

# Maywood Community Church Constitution

Approved by vote of church body February 28, 2019

## SECTION I NAME AND PURPOSE

### NAME

This congregation of believers shall be known as Maywood Community Church. It is incorporated as a non-profit corporation under the laws of the state of Kansas.

### PURPOSE

This congregation is organized as a church exclusively for charitable, religious, and educational purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986 (or the corresponding provision of any future United States Revenue Law), for such purposes including, but not limited to, the proclaiming of the Gospel of the Lord Jesus Christ; the establishing and maintaining of religious worship; the educating of believers in a manner consistent with the requirements of Holy Scripture; and the maintaining of missionary activities in the United States and any foreign country.

## SECTION II – STATEMENT OF FAITH

### The Scriptures

We believe the Holy Scriptures of the Old and New Testaments to be the verbally (Every word in Scripture is God-given) and plenary (All parts of the Bible are equally authoritative) inspired Word of God (Matt 5:18; 2 Tim 3:16-17).

1. We hold the Bible to be without error in the original writings, infallible, God-breathed, and the complete and final authority for faith and practice (2 Pet 1:20-21).
2. We teach the literal, grammatical-historical interpretation of Scripture

### The Godhead

We believe in one Triune God, Creator of all (Gen 1:2; Deut 6:4; 1 Cor 8:6; Col 1:16), eternally existing in three distinct persons – Father, Son, and Holy Spirit (2 Cor 13:14), yet one in being, essence, power, and glory, having the same attributes and perfections (John 10:30).

### God the Father

1. We believe that God the Father, the first person of the Trinity, orders and disposes all things according to His own purpose and grace (Ps. 145:8, 9; 1 Cor. 8:6). He is the Creator of all things (Gen. 1:1-31; Eph. 3:9).
2. We believe He is sovereign in creation, providence, and redemption (Ps. 103:19; Rom. 11:36). His fatherhood involves both His designation within the Trinity and His relationship with mankind. As

Creator He is Father to all men (Eph. 4:6), but He is Spiritual Father only to believers (Rom. 8:14; 2 Cor. 6:18).

3. We believe in His sovereignty He is neither author nor approver of sin (Hab. 1:13)

#### The Person and Work of Christ

1. We believe in the deity of the Lord Jesus Christ. He is very God, the express image of the Father, who, without ceasing to be God, became man in order that He might reveal God and redeem sinful man (Matt 1:21; John 1:18; Col 1:15).
2. We believe that God the Son became incarnate in the person of Jesus Christ; that He was conceived of the Holy Spirit and was born of the virgin Mary; that He is truly God and truly man; that He lived a perfect, sinless life; that all His teachings and utterances are true (Isa 7:14; Matt 1:23).
3. We believe that the Lord Jesus Christ died on the cross for all mankind (1 John 2:2) as a representative, vicarious, substitutionary sacrifice (Isa 53:5-6). We hold that His death is efficacious for all who believe (John 1:12; Acts 16:31); that our justification is grounded in the shedding of His blood (Rom 5:9; Eph 1:7); and that it is attested by His literal, physical resurrection from the dead (Matt 28:6; 1 Pet 1:3).
4. We believe that the Lord Jesus Christ ascended to Heaven in His glorified body (Acts 1:9-10) and is now seated at the right hand of God as our High Priest and Advocate (Rom 8:34; Heb 7:25).

#### The Person and Work of the Holy Spirit

1. We believe in the deity (Acts 5:3-4) and the personality of the Holy Spirit.
2. We believe that the Holy Spirit convicts the world of sin, righteousness, and judgment (John 16:8-11). He regenerates sinners (Titus 3:5) and indwells believers (Rom 8:9). He is the agent by whom Christ baptizes all believers into His body (1 Cor 12:12-14). He is the seal by whom the Father seals believers unto the day of redemption (Eph 1:13-14). He is the Divine Teacher who illumines believers' hearts and minds as they study the Holy Scriptures (1 Cor 2:9-12).
3. We believe it is the duty and privilege of all the saved to be continually filled with the Holy Spirit (Acts 4:31). This filling is commanded (Eph 5:18). Conditions for being filled are yielding to the Spirit's control (Rom 8:14) and a dependent life (Gal 5:16). The results of filling are victory over sin, Christlike character, worship, submissiveness, and service (Gal 5:22-23).
4. We believe that the Holy Spirit gives gifts to each member of the body of Christ (1 Cor 12:11). The Son of God sovereignly assigns the place of the ministry of the gifts in the body, and the Father provides the energy in the outworking of the gifts (1 Cor 12:4-6). Each believer is to exercise his spiritual gift(s) for the common good to the building up of the body of Christ (Eph 4:11-16).
5. We believe that the gift of speaking in tongues, which was a sign to the nation of Israel, and the other sign gifts gradually ceased as the New Testament was completed and its authority was established (1 Cor 13:8; 14:21-22; 2 Cor 12:12; Heb 2:4).

#### Angels, Good and Evil

1. We believe in the reality and personality of angels. We believe that God created an innumerable company of these sinless, spiritual beings who were to be His messengers (Neh 9:6; Ps 148:2; Matt 24:31; Luke 1:19; Heb 1:14).
2. We believe in the personality of Satan. He is a fallen angel who led a great company of angels into rebellion against God (Isa 14:12-17; Ezek 28:12-15). He is the great enemy of God and man, and his angels are his agents in the prosecution of his unholy purposes. He shall be eternally punished in the Lake of Fire (Matt 25:41; Rev 20:10).

## Man

We believe that man came into being by direct creation of God and that man is made in the image and likeness of God (Gen 1:26-27; 2:7).

## Sin

We believe that the human race sinned in Adam (Rom 5:12), that sin is universal in man (Rom 3:23), and that it is exceedingly heinous to God (Ps 5:5). We believe that man inherited a sinful nature (Ps 51:5), that he became alienated from God (Col 1:21), that he became totally depraved, and that of himself, he is utterly unable to remedy his lost estate (Eph 2:1-5, 12). We believe that all men are guilty and in a lost condition apart from Christ (Rom 2:1; 3:10-18).

## Salvation

1. We believe that salvation is a gift of God's grace through faith in the finished work of Jesus Christ on the cross (Eph 2:8-9). Christ shed His blood to accomplish justification through faith, propitiation to God, redemption from sin, and reconciliation of man. "Christ died for us" (Rom 5:8-9) and "bore our sins in His own body on the tree" (1 Pet 2:24).
2. We believe that all the redeemed, once saved, are kept by God's power and are secure in Christ forever (John 6:37-40; 10:27-30; Rom 8:1, 38-39; 1 Pet 1:5; Jude 24).
3. We believe that it is the privilege of all who are born again to rejoice in the assurance of their salvation through the testimony of God's Word (Rom 8:16; 1 John 5:13). We also believe that Christian liberty should never serve as an occasion to the flesh (Gal 5:13).
4. We believe that the Scriptures disclose several aspects of sanctification. In addition to God's work of bringing a sinner to Christ, he is set apart to God. This is positional sanctification and refers to his standing. He then undergoes a process whereby the Holy Spirit quickens his affections, desires, and attitudes, enabling him to respond in faith to live a life of victory over sin. This is progressive sanctification and refers to his state (2 Cor 3:18; 7:1; Gal 5:16-25; Eph 4:22-29; 5:25-27; Col 3:10). Someday his standing and his state will be brought into perfect accord. This is prospective, or ultimate sanctification (1 Thess 5:23; 1 John 3:2).

## The Church

1. We believe that the church, which is the body and espoused bride of Christ, began at Pentecost and is a spiritual organism made up of all born-again persons of this present age (Acts 2:1-42; 11:15; 1 Cor 12:12-14; 2 Cor 11:2; Eph 1:22-23; 5:25-27).

2. We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:27; 20:17; 1 Tim 3:1-13; Titus 1:5-11).
3. We believe in the autonomy (self governing) of the local church, free of any external authority or control (Acts 13:1-4; 15:19-31; 28:28; Rom 16:1, 4; 1 Cor 3:9, 16; 5:4-7, 13; 1 Pet 5:1-4).
4. We believe in the ordinances of believer's water baptism by immersion as a testimony and the Lord's Supper as a remembrance in this age of Christ's death for the church (Matt 28:19-20; Acts 2:41-42; 18:8; 1 Cor 11:23-26).
5. We believe that the saved should live in such a manner as not to bring reproach upon their Savior and Lord, and that separation from religious apostasy, sinful pleasures, practices, and associations is commanded by God (Rom 12: 1-2; 2 Cor 6:14-7:1; 2 Tim 3:1-5; 1 John 2:15-17; 2 John 9-11).
6. We believe in the Great Commission as the primary mission of the church. It is the obligation of the saved to witness, by word and life, to the truths of Holy Scripture. The gospel of the grace of God is to be preached to all the world (Matt 28:19-20; Acts 1:8; 2 Cor 5:19-20). Converts are to be taught to obey the Lord, to testify concerning their faith in Christ as Savior in water baptism, and to honor Christ by holy living and observance of the Lord's Supper (Matt 28:19-20; 1 Cor 11:23-29).

#### Things to Come

1. We believe in that "blessed hope" (Titus 2:13), the personal, imminent (Matt 24:42, 44; 1 Cor 15:51-52; Phil 3:20; 4:5), pretribulational, and premillennial (Rev 19:11-20:10) coming of our Lord Jesus Christ to rapture His saints and receive His Church unto Himself (1 Thess 4:13-18).
2. We believe in the subsequent, visible return of Christ to the earth (Matt 24:29-31), with His saints, to establish His promised millennial kingdom (Zech 14:4-11; 1 Thess 1:10; Rev 3:10; 19:11-16; 20:1-6).
3. We believe in the physical resurrection of all men, the saints to everlasting joy and bliss, the wicked to conscious and eternal torment (Matt 25:46; John 5:28-29; 11:25-26; Rev 20:5-6, 12-13).
4. We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord, where in conscious bliss they await the first resurrection when spirit, soul, and body are reunited to be glorified forever with the Lord (Luke 23:43; 2 Cor 5:8; Phil 1:23; 3:21; 1 Thess 4:16-17; Rev 20:4-6).
5. We believe that the souls of unbelievers remain, after death, in conscious misery until the second resurrection when, with soul and body reunited, they shall appear at the Great White Throne judgment and shall be cast into the Lake of Fire, not to be annihilated, but to suffer everlasting, conscious punishment (Matt 25:41-46; Mark 9:43-48; Luke 16:19-26; 2 Thess 1:7-9; Jude 6-7; Rev 20:11-15).

#### Religious Freedom and Human Gender, Sexuality, and Marriage

God created human beings distinctly as male and female (Gen 1:27). The distinctness, complementarity, and relational nature of the human race as "male and female" is based on the created order given by God when He created humanity "in His image" (Gen 1:26-27; 5:1-3; 9:6; 1 Cor 11:7; Jam 3:9; 2 Cor 3:18; Eph 4:23-24; Col 3:10), and these establish a normative connection between biological sex and gender. The created distinctness, complementarity, and relational nature also establish the basis for the marital relationship as being between one man and one woman (Gen 2:23-24; Eph 5:21-33).

The Bible affirms two options or giftings for sexual expression: monogamous marital relations between one man and one woman (Gen 1:27-28; 2:18, 21-24; Mt 19:4-6; Mk 10:5-8; 1 Cor 7:7; Heb 13:4; Eph 5:22), or sexual celibacy, if one is not in a monogamous marital relationship between one man and one woman (1 Cor 7:7; Mt 19:12). Within these two Biblical designs there can be found sexual fulfillment, whereas outside these two designs sexual expression is improper.

The Bible affirms that human sexuality is a gift to be treasured and enjoyed (Gen 2:24; Prov 5:19, 31:10; 1 Cor 7:4), as is sexual celibacy (1 Cor 7:7). The fall of humanity (Gen 3) corrupted human sexuality in both spiritual and physical ways (Rom 1:18-32, Eph 2:1-10), and one result is confusion and pain in the lives of those who struggle with brokenness regarding gender, and who struggle with the guilt of desiring sinful expressions of sexuality (Gen 3:1-7; Rom 3:9-18; 5:12-17). The Bible prescribes faith in Jesus Christ (1 Cor 15:2-3) as the remedy for guilt and as the provision for life (Rom 3:23, 6:23; Jn 3:16), and the Bible prescribes an ongoing relationship with Him as the means for a whole and fulfilling life (Jn 15:1-11, 17:3; Col 3:16; Gal 5:16-25; Rom 8:28-38).

### **SECTION III – CHURCH COVENANT**

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

We engage therefore, by the aid of the Holy Spirit:

1. to walk together in Christian love;
2. to strive for the advancement of this church in knowledge, holiness and comfort;
3. to promote its spiritual growth;
4. to sustain its worship, ordinances, discipline and doctrines;
5. to contribute cheerfully and regularly to the support of the ministry, the relief of the poor, and the spread of the gospel through all nations.
6. to encourage family and private devotions,
7. to educate our children in the Faith;
8. to seek the salvation of others;
9. to walk uprightly in the world being just in our dealings, faithful in our commitments, and exemplary in our behavior;
10. to be zealous in our efforts to advance the kingdom of our Savior.
11. to watch over one another in brotherly love;
12. to remember each other in prayer;
13. to aid each other in sickness and distress;

14. to cultivate Christian sympathy in feeling and courtesy in speech;

15. to be slow to take offense, always ready for reconciliation and, mindful of the teaching of our Savior, to secure it without delay.

## **SECTION IV – RELATIONSHIP**

This church is a non-denominational church and, as such, will seek to have a relationship with all Christian churches, Para-church and missionary organizations that are in agreement with our statement of faith.

## **SECTION V – ORDINANCES**

### **BAPTISM**

All believers should follow our Lord's example in Baptism- Matthew 3:13-17. We believe that Baptism is a confession of our faith in Jesus Christ, symbolizing our death, burial, and resurrection to eternal life. Romans 6:3,4.

We believe this is best pictured by immersion as practiced by the Apostles in the early church

### **COMMUNION**

The Scriptural basis for the observance of the Lord's Supper is found in I Corinthians 11. All believers in Christ are invited to partake. Communion shall be observed on the first Sunday of the month and during other services as may be arranged by the Pastor.

## **SECTION VI – MEMBERSHIP**

### **RECEPTION INTO MEMBERSHIP**

Those seeking membership must, through their actions, words, lifestyle and affiliations, show evidence of a genuine experience of regeneration through faith in and acceptance of the Lord Jesus Christ as personal Savior. They must renounce sin and endeavor to live a consecrated life wholly unto the Lord. Candidates for membership will be interviewed by the Pastor and/or an Elder prior to being recommended for membership to ensure they fully subscribe to the Statement of Faith contained herein and agree to submit to the authority of the church and its leaders. After such interview, recommendation for membership will be granted upon an affirmation of the candidate's faith before the church congregation at a regular worship service, and upon compliance with any one of the following conditions:

1. By baptism (immersion) at this local church following a profession of faith as a believer in Christ Jesus as personal Savior;
2. By Profession of Faith – Any person publicly professing faith and acceptance of Jesus Christ as their Lord and Savior.
3. By letter of transfer from another Bible-believing church of like faith and practice, or other written statement of good standing from the prior church
4. By restoration, if having been removed from membership, upon majority vote of the congregation after confession is made publicly before the church membership of the sin or sins involved, and satisfactorily evidencing repentance to the Council of Elders

### **PRIVILEGES OF MEMBERSHIP**

1. Only members at least eighteen years of age who are physically present at a duly called meeting of the church will be entitled to vote. There will be no proxy or absentee voting. The eligible membership of the church may only exercise voting privileges in those areas that are defined and limited by this constitution. Members may not vote to initiate any church action, rather the vote of a member is to confirm and ratify the direction of the church as determined by the Council of Elders.
2. Membership in this church does not afford the members with any property, contractual, or civil rights based on principles of democratic government. Although the general public is invited to all of the church's worship services, the church property remains private property. The Elders have the authority to suspend or revoke the right of any person, including a member, to enter or remain on church property. If after being notified of such a suspension or revocation, the person enters or remains on church property, the person may, in the discretion of any Elder, (or in his absence, an individual designated by the Council of Elders), be treated as a trespasser.
3. A member may inspect or copy the prepared financial statements of the church and the minutes of the proceedings of church and committee meetings, provided he will have made a written request upon the church and the church has received the written request at least five business days before the requested inspection date. Minutes from Elder meetings and discipline committee meetings are exempt from this provision and are not subject to inspection or copy. A member may not, under any circumstances, inspect or copy any record relating to individual contributions to the church. A member may not give to other persons the list of names and addresses of the church members.

### **DISCIPLINE OF A MEMBER**

1. The Council of Elders will prayerfully consider the discipline of any member. The Elders will have sole authority in determining heretical deviations from the Statement of Faith and violations of the church covenant. If an Elder is the subject of a disciplinary matter, he will not sit as a member of the discipline committee.
2. Members are expected to demonstrate special loyalty and concern for one another. When a member becomes aware of an offense of such magnitude that it hinders the spiritual growth and testimony of an individual in the local church or the body as a whole, they are to go alone to the offending party and seek restoration. Before they go, they should first examine themselves. When they go, they should go with a spirit of humility and have the goal of restoration.
3. If reconciliation is not reached, a second member, either a Deacon or an Elder, is to accompany the one seeking to resolve the matter. This second step should also be preceded by self-examination and exercised in a spirit of humility with the goal of restoration.
4. If the matter is still unresolved after the steps outlined in subsections (2) and (3) have been taken, the discipline committee, as the church representatives Biblically responsible for putting down murmuring, will hear the matter. If the matter is not resolved during the hearing before the discipline committee, the committee will recommend to the members of the church that they, after self-examination, make an effort personally to go to the offending member and seek that member's restoration.
5. If the matter is still unresolved after the steps outlined in subsections (2), (3), and (4) have been taken, such members who refuse to repent and be restored are to be removed from the membership of the church upon a majority vote of the discipline committee.
6. No matter may be heard by the discipline committee or the church unless the steps outlined in subsections (2) and (3) have been taken, except in the case of a public offense.
7. The procedures provided in this section are based on Matt. 18:15-20; Rom. 16:17-18; 1 Cor. 5:1-13; 2 Cor. 2:1-11; Gal. 6:1; 1 Thess. 5:14; 2 Thess. 3:6, 10-15; 1 Tim. 5:19-20; and Titus 3:10-11.

### **TRANSFER OF MEMBERSHIP**

Members not under the disciplinary process may request that letters of transfer be sent to another church.

### **AUTOMATIC TERMINATION OF MEMBERSHIP**

1. The membership of any individual member will automatically terminate without notice if the member in question has not attended a regular worship service of the church in the preceding six months. Members

who are homebound due to illness or limited mobility are excluded from this action. Upon good cause being shown to the Elders, this provision for termination may be waived in the case of any individual member.

2. No member of this church may hold membership in another church. The membership of any individual member will automatically terminate without notice if the member unites in membership with another church. Any member who is regularly attending another church will also automatically lose their membership status.
3. The membership of any individual member will automatically terminate without notice if the Elders become aware of a member's open and unrepentant involvement in any sexual misconduct or if a member files a lawsuit against the church or the leadership of the church
4. The membership of any individual member will automatically terminate without notice if the member openly and unashamedly disagrees with any provision found in the Statement of Faith.
5. The membership of any individual member will automatically terminate without notice if the member in a spirit of dissension actively engages in activities intended to undermine church leadership.
6. No provision contained in this section will be subject to or governed by the procedures regarding discipline of members set forth in the church discipline Section
7. A member may resign at any time, but no letter of transfer or written statement of good standing will be issued upon such resignation, except at the discretion of the Elders.

## **SECTION VII – CHURCH LEADERSHIP**

### **THE COUNCIL OF ELDERS**

The Council of Elders (the Elders) are comprised of pastoral staff and laymen who work together to lead the church. The Elders oversee the ministry and resources of the church. In keeping with the principles set forth in Acts 6:1-6 and 1 Peter 5:1-4, the elders will devote their time to prayer, the ministry of the Word by teaching and encouraging sound doctrine, and shepherding the congregation. The Elders are the governing authority of Maywood Community Church, and the spiritual affairs, government, and discipline of the church will be the Elders' responsibility.

The Elders will be equal in authority but may be specialized in function. All officers, boards, committees, and staff will be responsible to the Elders. They may appoint individuals and committees to assist them in their work. The Pastor(s) will be considered an elder and an equal member in the Council of Elders. The Council of Elders will be composed of a minimum of four Elders, including the Pastor.

Each Elder must be an active member of Maywood Community Church for enough years to show that they have qualifications to serve as an Elder, and have already served in other various positions of trust in the church. He must possess the qualifications described in 1 Tim. 3:1-7 and Titus 1:5-9. The Elders of Maywood Community Church are men who are recognized for their godly character and devotion to God. Elders are to shepherd, lead and guide the life and work of the local church.

After prayerful review, qualified men will be nominated by the Nominating Committee. All Elders, prior to being nominated must agree to abide by the Church Constitution, and be in agreement with the Church's Statement of Faith. The nominees will be confirmed by a majority of the active members present who choose to vote at a duly called Business Meeting. Upon confirmation by the congregation, an Elder will serve for a three-year term of office, renewable upon request by the Elder, consensus of the remaining Elders, and confirmation by the membership in the manner stated above. No Elder will serve more than six consecutive years without one year off, unless extenuating circumstances apply. When full-time pastoral staff of Maywood Community Church join the Council of Elders, their term of office will continue as long as they are part of the full-time pastoral staff.



Elders watch over one another in love and hold one another accountable, even to the point of recommending the withdrawal of those who have been unable to maintain their qualifications. An Elder may at any time and for any reason resign from their position. A written letter of resignation will be submitted to the Council of Elders. When a grievance exists against an Elder such grievance must be brought before the Council of Elders by two members in good standing, following the procedure prescribed in Matthew 18:15-20 and 1 Timothy 5:19-20. If the remaining Elders, after thorough investigation and consideration, believe the grievance to be true and substantial, then the Elder may be removed from his position by vote of the membership at any duly called special Business Meeting upon the unanimous recommendation of the remaining Elders when supported by a ballot of a seventy-five percent majority vote of those members of the church with at least twenty-five percent of the membership present. Oral and/or written notice of any such meeting, stating its object, will be given on two successive Sundays preceding the meeting, and the authority of the Elder in question will be held in suspense until the outcome of the final determination of qualification is made.

Each year, the Council of Elders will conduct a review of the past year's activity, focusing on the status of goals set for that year and the specific challenges encountered. The Council will also prayerfully set goals for themselves individually and collectively, as well as goals for the congregation in general, along with specific activities/programs aimed at their achievement for the upcoming year.

The Council of Elders will meet once a month and at special meetings held at such other times as may be deemed necessary. All Elders will be notified in advance of all meetings of the Council of Elders and every effort will be made to have the full Council attend every meeting. In the case of a meeting in which the discipline of an Elder is being considered, the Elder under consideration will recuse himself from the meeting, but will be given the opportunity address any concerns brought against him before the full Council. The Elders will elect one of their number to serve as moderator of council meetings. The Elders will also elect one of their number to serve as secretary to keep accurate minutes and records of all Elder meetings. The proceeding of the Council of Elders will be made public upon written request, but redaction of the proceeding may be made to protect individuals if, in the unanimous decision of the Elders, disclosure is unnecessary and potentially harmful. Decisions made by the Elders will be based on carefully assembled facts, Scriptural insight and counsel, and the solicited input of the body as needed. The proceedings of the Council of Elders will be kept in a section of the Proceedings of Maywood Community Church (Board Book), in a section so designated. The Council of Elders must seek, through the application of Biblical principles, the mind of Christ, and come to consensus before deciding matters of church business. Should any church member disagree with any action of the Elders, that member is encouraged to discuss the area of disagreement with any Elder. If any member desires to meet with the Council of Elders, that member may be scheduled to do so by the moderator.

Elders will continually seek the advice and input of the congregation. This will be done through personal conversations, and occasional informational congregational meetings. Congregational meetings, as opposed to Business Meetings, will be used for questions and answers, discussion, and the flow of information not only from the Elders to the congregation, but vice versa as well.

## **DEACONS**

As the Greek word indicates, Deacons are servants of the Church. The office of deacon is described in 1 Timothy 3:8-13 and Acts 6:1-7. Deacons will be members in good standing and demonstrate godly character and possess particular gifts of service. Deacons will exemplify the godly characteristics set forth in I Timothy 3:8-12.

The Deacons will be ready to assist the Elders in any service that will support and promote the ministry of the Word, new and existing ministries of the Church, and the care for the members of the congregation. The Deacons will seek out such members as need financial assistance, and such relief as the church can provide. They will visit the sick, seek the lost, distribute the elements at the Lord's Supper, and cooperate with the Elders in the performance of their duties. Deacons should participate in the greeting and welcoming ministries of the Church, assist at fellowship gatherings of the Church, being a good example as a servant for Christ.

After prayerful review, qualified members will be nominated for the office of Deacon by the Nominating Committee. These nominations will be confirmed by a majority of the active members present who choose to vote at a duly called Business Meeting. All Deacons, prior to being nominated must agree to abide by the Church Constitution, and be in agreement with the church's Statement of Faith. Confirmed appointments will be for a three-year term of office, renewable upon request by the Deacon, consensus of the Elders, and confirmation by the membership in the manner stated above. No Deacon will serve more than six consecutive years without one year off, unless extenuating circumstances apply. There will be a minimum of six Deacons with at least two elected each year. If a Deacon becomes unworthy in conduct or unfaithful in his discharge of his duties, the Council of Elders will withdraw his title and fill the vacancy.

Each Deacon will be in regular communication with the Elders, and other Deacons in order to discern ministry needs in the body of Christ. Deacons will meet with the Elders once a quarter to discuss and pray for the Deacons' ministry opportunities.

### **PASTOR**

The Pastor is a member of the Council of Elders and will hold that position immediately upon his assumption of duties as Pastor. He will be the primary Elder responsible for "perfecting the saints" for Christian service.

The Pastor will be responsible for the general oversight of the spiritual welfare of the church. He will give himself to prayer and the ministry of the Word. Preaching and teaching God's Word *or "Rightly Dividing the Word of Truth" (II Timothy 2:15)* is a task requiring the pastor to be a disciplined student.

Pastoral Care is extended during times of need such as the following:

- 1) The birth of a child,
  - 2) Religious conversion,
  - 3) Vocational crises,
  - 4) Physical illness,
  - 5) Bereavement and
  - 6) Death.
- Leading the Church to grow as disciples, to obey the commands of Jesus Christ to witness and to express love for persons in need. Coordinate and participate in visitation. Provide biblical counseling as the need arises.
  - Providing opportunities for spiritual renewal, inspiration and personal dedication. Performing diligently those duties incumbent upon the office, and will propose to the Church that program of worship and work which will best further the mission of the Church.
  - The Pastor will conduct yearly reviews of all paid ministry staff under his immediate supervision.
  - The Pastor is encouraged to be involved in seminars, educational programs, and professional organizations with the approval of the Council of Elders.
  - The Elders including the Pastor will be ex-officio members of all boards, committees and organizations, and will be privileged to attend and express an opinion at all meetings.
  - The Pastor, in concert with the Council of Elders, will assign and oversee responsibilities in the teaching of God's word in the church. All teachers of the word are accountable to the Council of Elders in teaching sound doctrine. The Council of Elders has the authority to dismiss any teacher due to teaching doctrines contrary to Maywood's Statement of Faith.
  - A yearly review of the Pastor's salary and benefits will be made by the lay members of the Council of Elders, who will also recommend adjustments as they deem appropriate. Adjustments having a financial impact will be included in the presentation of the budget to the congregation at a regularly scheduled Business Meeting.

When the office of Pastor will become vacant, the Elders will keep the pulpit suitably supplied and select a Pulpit Committee to recommend a prospective pastor for the Church's consideration. At least two weeks notice to church members will precede the Pastoral Search Committee's recommendation of a pastor, and the affirmative vote must be comprised of at least three-fourths of the members voting. Guidelines for dismissal of the Pastor is the same as any other Elder.

### **ASSOCIATE PASTOR(S)**

Associate Pastors will perform the duties determined by the Council of Elders and approved by the congregation. The duties will be in writing at the time of the call to service. The church's call of an associate pastor is a call to the Eldership of the church. Therefore, associate pastors will be members of the Council of Elders and have all the Biblical qualifications, functions, and authority of an Elder. Though an Elder, associate pastors will submit to the supervision of the Pastor and be accountable to the other Elders.

The Elders will oversee the process of the call of an Associate Pastor and will present the candidate to the church that is recommended by the Pastoral Search Committee. At least two weeks notice to church members will precede the Pastoral Search Committee's recommendation of an Associate Pastor, and the affirmative vote must be comprised of at least three-fourths of the members voting.

The Associate Pastor may be removed from his position in accordance with the process noted above for the removal of an Elder.

The wife of the Pastor/Associate Pastor does not have a relationship to the church which should demand of her time and energy any more than any other member of the Church. She is the wife of a Pastor and as such is a homemaker, wife and mother and her responsibilities in the Church life are that which she chooses as a response to the Spirit in her life. The support and encouragement which the wife of a Pastor gives to her husband is a substantial part of that which enables the Pastor to function in his ministry.

### **TREASURER**

The Treasurer will ensure that all funds and securities of the church are properly secured in such banks, financial institutions, or depositories as the Elders deem appropriate. The Treasurer will also ensure that full and accurate accounts of receipts and disbursements are kept in records belonging to the church, and that adequate controls are implemented to guarantee that all funds belonging to the church are appropriately handled by any officer, employee, or agent of the church. The Treasurer will render to the Elders upon request an account of all transactions and of the financial condition of the church. The Treasurer will aid and assist the Assistant Treasurer in learning the work of the Treasurer. The Treasurer, in conjunction with the Elders of the church, will prepare the annual budget recommendations. The Treasurer will be nominated by the Nomination Committee and elected by the congregation.

### **ASSISTANT TREASURER**

The Assistant Treasurer will assist the Treasurer in his/her duties. He/she will be able and authorized to fill the position of Treasurer in his/her absence. There may be more than one Assistant Treasurer.

### **SUNDAY SCHOOL SUPERINTENDENT**

The Sunday School Superintendent will have general supervision of the Sunday School program. With the oversight of the Elders, and under the direct supervision of the Pastor, the Superintendent will appoint teachers, assistant teachers, and helpers which are needed to best further the program of the Sunday School. The Superintendent will periodically visit classrooms, observing conditions and instruction. Meetings to keep teachers informed of new information and to obtain classroom needs will be held periodically. The Superintendent will work with the Pastor in relating the Sunday School to the public worship program and ensuring it meets the needs of the congregation.

### **ASSISTANT SUNDAY SCHOOL SUPERINTENDENT**

The Assistant Sunday School Superintendent(s) will work with the Superintendent and will fill the position in his/her absence.

### **HEAD USHER**

The Head Usher will have general supervision for reception, seating and comfort of both members and guests at worship services. The Head Usher will appoint additional ushers as needed.

### **CLERK**

The Clerk will keep an accurate record of business transacted by the Church at all Business Meetings and record the same in the official record of the Proceedings of Maywood Community Church (Board Book). The Clerk will report births, deaths, marriages, baptisms and changes of membership within the Church. The Clerk will keep an accurate register of the membership, keep on file such records and papers as the Church will desire.

Any officer who fails to faithfully and competently perform the duties pertaining to their office may be removed. The Elders will proceed to fill the vacancy until a new candidate for the position is nominated and approved by the Church.

### **NOMINATING COMMITTEE**

A Nominating Committee, consisting of not less than five members, will be appointed by the Council of Elders and at least two months in advance of the annual Business Meeting and at other times as may be required. They will select a slate of candidates for Elder, Deacon and officers to be presented at the annual Business Meeting or to replace vacated positions. (One nomination will be made for each office.) Opportunity for nominations from the floor, except for the positions of Elder or Deacon, will be given at the annual Business Meeting. If other nominations are made, the vote must be taken by ballot. A majority of the members present and voting will elect, except as otherwise provided.

## **SECTION VIII – STAFF, MEETINGS, AMENDMENTS AND MINISTRIES**

### **CHURCH SECRETARY**

The Secretary will be selected and supervised by the Pastor. The salary is to be established by the Elders along with a general description of duties, i.e. a job description.

### **MUSIC DIRECTOR**

The Music Director will work with the Pastor and Worship Team to provide music for all church activities. The Director will work with a Worship Team in selecting the songs for the Sunday morning worship and the special music. The Director will coordinate with the Worship team on special Sundays. The Music Director is to be appointed by the Pastor with the approval of the Elders.

The musicians will fulfill the duties the offices imply by preparing themselves through prayer and practice to assist in leading the congregation in worship through music. They will keep the Music Director informed of the condition of the instruments they play. They will consistently strive to give God the glory through the music they make.

### **CUSTODIAN**

The Custodian is to be selected and supervised by the Pastor. The salary is to be established by the Elders along with a general description of duties, i.e. a job description.

### **BUSINESS MEETINGS**

The church will have an annual Business Meeting in the month of December to vote on the next year's budget and nominees for church offices. Other Business Meetings will be scheduled by the Council of Elders whenever specific church business needs to be voted on by the congregation. The date, time, and purpose of any special meeting will be announced either from the pulpit, or by publication no less than two weeks prior to the meeting.

The Business Meetings will be recorded by the Clerk and maintained as a permanent and public record of the official proceedings of Maywood Community Church. Fifteen members will be necessary to constitute a quorum for the transaction of business at any meeting. A church member must be 18 years of age to vote in a Church Business.

The Business Meetings of the church will be conducted in a fair and impartial manner and, as required, according to Roberts Rules of Order. No expenditures will be incurred against the Church by any member without prior approval from the Council of Elders or the Pastor. No major expenditure will be incurred outside of those approved by the Church as a part of the annual budget without prior congregational approval in a duly called Business Meeting.

The Elders of the church will arrange for occasional informational meetings with the congregation as the need arises. This type of meeting will be a communication tool for the Elders use to assure good communication throughout the church. This will be a setting that will allow for questions and answers, discussion, and the flow of information not only from the Elders to the congregation, but vice versa as well. These meetings will be for information exchange. Business Meeting will be held for the purpose of voting on church business.

## **AMENDMENTS**

This Constitution or any part of the same, may be amended in the following manner:

- A proposed amendment will be presented to the Council of Elders for consideration.
- Except in amendments to the Statement of Faith, all proposed amendments will be directed to the Church for consideration.
- The proposed amendment will be provided in writing at least two weeks before being brought to the congregation for consideration
- A three-fourths majority of those present and voting at a duly called Business Meeting will be necessary, for the passing of an amendment.
- As may be required, Roberts Rules of Order will be used to assist in the orderly conduct of business.

## **CHURCH MINISTRIES**

Each year the Elders will appoint among themselves, ministry leaders to assume/oversee the responsibilities for the following general areas of church ministry:

Missions/Outreach  
Christian Education  
Adult Ministries  
Worship  
Administration

And such additional general areas as the Elders may deem appropriate/necessary. All ministries of Maywood Community Church will work in concert with, and be accountable to the Elders in the focus of their ministry and any distribution of funds.

Supporting committees to these ministries and associated committee chair persons may include the following and such additional committees and chair persons as the Elders may deem appropriate:

Missions – Maywood Community Church gives a substantial percentage of its regular offerings to help support the spreading of God's Word. This ministry will oversee the distribution of the mission funds as set aside by the Church. In addition to financial assistance, it will develop and provide information to those in need concerning

assistance programs and other sources of help. Elders and Deacons will seek out the Missions Ministry if funds are needed to aid a member of church.

Baptismal – Those involved in this ministry will assist the Pastor in preparing the candidates for baptism.

Cemetery Committee – Those involved in this ministry are charged with the operational administration of the Maywood Cemetery, under the direction of the Council of Elders.

Lord's Supper – Those involved in this ministry will be responsible for the preparation and clean up of the Lord's Supper.

Library – Those involved in this ministry will be responsible for promoting, maintaining, and expanding the church library for personal and spiritual growth.

Nursery – Those involved in this ministry will be responsible to provide for the care of preschool children during Sunday services.

Outreach- Those involved in this ministry will plan opportunities for the church to share the love of Christ to our community. The outreach ministry will look for outreach opportunities that will involve the whole congregation. A big part of fellowship opportunities for the congregation will be centered on outreach.

Flower – Those involved in this ministry will provide altar arrangements for church services and for special occasions.

Worship – Those involved in this ministry will consist of those involved in leading worship. They will work with the Pastor to promote active worship among our church members.

Welcome and Connection – The Welcome and Connection Ministry will help provide an environment for visitors to feel welcomed, loved, and a sense of belonging to the Body of Christ. Those involved in this ministry will make follow-up calls to all visitors. They will also implement programs that will help in connecting visitors to our church family that aid in turning them into regular active attendees and members.

Maywood Ladies Council - The Ladies Council is an organization of Christian women dedicated to the spiritual, financial and physical support of Maywood Community Church and its congregation.