**PREAMBLE**

Having been led by the Holy Spirit to establish a new congregation of

believers, this document seeks to help us from and maintain a biblical church structure for this local church body.

It is our intention to be faithful to the design of the church as first established by God through the life, teaching, and atoning work of Jesus Christ, as we see brought to fruition by the work of the Holy Spirit beginning in Acts 2. We accept that there are legal and cultural differences today that require we do some things now that were not necessary then. However, we are dedicated to preventing these cultural and legal differences from distracting us from those things first established and most important to the work of Christ's church. It is our intention, with God's help, to obey Him always! (Acts 5:29)

Specifically these "most important things" include, but are not limited to:

*Acts 2:42**And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers. (NKJV)*

By devoting ourselves to the things that the early church devoted itself

to, we are confident that God's purposes will be furthered. The following

Biblical Principles of Church Life, gleaned from the scriptures and the example of the early church, have guided our efforts:

**Foundational Principles**

1. The Lord Jesus Christ is the church's only head. The church exists to know Him and to make Him known, doing whatever He desires as He builds the church in His wisdom and power.

2. The Bible is the only infallible authority for church life. It tells us accurately what to believe and how to follow Christ.

3. The Lord's purposes for the church involve the glorification of God, the edification of believers and the evangelization of the world.

**Church Activity**

1. The essential activities of the church in assembly are teaching, fellowship, the Lord's Supper, prayer, giving, baptizing new believers and praising God.

2. Since God's Word is unique in presenting changeless patterns of church life, we must not treat human traditions as if they too were changeless. Where the Bible is not specific nor definitive, the church is to remain flexible and prayerful, evaluating its actions by the goals and principles that God has laid down for the church and by the leading of the Holy Spirit.

**Ministry**

1. All believers are called and gifted by the Holy Spirit to minister to others.

2. Evangelism is the daily calling of all believers as God enables them to share His Gospel with those who do not know Christ.

3. The basis of ministry is faith. It is "by faith" that God's work is accomplished--not by planning, by organization, or by self-effort. Planning, organization, and individual effort are important, but they must not replace faith and we must remain flexible and easily led by the Holy Spirit.

4. In order to make disciples and build the Kingdom, the church is

responsible (under the Lord) to oversee the recognition, training, sending, and supporting of Christian workers the Holy Spirit calls and separates for His special service.

**Leadership**

1. As God supplies biblically-qualified leaders, the church will have

men who serve as Elders (also referred to as "Overseers" and "Pastors" in the scriptures). These men will lead the church as they discern the will of Christ through study, mutual exhortation and submission, prayer, and congregational consultation. Other biblically qualified men may be selected to serve the church as deacons, handling practical responsibilities delegated to them by the elders.

2. The elders/overseers/pastors are to shepherd the church as well as equip believers for their various God-appointed ministries.

3. Preaching and teaching responsibilities should not necessarily be restricted to any one man, but should be shared by all who are gifted in these areas. Teaching elders (vocational pastors) may be called by the church and shall be considered worthy of financial support. Such support will not, however, imply inequality among the elders.

**Finances**

1. We recognize that the church and its members are stewards of God's resources. In financial matters, the church is to emphasize the using of resources for the needs of people and the spread of God's word.

**Family**

1. We recognize that to build a strong church we must build strong

family relationships. The church should encourage and assist the home and not replace it or compete with it for time and prominence.

2. Single Christians, both young and old, are a vital part of God's family. The church must be able to minister to them in a loving and relevant manner and provide for them a place to serve as God enables and leads them.

**Unity**

1. Participation in the membership of the local church is by those who give assurance of personal faith in Christ and who are led by the Holy Spirit to associate with a particular local congregation.

2. The church is to have a oneness of mind, heart, spirit, and purpose in essential matters of belief and practice. In nonessential matters, the church should exercise love and liberty and respect the conscience of individual believers. Serious attention will be given to making sure that the church remains united and pure, with prayerful application of scriptural standards and sensitive application, where appropriate, of church discipline.

**ARTICLE I**

**NAME:** The name of this church is Gathered by Grace Church.

**ARTICLE II**

**PURPOSE:** Three basic purposes of Gathered by Grace Church are: (1) worship; (2) edifying or building up the body; and (3) spreading God's word through teaching, preaching, and missions.

SECTION 1: Gathered by Grace Church is to worship and glorify God.

Therefore, we endeavor to conduct our lives in a worshipful way, seeking His

pleasure, reflecting His character, and expressing our devotion to Him in

word and deed in all that we do.

SECTION 2: Gathered by Grace Church is to edify the body of Christ, that is,

to build one another up toward Christ-like maturity. This calls for teaching

and studying God's Word, providing examples of holy living, having loving

fellowship one with another, encouraging and promoting strong families,

equipping and involving every member in ministry, praying and caring for

one another, and sharing joys and sorrows.

SECTION 3: Gathered by Grace Church is to spread God's love and His Word

world-wide through evangelism and missions. This will be accomplished as

God's grace is manifested through our changed lives in all our relationships,

showing Christ's compassion by being involved in the lives of people,

especially the needy and the suffering, declaring God's good news about

Christ to all people, seeking to lead them to personal faith in Him and

involvement in His church, and identifying, training, sending, and supporting

Christian workers to spread the gospel throughout the world.

**ARTICLE III**

**DOCTRINE**

The members of Gathered by Grace Church accept and hold the

following as the doctrinal foundation for the teaching, preaching, and other

ministries of this church:

1. We believe the Bible, in its original languages, is the inspired, inerrant Word of God, and is the final authority for what we believe and how we behave. What God revealed in the autographs (original documents) of the Old and New Testaments, He has, through His providential protection, preserved from corruption during the process of transmission so that the 66 books of the Bible that we have today are the Word of God.

2. We believe there is one God, creator of all things, eternally existent as Father, Son, and Holy Spirit -- the Holy Trinity;

3. We believe that God the Son took on human form in the Lord Jesus Christ, who was conceived of the Holy Spirit, born of the Virgin Mary, lived a sinless life, performed miracles, was crucified for our sins, was buried, was bodily resurrected, ascended to the right hand of the Father where He now serves as the believer's advocate before the Father, and will come again in power and glory;

4. We believe man was created in the image of God, but since the fall of Adam all humans are born sinners, who are both unwilling and unable to be reconciled to God without God's graceful intervention;

5. We believe personal salvation comes when the individual is called and made spiritually alive through the work of the Holy Spirit and freely accepts God's offer of salvation by grace through faith in Jesus Christ and His perfect life, atoning sacrificial death, and resurrection on our behalf;

6. We believe that all who are truly reconciled to God have new life through the Holy Spirit, who permanently seals for salvation, indwells, guides, instructs, and empowers the believer to live a lifestyle that pleases and glorifies God. He also endows believers with spiritual gifts for mutual edification and distinct ministries.

7. We believe "Marriage" is between one man and one woman as established in scripture. Marriage paints a picture of the union between Christ and His Church. It provides the framework for intimate companionship, the channel of sexual expression according to biblical standard and God's means for procreation. Further, we believe biblical love for people requires we affirm gender is assigned by God and made physically manifest at birth. Therefore we cannot affirm man-made attempts at gender change.

8. We believe there will be a bodily resurrection of the dead. Those who trusted in Jesus for their salvation will come into full possession of God's promise of eternal life with Him in heaven, while the unbeliever will be cast into eternal damnation and separation from God.

**ARTICLE IV**

**POSITIONAL STATEMENT**

We recognize that there are issues over which godly and sincere

Christians differ in their understanding of Scripture. In these instances,

preserving the unity of the Spirit in the bond of peace is our highest aim.

Therefore, the following represents positions held by all those having

responsibility for teaching and oversight in the church. While every member

may not agree in complete detail with everything in this section, we ask that

no member teach, advocate, or practice a contrary view so as to cause or

threaten division in the fellowship.

**SECTION 1. Church Leadership**

Scripture contains qualifications for elders and deacons. Perhaps the three most controversial issues of leadership in the modern church deal with (1) the role of women in positions of spiritual authority or leadership, (2) divorce as it relates to the qualifications of elders and deacons, and (3) whether pastoral leadership is singular or plural. Our understanding in these

three areas is set out below:

**a. The role of women in positions of spiritual authority or**

**leadership:**

In Jesus there is neither "male nor female, for you are all one in Christ Jesus." Gal. 3:28. Scripture abounds with accounts of faithful women who served God in complete devotion and were used by God to accomplish great things for His kingdom. *See, e.g.,* Esther 4:12-17; Joshua 2; Luke 1:26-38. Thus, gender is irrelevant in our personal relationship with Jesus Christ or in serving Him and His kingdom in our personal lives. In church leadership, however, we understand Scripture to place ordained leadership and spiritual authority and responsibility on men.

The qualifications of elders are all given in the masculine, and so far as we know from Scripture, the elders in the early church were all men. *See, e.g.,* Acts 6:3; I Tim. 3:1-7; Titus 1:5-9. Furthermore, in I Tim. 2:11-15, Paul specifically forbids women from exercising authority over men in the church. Some believe that the Scriptural restriction of church leadership positions to men merely reflects the societal status of women at the time the Scriptures were written and that we no longer need to apply gender qualifications. At the same time the Scripture was imposing gender restrictions on leadership, however, it was also declaring the complete equality of males and females in Christ. Thus, dismissing gender restrictions on leadership as merely a reflection of the culture does not reflect what we see in the scriptures.

In Rom. 16:1 the feminine form of the Greek word translated deacon is used in referring to Phoebe. Some claim that this usage supports the idea of having women serve as deacons. Most modern translations, however, indicate that the usage is descriptive of Phoebe's work and character ("a servant of the church") and is not sanctioning, condoning, or recognizing women as filling the office of deacon in a local congregation. In view of the clear command in I Tim. 2:11-15, as well as the pattern seen throughout the Old and New Testaments, we believe God has placed spiritual authority and

responsibility for leading the church upon qualified men and we have adopted it as the position of Gathered by Grace Church. This does not

imply that women are somehow unfit, unable, incapable, or have some

inherent defect that disqualifies them from service. Galatians 3:28 teaches just the opposite. Rather, it means that God has assigned certain roles to men and other roles to women.

Further, it would seem there is some need for wives involvement in the Deacon ministry alongside their husbands, as the qualifications for Deacons includes one not found in those for Elder: *Likewise, their wives must be reverent, not slanderers, temperate, faithful in all things. (1 Tim. 3:11).* While we have no other details to help us understand fully why this is a special requirement for Deacons, it would seem reasonable that there may be times when serving certain needs, of women in particular, would be best handled by a Deacon and his wife, rather than the Deacon alone or even with other male Deacons.

**b. Divorce as it relates to the qualifications of elders and**

**deacons:**

The interpretations of the phrase "husband of but one wife" in I Tim. 3:2, 12 and Titus 1:6 range from prohibiting a polygamist from serving to prohibiting a man who has never been married or who is widowed from serving as an elder or deacon. While a polygamist would certainly fall within the clear prohibition of this phrase, we do not believe it is limited to just

the issue of polygamy. Rather, Paul seems to be addressing the issue of sexual purity.

If a man is married and is not living in sexual faithfulness to his wife, he certainly is not qualified to serve as an elder or deacon even though he has "but one" legal wife. On the other hand, we do not think this phrase requires an elder or deacon to be married. If so, Paul would not have been

qualified as an elder. We also believe that widowers are not disqualified by this phrase if they are otherwise qualified.

Whether a man who has been divorced can serve as an elder or deacon will

depend upon the circumstances of each case. While divorce was never part of God's original plan, Gen 2:24; Matt. 19:5-8, because of man's sin, however, God permits divorce in two situations: (1) sexual immorality or unfaithfulness (Matt. 5:32; 19:9) and (2) when the non-Christian spouse leaves the marriage (I Cor. 7:15). In each case, however, the elders shall

conduct a detailed inquiry to unanimously determine if the divorce and any subsequent remarriage meets biblical standards.

**c. Plurality of church leadership:**

The New Testament church did not place control or authority in a

church in a single pastor. The most common term (used 16 times) for

a church leader in the New Testament is "elder." *See, e.g.,* Acts 11:30; 14:23; Titus 1:5; 1 Pet. 5:1. And it is almost always used in the plural. The word translated "pastor" derives from the Greek word *poimen* meaning shepherd and is only used 3 times to refer to an individual leader in the local church. Eph. 4:11; Acts 20:28; 1 Pet. 5:2 In each of those instances, it is used as a synonym of the more common term "elder." Similarly, the Greek word *episkopos* (overseer) is used 6 times to describe a church leader and is also used synonymously with the more common term elder. *See, e.g.,* Acts

20:28; Phil. 1:1; 1 Tim. 3:2; Titus 1:7.

In view of the Scriptural model of a group of elders being charged with responsibility of overseeing the affairs of a local congregation, we believe that plurality of leadership in a board of elders is the appropriate biblical model. *See, e.g.,* Acts 14:23; 20:17; 1 Tim 5:17; Titus 1:5. The traditional

modern vocational pastor would serve in the role of "teaching elder." *See, e.g.,* I Tim. 5:17. Thus, while the teaching and preaching function of the modern vocational pastor is clearly found in scripture, we do not believe that the local church is properly governed by a single individual.

**SECTION 2. Interpretation of Scripture:**

Scripture is properly understood only as it relates to the revelation of the person and work of Jesus Christ. In seeking the meaning of a particular passage or text, the Bible is to be interpreted in its normal, usual sense, taking into account the historical, grammatical, theological, and literary context of the passage under study, as the believer is guided by the Holy Spirit. The illuminating work of the Holy Spirit, however, does not change or alter the meaning of Scripture, nor does He give additional revelation of equal or greater authority than the Bible.

As it relates to the oversight of the church, the Elders will have the responsibility to study and apply God's word, while always remaining open to learning and adjusting, as led by the Spirit, and as they interact with current believers and study the wisdom of Christians throughout church history.

**ARTICLE V**

**MEMBERSHIP**

**SECTION 1: Becoming a Member**

Membership in Gathered by Grace Church shall be open to baptized

Christians who give assurance of personal faith in Christ for his or her

eternal salvation, who are committed to consistently live under the Lordship

of Christ, and who are in agreement with the doctrinal position as set out in

Article III. A prospective member should approach a current Elder and express their desire for membership, so they can discuss their desire and the expectations of membership.

After giving testimony to the elders of having met the qualifications, and upon being baptized if he or she had not previously received Christian baptism, he or she will be presented to the congregation and added to the membership roll of Grace Community Church.

**SECTION 2: Responsibilities of Membership**

Scripture places a high importance upon the believer's participation in

the life of a local assembly in order to grow and mature in Christ. Members

of Gathered by Grace Church, relying upon prayer and the power of the Holy

Spirit in their lives and not through their own strength, seek to fulfill this

biblical command by:

a. Participation: Members have the responsibility to participate regularly in the worship and Bible study opportunities offered by the church. Heb. 10:24-25. Participation in church sponsored worship and Bible study, however, is not a substitute for individual and family devotions, Bible study, and personal prayerd. Also, while we do not believe the tithes required by the Mosaic Law are mandatory under the New Covenant, we do believe we have a responsibility to participate in supporting the local church and other believers in need financially. 1 Cor. 9:7-14; 1 Cor. 16:2, 2 Cor. 9:6-15.

b. Submission: Members have the responsibility to esteem and follow the leaders of the church as God has instructed, so long as that leadership is following Christ. Heb. 13:17. Members also have the responsibility to submit to guidance, instruction, and, if they should fall into serious moral disobedience or serious doctrinal error, the discipline of God through His church. Matt. 18:15-20

c. Ministry: Members have the responsibility to serve the body by using the gifts and abilities God has given them for the good of the body, so that the body can mature. 1 Pet. 4:10.

d. Purity: Members have the responsibility to live daily under the Lordship of Christ as revealed in a lifestyle characterized by holiness before God and integrity before the world so that Christ's name may not be dishonored. Col. 1:9-10; 1 Pet. 2:12.

e. Unity: Members have the responsibility to love the church, for which Christ died, to promote unity and fellowship within the church family as a visible demonstration to a watching world that God changes the selfish hearts of men and women who are made new in Christ. Phil. 2:1-2.

SECTION 3: Termination of Membership

a. By Request: Upon a member's request, his or her name shall be

removed from the membership roll and membership in this church will

terminate.

b. By Joining Another Church: Upon receiving reliable evidence that a

member has joined another church, the member's name shall be

removed from the membership roll and membership in this church will

terminate.

c. By Failing to Participate: Members who have been an infrequent

participant in the activities of the church for a significant period of time

will be contacted by the elders to ascertain the circumstances. This does not mean that they will be removed, but that they could be if it is their desire to no longer participate in the church.

d. By Removal Under Discipline: Members of the church, through the

power of the Holy Spirit, are expected to conduct their lives in accordance with biblical standards of holiness as they grow to become like Christ. When a member knowingly and unrepentantly ignores the direct commands and prohibitions of scripture, the principles of restoration and discipline found in such passages as Matthew 18, Galatians 6, 2 Thess. 3, I Cor. 5, Matt. 7:1-5 shall be lovingly applied under the guidance of the elders. Members of the early church were subject to confrontation for reasons such as: unwillingness to become reconciled to an offended brother (Matt. 18:15-17), unwillingness to engage in work (2 Thess. 3:6-15), divisiveness in the church (Rom. 16:17,18; Tit. 3:9,10), sexual immorality (I Cor. 5:1-13), false teaching (I Tim. 1:20, 2 Tim. 2: 17-18), and general sinful conduct

(Gal. 6:1). When such action leads to the regrettable obligation of

terminating a person from membership, this will be based upon the

unanimous agreement of the elders.

**ARTICLE VI**

**GOVERNANCE, LEADERSHIP, AND OFFICERS**

Gathered by Grace Church shall not be accountable to any other ecclesiastical or denominational body. Final authority over the ministry and witness, as well as the property, of this church shall be retained by the members acting in accord with the procedures and through the leadership as set forth in this Constitution.

SECTION 1: The Chief Shepherd

Jesus Christ, God's Son, is the sole Head of Gathered by Grace Church,

the Leader before whom all merely human leaders must bow (Eph. 1:22,23;

Matt. 23:8-11; 1 Pet. 5:4). He communicates His will for the church through

His word, the Bible. He gives additional guidance by means of the specific

leading of the Holy Spirit who indwells the heart of each believer. He also

shepherds the flock by gifting the church with under-shepherds who are

commissioned, under His leadership, with the task of equipping the flock for

its full functioning (Eph. 4:7-16). In a real sense, Gathered by Grace Church

belongs to Him; He has taken the responsibility for ordering the life of the

church so that He may someday present it to Himself glorious, without any

spot or wrinkle that would detract from Heaven's beauty (Eph. 5:25-27).

SECTION 2: Under-shepherds (also called elders, overseers, and pastors)

a. Qualifications

The elders are a group of biblically qualified men who are charged with leading the Church under the leadership of the Head of the Church, Jesus Christ. God raises up and selects men to be elders; the church recognizes God's calling through the process described below.

What we would today typically call a "Senior Pastor", biblically is simply an Elder who serves a primary role in teaching, and the qualifications for that are the same as for any other elder.

The biblical qualifications for this office are set forth in 1 Timothy

3:1-7; Titus 1:6-9; and 1 Peter 5:2-3 and include: Husband of one wife, temperate, sensible, respectable, hospitable, managing his own household well, just, able to teach, not addicted to wine, having right doctrine, gentle,

not self-willed, not quick tempered, not pugnacious, not a lover of money, well respected by unbelievers, humble, mature in Christ, devout, loving what is good.

b. Responsibilities

The elders are responsible for the general oversight of all matters pertaining to the work of the church. Their function is to establish policy and monitor the operations and ministries of the church. The elders shall report to the congregation on a quarterly basis the affairs and status of the church and its ministries. The specific responsibilities of the elders are:

(1). Ministry of the Word

(a) Teaching and Exhorting - 1 Timothy 3:2, Titus 1:9, Ephesians 4:12.

(b) Equipping and Training - Ephesians 4:11-12.

(c) Deciding on Theological Issues - Acts 15:6.

(d) Refuting False Doctrine - Acts 20:28-31, Titus 1:9,11.

(2). Shepherding the Flock

(a) Praying for the Sick - James 5:14-15.

(b) Correction and Discipline - 1 Thess. 5:12; Titus 2:15; Hebrews 13:17.

(c) Exhorting in Sound Doctrine - Titus 1:9.

(d) Setting an Example - 1 Peter 5:3, Acts 20:18-21.

(3). General Oversight of the Church

(a) Managing the Affairs of the Church - 1 Timothy 3:5, 5:17.

(b) Directing through Decision-Making - 1 Timothy 5:17.

c. Term

An elder shall serve so long as he is a member, in good standing, of Gathered by Grace Church and biblically qualified for such service, or until he resigns. An elder may request a sabbatical of one year or longer. Upon expiration of the sabbatical, the elder may resume his service on the Board of Elders if he is biblically qualified for such service. The Senior Pastor (teaching elder) is a member of the Board of Elders by virtue of his position.

d. Number

The minimum number of elders shall be two. The number of elders shall be determined by the serving elders according to the needs of the church and the availability of qualified men.

e. Selection

1). The existing elder(s) shall prayerfully consider and identify possible candidates for elder as church needs may dictate. Once identified and having been preliminarily screened by the existing elders, the candidate(s) will be introduced to the congregation for consideration. At least two weeks will be allowed for members to prayerfully consider, and individually contact and question, the candidate(s) with questions or concerns they may have. If things come to light which the member feels may be a concern, which cannot be resolved within the one on one conversation with the candidate, then the candidate and member should come to the existing elders (Matt. 18:15-16) with the concern so it can be resolved and the candidate can be affirmed, or if it cannot be resolved the candidate may be removed from consideration.

(2). Once the time of prayerful consideration and questioning has passed, the existing elders will present the fully approved elder before the congregation and ordain them into the eldership of the church with the laying on of hands and prayer.

f. Committees

The Elders may establish and appoint the membership of such committees as they determine are necessary to properly administer the affairs of the church.

g. General

Non-serving elders are a resource to be called upon as needed for help and counsel by the Church and may be used in the process of calling and installation of new elders.

h. Officers

The Board of elders shall serve as a Board of Directors or a governing body for purposes of state laws governing religious corporations or unincorporated associations. The duties of Chairman, Vice-Chairman, and Secretary of the board shall be delegated within the board by the Board. In their capacity as Directors, they shall have the duties and responsibilities attendant to Directors under state law, subject to the express limits and reservations set forth in this constitution.

i. Removal

An elder may be removed from office if the remaining elders unanimously agree that he no longer satisfies the biblical qualifications for eldership. Any such removal will be accomplished only after the subject elder is given notice and an opportunity to defend his qualifications before the Board of Elders.

j. Meetings of the Elders

Elders will meet regularly for study, prayer, and oversight of the

church. Unanimous agreement among the elders is required in those

instances specified in this constitution. In all other matters, unanimity

is the goal and will be sought in a spirit of mutual submission. In the

unlikely event an elder has a personal interest in the outcome of some

matter before the Board of Elders, e.g., when a decision may affect the

financial interest of the elder or if an elder is subject to discipline, the

elder so effected shall abstain from the consideration of the matter

and shall not be counted in determining whether the elders have reached either a unanimous agreement or a majority decision.

SECTION 3: Deacons

a. Duties

The elders will be assisted by deacons in the specific ministries of the church. Every deacon is to be involved in conducting a specific area of service in the church, under the direction of the Lord and the supervision of the elders. Although the deacons shall individually advise the elders as to decisions which affect the life and ministry of the church in their area of responsibility, the office of deacon is not considered as administrative, nor is the group of deacons to be consider a board of some kind.

b. Qualifications

Deacons are to be men of a high level of spiritual maturity, who display the qualities mentioned in I Tim. 3:8-13 and Acts 6:1-6. Dignified, not double-tongued, not addicted to wine, not fond of sordid gain, holding his faith with a clear conscience, husband of one wife, managing well his children and household, of good reputation, full of the Spirit and wisdom.

c. Term

Deacons shall serve a term according to the specific demands of the service for which they were recognized, after which they shall be available for other ministries as needs arise and as long as they continue to qualify.

d. Selection

When Deacons are deemed necessary for the ministry of the church, the Elders will request that the congregation prayerfully make recommendations (Acts 6:1-6). Once potential candidates have been identified they will be qualified and installed in the same manner as the Elders.

SECTION 4: Clerk

The Elders shall seek a qualified candidate for Clerk who will serve as long as they are qualified or until they desire to relinquish the responsibilities. It shall be the Clerk's duties to attend or be represented at all Church business meetings. The Clerk shall keep an accurate record of all business conducted at such meetings and shall maintain an accurate roll of the church membership. The Clerk shall be a member in good standing of Gathered by Grace Church.

SECTION 5: Treasurer

The Elders shall seek a qualified candidate for Treasurer who will serve as long as they are qualified or until they desire to relinquish the responsibilities. It shall be the duty of the Treasurer to receive, keep in a bank, and disburse by check upon proper authority all monies committed to the church. The Treasurer shall be responsible at all times for an itemized account of all receipts and disbursements. The Treasurer shall see that an

accurate account in rendered to the church regularly. All books,

records, and accounts kept by the Treasurer shall be the property of

the church and may be audited as directed by the Board of Elders.

The Treasurer shall be a member in good standing of Gathered by Grace Church.

SECTION 6: Teachers, and other positions

The elders shall arrange for the selection and appointment of any Bible teachers or other positions needed to properly administer the affairs of the church. These shall be members in good standing of Gathered by Grace Church.

**ARTICLE VII**

**CONGREGATIONAL MEETINGS**

SECTION 1: Meetings of the Membership

a. Annual Meeting: The membership shall meet at least annually,

for the purpose of evaluating the progress of the church toward its stated purposes and at other times as needs arise. Notice of the date, time, and place of the annual meeting shall be given at least two weeks in advance.

b. Other meetings: In the event a meeting is needed to discuss a current issue or emergency, the Elders will make every effort to notify the members and to hold the meeting at a time that is most convenient for the majority.

c. Quorum: A quorum shall consist of those members who are present at the date, time, and place announced for the meeting. Certain major decisions will be brought before the church for confirmation upon unanimous recommendation from the elders after two week's notice; full agreement by all such members of the congregation shall be prayerfully sought, although as low as 75% may be regarded as meeting the requirement for a consensus.

These "major decisions" requiring consensus shall include the calling of

paid pastoral staff, the approval of an annual budget, and the acquisition or

disposition of real property.

d. All business meetings shall be moderated by the Chairman of the Board of Elders or someone designated to preside in his place. Meetings will be formatted and led as deemed most efficient to allow for making adequate progress and giving ample time for congregational input.

**ARTICLE VIII**

**AMENDMENT**

This constitution may be amended by a 3/4 vote of the members

present and voting at the annual or any called meeting designated for that purpose. Members shall have at least 14 days notice of any proposed amendments prior to any meeting where such amendment will be presented for adoption.