

Constitution of Kaufman County Cowboy Church

PREAMBLE

Under the guidance and leadership of the Lord Jesus Christ, we the members of the Kaufman County Cowboy Church adopt the following constitution in order to declare and preserve the principles of our faith, the freedom of our church and the rights and responsibilities of our individual members.

ARTICLE I. NAME

The name of this church, located in Kaufman, Texas and incorporated under the laws of the State of Texas, is Kaufman County Cowboy Church.

ARTICLE II. PURPOSE

The church is organized exclusively for the advancement of religious purposes under section 501(c)3 of the Internal Revenue Service Code. Purpose Statement: The mission of Kaufman County Cowboy Church is to share the love of God with the unchurched and lost people of Kaufman, Texas and the world in such a way that they have the best opportunity to become mature followers of Christ as described in Colossians 1:28.

A mature follower of Christ...

Worships God: Honors God by worshiping Him corporately, in both large and small gatherings, and by maintaining private devotions.

Lives by God's Word: Understands the Bible as the ultimate authority for daily living and is involved in corporate, small group and private Bible studies.

Contributes to God's work: Uses their time, abilities, spiritual gifts and finances for God's glory.

Connects with God's people: Pursues Christ honoring relationships at home, in the church, at work and in the community.

Impacts God's world: Reaches out to the lost and unchurched by praying for them, witnessing to them and inviting them to church activities.

ARTICLE III. DOCTRINE

This church affirms the Holy Bible, the inspired word of God, as the authority in all matters of faith and practice.

I. The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and religious opinions should be tried. All Scripture is a testimony of Christ, who is Himself the focus of divine revelation. (Ex 24:4; De 4:1-2; 17:19; Jos 8:34; Ps 19:7-10; 119:11, 89, 105, 140; Is 34:16; 40:8; Je 15:16; 36:1-32; Mat 5:17-18; 22:29; Lu 21:33; 24:44-46; Jn 5:39; 16:13-15; 17:17; Ac 2:16; 17:11; Ro 15:4; 16:25-26; 2Tim 3:15-17; Heb 1:1-2; 4:12; 1Pe 1:24-25; 2Pe 1:19-21)

II. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in Holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The Eternal Triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence or being.

A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men. (Gen. 1:1; 2:7; Ex 3:14; 6:2-3; 15:11; 20:1-7; Lev 22:2; De 6:4; 32:6; 1Ch 29:10; Ps 19:1-3; Is 43:3, 15; 64:8; Je 10:10; 17:13; Mat 6:9; 7:11; 23:9; Mk 1:9-11; Jn 4:24; 5:26; 14:6-13; 17:1-8; Ac 1:7; Ro 8:14-15; 1Co 8:6; Gal 4:6; Eph 4:6; Col 1:15; 1Tim 1:17; Heb 11:6; 12:9; 1Pe 1:17; 1Jo 5:7)

B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the Virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for

the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord. (Gen 18:1; Ps 2:7; 110:1; Is 7:14; 53:1-12; Mt 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16, 27; 17:5, 27; 28:1-6, 19; Mk 1:1; 3:11; Lk 1:35; 4:41; 22:70; 24:46; Jn 1:1-18, 29; 10:30, 38; 11:25-27; 12: 44-50; 14:7-11; 16:15-16, 28; 17:1-5, 21-22; 20:1-20, 28; Ac 1:9; 2:22-24; 7:55-56; 9:4-5, 20; Ro 1:3-4; 3:23-26; 5:6-21; 8:1-3, 34; 10:4; ICor 1:30; 2:2; 8:6; 15:1-8, 24-28; IICor 5:19-21; Gal 4:4-5; Eph 1:20; 3:11; 4:7-10; Php 2:5-11; Col. 1:13-22; 2:9; ITH 4:14-18; ITi 2:5-6; 3:16; Tit 2:13-14; Heb 1:1-3; 4:14-15; 7:14-28; 9:12-15, 24-28; 12:2; 13:8; IPt 2:21-25; 3:22; IJn 1:7-9; 3:2; 4:14-15; 5:9; IIJn 7-9; Rev 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16)

C. God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Savior and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism and service. (Gen 1:2; Judges 14:6; Job 26:13; Ps 51:11; 139:7; Is 61:1-3; Joel 2:28-32; Mt 1:18; 3:16; 4:1; 12:28-32; 28:19; Mk 1:10, 12; Lu 1:35; 4:1, 18-19; 11:13; 12:12; 24:49; Jn 4:24; 14:16-17, 26; 15:26; 16:7-14; Ac 1:8; 2:1-4, 38; 4:31; 5:3; 6:3; 7:55; 8:17, 39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Ro 8:9-11, 14-16, 26-27; ICo 2:10-14; 3:16; 12:3-11; Gal 4:6; Eph 1:13-14; 4:30; 5:18; ITh 5:19; ITm 3:16; 4:1; IITm 1:14; 3:16; Heb 9:8, 14; IIPt 1:21; IJn 4:13; 5:6-7; Rev. 1:10; 22:17)

III. Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love. (Gen. 1:26-30; 2:5, 7, 18-22; 3; 9:6; Ps 1:1-6; 8:3-6; 32:1-5; 51:5; Is 6:5; Jer 17:5; Mt 16:26; Acts 17:26-31; Rom 1:19-21; 3:10-18, 23; 5:6, 12, 19; 6:6; 7:15-25; 8:14-18, 29; 1Co 1:21-31; 15:19, 21-22; Eph 2:1-22; Col 1:21-22; 3:9-11)

IV. Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Savior, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Savior. **B. Justification** is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God. **C. Sanctification** is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerated person's life. **D. Glorification** is the culmination of salvation and is the final blessed and abiding state of the redeemed. (Gen 3:15; Ex 3:14-17; 6:2-8; Mt 1:21; 4:17; 16:21-26; 27:22-28:6; Lk 1:68-69; 2:28-32; Jn 1:11-14, 29; 3:3-21, 36; 5:24; 10:9, 28-29; 15:1-16, 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Ro 1:16-18; 2:4; 3:23-25; 4:3; 5:8-10; 6:1-23; 8:1-18, 29-39; 10:9-10, 13; 13:11-14; ICo 1:18, 30; 6:19-20; 15:10; IICo 5:17-20; Gal 2:20; 3:13; 5:22-25; 6:15; Eph 1:7; 2:8-22; 4:11-16; Php 2:12-13; Col 1:9-22; 3:1; ITh 5:23-24; IITm 1:12; Tit 2:11-14; Heb 2:1-3; 5:8-9; 9:24-28; 11:1-12:8, 14; Jm 2:14-26; IPt 1:2-23; IJn 1:6-2:11; Rev. 3:20; 21:1-22:5)

V. God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy and unchangeable. It excludes boasting and promotes humility. All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation. (Gen. 12:1-3; Ex 19:5-8; Isa 8:4-7, 19-22; Is 5:1-7; Jer 31:31; Mt 16:18-19; 21:28-45; 24:22, 31; 25:34; Lk 1:68-79; 2:29-32; 19:41-44; 24:44-48; Jn 1:12-14; 3:16; 5:24; 6:44-45, 65; 10:27-29; 15:16; 17:6, 12, 17-18; Ac 20:32; Ro 5:9-10; 8:28-39; 10:12-15; 11:5-7, 26-36; ICo 1:1-2; 15:24-28; Eph 1:4-23; 2:1-10; 3:1-11; Col 1:12-14; IITh 2:13-14; IITm 1:12; 2:10, 19; Heb. 11:39-12:2; IPt 1:2-5, 13; 2:4-10; IJn 1:7-9; 2:19; 3:2)

VI. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption. Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race. The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation. Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents. (Gen 1:26-28; 2:15-25; 3:1-20; Ex 20:12; Du 6:4-9; Josh 24:15; Isa 1:26-28; Ps 51:5; 78:1-8; 127; 128; 139:13-16; Prv 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6, 15; 23:13-14; 24:3; 29:15, 17; 31:10-31; Ecl 4:9-12; 9:9; Mal 2:14-16; Mt 5:31-32; 18:2-5; 19:3-9; Mk 10:6-12; Ro 1:18-32; ICo 7:1-16; Eph 5:21-33; 6:1-4; Col 3:18-21; ITm 5:8, 14; IITm 1:3-5; Tit 2:3-5; Heb 13:4; IPt 3:1-7)

ARTICLE IV. POLITY AND RELATIONSHIP

Jesus Christ is the head of the church; the true source of all that the church is and does and His glory is to be the objective of every act, function and motive of the body, both individually and corporately. It is before Him that all other leadership must bow. He communicates His will for the church through His word, the Holy Bible. He gives additional guidance by means of specific leading of the Holy Spirit who indwells the heart of each believer. He calls forth elders in accordance with Acts 14:23; 20:28 for the church to whom He gives responsibility for the oversight of the church body and the shepherding of its members (1Tim. 5:17-20; 1Peter 5:1-5). Persons meeting the membership requirements and making a written request for membership shall constitute the membership. All internal groups created and empowered by the church shall exist to further the purpose of the church. They will be accountable to the church. As an autonomous local church, this church is not subject to control of any ecclesiastical body; however, it relates to and cooperates with other entities of like faith in sharing the gospel with the whole world.

ARTICLE V. ORDINANCES

SECTION 1. BAPTISM

A baptized believer is one who has been scripturally immersed in water and understands baptism to be a symbol of the salvation, which has already been accepted in their life by the grace of God through repentance of sin and faith in Jesus Christ. (Matt. 28:19-20; Acts 2:41; 8:35-39; 16:30-33)

SECTION 2. THE LORD'S SUPPER

The church will observe the Lord's Supper on a regular basis as led by the Pastor and Elders. The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming. This observance is open to anyone who has accepted Jesus Christ as his or her personal Savior and is seeking His righteousness. (Matt 26: 26-29; Lk 22:17-20; I Cor. 11:23-29)

ARTICLE VI. AMENDMENTS

This constitution may be amended by consensus of the Elder body, after being presented to leadership for discussion and a vote of affirmation by the active-resident members of the church at a church conference. A vote of affirmation is the church body of active-resident members, after prayer and consecration, affirming decisions and direction of the Elder body presented during church conference. In addition, it is the opportunity in church conference for any active-resident member to express any objection by raised hand to the motion being presented by the Elder body. Any opposing concerns will be privately discussed with the Elder body. The Elder body upon consideration of any objection will determine if the motion carries or if further diligence is needed. An active-resident member is defined as a church member who practices regular attendance to Sunday worship services, who gives faithfully of their time and resources to the mission of the church; and, who pursues a public Christian life. In the absence of an Elder body, this constitution may be amended by a three-fourths (3/4) vote of the active-resident members at a church conference called for that purpose.

ARTICLE VII. CEASING OF CHURCH OPERATIONS AND DISTRIBUTION OF RESOURCES

In the event that this church, a non-profit corporation, ceases to operate, all of its remaining resources, assets, and records shall be surrendered to The American Fellowship of Cowboy Churches to support Cowboy Church ministry.

KAUFMAN COUNTY COWBOY CHURCH BYLAWS

ARTICLE I. MEMBERSHIP

SECTION 1. MEMBERSHIP

Membership in Kaufman County Cowboy Church is open to anyone who meets the following qualifications:

- A. A personal commitment of faith in Jesus Christ for salvation.
- B. Baptism by immersion after faith in Christ as a testimony of salvation.

Membership may be established in the following ways:

A. Statement

Candidates who have previously been members of another church of like faith and order may join by affirming that they are baptized (immersed) believers in the Lord Jesus Christ holding to the historic teachings of Christianity and desiring membership in the Cowboy Church.

B. Baptism

Candidates accepting Christ as their Savior and requesting Christian baptism by immersion will be accepted as members upon baptism.

All candidates for membership shall give a verbal testimony of their conversion, baptism and walk with Christ; and give verbal testimony of acceptance of the church's mission statement and doctrinal teaching to the pastor or designated member of leadership.

SECTION 2. TERMINATION OF MEMBERSHIP

A. Death

B. Transfer of Membership

C. Exclusion

If a member conducts himself in a manner which brings the name of Christ and the church into disrepute, or is found to be undermining church unity, it will be the responsibility of the Elders, under the guidance of the Pastor to attempt to restore the member in a spirit of love according to the guidelines set forth in Matthew 18:15-17 and other scriptures. If the member fails to respond positively to these attempts or vocally espouses a belief system or doctrinal interpretation that is contrary to what is taught in this church and it is deemed by the Elders to be detrimental to the spiritual health of the congregation, exclusion will require a consensus of the Elder body or by the congregation.

D. Erasure

If a member requests erasure or offers proof of membership in a church of another denomination, his/her name will be removed for the roll.

SECTION 3. RIGHTS OF MEMBER

Each active-resident member present, 18 years of age and older has the right to vote on any issue put forth by the Elders for a vote or that this document specifies. Members have the right to be considered for church leadership positions that they are qualified to hold and a right to all of the benefits of church fellowship outlined in scripture.

ARTICLE II. MINISTERIAL LEADERSHIP

SECTION 1. PASTOR (I Timothy 3:1-7; 5:17; I Peter 5:1-4; Titus 1:7-9; Ephesians 4:11-13)

A. Call

Upon vacancy in the pastorate the Elders are responsible for determining the process for calling a pastor. In accordance with Acts 14:23, the Elder body must be in consensus on a single candidate before he is presented to the church for a vote of affirmation. Spiritual authority will be given to the new pastor by appointment of the Elder body. The congregation will affirm his appointment and submission to his spiritual authority by extending a call.

B. Duties

The Pastor, along with the counsel of the Elders, shall be the spiritual leader of the congregation. He shall preach and teach the word of God, lead the church in regular worship services, administer the ordinances of the church, serve as moderator at church conferences, provide leadership to the ministerial staff, serve as overall administrator of the church with counsel and accountability of the Elders, work to implement the model of church structure and function laid out in this constitution and generally fulfill all his pastoral duties as set forth in Scripture. The Worship Music Ministry Band is a direct function of the Pastor's ministry. As such, the band is under the authority of the Pastor. The band leader will prepare the order of Sunday Worship Service after consultation with band members to determine songs for the service. If the Music Ministry is requested to, or desires to play at a church event or elsewhere outside the Sunday morning worship service, the band leader shall discuss with band members for consensus to attend or not attend the tentative event. Band members would have participation options.

C. Termination

The Pastor's duties may be terminated by consensus of the Elder body, excluding the Pastor if the Pastor has engaged in immoral, unbiblical or unethical behavior that brings reproach on the church or Christ, if these issues cannot be resolved through biblical intervention. If the Elder body fails to resolve any matters relating to pastor biblical accountability, the active-resident members can call for

a vote of removal by a written petition of 50% active-resident members presented to the Elders. After receiving a petition for removal with 50% of active-resident members as signatures, the Elders will call for a vote of removal. The Pastor may be removed by a vote of 50% of active-resident members.

SECTION 2. ELDERS (Acts 14:23; 20:28-35; Titus 1:5; I Timothy 3:1-7; I Peter 5:1-4)

A. Purpose and Function

Elders shall serve to provide spiritual leadership and accountability to the church in accordance with scripture. They will provide a brotherhood of support and accountability for the Pastor, assist the ministry teams with difficult issues, serve as arbiters in matters of conflict or church discipline, and in general provide spiritual leadership, guidance and assistance whenever and wherever appropriate. The Elder body shall be made up of a maximum of three (3) elected Elders plus the Pastor, who is the lead Elder.

The spiritual authority of the Elder comes from God through His Holy word and through His calling of men. Once an Elder's calling has been recognized, upon his appointment to the Elder position in the church he will assume all spiritual authority granted to him through scripture. This authority will cease upon his leaving of office at the appointed time.

Elders serve with their spiritual authority to empower the congregation to make ministry decisions through teams within scriptural and constitutional guidelines. Elders are a decision-making body in matters related to administration, church direction, when a ministry team cannot reach consensus on an issue, when the functional structure does not exist or breaks down, and in matters of church discipline or pastoral accountability.

All discussions between the Elders regarding church discipline or other accountability matters are strictly confidential, this includes not discussing confidential Elder issues with the spouses of Elders or other church members. Breaking confidentiality is grounds for removal.

B. Qualifications (I Timothy 3:1-7; I Peter 5:1-4; Titus 1:6-9)

An Elder must be someone who the existing Elder body believes has a true calling from God that has been demonstrated by service. An Elder must be an active-resident member for 1 year. An Elder needs to meet the minimum level of the scriptural qualifications in I Timothy 3:1-7. An Elder must have an understanding and desire to see that the mission of the church and its values are upheld. Elders must be willing to rearrange their daily schedules or do whatever it takes to ensure the mission of the church and any business necessary is fulfilled. Elders must be men of spiritual maturity. An Elder must preclude his role and authority in any situation that is or could be perceived as a conflict of interest.

C. Selection and Term of Office

Thereafter on or about January 1st of each year, in accordance with Acts 14:23; the Elder body will appoint the new elder(s). All terms will be three years. Which Elders will serve short terms, to keep open offices staggered, will be determined by lottery. The congregation will affirm the Elder selection at a church conference with a vote of affirmation. Best practice would be: after an Elder has rotated off for a year, he will be eligible to be a candidate for Elder again if it is determined that he is still qualified. However, if there are no scripturally qualified men to serve in the Elder role the Elder can serve multiple terms by mutual consent of the Pastor and Elders.

D. Removal

Elders, other than the Pastor, may be removed from office by their own decision or by consensus decision of the other Elders. Removal shall be based upon being spiritually unqualified or the inability to serve or as a result of the process laid out in Matthew 18:15-17 and other scriptures or failure to fulfill their commitments as an Elder. If the Elder body fails to resolve any matters relating to Elder biblical accountability, the active-resident members can call for a vote of removal by a written petition of 50% active-resident members presented to the Elders. After receiving a petition for removal with 50% of active-resident members as signatures, the Elders will call for a vote of removal.

E. Vacancies

Elder vacancies can occur by death, resignation, or removal. When a vacancy occurs, the existing Elder body shall appoint a replacement, if warranted and qualified replacement is able and willing to serve.

SECTION 3. LAY PASTORS (I Timothy 3:8-13; Acts 6:1-6)

A. Purpose and Function

The Lay Pastor will serve in the Biblical role described in scripture as Deacon (Acts 6:1-4; I Timothy 3:8-10). They are directed by the Pastor and Elders to help carry out ministry duties.

B. Qualification

Before a nominee is recommended to the church for the role of Lay Pastor, the nominee must meet the qualifications specified in I Timothy 3:8-13 and have been an active-resident member for 1 year.

C. Selection (Acts 6:1-6)

Lay Pastors shall be nominated by the church body in a church conference as needed by the Pastor or in the absence of the Pastor, as needed by the Elder body. The candidate(s) will be vetted by the Elder body and presented to the church body for a vote of affirmation.

D. Term of Office

The term is for 1 year but multiple terms may be served by mutual consent.

E. Removal

A Lay Pastor may be removed before their term of office expires by death, resignation, or dismissal by the Pastor and/or Elders.

SECTION 4. PROFESSIONAL MINISTERIAL STAFF

A. Call

If it is determined by a consensus of the Elder body that additional professional ministerial staff other than the Pastor is needed for fulfilling the church's mission they may be employed by the church after the position is funded by the budget. The Elders will seek out candidates to fill the position. The Pastor will make the final selection for the staff position. The candidate will then be presented to the church for a vote of affirmation.

B. Duties

A written job description will be outlined and developed by the Pastor.

C. Termination

The ministerial staff duties with the church may be terminated by resignation, death or dismissal. The Pastor or a consensus of the Elder body can make dismissal.

ARTICLE III. SUPPORT STAFF

A. Selection

The Pastor and/or Elders will determine the need for support staff. Once a need is determined, budget approval by the church must be affirmed before the position can be filled.

B. Duties

A written job description will be outlined and developed by Pastor and Elder body.

C. Termination

Support staff duties may be terminated by resignation, death or dismissal. The Pastor and the Elder body may make dismissal.

ARTICLE IV. TEAMS

SECTION 1. GENERAL MINISTRY TEAMS (I Corinthians 12:12-27; Romans 12:3-8)

A. Purpose and Function

General Ministry Teams shall be organized to carry out the specialized ministries of the church. Each ministry team shall have specific functions and responsibilities as assigned or approved by the Pastor and Elders.

B. Structure

The Elder body is to appoint members of the congregation to a team and empower them to make ministry decisions for a specific area of ministry. Those empowered to make decisions are consensus members. The best practice is to have no less than 4 and no more than 10 consensus members and as many supporting members as needed to carry out the mission of the ministry team. Teams will function by consensus, not majority vote. If consensus cannot be reached, the matter must either be tabled or prayed about before being addressed again or placed before the Elder body for a final decision.

C. Qualifications

Consensus members must be active-resident members of the church in good standing. Non-church members can be active on a ministry team as supporting members but cannot be consensus members.

A particular qualification needs to be recognized for persons serving the youth, children and infant ministries. They must submit to and pass a professionally conducted criminal background check. Event volunteers do not need this qualification if the ministry leader supervises them, or if they are working in a public or observed area.

D. Formation of Teams

General Ministry Teams may be formed as needed by the Pastor and Elders, the church body, by the Leadership Team, or by any active ministry team.

E. Selection and Term of Office

Consensus members of General Ministry teams are appointed by the Pastor and Elders or by someone they enlist to appoint members. The term of office for General Ministry consensus team members will be one year, but those members may serve multiple terms by mutual consent.

F. Team Meeting

General Teams should meet at least once a month. Team meetings are to always include a devotional and time of prayer. The team leader has five core responsibilities:

1. Call and create an agenda for the meeting
2. Designate someone to keep minutes
3. Make sure all decisions pass the "5 C Test"
4. Facilitate the meeting
5. Make sure there is team representation at all leadership meetings.

The Five C Test presents five criteria which all team ministry decisions are to pass. Those criteria are:

1. CHRIST CENTERED
2. CULTURALLY RELEVANT
3. CONSTITUTIONAL
4. COST EFFECTIVE
5. CONSENSUS (Decisions are never made by a vote. All consensus members must support the decision.)

All meetings are open for others who are not a part of the team but disruption is not allowed. Only consensus members on the team are part of the decision-making process.

G. Removal

If a team member causes conflict, fails to carry out his or her responsibility to the team, or otherwise hampers the work of the team, every effort should be made by the team leader and assigned staff person to rectify the issue in a positive, redemptive manner. However, if the problem persists, the Elder body should be consulted for assistance with resolution, or if need be, removal from the team.

SECTION 2. STANDING TEAM (I Corinthians 12:12-27; Romans 12:3-8)

A. Purpose and Function

The Standing Team is in place to assist in finding and providing the tangible resources necessary to effectively carry out the church's ministries and business. Membership on the Standing Team does not preclude a person from serving on a ministry team.

B. Structure

The Standing Team is structured the same as General Ministry Teams.

C. Qualifications

Qualifications are the same as those of the General Ministry consensus members.

D. Standing Team

1. Finance/Audit Team

The Finance/Audit Team will be responsible to ensure that the church has adequate financial resources to effectively carry out its ministries. They shall work cooperatively with the Pastor, Lay Pastors, Elders, professional staff and team leaders to find maximum resources for meeting each ministry need. They shall also be responsible for the preparation of the annual budget for the oversight and accounting of all financial records and for assisting the Pastor and Elders with long term planning which will ensure that the church has financial resources to meet future ministry needs. This team should include at least one (1) Elder other than the Pastor. They meet once a month to audit the financial records. They only verify and report. They have no decision-making authority about how money is spent.

E. Selection and Term Office

Consensus members of the Standing Team may be appointed by the Pastor and/or Elders or be enlisted by others who have been given that authority by the Pastor and Elders; and do so under their supervision. The term of office will be three (3) years with two members rotating off each year.

F. Team Meeting

The Standing Team should meet at least once a month. Team meetings are to always include a devotional and time of prayer. The team leader has five core responsibilities:

1. Call and create an agenda for the meeting
2. Designate someone to keep minutes
3. Make sure all decisions pass the "5 C Test"
4. Facilitate the meeting
5. Make sure there is team representation at all leadership meetings.

The Five C Test presents five criteria by all team ministry decisions are to pass. Those criteria are:

- A. CHRIST CENTERED
- B. CULTURALLY RELEVANT
- C. CONSTITUTIONAL
- D. COST EFFECTIVE
- E. CONSENSUS (Decisions are never made by a vote. All consensus members must support the decision.)

All meetings are open for others who are not a part of the team but disruption is not allowed. Only consensus members on the team are of the decision-making process.

G. Removal

If a team member causes conflict, fails to carry out his or her responsibility to the team, or otherwise hampers the work of the team, every effort should be made by the team leader and assigned staff person to rectify the issue in a positive, redemptive manner. However, if the problem persists, the Elder body should be consulted for assistance with resolution, or if need be, removal from the team.

SECTION 3. SPECIAL TEAMS

Special Teams are unique, specific teams such as the Facility Team and the Arena Team. Other special teams could be a Building Team or Pastor Search Team, all of which are established when such needs arise. The formation of such teams shall be determined in the same procedure as the General Ministry Teams.

A. Purpose and Function

Special Teams shall be in place to assist in finding and providing the tangible resources necessary to effectively carry out the church's ministries and business. Membership on Special Teams does not preclude a person from serving on a ministry team.

B. Structure

Special Teams are structured the same as General Ministry Teams.

C. Qualifications

Qualifications are the same as those of the General Ministry consensus members.

D. Selection and Term Office

Consensus members of the Special Teams may be appointed by the Pastor and/or Elders or be enlisted by others who have been given that authority by the Pastor and Elders; and do so under their supervision. The term of office will be three (3) years with two members rotating off each year.

1. Facility Team

This team is responsible to ensure that the church has adequate facilities to effectively carry out its ministries. They oversee the care, maintenance and use of all facilities and grounds except the arena. They will not oversee paid staff. The equipment of the church is not to be loaned or rented for personal use by any member, employee, or friends of the church.

2. Arena Team

The Arena Team will be responsible for providing the tools, resources and maintenance to sustain a functioning arena so that the church can carry out ministry events. They shall be responsible for the oversight, care, maintenance and use of the arena. They will work with the leadership, as well as other ministry teams to develop strategies and plan events that will utilize the arena to effectively reach the cowboy/western culture for Christ. No arena activity or preparation during Sunday morning worship service. Arena events should include but are not limited to roping, barrel racing and family play days. The postponement of any event will not change or interrupt any other scheduled events, but be rescheduled.

E. Team Meetings

Special Teams should meet at least once a month. Team meetings are to always include a devotional and time of prayer. The team leaders have five core responsibilities:

1. Call and create an agenda for the meeting
2. Designate someone to keep minutes
3. Make sure all decisions pass the "5 C Test"
4. Facilitate the meeting
5. Make sure there is team representation at all leadership meetings.

The Five C Test presents five criteria by all team ministry decisions are to pass. Those criteria are:

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All meetings are open for others who are not a part of the team but disruption is not allowed. Only consensus members on the team are of the decision-making process.

F. Removal

If a team member causes conflict, fails to carry out his or her responsibility to the team, or otherwise hampers the work of the team, every effort should be made by the team leader and assigned staff person to rectify the issue in a positive, redemptive manner. However, if the problem persists, the Elder body should be consulted for assistance with resolution, or if need be, removal from the team.

SECTION 4. LEADERSHIP TEAM

A. Purpose and Function

The Leadership Team will serve to provide a forum in which the various ministry teams can brainstorm, coordinate activities and events, share resources and generally work together to enhance the overall effectiveness of the church's ministries. It will be responsible for setting the church calendar and holding all ministry teams accountable to the church's mission statement, values and constitution.

B. Structure

The Leadership Team will consist of the Pastor, Elders, Lay Pastors, Team Leaders and other staff.

B. Meeting

The Leadership Team will meet as often as necessary, but no less than quarterly, to effectively coordinate the activities and events of the church to ensure cooperation between teams, to give reports on finances and other church issues, as well as reports of various ministries in the church. The leadership meeting is not a decision-making body unless empowered by the Elders for specific issues not covered by other teams. All Leadership Meetings are open.

ARTICLE V. CORPORATE OFFICERS

SECTION 1. PRESIDENT

The Pastor shall serve as the President and overall representative and administrator of the corporation. He will serve as moderator at church conferences and be responsible for ensuring that the daily business affairs of the church are appropriately and effectively executed.

SECTION 2. TRUSTEES

A. Purpose and Function

When authorized and instructed by the church body, Trustees shall sign the title to church property; all legal documents involving the sale, mortgage, purchase, or rental of property; all notes and loan instruments; and such other legal documents as may require execution on behalf of the church. There shall be a minimum of three (3) Trustees.

B. Selection and Term of Office

Trustees will be selected by the Elders to a three (3) year term with one Trustee rotating off annually. Trustees will have no decision-making authority; they will only execute the will of the church in legal matters. A Trustee's duties will cease upon the end of their term of office.

C. Removal

A Trustee may be removed by death, resignation or consensus decision by the Elders.

ARTICLE VI. CHURCH BUSINESS

SECTION 1. FINANCES

A. Fiscal Year

The fiscal year of the church will be on a calendar year basis beginning on January 1 and ending on December 31 of each year.

B. Accounting Procedures

The Finance/Audit Team shall follow a system of accounting that will adequately provide for the handling of all funds.

C. Budget

The Finance/Audit Team in consultation with the Pastor, Elders and ministry team leaders shall prepare and submit a budget for congregational affirmation prior to the beginning of each fiscal year. The Finance/Audit Team must provide quarterly budget reports to the church within thirty (30) days of the end of each quarter. The Elders, excluding the Pastor, are to make salary and compensation recommendations for the Pastor position.

The church does not advance payments or salaries until services are rendered. The church does not loan money to any member or employee. The church does not co-sign liens or credit cards, cell phone bills, utility agreements, leases or the like for any member or employee. Except in the case of items such as food, cleaning supplies, paper goods, etc., the purchaser needs to provide evidence of competitive shopping for items worth \$250.00 or more. The Finance/Audit Team should not be made up of husband and wives, nor should the Treasurer be a spouse to anyone on the Finance/Audit Team. Any notice of late payments could be ground for dismissal from position. The Finance/Audit Team should require monthly reporting, no exceptions.

D. Checks, Drafts, Etc.

1. All checks, drafts or orders for the payment of money, notes or other evidences of indebtedness issued in the name of the church shall be signed by at least two (2) people who have been designated by the Finance/Audit Team for that purpose.
2. The Treasurer/Secretary of the church must not at any time be a signer of the church drafts, credit card or checks.
3. All reimbursements must be for church authorized functions only.

4. Payees must present a bill or receipt in order to receive payment.
5. Treasurer/Secretary must gain authorization from the Finance/Audit Team to issue any check over \$150.00 unless the expense is authorized by the church approved budget, if funds are available.

E. Deposits

1. Utilize attached weekly offering log sheet.
2. Ensure that there are two (2) to three (3) counters that rotate each week.
3. The Treasurer/Secretary must never be a counter.
4. Only bank issued depository bags and deposit slips must be used each week.
5. All funds received by the church shall be deposited on the Sunday they are received to the credit of the church in such banks, trust companies or other depositories as determined by the Finance/Audit Team.
6. No cash or other funds are to be removed from the weekly offerings for petty cash or other causes. All funds received must be deposited into the bank.

SECTION 2. CHURCH CONFERENCES

A. Church Conferences

Church conferences will be held quarterly. Any regular church business requiring a vote of affirmation may be held at such times. A vote of affirmation is the church body of active-resident members, after prayer and consecration, affirming decisions and direction of the Elder body presented during church conference. In addition, it is the opportunity in church conference for any active-resident member to express any objection by raised hand to the motion being presented by the Elder body. Any opposing concerns will be privately discussed with the Elder body. The Elder body upon consideration of any objection will determine if the motion carries or if further diligence is needed.

B. Notices

Notices of the time and place of all church conferences shall be given no later than the Sunday prior to such meeting by publication in the church newsletter or worship bulletin, or by public announcement at a regular Sunday morning worship service.

C. Place of Church Conferences

All church conferences shall be held on the premises of the church.

D. Quorum

The active-resident members present at any duly called church conference shall constitute a quorum. An active-resident member is defined as a church member who practices regular attendance to Sunday worship services, who gives faithfully of their time and resources to the mission of the church; and, who pursues a public Christian life.

E. Proxies

Voting by proxy at any church conference shall not be allowed or recognized.

F. Will of the Church

All ministry teams, officers and organizations of the church shall carry out the will of the church on any given matter.

G. Rules of Procedure

The order of proceedings at church conferences shall be determined by the rules of practice contained in Robert's Rule of Order, Revised.

H. Conduct of Church Business

All business of the church shall be conducted in a manner that honors Christ and respects others. The church shall strive to seek the will of God by prayerful deliberation and common consensus.

SECTION 3. CONTRACTS

The Trustees shall execute and deliver any contract or instrument in the name of the church, which may be authorized by the church to be so executed and delivered. In this connection the church body as a whole shall be the ultimate authority for all actions taken by the church and no other person, organization or corporate officer shall have any authority to contract or otherwise bind the church without express authorization from the church body.

SECTION 4. BOOKS AND RECORDS

The church shall keep and maintain a complete and accurate record of all financial accounts, membership lists, and church conference minutes at its principal office. Any active-resident member, or his agent or attorney may inspect all books and records of the church, for any purpose at any reasonable time. All giving records must be sealed and only persons appointed by the Elders that are restricted by confidentiality may handle these records.

SECTION 5. PROHIBITION AGAINST SHARING IN CORPORATE EARNINGS

No member, officer, or person connected with the corporation, or any other private individual shall receive at any time any of the net earnings of pecuniary profit from the operations of the corporation, provided that this shall not prevent the payment to any such person of a reasonable compensation for services rendered to or for the corporation in effecting any of its purposes as shall be fixed by the church; and no such person or persons shall be entitled to share in the distribution of any of the corporate assets upon the dissolution of the corporation. All members of the church shall be deemed to have expressly consented and agreed that upon such dissolution or winding up of the affairs of the corporation, whether voluntary or involuntary, the assets of the corporation, after all debts have been satisfied then remaining in the hands of the officer of the church shall be distributed, transferred, conveyed, delivered, and paid over, in such amounts as the church may determine or as may be determined by a court of competent jurisdiction upon application of the church, exclusively to charitable, religious, or educational organizations which would then qualify under the provisions of Section 501 (c) 3 of the Internal Revenue Code and its regulations as they now exist or as they may hereafter be amended.

SECTION 6. EXEMPT ACTIVITIES

Notwithstanding any other provision of these Bylaws, no member, officer, or representative of the corporation shall take any action or carry on any activity by or on behalf of the corporation not permitted to be taken or carried on by any organization exempt under Section 501 (c) 3 of the Internal Revenue Code and its Regulations as they now exist or as they may hereafter be amended, or by any organization contributions to which are deductible under Section 170 (c) 2 of such code and regulation as they now exist or as they may hereafter be amended.

ARTICLE VII. AMENDMENTS

Proposed amendments must be brought to the leadership for discussion. After consideration of the leadership, these Bylaws may be amended by consensus of the Elder body and a vote of affirmation by the church body as described above in ARTICLE VI. CHURCH BUSINESS, SECTION 2. CHURCH CONFERENCES. Amendments will be numbered, dated and attached to the original instrument.

ARTICLE VIII. RELATIONSHIP TO CIVIL GOVERNMENT

The church recognizes the civil government as instituted by God in accordance with Romans 13:1-7. However, if the civil government passes a law that this church interprets, as being in conflict with God's Holy Word the church will not recognize that law.

ARTICLE IX. ACTIVITIES ON CHURCH PROPERTY

All activities on church property will incorporate worship; therefore, all activities must be in obedience with the Holy Bible.