, 22:19-20; John 3:23; Acts 2:41-42, 8:35-39, 16:30-33; Rom. 6:3-5; 1 Cor. 10:16-21, 11:23-29; Col. 2:12.)

The Sanctity of Human Life:

All human life is sacred and created by God in His image. Human life is of immeasurable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all innocent human life.

(Gen. 1:26-27; Ex. 20:13; Ps. 139; John 10:10; 1 Cor. 6:19-20)

Marriage:

The term "marriage" has only one meaning: the uniting of one biological male and one biological female in a single, exclusive union, as defined in Scripture. We believe that marriage between one man and one woman for life uniquely reflects Christ's relationship with His Church. We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

(Gen. 2:18-25; 1 Cor. 7:2-5; Eph. 5:21-33; Heb. 13:4)

Sexuality:

God wonderfully and immutably creates each person as male or female. These two distinct, complementary sexes together reflect the image and nature of God. Rejection of one's biological sex is a rejection of the image of God within that person. We believe that any form of sexual immorality, including adultery, fornication, cohabitation, homosexual behavior, rejection of one's biological sex, or use of pornography, is sinful and offensive to God. We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. We believe that every person must be afforded compassion, love, kindness, respect, and dignity.

(Gen. 1:26-27; Matt. 15:18-20; Acts 3:19-21; Rom. 1:18-32, 10:9-10; 1 Cor. 6:9-18)

In addition to this statement of faith, as a cooperating church of the Southern Baptist Convention, we affirm the Baptist Faith and Message 2000 as a general statement of our faith.

Our Statement of Faith does not exhaust the extent of our beliefs. Scripture itself is the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, representing the sole and final source of all that we believe. For purposes of the Church's faith, doctrine, practice, policy, and discipline, the Elders shall be the final interpretive authority with respect to the application of our doctrinal beliefs.

5. Church Government. As set forth more fully in the Church By-laws, the Church shall be Christ-ruled, elder-led, and congregationally accountable, with its governance vested in the members and administered by the Elder Team, the Deacon Team, and the pastoral staff.

6. Affiliation. This Church is now affiliated with the organization known as the Raleigh Baptist Association, which Association, it is understood, is in fellowship with and participates in the program of the Baptist State Convention of North Carolina. As long as the above-mentioned organizations remain organizations which have as their purpose the promotion and support of missions, education, and benevolence and are of the character and in keeping with the spirit of the Constitution, By-Laws, and the Articles of Faith of this Church, we agree to cooperate with and participate in these organizations through our duly elected messengers and our support of the causes which these organizations represent. This Church may withdraw from affiliation with the Raleigh Baptist Association in order to join another Baptist Association of like faith and order by a two-thirds vote of the members present at a Church business meeting after notice, provided the proposed withdrawal has been unanimously approved by the Elders. The Church may withdraw from affiliation with the Baptist State Convention of North Carolina and/or the Southern Baptist Convention by a vote of two-thirds of the members present at a Church business meeting after notice, provided the proposed withdrawal has first been unanimously approved by the Elders.

7. Ordination.

Any member of this church who gives evidence of a genuine call of God into vocational ministry, possesses the qualifications stated in 1 Timothy 3:1-7 and Titus 1:6-9, and has received Biblical training may be ordained as a minister of the Gospel. The following procedures will be followed in the ordination process: After a conference with the lead pastor and after the lead pastor has approved the candidate for ordination, the pastor shall call a council to examine and pass on the candidate's qualifications. The ordination council shall consist of ordained elders of like faith invited to participate in the examination of the candidate. If the council finds the candidate worthy of ordination, they may ordain the candidate on behalf of the church. The lead pastor shall arrange for the ordination service.

The Lay Elders, those vetted and examined by the current elder team and approved by the congregation, who do not aspire to vocational ministry, will be Ordained as elders of our church. The following procedures will be followed in the ordination process: During the examination process, the current elders will evaluate the candidate's theological convictions and character against the standards expressed in God's Word. If the elder team finds the candidate worthy of ordination, they may ordain the candidate on behalf of the church

following the approval of the congregation. The lead pastor shall arrange for the ordination service.

8. Conflict Resolution.

Believing that the Bible commands Christians to make every effort to live at peace and to resolve disputes with each other in private or within the Christian church (see, e.g., Matt. 18:15-20; 1 Cor. 6:1-8), members are urged to resolve conflict among themselves or with the Church according to biblically based principles, without resorting to the civil courts. Such resolution of conflicts may include, where appropriate, submitting the dispute to a reputable Christian mediation resolution service. Notwithstanding the foregoing, however, consistent with Biblical principles (Rom 13:3-4, for example), any activity that occurs during or as part of a Church sponsored event of which Church leadership is personally aware and which clearly constitutes a criminal offense shall be reported to the appropriate law enforcement authorities.

9. Accounting and Fiduciary Guidelines.

The Elder Team shall conduct its affairs with integrity in the sight of God and men, and shall to that end maintain prudent and responsible control and accountability over all funds it receives and ensure that all funds are dedicated to the Church's purposes. The Church's financial statements shall be prepared in conformity with generally accepted accounting principles and subject to periodic audits by an independent public accounting firm.

10. Church Covenant.

In order to fulfill our purpose, which is to know Christ and make Him known to all people, and having, as we trust, been brought by Divine Grace to repent and believe in the Lord Jesus Christ and to give up ourselves to Him, and having been baptized upon our profession of faith, in the name of the Father and of the Son and of the Holy Spirit, we do now, relying on His gracious aid, solemnly and joyfully enter into our covenant with each other.

We will work and pray for the unity of the Spirit in the bond of peace. We will walk together in brotherly love, as becomes the members of a Christian Church; exercise an affectionate care and watchfulness over each other and faithfully admonish and entreat one another as occasion may require. We will not forsake the assembling of ourselves together, nor neglect to pray for ourselves and others. We will endeavor to bring up such as may at any time be under our care, in the nurture and admonition of the Lord, and by a pure and loving example to seek the salvation of our family and friends. We will rejoice at each other's happiness and endeavor with tenderness and sympathy to bear each other's burdens and sorrows. We will seek, by Divine aid, to live carefully in the world, denying ungodliness and worldly lusts, and remembering that, as we have been voluntarily buried by baptism and raised again from the symbolic grave, so

there is on us a special obligation now to lead a new and holy life. We will work together for the continuance of a faithful evangelical ministry in this church, as we sustain its worship, ordinances, discipline, and doctrines. We will contribute cheerfully and regularly to the support of the ministry, the expenses of the church, and the spread of the Gospel through all nations. We will, when we move from this place, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.

11. Amendments. This Constitution may be amended by a two-thirds vote of the Members present at a Church member business meeting after notice, provided the proposed amendment has been unanimously approved by the Elders.

12. Prohibition Against Sexual Abuse or Other Harassment. The Church does not permit any illegal, inappropriate, or offensive touching of any child or adult, nor any emotional, verbal, physical, or sexual harassment and/or abuse of any child or adult. Any person who violates these standards may be excluded from involvement in ministry or volunteer activities, and if a Church member may also be subject to discipline as provided in the Church's By-Laws. Moreover, the Church shall conduct a criminal background check on all persons who have a significant role in the Church's children's and youth ministries. Such screening is intended to uncover, to the extent that it is feasible to do so, any criminal conviction that any staff or volunteer may have that involves misconduct towards children, which would make them ineligible to participate in children's and youth ministries. In addition, all staff and volunteers working with children or youth must be at least 18 (eighteen) years of age, provided however that workers under 18 may be allowed but only if they work under the direct supervision of an adult worker.

13. No Legal Rights Created. This Constitution sets forth certain general rules, policies, and procedures that the Church desires to follow in conducting its ministries, and the document is intended solely as a guide to how the Church conducts its activities. This document does not constitute a legally binding contract or agreement with anyone, and this document is not intended to and shall not create any legal rights or duties enforceable in a court of law.

14. Miscellaneous Provisions. No substantial part of the activities of the Church shall be composed of lobbying or otherwise attempting to influence legislation. The Church also shall not participate in or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office. Notwithstanding the foregoing, however, the Church may oppose any legislation or social movement that directly threatens the freedoms of the Church or the ability of Church members to worship the Lord Jesus Christ according to Biblical standards.

All Church employees, whether members of First Baptist Garner or not, must agree to and submit to a criminal background check, and the results of the investigation must be approved by the appropriate staff at First Baptist Garner.

When notice of a meeting of Church members is required under this Constitution, such notice shall be provided in the manner provided for in the Church's By-Laws.

The Undersigned hereby certifies that he is the duly appointed Lead Pastor of the Church, and that the foregoing Constitution, comprising ____ pages and ____ enumerated Sections, were adopted and effective as of [insert date].

Rev. Travis Tobin, Lead Pastor

BY-LAWS OF FIRST BAPTIST CHURCH
OF GARNER, NORTH CAROLINA

I. Adoption of By-Laws. These are the By-Laws of First Baptist Church of Garner, North Carolina (hereinafter the "Church"). Having been approved by a majority vote of the Church members present at a members meeting held with thirty days formal notice of said meeting, these By-Laws are effective as of _____ [date]. In all respects, these By-Laws replace and supersede all previous By-Laws of the Church including those By-Laws dated September 26, 1987.

2. Church Name. The official name of the Church is "First Baptist Church of Garner, North Carolina," although the Church also sometimes does business as and is commonly referred to as "First Baptist Garner." The Church is a non-profit charitable corporation organized and existing in good standing under the laws of the State of North Carolina. The Church is a charitable organization which is exempt from federal income tax under Internal Revenue Code Section 501(c)(3) and is eligible to receive tax-deductible contributions. The current address of the Church is 601 St. Mary's Street, Garner, NC 27529.

3. Non-Profit Corporate Purpose. As set forth more fully in the Church's Articles of Incorporation, the purpose of the church is to glorify God as we seek to know Christ and to make Him known to all people. The Church is to function as a Christian church of the Southern Baptist denomination, and the Church is organized and operated solely for religious and charitable purposes. The Church Covenant and Statement of Faith, which sets forth the spiritual beliefs and Biblical foundation for the Church, is set forth in the Church Constitution, which is a separate document adopted by the Church concurrently with these By-Laws. In furtherance of this purpose, the Church may engage in or enter into any lawful and reasonable activities, contracts, or transactions.

4. Church Leadership. The Church shall be governed by the following leaders on the following terms.

a. Pastoral Staff. The Chief Executive and President of the Church shall be the Lead Pastor. The Lead Pastor shall direct and be responsible for all activities and ministries of the Church, and he shall be an ex-officio member of all church committees. As may be deemed necessary in the judgment of the Lead Pastor, the Church may also have additional ordained ministry personnel who shall be in charge of specific ministry efforts such as music, evangelism, and the like. Collectively, the Lead Pastor and other ministry personnel are referred to herein as "Pastoral Staff." Consistent with Biblical principles, those in the Pastoral Staff (i) must be

male, (ii) must have theological training sufficient for such position, whether through practical experience, academic coursework, or a combination thereof, (iii) must have been ordained into the ministry by a Baptist Church, (iv) must feel a strong calling of God to lead the Church and its members, and (v) must meet the Biblical standards for such a ministry position. The Lead Pastor shall decide which of those men in the Pastoral Staff shall also function as Elders (as described more fully in Section 4.b. below) (“Staff Elder”). The calling and hiring of all personnel in the Pastoral Staff must be approved by a majority vote of the Church members present at a Church member business meeting. A member of the Pastoral Staff may only be relieved of their position by their death or resignation, or by either (i) a majority vote of the Elders, or (ii) a two-thirds vote of Church members present at a Church business meeting.

b. Church Elders.

(i). Elders’ Function. In addition to Staff Elders, the Church shall have Lay Elders who shall be comprised of no less than three (3) men and no more than twenty (20) men who are Church members and satisfy the qualifications for the office outlined in 1 Timothy 3:1-7 and Titus 1:6-9. The Staff and Lay Elders (collectively “Elders”) shall oversee the ministry and resources of the Church and shepherd the flock of God, and shall also function as the Board of Directors of the Church. The Church’s first set of Lay Elders shall be nominated by the Church membership and then appointed from those nominations by the Pastoral Staff. These initial Lay Elders shall have varying terms of office, ranging from four to six years, as decided by the Lead Pastor. After these initial appointments of the first set of Lay Elders, all additional Lay Elders shall be chosen following the procedure described in Section 4.b.(iii) below.

(ii). Lay Elders’ Term of Office. Other than for the initially appointed Lay Elders pursuant to Section 4.b.(i) above, the term of office of all Lay Elders shall automatically terminate six years after their appointment, and may also be terminated by their death, resignation or dismissal. Any Lay Elder may also be dismissed from his position by a majority vote of the Church members present at a Church member business meeting. Any Lay Elder may also be removed from his position for engaging in a substantial moral failure by a unanimous vote of all other Elders. After a Lay Elder has served a six year term, he may only be appointed to an additional term as a Lay Elder after the passage of at least one year since his previous term ended.

(iii) Lay Elders’ Appointment. After a Lay Elder’s position terminates for any reason, the Elders may decide to appoint a new man as a Lay Elder to replace the one whose term has terminated. In addition, the Elders may appoint additional new Lay Elders at any other time as deemed necessary by the Elders, provided however that in any given year the total number of

new Lay Elders who are not replacing someone whose position has terminated shall not exceed one-third of the then-current number of Lay Elders. When it is decided to appoint one or more new Lay Elders, Church members shall be given the opportunity to nominate men they believe to be appropriately gifted and qualified for the office. The current Elders shall interview and otherwise evaluate the persons so nominated, and then recommend one or more men from the nominees that they believe should be appointed as new Lay Elders. The names of such recommended new Lay Elders shall then be presented to the Church membership, and the members shall have a time period of thirty days thereafter to present to the current Elders any objections they might have to any of the recommended new Lay Elders. If no objections are received such persons shall automatically assume the office of Lay Elder after the thirty day period has passed. If any objections are received, the current Elders shall evaluate and consider such objections and then make a final decision on whether the candidate objected to should or should not be appointed as a Lay Elder. The decision of the Elders in this nomination and selection process shall be final in all respects and is not subject to challenge or appeal. The specifics of all objections submitted, as well as the details of the process of evaluating those objections, shall be maintained in strict confidence by all persons involved in the selection process.

(iv). Elders' Procedures. The Lead Pastor shall serve as the chairman of the Elders for the first two years, and thereafter the Elders shall by majority vote select a chairman to govern the Elders' meetings. The Elders shall also elect one of their number to serve as the moderator of Church member business meetings. The Church Elders will meet regularly and report to the members on the ministries of the Church and their decisions as Elders during regularly scheduled Church member business meetings.

c. Deacons. The Biblical office of Deacon is described in 1 Timothy 3:8-13 and is primarily one of servant leadership. The team of Deacons shall assist the Elders in conducting the work of the Church. This work will primarily be the care of the temporal needs of the Church's membership, although the Elders will determine the exact purview of the Deacon's ministry responsibilities. Candidates for the office of Deacon shall be male Church members, and shall be nominated by the Church members. Candidates so nominated shall be vetted by the Elders for biblical qualifications, and all such candidates approved by the Elders shall assume office as Deacons when their appointment is approved by a majority vote of the members present at a Church member business meeting. A Deacon's term of office shall terminate three years after their appointment, and may also be terminated by their death, resignation or dismissal. Any Deacon may be dismissed by a majority vote of the members present at a Church member business meeting.

d. Treasurer. The Elders will appoint the treasurer(s) of the church to assist with all financial and bookkeeping matters.

e. Clerk. The church clerk will be appointed by the Elders. The church clerk shall certify and keep at the office of the church, the bylaws, including all amendments or alterations to the bylaws, minutes of member meetings, minutes of Board of Directors and Elders' meetings, and membership roll.

f. Other Staff and Employees. The Church may also have such other employees, staff, or ministry personnel as the Lead Pastor deems necessary and appropriate.

5. Church Membership.

a. Application for Membership. Any person who professes faith in Jesus Christ as their Lord and Savior, who has been baptized by immersion (or indicates an intention to promptly be so baptized), who regularly attends Church services, who in the judgment of the Elders is not regularly, actively, and openly participating in a lifestyle contrary to the standards of conduct set forth in the Bible, and who acknowledges their shared belief in and commitment to the Church Covenant and Statement of Faith, may request membership in the Church. Upon completing a membership interview and an affirmative vote of a majority of the Church members present at any regularly scheduled Sunday morning church service or Church members business meeting, any such person shall be granted membership in the Church.

b. Responsibilities of Members. Members of the Church are expected to attend Church services regularly, participate in Church events, be active in whatever ministries of the Church they believe that God has called them to, financially support the Church's ministries, and remain faithful to the Church Covenant.

c. Membership Records. The Church shall maintain a written record (hereinafter the "Membership Roll") which contains the name, address, and phone number of all members of the Church. Reasonable efforts shall be undertaken to keep the Church Membership Roll as current as possible, and to remove members from the list who have moved, who have joined a different church, or who have demonstrated that they no longer desire to be an active member of the Church.

d. Discipline. In the event that any member of the Church is involved in conduct which may require discipline under Biblical principles, the Elders shall investigate and decide what, if any, sanction or discipline is appropriate. If the Elders determine that church discipline

needs to progress to removal from membership, this decision must be approved by a majority vote of the members present at a Church member business meeting.

6. Meetings of Church Members. The Lead Pastor or Elders can call a business meeting of the Church members to address any issues facing the Church at any time. Any business meeting which involves a vote by Church members, other than the affirmation of an application for membership in a regularly scheduled Sunday morning service, shall only be conducted upon notice as provided for in Section 10.a. below. Regular business meetings of Church members will be scheduled quarterly unless circumstances make such meetings infeasible or impractical. In addition, the Church will conduct the following special meetings of Church members at the interval identified:

a. Budget Meeting. Towards the end of each calendar year, a draft written budget for the upcoming year shall be prepared by the Elders and made available to all Church members. Leadership of the church shall schedule one or more meetings at which Church members may ask questions or make comments about the draft budget. The budget shall be promptly finalized after such meeting(s) are completed.

b. Voting by Church Members. Unless otherwise provided herein, the following matters must be approved by a majority of the members present at a Church member business meeting: (i) approving the calling and appointment of the Lead Pastor and other Pastoral Staff, (ii) approving the appointment of Deacons, (iii) adopting the yearly budget; (iv) the purchase or sale of any buildings or real property owned by the Church; and (v) incurring debt obligations by the Church. Unless otherwise provided herein, the following matters must be approved by a two-thirds majority of the members present at a Church member business meeting: (i) amending these By-Laws, (ii) amending the Church Constitution, and (iii) removal of a member of the Pastoral Staff.

7. Ministry Teams. The Church will have standing and special committees or teams of Church members and/or Pastoral Staff to address any issues that may arise in the conduct of the Church's ministry. The Elders may also form special ministry teams to provide advice and information on subject matters for consideration. Ministry teams, whether standing or special, have no authority to act directly on behalf of the Church. Their primary function is to research and recommend. Ministry teams shall make available upon request all records and materials to the Elders, who shall have the right to overrule any plans or decisions made by the ministry teams.

8. Fundraising. The operations of the Church shall be funded through donations, tithing, gifts, and similar fundraising activities. The Elders shall have the authority to make all decisions regarding any terms or conditions that may exist for the completion of any donation offered to the Church.

9. Church Property. The Church may acquire real estate, buildings, and other assets reasonably necessary for its functioning. All such assets shall be owned by (and if appropriate titled in the name of) the Church.

10. Other Provisions

a. Notice of Meetings. All Church member business meetings shall be preceded by reasonable advance notice to Members as set forth herein. Such notice of a members business meeting shall be given at least thirty days in advance of the meeting. Notice of member business meetings shall be provided to Church members, and shall be sufficient if provided (i) verbally at a regularly scheduled Sunday morning service, (ii) via a reliable form of electronic communication, or (iii) by regular U.S. mail. All members business meetings shall be held at a building located on the Church campus, and if practical in the main sanctuary of the Church.

b. Indemnification. To the fullest extent permitted by law, the Church shall indemnify and hold harmless the Lead Pastor, Pastoral Staff, Elders, and Deacons from and against any claims that arise out of their good faith and reasonable performance of either their employment duties or a ministry undertaking supported or sponsored by the Church.

c. Dissolution. If the Church is dissolved for any reason, all remaining Church property after such dissolution shall be donated to another similar Christian Church or Christian ministry that is exempt from federal income tax under Internal Revenue Code Section 501(c)(3). In no event shall any property of the Church after any such dissolution inure to the benefit of any individual person.

d. Definition of Male. As used herein, the terms “male,” “man” and “men” refer to persons who meet the traditional, historical, and Biblical understanding of the male biological sex. Under this understanding, there are two sexes, and whether or not a person is a male or a female is determined solely at birth based upon obvious and well known biological differences.

e. Amendments. These By-Laws may only be amended if (i) the amendment is supported and approved by a two-thirds vote of the Elders, and (ii) the amendment is approved by a vote of a majority of the Church members present at a Church business meeting.

The Undersigned hereby certifies that he is the duly appointed Lead Pastor of the Church, and that the foregoing By-Laws, comprising ____ pages and _____ enumerated Sections, were adopted and effective as of [insert date].

Rev. Travis Tobin, Lead Pastor