



CHRIST  
COMMUNITY  
CHAPEL

# Church Constitution



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# CONSTITUTION OF CHRIST COMMUNITY CHAPEL

## PREAMBLE

The Congregation of Christ Community Chapel, called to be disciples of Jesus Christ, and inspired by the Holy Spirit, do hereby adopt and ordain this Constitution for the greater glory of God.

## ARTICLE I – Name

The name of this church shall be The Hudson Community Chapel dba Christ Community Chapel. This non-denominational church opened its doors in June 1981 and is incorporated under the laws of the State of Ohio and approved as tax exempt.

## ARTICLE II – Purpose

The purpose of Christ Community Chapel is:

- A. To provide opportunities for God's people to assemble in the name and with the power of our Lord Jesus, of the Holy Spirit, and of God our Father for worship, fellowship, instruction, and preparation for ministry.
- B. To make and send forth Disciples of Christ into all the world [Matthew 28:19].
- C. To provide an evangelical witness through the proclamation of the Word of God and of His Son Jesus Christ. We believe that God desires all Peoples to be saved through faith in the Savior Jesus Christ [1 Timothy 2:4]. Because God loved the world and gave His Son [John 3:16], we thus place our emphasis on the spiritual in bringing people to a saving knowledge of the Lord Jesus Christ and then to provide for growth in Him [Romans 1:14-17; Colossians 1:28; Ephesians 4:11-16].
- D. To provide and maintain a place of worship for its members.
- E. To own and maintain suitable real estate and buildings for a place of worship.
- F. To receive, hold, and disburse gifts, bequests, and funds.
- G. To do all and sundry things necessary or incident to carrying on such purposes.

## ARTICLE III – Governance

### A. OFFICERS:

The officers of this church shall consist of the Senior Pastor and the Elders forming the Board of Elders.

### B. THE SENIOR PASTOR:

#### 1. PASTORAL QUALIFICATIONS:

As a man called by God and affirmed by the Board of Elders of Christ Community Chapel (CCC), the Senior Pastor shall meet the biblical qualifications prescribed and set forth in the New Testament [1 Timothy 3:1-7; 1 Peter 5:1-3 and Titus 1:6-9], shall adhere absolutely to the Statement of Faith of CCC and shall adhere to the purpose, vision and values of CCC and he must become a Member of CCC immediately after accepting the position.

2. RESPONSIBILITIES:

- a) The Senior Pastor shall oversee the spiritual welfare of the congregation.
- b) The Senior Pastor shall be a voting member of the Board of Elders and may call the Elder Board together at any time.
- c) The Senior Pastor administers, subject to the oversight of the Board of Elders as set forth in Section 3B, below, the day-to-day operations and affairs of the Church with the authority to administer operational finances within the Board of Elders approved annual budget and capital spending plan.
- d) The Senior Pastor, subject to the oversight of the Board of Elders as set forth in Section 3B, below, shall be responsible for the selection, dismissal and management of ministerial and administrative staff and administration of wages and benefits within the approved annual budget. The Senior Pastor will seek Elder Board approval for hires at or above the Director level.
- e) The Senior Pastor shall set the Vision for the Church with the affirmation of the Board of Elders.
- f) The Senior Pastor shall be responsible, subject to the oversight of the Board of Elders, for the execution of the Church Vision
- g) The Senior Pastor shall be responsible for shepherding the congregation.
- h) The Senior Pastor shall be ordained by a recognized council or entity approved by the Board of Elders.

3. SENIOR PASTOR CALL:

A committee composed of the Board of Elders and at least three members of the Congregation who are not elders or paid staff, will investigate candidate(s) of good report, who accept the doctrinal stand and practice of the church and meet the qualifications as outlined above. Upon recommendation by the committee and the approval of the Board of Elders of an approved candidate, the committee will determine any next steps needed before the candidate is called for election. These next steps may include meeting more CCC members or preaching but this is up to the discretion of the committee.

- a) The candidate, before he is called, shall be required to state his acceptance of and adherence to the Constitution and Statement of Faith of this church.
- b) The candidate shall be extended a call at a special meeting of the church called for that purpose. Notice of this meeting shall be given the two Sundays immediately preceding the date of the meeting.
- c) The Senior Pastor shall be elected for an indeterminate term. He shall be chosen by a three-fourths (3/4) vote of the qualified adult members present; voting will be upon the recommendation of the committee as approved by the Board of Elders.

#### 4. TERMINATION/RESIGNATION:

The term of office shall be ended upon 60 days notification on the part of the Senior Pastor or of the church. Termination of the office shall be voted at a specially called business meeting, notice of such meeting and its purpose having been given publicly to the Congregation two Sundays immediately preceding the date of the meeting. A two-thirds (2/3) majority vote of the members present and qualified to vote shall be required to terminate the office.

If it is not deemed wise by the Board of Elders for him to continue his duties for the 60-day period, he may be released anytime therein with the balance of his 60 days' pay due, except in a case of immorality or gross misconduct when he would be dismissed immediately without pay. The Board of Elders may extend the Senior Pastor's pay past the 60-day period if they feel the situation so warrants.

A Senior Pastor may resign by submitting a letter of resignation to the Board of Elders. A Senior Pastor may be placed on probationary leave or removed from office by a three-fourths (3/4) vote of the Board of Elders (excluding the vote of the Senior Pastor) for conduct unbecoming of a person in church leadership, practices contrary to scripture, infidelity to the Statement of Faith, or performance which is unsatisfactory to the Church.

#### C. ELDERS:

##### 1. QUALIFICATION:

Qualification for Elders shall be such as are prescribed and set forth in the New Testament (1 Peter 5:1-4, Titus 1: 5-9, James 5:4, 1 Timothy 3:1-8). An Elder must be a man of at least 21 years of age who has been a member of the church for at least 3 years (excluding the Senior Pastor) and adheres absolutely to the Statement of Faith of CCC. No Elder, other than the Senior Pastor, shall hold two offices at the same time.

2. RESPONSIBILITIES:

As the Guardians of the ministries of the Church and the governing board of the Church, the Elders shall:

- a) Affirm and ensure, with the advice of the Senior Pastor, the strategic vision of the Church
- b) Ensure stewardship of the organizational assets, including Funds, Staff, Facilities and the CCC Constitution. This includes the Annual Church budget and Capital spending plan.
- c) Ensure legal and constitutional compliance. This may include annual review of the CCC constitution to ensure it aligns with the current size and structure of CCC. If changes or amendments are required, the Elders will follow the process set out in Article VIII.
- d) Act as Ambassadors to the congregation and the public.
- e) Oversee Senior Pastor succession planning.
- f) Review and approve all new or modified/updated Church policies.
- g) If the Senior Pastor is incapacitated or the office is vacant, moderate through the Chairman of the Board of Elders or another Elder appointed by the Board of Elders, any business meeting of the church.
- h) Create such committees and appoint such advisors to carry out the work of the church, which committees and advisors shall have such powers as shall be delegated to them by the Board of Elders.
- i) Elect from their own the following officers:
  - 1) A Chairman who shall exercise supervision of the Board of Elders, be responsible for the communicating the annual performance appraisal of the Senior Pastor including his compensation and is responsible to sign all legal documents pertaining to the annual audit and church property among other legal documents.
  - 2) A Secretary who shall be provided with and keep a record of the proceedings of church committees and the minutes of meetings of the Board of Elders.
  - 3) A Treasurer who shall work closely with the Church finance team and report on church finances at all Elder meetings.

3. CONDUCT OF ELDER MEETINGS:

- a) Regularly scheduled meetings. Elders shall meet as often as circumstances require, but in no event less than ten times annually, at a regular time and date to be determined by the Elders. Meetings may be rescheduled to accommodate elder availability. Special meetings of the Board of Elders may be called with less notice to deal with emergency situations.

- b) Quorum. The Board of Elders may not conduct any business unless a majority of the non-pastoral Elders are present at a meeting. Unless otherwise specified in this Constitution, any matter requiring a vote by the Board of Elders shall be an affirmative vote three-fourths (3/4) of the Elders present at a meeting at which a quorum exists. An Elder is considered present for the purposes of establishing a quorum if he participates by telephone, videophone or any other technological means that allows similar active participation.
  
- c) Action Taken Without a Meeting. The Board of Elders is authorized to vote on matters affecting the Church outside of regularly scheduled or special meetings. The Vote shall be conducted in writing and each Elder shall register his vote for, against or abstain from the resolution either in writing or by email or other similar mode of communication. The Elders shall be given a minimum of three days to register their votes. The recording secretary shall record the results of the vote in the minutes of the next regularly scheduled meeting. The affirmative vote three-fourths (3/4) of the Elders is necessary for the passage of any matter voted on using this method unless the Constitution otherwise requires a super-majority.
  
- d) Conflicts of Interest. All Elders are duty bound to disclose all conflicts of interest when he becomes aware of it. No Elder may vote on any action in which he has an interest, but he may be counted for the purposes of establishing or maintaining a quorum. The fact that an Elder may have an interest in a particular action taken by the Board of Elders does not render that action void or voidable.

#### 4. NOMINATION AND APPOINTMENT: (Elders and Deacons)

A Nominating Committee shall serve to recommend members for the offices of Elder and Deacon each year to fill the expiring terms and other vacancies. The Nominating Committee shall be composed of the Senior Pastor, as well as those Elders and Deacons whose terms are expiring. The committee shall serve for a single nominating period each year. All names discussed by the Nominating Committee must be kept confidential.

The Nominating Committee shall solicit nominations for Elders and Deacons from the Congregation for two weeks starting the second week of September. The committee shall meet as often as necessary between the fourth week of September and the end of October to consider the qualifications of the nominees and confirm that the nominees are willing to serve if so called. For a candidate to be recommended to the Elder Board by the Nominating Committee, he must receive unanimous approval by committee.

The committee shall submit its list of candidates to the Elder Board for consideration at least five working days prior to the November Elder Board meeting. The Nominating Committee shall have the right by majority vote to withdraw from consideration any name at any time prior to the appointment.

At the November Elder Board Meeting, the Elder Board shall vote to approve the Nominating Committee's recommendations. For two weeks following the November Elder Board meeting, the Elder Board shall cause to be published to the Congregation the names of those individuals that it intends to appoint as Elders and Deacons. The Congregation shall be directed to make any comments about the Biblical qualifications of the candidates to the Senior Pastor or the Elder Chairman.

Following the aforementioned two-week period, the Board of Elders shall appoint the Elders and Deacons who are to commence their terms the following year. The names of the newly appointed Elders and Deacons shall be published to the congregation.

The term of office shall be for three years for Elders or for Deacons and be so arranged that, where possible, one-third (1/3) of the Board of Elders and Board of Deacons are elected each year. After that, an Elder or Deacon shall not be eligible for election to the same office until after an interval of one year. An Elder or Deacon's term shall commence and expire at midnight on the day of their respective January meetings.

The number of Elders should be no less than 9 and no more than 12, in addition to the Senior Pastor. A minimum of 25 Deacons will serve at Christ Community Chapel. This number may be increased or decreased by simple majority vote of the Board of Elders at a regularly scheduled meeting at which a quorum is present. Any change in the number of Elders and Deacons will take effect in the following term.

5. TERMINATION AND RESIGNATION: (Elders and Deacons)

Termination

The term of office shall be ended for lack of attendance of the services of the church for a continuous one-month period unless satisfactory explanation of such absence has been given to and accepted by the Pastor and Board of Elders. The term of office shall also be ended for reasons of misconduct. Misconduct shall include words or actions that intentionally violate the Statement of Faith, the church Constitution, the Church Covenant, or cases of gross misconduct in the performance of his responsibilities. The termination of an Elder or Deacon shall be voted on by the Elders and shall require a two-thirds (2/3) majority of those Elders present at any regularly scheduled meeting at which a quorum is present.

Resignation

The term of office shall be ended upon departure from the church or by resignation.

6. VACANCY OF OFFICE: (Elders and Deacons)

If less than one year remains in the term when a vacancy occurs for an Elder or Deacon, the Elder Board shall have the discretion of whether to replace that person. If more than one year is left in the term, the Board of Elders shall fill that vacancy on the Board of Elders or Board of Deacons by appointment from a list of eligible men presented to the Board of Elders by the Nominating Committee. The Nominating Committee shall present that list within 30 days from the date of the vacancy. The new Elder or Deacon shall serve out the remainder of the term of the person being replaced. When less than half the term remains, the replacement Elder or Deacon is eligible for appointment to the same office for an additional term.

D. DEACONS:

1. QUALIFICATIONS

Qualifications for Deacons shall be prescribed as set forth in the New Testament (Acts 6:3, 1 Timothy 3:8-13). At CCC, a deacon must be a man of at least 21 years of age and a member of the church for at least one year.

2. RESPONSIBILITIES

Deacons will serve at the request of the church leaders. This may include, Baptism, Communion, Membership interviews, assisting pastoral staff, etc.

3. NOMINATION AND APPOINTMENT; TERMINATION RESIGNATION; VACANCY OF OFFICE

Please refer to C. Elders/4. Nomination and Appointment/ 5. Termination and Resignation/6. Vacancy of Office

#### **ARTICLE IV: FINANCES OF THE CHURCH**

A. FISCAL YEAR:

The fiscal year shall begin July 1 and end June 30.

B. FINANCES:

1. The systematic giving of money for the support of the work of the Lord is worship as well as duty. It must be kept on the plane of voluntary, free-will offering, untarnished by any hope of material gain. All members of the church are expected to give regular financial support to the church and to the advancement of the projects it shall sponsor. No monies shall be raised for the support of the church and its various activities but by the Biblical plan of offerings and gifts and sacrificial love considerations for Christ's work.
2. The finances of the Church shall be audited on an annual basis by an independent auditor retained by the Church and the audit shall be submitted to the Board of Elders for review. A summary of the annual audit will be available to CCC members.
3. The Elders shall first have the approval of the church (defined by a three-fourths [3/4] majority vote of responding members) before:
  - a) Borrowing money or encumbering church property.
  - b) Buying or selling any real estate.
  - c) Making any expenditure that exceeds 2% of the annual budget unless it is specifically included as a line item in the annual budget, or unless it is of an emergency nature. Expenditures of an emergency nature must be reported to the congregation as soon as possible.

## ARTICLE V – Membership

### A. CHURCH COVENANT

Having been led, as we believe by the Spirit of God, to receive the Lord Jesus Christ as our Savior, we do now in the presence of God in this assembly most solemnly and joyfully enter covenant with one another as one body in Christ.

We engage, therefore, with the aid of the Spirit, to walk together in Christian love, to exercise Christian care and prayer for one another, to be thoughtful and courteous to one another, to be slow to take offense, and to be quick to forgive and to seek forgiveness.

We also engage to sustain the spiritual and scriptural purity, peace, and prosperity of the Church and its ordinances, discipline, and doctrines; to assist, as the Lord enables, in the work of the Church, and to promote its usefulness as a witness to the saving grace of God through Christ Jesus; to contribute, as the Lord provides, to the financial support of the needy, and to the evangelization of all peoples, and to love and to pray for all believers in the Lord Jesus Christ and for those not saved.

We further engage to maintain regular personal Bible reading and prayer, and to establish family devotions where possible, to bring up such children as may be entrusted to our care in the nurture and admonition of the Lord, to follow the standards of God's Word to provide an example by word and by prayer to win others to an acceptance of Jesus Christ as Savior and Lord.

"But if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus Christ cleanses us from all sin."

**1 John 1:7**

### B. STATEMENT OF FAITH

#### 1. Foundational Doctrines

#### **God**

There is one true God who always was, who presently is, and who forever will be. He is knowable only because He has revealed Himself to mankind in a way that is comprehensible for our limited capacities. Both His written revelation (Holy Scripture) and His general revelation (creation) tells us of His eternal power, invisible attributes, and unfailing love. He is eternal, self-existent, immutable (unchanging), all-powerful, and perfect. He exists in three persons: Father, Son, and Holy Spirit. These three persons are of the same essence. They are in unity with one another in their true essence, and yet they are each distinct in personality and role. They are co-eternal in being and nature, and they are co-equal in power and worth. They exist together in perfect and unbroken fellowship as one essential being (Deuteronomy 6:4, 13; Matthew 4:10; Hebrews 1:1-2; Romans 1; Colossians 1; 2 Corinthians 13:14).

#### **Jesus Christ**

Jesus Christ, the second person of the Trinity, is the eternal only begotten son of God. He is fully man and fully God. Jesus was the agent of creation and the creator of all things. He was before all things and holds all things together. He is the visible image of the invisible God, who became like man in every respect except for sin. He was conceived by the Holy Spirit and born of the virgin Mary. He lived a perfect, obedient life and died on a cross as the penal substitute for mankind. Absorbing the complete righteous wrath of the Father towards sin, He simultaneously upheld God's justice and love. Through His death, man can be freed of guilt and reconciled to God. After being dead and buried for three days, Jesus' body was physically raised from the grave, overcoming death and its power. Through His resurrection, Jesus validated His deity, His life, and His mission. He ascended and now sits at the right hand of the Father and serves as the perfect mediator between God and man (John 1; Ephesians 1; Colossians 1; Hebrews 1; Romans 5:8; 8:32; 2 Corinthians 5:19-21; Philippians 2:5-8).

## **Holy Spirit**

The Holy Spirit, the third person of the Trinity, is co-equal with the Father and Son for all eternity. He is a helper, adviser, strengthener, encourager, ally, and advocate. He is a person, distinct from the Father and Son. He enlightens, regenerates, indwells, baptizes, seals, empowers, transforms, and gifts all believers in Christ at the point of faith in Christ. He helps believers understand, interpret, and apply God's Word to their lives. He is the proxy on earth for the resurrected and ascended Jesus Christ. He is the seal and the down payment for the believer's future inheritance. He indwells believers, convicts them of sin, and enables them to be conformed to the image of Christ (Matthew 28:19; John 3:3-7; John 16:7-15; Titus 3:5; I Corinthians 6:19; Romans 8:9, 15-17; I Corinthians 2:12; 3:16-17; 12:13; Ephesians 1:13- 18; 4:30; 5:18; Galatians 3:14; Galatians 5:16).

## **The Scriptures**

The Scriptures (39 books of the Old Testament and 27 books of the New Testament) are the inspired Word of God. In their original form they are without error in all they proclaim. They are completely sufficient and authoritative because of the Spirit who breathed them out and because of the true story they tell. They are to be read, studied, proclaimed, and applied by the Church as a foundation and guide in all of life. They are the canon "rule" by which all theology, wisdom, mission, and vision should be measured (2 Timothy 3:16; 2 Peter 1:21; Psalm 33:6; Psalm 119; Romans 15:4; 1 Corinthians 10:11; 1 Timothy 5:18).

## **Man**

God made humans, both male and female, in His own image with the purpose of glorifying Himself through enjoyment and fellowship with man. Tempted by Satan, man rebelled against God and fell from his sinless state. Being severed from the Creator and subject to His divine wrath, man finds himself depraved and utterly hopeless with no remedy to help himself. The depravity of man finds every human alienated from his God and from his fellow man, and unable to be restored to his original state without a divinely initiated, radical intervention by the Triune God (Romans 2:2-3, 5; Ephesians 2:8-9; Genesis 1:27; 9:6; Romans 3:23; 5:12; Ephesians 2:1).

## **Salvation**

Salvation is the free gift of God, by grace alone and through faith alone in the person of Jesus Christ and His work on behalf of mankind. Man's response to God is founded in the eternal working of the triune God who predestined, called, justified, and glorified all believers. All who believe are declared righteous in Christ, completely forgiven of the debt of their sin, adopted as children of God, and made co-heirs with Christ for all eternity. Biblical faith is marked by repentance and a changed life. Union with God initiates a reorientation of one's affections away from self and toward God and others (Ephesians 2:1-10; Romans 5:15; 6:23; 8:30-31; Hebrews 9:15-20; Galatians 3:15-4:7).

## **Male and Female as Image Bearers**

God creates each person as male or female, as two distinct, complementary genders who together reflect the image and nature of God (Genesis 1:26-27). These distinctions are divinely inspired and are essential to fully understanding the nature of God. However, we are fully fallen – physically, emotionally, and psychologically – and this brokenness can affect our personal understanding and expression of gender.

But by God's sovereignty and through His grace, gender is also being redeemed from the pathway of self-determined expression to God's intended design of male and female as image bearers. We believe that this redemptive process is full of hope and healing. Conversely, disagreement with one's biological sex or God's boundaries for sexual expression leads to spiritual confusion and emotional chaos (Romans 1:26-32, 1 Corinthians 6:9-11).

## **Marriage**

We believe that marriage is originally and continues to be defined by God in Scripture as the uniting of one man and one woman in a single, exclusive, covenant commitment for a lifetime (Gen. 2:18-25). Furthermore, it is God alone who has ultimate authority to prescribe and describe the marital relationship (Matt. 19:1-9, Mark 10:1-12).

It is through this marital union that God provides a framework for intimate companionship, the channel for sexual delight according to Biblical standards, the means for procreation, and the foundation for raising godly children. We believe that God intends sexual intimacy to occur only between a man and a woman in the sacred context of marriage

(1 Cor. 6:18; 7:2-5; Hebrews 13:4; Malachi 2:15). Sexual immorality, defined by any sexual activity outside the boundaries of this relationship, is clearly and expressly prohibited by the Lord (Matthew 15:19, 1 Cor. 6:9-11, 1 Thessalonians 4:3, Hebrews 13:4).

Ultimately, this marital covenant is a representation of Christ's relationship with His church. As such, the husband and wife, though equal in value and worth before God, have been entrusted with complementary roles within the marital relationship. A husband has been entrusted with the responsibility to lead his wife and to love her sacrificially giving himself up for her, just as Christ loved and sacrificed Himself for the church. A wife is to respect her husband, to be his helper, and to submit herself graciously to the leadership of her husband, just as the church willingly submits to the headship of Christ (Eph. 5:21-33; Col. 3:18-19).

## **Second Coming/Return of Christ**

A time will come when Jesus Christ will return to earth in bodily, physical form just as He ascended following His resurrection. His personal return is imminent and will be unexpected such that no one can predict it; we believe that return will occur in a bodily visible manner. Jesus' advent will signal and serve many purposes. The Lord will descend from heaven where He has been preparing a place for His children. Jesus will appear in splendor, might, and authority, accompanied by an army of angels, to claim His followers. His coming is the source of a Christian's glory and hope. Believers will be transformed and given new, incorruptible bodies. The arrival of Jesus will also fulfill and consummate His promise of an everlasting Kingdom. He will wipe out any existing power and authority to inaugurate and restore His final supremacy. Through this exertion of authority, Jesus will win an eternal victory over Satan and the wicked, judging the whole world. The world we know now will pass away as King Jesus ushers in the new heavens and new earth, upon which He will reign eternally (Matt. 24:29-30, 25:14-46; Luke 1:31-33; John 14:1-3; 1 Cor. 15:23-24, 15:51-53; Acts 1:6-11; 1 Thess. 4:15-17; 5:2; Titus 2:13; Rev. 19:11; 20; 21).

## **Hell**

There will come a day when every person will stand in judgment before the throne of Jesus, and each will be individually judged according to what he has done during his life. This judgment is conducted with unchallenged authority by Jesus. His pronouncement is both just and impartial. All those who are not found to be true believers and followers of Jesus, having not had their name written in the Lamb's book of life, will be punished. The punishment for those who do not know God is death— an eternal state of punishment and pain in hell. Hell is a real place of torment and is completely void of the presence of God's grace and His glory. One day, hell will be cast into a lake of fire, an eternal place of judgment for Satan and his followers. It is referred to as the "second death," meaning that it was created to be the final place of torment and punishment for all those who are not found to be true believers in God. (Matt. 13:49-50, 25:41-46; Mark 9:43; Luke 16:19-26; John 3:16; Rom. 6:23, 14:10-12, 19:1-2, 21:8; 2 Thess. 1:8-9; 2 Tim. 4:1; 1 Peter 1:17; Rev. 20:11-15)

## 2. Structural Doctrines

### **Church**

The church is a single worshiping community comprised of all believers in Christ for all time. The church is not a religion, institution, or building. Rather it is God's redeemed people whom He protects, guides, and nurtures. God created His church by calling sinful people into a relationship with Himself, and into unity with Christ and each other. The church is the family and flock of God, the body and bride of Christ, and the temple of the Holy Spirit. In the world, this one church exists in two aspects: universal and local. The universal church is the full elect company of believers, baptized by the Holy Spirit into one body, whereas the local church is seen in local congregations of believers who join together in love to worship God with praise and thanksgiving. In one sense, the church is visible, as we see it on earth as those who profess Christ and display the evidence of God's grace; yet, in another sense, the true church is invisible because only God can see the hearts of men and know who has genuine faith.

The church exists to worship God (with heart, mind, soul, and strength), build up the body of Christ (through gospel-centered community) and to proclaim the gospel in word and deed to the entire world. Its mission is to bear witness to its Head, Jesus Christ, preaching the gospel among all nations, and to glorify Jesus Christ through an aggressive effort to disciple others through the preaching of the gospel and the exercise of spiritual gifts. The church should always be committed to teaching, fellowship, prayer and the Lord's Supper, and its members are to be a committed and vital

part of a local church. Christ Community Chapel is denominationally unrelated. (Eph. 2:18-23, 3:15; 4:6; 5:16-19, 24-30; 2 Tim. 2:19; Col. 1:28, 3:16; Matt. 28:19; John 10:16; 1 Pet. 5:2-4; Rev. 19:7; 21:2, 9-27; 1 Cor. 3:16; 12:4-13, 27).

## **Sanctification**

Sanctification is the progressive, continuing process of being conformed to the image and likeness of Jesus Christ. Sanctification is pervasive, transforming every part of our being including our thoughts, desires, words, and actions. Throughout this process, which begins at conversion, the work of the cross is applied to in the life of every believer as the Holy Spirit works to make us more free from sin and more like Jesus. Every believer is promised positional, progressive, and ultimate sanctification. Positional sanctification, based on the death of Christ, occurs at conversion when the believer is set apart and adopted into the family of God. Although indwelling sin remains a constant reality, the power of Sin has been broken and no longer has dominion over us. Through the continuing work of the Holy Spirit, the believer undergoes a progressive transformation of character in which every part of our being is transformed (including our thoughts, desires, words, and actions). Although sinlessness cannot be obtained in this life, by the work of the Holy Spirit, Christians are moving closer to that reality which will one day be fulfilled; ultimate sanctification will only occur when the believer sees Christ and becomes like Him (Rom. 6:11-18; 8:29; 12:2; 1 Cor. 6:11; Heb. 10:10, 14; John 17:15-17; Phil. 1:6; 1 Thess. 4:3-4; 1 John 3:2; Eph. 5:26-27).

## **Gifts of the Holy Spirit**

The Holy Spirit empowers the church with spiritual gifts as means of equipping God's people to do kingdom ministry until Christ returns. These gifts are essential to carrying out God's mission and ministry. The various gifts are distributed throughout the church by the Holy Spirit according to His will and are intended to be used in a controlled and orderly manner with weighted emphasis given to God who bestows the gifts rather than man who receives them (John 14:12; 1 Cor. 1:7; 12:4,11,28; Eph. 4:1-16; Rom. 12:6-8; Heb. 2:4; 1 Pet. 4:8-11).

## **Ordinances**

We believe there are two ordinances (baptism and communion) that Jesus gave to the church. An ordinance is a command Jesus gave for all his followers that is taught by the apostles and has been practiced by the church since its creation.

Baptism is a one-time act of obedience, which testifies of personal faith in Jesus Christ. Baptism is an outward symbol that signifies an inward spiritual identification with Jesus Christ in both his death and resurrection. Baptism is for those who profess faith in Jesus Christ. According to the New Testament, immersion is the ideal means of baptism.

Communion, also referred to as the Lord's Supper, is a repeated outward expression of the inward reality of repentant faith in the person and work of Jesus Christ. Participation in communion is a way of remembering Jesus' death and proclaiming our faith in the gospel and Christ's death as the payment for our sins. The communion meal is an intentional recalling of Christ's body being stripped, beaten, bloodied, pierced, and broken for us. It is intended to create a heart humble before the Lord, recognizing that Jesus is the only reason Christians are able to enjoy fellowship with God and a life free from sin and death. Partaking in communion is a public proclamation of one's trust in the gospel, which is the good news of Christ's death on our behalf. When the church participates in communion, it does so anticipating the day when Christ Himself, will participate in it with us, when His kingdom is complete and restored and we live with him in eternity (Matt. 28:19-20; Mark 16:15-16; Acts 8:12, 36-38; 9:18; 10:47; 1 Cor. 11:23-26).

## **Complementarian**

First, we believe that all Christians are charged with the Great Commission. All Christians, both men and women, participate in the ministry of the church. We believe the Bible explicitly encourages and assumes that women will be involved in the ministry of the church. Jesus welcomed women among His disciples, teaching them ([Luke 10:39](#)) and involving them in His ministry ([Luke 8:1-3](#)). Paul's words to Titus teach that older women teaching biblical wisdom to younger women is a noble, beautiful and necessary task ([Titus 2:3-5](#)). Paul elsewhere commends women's participation in the gospel ministry ([Rom. 16:1-2](#), [Phil. 4:3](#); as does Luke in [Acts 18:26](#)). We celebrate the biblical picture of men and women serving the church of the Lord Jesus Christ together. We rejoice in biblical examples of men and women using their gifts in the church for the glory of God.

Second, considering the belief that male and female image bearers flourish in partnership, we expect that the primary relationship between Christian men and women is that of brotherly and sisterly love. We note that the Bible upholds

the metaphor of siblinghood as the primary example for male-female partnering in the church. The concept that is taught in the New Testament is that the church ought to have the kind of love for one another that is reserved for blood brothers and sisters. This uniquely Christian disposition reminds us that we ought to see each other as a family in a special sense. Therefore, the primary relationship in the local church between men and women is the relationship of brothers and sisters, united in Christ, not subordinates. We affirm that cultivating an environment of brotherly and sisterly love is at the heart of complementarianism. These relationships should be marked by honor, care and sacrifice for one another.

Third, we affirm that equal involvement in the church between men and women does not entail interchangeable involvement. Although men and women are portrayed as equals throughout Scripture, we believe the Bible reserves the office of elder/pastor specifically for qualified men.<sup>11</sup> Scripture calls elders to lead the church (1 Tim. 5:17; Titus 1:7; 1 Pet. 5:1-2), preach the Word (1 Tim. 3:2; 2 Tim. 4:2; Titus 1:9), protect the church from false teaching (Acts 20:17, 28-31; Titus 1:9), pray for and visit the sick (Jas. 5:14; Acts 20:35), equip the saints for ministry (Eph. 4:11-12), and use proper judgment in theological and doctrinal matters (Acts 15). In shepherding, overseeing, leading, caring for and praying for the local church, elders practice sacrificial male headship. Therefore, although we encourage all men and women to actively participate in the life of the church, we reserve the office of elder, and the responsibilities unique to it, for certain qualified men within the church.

### Angels and Demons

Angels are created spiritual beings that serve as messengers of God. They are highly intelligent, personal, moral creatures with the capacity to either worship God or sin against him. They are spiritual, although at times they take on physical representation to fulfill God's purposes. Angels are not created in God's image and therefore lack some of the abilities and attributes of humans. Unlike God, they are bound by location and do not exhibit his attribute of omnipresence. Angels' primary functions are to worship God, minister to believers, and to battle against Satan. Angels have great power, and for a while are made higher than humans, but at the return of Christ, Christians will be raised to a higher position than that of angels. Humans should respect and appreciate them but should never pray to or worship them. (Gen. 3:24; Num. 22:31; 2 Kings 6:17; Ps. 18:10; 34:7; 91:11; Ezek. 10:1-22; Dan. 10:12-14; Matt. 28:2,5; Luke 1:26, 2:13; Acts 12:6-11; 1 Cor. 6:3; Col. 1:16; Heb. 1:14; 13:2; 2 Pet. 2:11; Jude 6; Rev. 12:7-8).

Demons were fallen angels who joined Satan's rebellion against God and were cast out of heaven to await final judgment. They are corrupt and hostile towards God and man, permanently intent on opposing the will of God and the welfare of mankind; they have real power and freedom of movement, though it is limited. (2 Pet. 2:4; Jude 6). Satan is the leader of the demons and primary accuser and tempter of God's people. He is a created being, more powerful than humans but not divine. Though he has much knowledge and power, he is neither omniscient nor omnipotent, nor is he omnipresent (though he can move around in superhuman ways). Having no more power than God allows him, he can do nothing apart from God's permission. He is already-defeated opponent of God; Christ has triumphed over him, and he is destined for the lake of fire (Matt. 4:3; 12:29; 1 Thess. 3:5; Rev. 12:9-10; 20:10).

### C. QUALIFICATIONS

Note: No adjustments or additions to Membership qualifications will change the status of a member in good standing.

As a non-denominational church, any person 12 years and older may be baptized in the Lord Jesus Christ. Persons presenting themselves for membership in this church shall attend all established instruction sessions provided for prospective members. They shall, during the course of instruction, acknowledge confession of faith in Christ, be or have been baptized and accept the Statement of Faith by signing the application for membership provided by the church. Members become voting members of the Church at the age of 18.

### D. RESPONSIBILITIES OF MEMBERS

1. Every member should so walk and conduct him/herself in daily life as to give evidence of being filled and controlled by the Spirit of Christ and in agreement with the Statement of Faith.
2. Every member should attend the services of the Church and participate regularly in the giving of his means as the Lord may prosper in conformity with sound biblical principles.

E. TERMINATION OF MEMBERSHIP

1. DEATH.
2. DEPARTURE - By request, any member upon presentation of a written request to the Board of Elders or its designee or the Senior Pastor shall be allowed to withdraw from the membership.
3. DISCIPLINE - The Senior Pastor and Board of Elders shall take prompt action as to any member whose words or actions willfully violate the Statement of Faith, the Church Constitution, or the Church Covenant, seeking first to secure restoration of such, and if unsuccessful then to dismiss the member from the church. [Matthew 18:15-17; 2 Thessalonians 3:6-15; Titus 3:10]

F. ROLL OF MEMBERS

The Church shall maintain a Roll of Members, open to the Congregation, which shall be updated as reasonably necessary. On a periodic basis, the CCC team will survey the current membership list to confirm active members.

**ARTICLE VI - MISSIONS**

It shall be the policy of this church to support only the mission work of individuals and organizations who are in written agreement of our statement of faith, whose ministry reflects a commitment to the Bible and the gospel of Jesus Christ, who demonstrate Biblical stewardship (in their finances and otherwise), and who demonstrate measurable commitment to protecting any and all children in their care.

**ARTICLE VII – Meetings of the Church**

A. MEETINGS OF PUBLIC WORSHIP:

1. At a minimum, public worship services shall be held regularly on the Lord's Day. These services shall not normally be given over to anything but the preaching of the Word of God. Any special presentation of the Gospel shall be approved by the Senior Pastor and Elders.
2. It shall be the practice of the church to observe the Lord's Supper at least once a month.

B. BUSINESS MEETINGS:

1. ANNUAL MEETING: The Church shall hold an annual meeting prior to the end of September of every year, or on such other date as the Board of Elders may designate.
2. SPECIAL MEETINGS: Special business meetings may be called at any time by the Senior Pastor, or the Board of Elders, or upon the request of not less than 10% of the Members provided notice is given to the Congregation for at least two weekends prior to the meeting. The notice shall set forth the time, place, and purpose of the meeting. No other business shall be transacted in such a meeting.
3. THE MODERATOR: The Senior Pastor or his designee shall act as moderator for all business sessions of the church. In his absence, or on matters directly related to the Senior Pastor or his family, the Chairman of the Board of Elders, or another Elder appointed by the Board of Elders, shall act as moderator.
4. MANNER OF CHURCH BUSINESS: On matters on which a vote of the Congregation is necessary, only members may vote. Twenty percent of the members are necessary to establish a quorum. An affirmative vote of a majority of the members at a meeting at which a quorum is present is necessary for the passage of any resolution proposed at a special business meeting. A quorum shall be measured by counting the number of ballots cast or by any other method deemed convenient or desirable by the Board of Elders.

## **ARTICLE VIII - Amendments**

### ADDITIONS OR DELETIONS

This constitution may be amended by a two-thirds (2/3) vote of eligible voting members present at any special business meeting providing that notice of the proposed amendment shall have been given public announcement for the two (2) weekends prior to the meeting at which action is desired.

## **ARTICLE IX – Dissolution**

This church shall have the right to own, buy or sell tangible properties, both real and personal, in its own name and through properly elected and authorized officers. No profit shall ever accrue to the benefit of any member from the assets, holdings, or other transactions because of dissolution.