

FOREST HILLS BAPTIST CHURCH BYLAWS

Updated February 26, 2023

PREAMBLE

Forest Hills Baptist Church (the “Church” or the “Corporation”) is governed by the following Bylaws, and such standing policies and resolutions as may from time to time be adopted by the Church.

ARTICLE I — NAME AND ADDRESS

The name and address of this Church shall be Forest Hills Baptist Church, located at 2101 Old Hickory Boulevard, Nashville, Tennessee 37215. Forest Hills Baptist Church is a nonprofit corporation formed under the laws of the State of Tennessee.

ARTICLE II — PURPOSE

Forest Hills Baptist Church is a committed group of followers of Jesus Christ, who upon professing faith in Jesus Christ as their Lord and Savior, have been baptized by immersion and have covenanted together with one another to gather to worship the triune God in obedience of the Great Commandments (Matt. 22:37-39) and the Great Commission (Matt. 28:18-20; Acts 1:8) for the glory of God through consistent commitment to:

- Evangelism and Missions — The process of making reproductive disciples by sharing the Gospel with lost sinners with the intent of leading the lost to salvation through Jesus Christ.
- Worship — God’s people expressing their love for Him by magnifying Him and exalting His name, including through proclamation of His gospel and music.
- Fellowship — The purposeful and life-changing involvement and commitment to the body of Christ.
- Discipleship — The lifelong journey of equipping people to become like Christ in their thoughts, feelings and actions.
- Ministry and Caring — Demonstrating God’s love to others by meeting their needs and healing their hurts in the name of Jesus Christ.
- Lordship — To emphasize in our daily living total commitment of one’s life, personality, and possessions to the Lordship of Christ.

ARTICLE III — STATEMENT OF FAITH

The following Statement of Faith describes the belief, teachings and practice of Forest Hills Baptist Church. It is an expression of the conviction of our Church, spoken into and from a

point in history, and details the beliefs and perspectives from which we teach and pattern ourselves as a church family. It is informed and further explained by the 1925, 1963 and 2000 Baptist Faith & Message statements adopted by the Southern Baptist Convention, which are available online at www.fhbc.net/bfm and a copy of which may also be requested from the Church office. The Scriptures serve as the basis of all belief and practice and are the final arbiter on these matters.

THE BIBLE

The Holy Bible was written by men divinely inspired and is God's written revelation of Himself to mankind. 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. It is completely true and trustworthy. It is the final authority for the believer in matters of belief and Christian living. It is a testimony to Christ, who is Himself the focus of divine revelation. (Ex. 24:4; Deut. 4:1-2, 6:4-9; Ps. 119; Matt. 5:17-19)

GOD

There is only one living and true God who is eternally existing as three distinct persons: God the Father, God the Son and God the Holy Spirit. In His trinitarian nature, He has harmoniously revealed Himself as the Creator, Redeemer, Sustainer, and Ruler of the universe. God is holy and perfect. He is all powerful, all knowing, all present, all loving and all wise. He alone is worthy of all glory and honor from all creation and to Him we owe the highest love, reverence, and obedience. (Gen. 1:26-27; Ps. 2, 139; Is. 42:1-8; Joel 2:28-29; Matt. 3:16-17, 28:18-20; Jn. 1:1, 17:20-24; Acts 1:7-8; 1 Jn. 4:7-8, 5:1-6)

- **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. 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, 6:2-8; Deut. 32:6; 2 Chron. 29:10; Is. 64:8; Mk. 13:32; Lk. 10:21-22; John 17; Acts 1:7; 1 Cor. 8:6; Eph. 4:6; 1 Pet. 1:17)

- **GOD THE SON**

Christ is the eternal Son of God, the incarnate revelation of God to mankind in Jesus Christ. Jesus was conceived of the Holy Spirit and born of the virgin Mary, being fully God and fully man. 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 fulfilled the law and gave Himself as the substitutionary sacrifice to redeem mankind from sin through His death on the cross, burial and resurrection from the dead. After many bodily appearances, He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, our advocate and intercessor before the Father. He will return in power and glory to judge the world and to consummate His redemptive mission. (Ps. 2; Is. 7:14,

52:13-53:12; Matt. 1-2, 17:1-12, 24:1-28:20; Lk. 1:26-2:52, 22:1-24:53; Jn 1:1-5,14, 13:1-21:25; Acts 2:14-41; Rom. 1:1-6, 3:23-26; Col. 1:15-20; Heb. 1:1-3, 4:14-15, 7:25-28; 1 Pet. 1:21-25, 3:22; 1 Jn. 1:1-3, 2:1; Rev. 1:13-18, 5:6-14)

- **GOD THE HOLY SPIRIT**

The Holy Spirit is the Spirit of God, fully divine, proceeding from the Father and the Son. He inspired holy men of old to write the Scriptures and presently illuminates and enables mankind to understand truth from the Scriptures. 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 indwells and baptizes every believer into the Body of Christ. He fills, empowers and enables all Christian living, obedience and service and bestows unique spiritual gifts by which believers serve God through His church. He sanctifies, comforts, intercedes and seals believers unto the day of final redemption and is the deposit guaranteeing Christ's return and our final glorification. (Gen. 1:2; Is. 61:1-3; Joel 2:28-29; Matt. 3:16, 10:19-20, Lk. 11:13, 24:49; Jn. 14:16-17, 16:7-15; Acts 1:8, 2:1-13, 38, 7:55, 8:17, 10:44-48, 13:2, 16:6, 19:1-6; Rom. 8:5-11, 26-27; 1 Cor. 12; Gal. 4:6, Eph. 1:13-14; 1 Tim. 1:14, 3:16; Heb. 9:14; 2 Pet. 1:21; 1 Jn. 4:12)

MANKIND

Mankind is the special, crowning work of God's creation. God made mankind in His image and likeness, male and female, distinct and complementary. The gift of gender is thus part of the goodness of God's creation. In the beginning mankind was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice mankind sinned against God and brought sin into the human race. Through the temptation of Satan mankind 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 mankind into His holy fellowship and enable mankind to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created mankind in His own image, and in that Christ died for mankind; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love. (Gen. 1:26-3:24; 5:2; Ps. 1:1-6, 32:1-5, 51:5, 139:13-16; Is. 6:5; Acts 17:26-27; Rom. 1:18-32, 3:9-19,23, 5:12, 7:14-25; 1 Cor. 15:21-22; Eph. 2:1-3, 11-13)

SALVATION

Salvation is God's gracious gift of redemption from sin, its penalties and, ultimately, its effects offered to mankind. It is offered freely to all who, upon hearing the Gospel of Jesus, repent of their sin, place their faith in Jesus and his atoning sacrifice through His death, burial and resurrection, and make Him Lord of their life. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord. Those who are truly saved will, by God's grace, persevere to the end. (Gen. 3:15, Matt. 1:21, 4:17, 16:15-28, 28:18-20; Mk. 1:14-15; Lk. 1:68-

69, 77-79; Jn. 1:9-14, 3:16-21, 36, 5:24, 10:28-29, 15:1-11, 17:17; Acts 2:21, 37-39, 4:12, 16:30-33; 17:30-31; Rom. 1:16-17, 3:23-26, 5:1-2, 6:23, 8:1-18, 28-30, 10:9-17; 2 Cor. 5:17-20; Gal. 2:20; Eph. 2:8-10; 2 Tim 1:12; Titus 2:11-14; Rev. 21:1-7)

THE CHURCH

A church is a congregation of baptized believers in Jesus, associated by covenant in the faith and fellowship of the Gospel and operates under the lordship of Christ. Each church observes the two ordinances of Christ, is governed by His laws, exercises the gifts, rights, and privileges invested in them by His Word, and seeks to extend the Gospel to the ends of the earth. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are Elders/Pastors and Deacons. All men and women are gifted and expected to lead within the church, however, the office of Elder/Pastor, or Deacon is limited to qualified men as described by Scriptures. The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation. (Matt. 16:15-19, 18:15-20; Acts 2:41-42, 47, 6:3-6, 13:1-3, 14:23-27, 15:1-30, 16:5, 20:17-38; Rom. 12:3-8; 1 Cor. 5:1-13, 12:1-14:40; Eph. 1:22-23, 2:19-22, 4:1-16, 5:22-32; Col. 1:18; 1 Tim. 2:8-14, 3:1-15, 4:14; Titus 1:5-9; 1 Pet. 5:1-4; Rev. 2-3; 21:2-3)

BAPTISM AND THE LORD'S SUPPER

Christian baptism is, following conversion, the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Savior, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership. The Lord's Supper is a symbolic act of obedience whereby believers, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming. (Matt. 3:13-17, 26:26-30, 28:18-20; Acts. 2:41-42, 8:35-39; Rom. 6:3-5; 1 Cor. 11:23-34; Col. 2:12)

LAST THINGS

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever with the Lord. (Is. 2:4, 9:6-7, 11:1-10; Matt. 16:27, 18:8-9, 24:1-25:46, 26:64; Lk. 12:40, 16:19-26; 17:22-37; Jn 14:1-3; Acts 1:11; Rom. 14:10-12; 1 Cor. 4:5, 15:12-58; Phil. 3:20-21; 1 Thess. 4:13-5:11; 2 Thess. 1:5-12; 2 Tim. 4:8; Heb.9:27-28; James 5:8; 2 Pet. 3:7-18; 1 Jn 3:2; Rev.1:18, 3:11, 20:1-22:13)

EVANGELISM AND MISSIONS

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to share the Gospel and make disciples of all nations. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the Gospel of Christ. (Gen. 12:1-3; Ps. 67, Is. 42:6-7, Mt. 28:18-20; Lk. 10:1-18, 24:46-49; Jn. 17:20-21; Acts 1:8; Rom. 10:13-15)

CHRISTIAN LIVING

All Christians are under obligation to seek to make the will of Christ supreme in their own lives and in human society. Followers of Jesus should seek, under the sanctifying power of the Holy Spirit, to be conformed to the image of Jesus. Even though all believers this side of eternity will wrestle with sin, the Christian should never be content in sin and should personally strive for holiness, purity, righteousness and should seek to be above reproach in all things. Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the widowed, orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek in all aspects of life to live in the spirit of love for all people without compromising their loyalty to Christ and His truth. (Ex. 20:3-17; Lev. 6:2-5; Deut. 10:12; Ps. 101:5; Micah 6:8; Zech. 8:16-17; Matt. 5-7, 22:36-40, 25:34-40; Mk 1:29-34, 10:21; Lk 4:18-21, 10:27-37, 20:25; Jn 15:12, 17:15; Rom.12-14; 1Cor. 5:9-10, 6:1-7, 7:20-24, 10:23-11:1; Gal. 3:26-29; Eph. 6:10-20; Col. 3:12-4:1; 1 Thess. 3:12; Philemon; James 1:27, 2:8)

GENDER, SEXUALITY, SINGLENESS, MARRIAGE AND FAMILY

God is the creator of all things and the author of human life. God created man and woman in His image and likeness, with equal dignity and value, but with distinction in design and function. Mankind, comprising male and female together, uniquely reflects the image of God on earth. A person's gender is determined at conception at the chromosomal level. Attempting to alter one's gender is contrary to God's design, distorts His image that we bear before the world, and is ultimately detrimental to the person's well-being.

Because God is the creator of man and woman and the author of marriage, only God can define the marriage relationship. Marriage is a lifelong covenant between one man and one woman, created and ordained by God. In Scripture, the marriage between a husband and wife is a sacred covenant that God designed to reflect His relationship of sacrificial love and faithfulness to His bride, the church. A husband is to sacrificially love his wife as Christ loved the church. He is 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, is to respect her husband and to serve with him as his helper.

Faithful, lifelong marriages are one of the ways we witness to the world and give glory to our God. The permanence of the marital bond mirrors God's unfailing faithfulness. Furthermore, the Scripture also elevates celibate singleness as another way to reflect the eternal reality of undistracted devotion to the Lord. Scripture also allows and provides acceptance and support for single-parent families.

Sexual intimacy is a gift from God for the purposes of procreation and for mutual enjoyment of the husband and wife, all within the confines of the marriage covenant. Due to the sacredness of this God-ordained covenant, any sexual or marital deviations to God's design for marriage is sinful and ultimately detrimental to a person's well-being. These include but are not limited to pre-marital sex, extra-marital sex, pornography, polygamy, and homosexuality.

We believe that God loves all people and that every person must be afforded compassion, love, kindness, respect, truth, and dignity and no one is beyond the redemption of the Gospel. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with scripture nor the doctrines of the Church. We do not believe that calling people to repentance and faith in Jesus Christ constitutes hateful or harassing behavior.

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, guardianship, or adoption. 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. Furthermore, it is the parent's responsibility to share the good news of salvation with their children and to model how to share it with others. Children are to honor and obey their parents. (Gen. 1:26-28, 2:15-25; Ex. 20:12; Deut. 6:4-9; Psalm 127, 128, 139; Prov. 6:20-22, 31:10-31; Ecc. 9:9; Song 4, 5:10-16; Mal. 2:14-16; Matt. 5:31-32, 19:4-6, 22:23-30; Mk. 10:6-16; Jn. 3:16; Rom. 1:18-32, 1 Cor. 6:9-7:16, 7:25-35; Eph. 5:21-6:4; 1 Tim. 5:8; 2 Tim. 1:3-5; Heb. 13:4; 1 Pet. 3:1-7)

ARTICLE IV – RELATIONSHIP

The government of this Church is vested in the body of believers who compose it. It is subject to the control of no other ecclesiastical body, but it recognizes and sustains the obligations of mutual counsel and cooperation that are common among Baptist churches. Insofar as is practical, this Church will affiliate with the Nashville Baptist Association and cooperate with and support the Tennessee Baptist Mission Board and the Southern Baptist Convention.

ARTICLE V – COVENANT

As members of Forest Hills Baptist Church:

- We will support the Church's Statement of Faith and place ourselves under the authority of Scripture as the final arbiter on all matters.
- We will support the vision and mission of Forest Hills Baptist Church with our time, finances, and other resources.
- We will edify and encourage each other, spurring one another on to love and good deeds, meeting together consistently.
- We will, with humility and faithfulness, pray for one another regularly and encourage the leadership of the Church.
- When necessary, we will humbly and gently confront one another and receive correction in accordance with a New Testament understanding of church discipline and restoration.

ARTICLE VI – ORDINANCES

Section 1. BAPTISM

Baptism is an act of obedience symbolizing the believer's faith in the crucified, buried, and risen Savior, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to a believer's faith in the final resurrection of the dead. A person who accepts Jesus Christ as Savior by personal faith, who confesses Him publicly, and who indicates a commitment to follow Christ as Lord, shall be received for baptism.

- a) Baptism shall be by immersion in water.
- b) Baptism shall be administered by a member of the Church's ministerial staff, or whomever they shall authorize.
- c) Baptism shall be administered as an act of worship in any of the worship services or in a public gathering of church members.
- d) A person professing Jesus Christ and failing to be baptized after a reasonable length of time shall be counseled by the Senior Pastor, ministerial staff, Elders or Deacons. If negative interest in baptism is ascertained, the person shall be removed from the list of those awaiting baptism.

Section 2. LORD'S SUPPER

The Lord's Supper is a symbolic act of obedience whereby believers, through partaking of the bread and fruit of the vine, commemorate the death of Jesus Christ and anticipate His second coming.

- a) The Lord's Supper shall be observed at least quarterly.
- b) The Lord's Supper shall be observed in a regular worship service or at other appropriate times.
- c) The Senior Pastor, Deacons, and other representatives designated by the Senior Pastor (or in the absence of the Senior Pastor, designated by the Elders) shall be responsible for the administration and distribution of the Lord's Supper.

ARTICLE VII – MEMBERSHIP

Section 1. GOVERNANCE

This Church is under the leadership of Jesus Christ. The membership retains unto itself the exclusive right of self-governance in all aspects of the spiritual and temporal life of this Church, except to the extent the membership delegates responsibilities and authorities under the terms of the Charter, these Bylaws, or by action duly taken by the members at any regular or special business meeting.

Section 2. MEMBERSHIP PROCESS

The membership of this Church shall consist of persons who:

- a) Make a profession of faith in Jesus Christ as personal Savior and Lord and who present themselves for membership in one of the following manners:
 - i. By public profession of their faith in Jesus Christ as personal Savior, followed by baptism by immersion;
 - ii. By statement of prior experience of faith and obedience to Jesus Christ through prior baptism by immersion following conversion; or
 - iii. By transfer of letter of membership indicating good standing from a sister church having met the same criteria of Article VII, Sections 2(a)(i) or (ii) above.
- b) Complete the New Member Orientation Process as approved by the Elders in consultation with the ministerial staff; and
- c) Are approved by a majority vote of the membership present at any regular or special business meeting. The Church shall vote on a candidate for membership when all requirements in this Section 2 are met.

Section 3. TERMINATION OF MEMBERSHIP

Membership in this Church may be terminated based upon one of the following:

- a) A member shall be removed from membership upon the member's death. No vote of the membership is required to remove a member from membership upon death.
- b) By a majority vote of the membership present at any regular or special business meeting upon satisfactory evidence of affiliation with another church or by written resignation of membership by the member.
- c) By a three-fourths vote of the membership present at a regularly scheduled business meeting, based upon a motion from the Elders that a member does not meet the qualification of membership as set forth in these Bylaws. If the Elders receive a report that bears on a member's qualification for membership, the Elders shall consider the report, and if the Elders concur that the report should be acted upon based on the biblical standards of church discipline (Matthew 18:15-17), the Elders shall communicate with and consider any response from the member in question. If a motion to terminate membership is approved by the Elders, then the member being voted on may address the membership at a business meeting prior to any vote of the membership. With the purpose of church discipline being admonition, redemption and restoration of all believers, any member who has been removed from church membership through the process of church discipline outlined in this Article VII, Section 3(c), may be reconsidered for membership upon the recommendation of the Elders and Senior Pastor, having shown proof of repentance, reconciliation and spiritual growth. Based upon said recommendation, the returning member shall complete the process set forth in Article VII, Section 2.

If a report bearing on a member's qualification for membership has been brought before the Elders but the Elders determine not to take any action, a member may make a motion at a regularly called business meeting to call a separate special business meeting to consider a member's qualification for membership. If the membership present at such special business meeting concurs that the report should be acted upon based on the biblical standards of church discipline, the membership may address the matter in a manner that is otherwise consistent with this Article VII, Section 3(c).

- d) By a three-fourths vote of the membership present at a regularly scheduled business meeting, if financial, attendance or other records reveal the continued absence of a member for a period exceeding twenty-four (24) months.
- e) At least thirty (30) days prior to any meeting at which the Church will consider terminating a Church member's membership pursuant to Article VII, Sections 3(c) or (d), the Church shall give written notice, by certified mail, return receipt requested, to the affected member at such member's last known address of the intent to vote on the termination of membership. The notice shall contain the date, time and

location of the meeting. The affected member may submit a written response or respond in person at the meeting called for this purpose.

Section 4. RETAINED AUTHORITY OF THE MEMBERSHIP

Except in the event of an Emergency pursuant to Article VIII, Sections 3(i) and (j), the membership expressly retains to itself the authority to:

- a) Call vocational ministers, pursuant to Article VIII, Sections 1(c) and 2(b);
- b) Remove the Senior Pastor, pursuant to Article VIII, Section 1(c);
- c) Elect and remove Elders, pursuant to Article VIII, Sections 3(c) and (d);
- d) Elect Deacons, pursuant to Article VIII, Section 4(d);
- e) Approve Committees Members, pursuant to Article X, Section 1;
- f) Accept and terminate members, pursuant to Article VII, Section 2(c) and 3;
- g) License or ordain ministers;
- h) Approve the Church's vision, mission, goals and strategy;
- i) Amend the Church's Charter and Bylaws;
- j) Establish or dissolve standing committees of the Church;
- k) Ratify the Church budget and any amendments or modifications thereto;
- l) Buy, sell or encumber major assets;
- m) Incur debt other than consistent with the approved budget;
- n) Merge the Church with another church or dissolve the Church;
- o) Establish a mission church;
- p) Approve the affiliations of the Church;
- q) Grant letters of good standing to those that join other churches; and
- r) Modify an action of the Elder body if deemed appropriate.

ARTICLE VIII – CHURCH LEADERSHIP

Section 1. SENIOR PASTOR

a) Qualifications

The Senior Pastor shall be above reproach, faithful to his wife, temperate, self-controlled, upright, holy, disciplined, respectable, hospitable, managing his own family well and in a manner worthy of full respect. He must hold firmly to scripture, so that he can encourage others by sound doctrine and refute those who oppose it. The Senior Pastor shall seek to meet all the scriptural standards set forth in Titus 1:5-9, 1 Timothy 3:1-7 and 1 Peter 5:1-4.

b) Responsibility

The Senior Pastor shall shepherd the membership, watching over the membership that God has placed under his care, eager to serve and being an example to the flock. The Senior Pastor is the spiritual leader and teacher for the Church under the authority and direction of God as revealed through His Holy Spirit and the Scripture, and, alongside the Elders, shall cast and promote the mission and vision of the Church. The Senior Pastor shall lead the Church to function as a New Testament Church. The Senior Pastor will lead the congregation and the Church staff in performing their tasks. He is a welcome guest at all meetings of committees, teams, and taskforces. The Senior Pastor shall serve as an ex officio voting member of the Elders.

c) Term and Removal

The term of office of the Senior Pastor shall be such time as may be mutually agreeable to himself and the membership, or until such time as the Senior Pastor dies, resigns or is removed by the membership. The election to call a Senior Pastor shall take place at a special meeting called for that purpose and shall be by a three-fourths vote of the membership present at the business meeting. Notice of the called meeting to vote on a Senior Pastor shall be given to the membership at least one (1) week prior to the meeting. The Senior Pastor may be removed by a three-fourths vote of the membership present at a special called business meeting. Notice of the called meeting to vote on the removal of the Senior Pastor shall be given to the membership at least one (1) week prior to the meeting, based upon:

- i. A motion from the Elders that the Senior Pastor does not meet a qualification to continue serving as Senior Pastor. If the Elders receive a report that bears on the Senior Pastor's qualification, the Elders shall consider the report, and if the Elders concur that the report should be acted upon, the Elders shall communicate with and consider any response from the Senior Pastor. If a motion to remove the Senior Pastor is approved by the Elders, then the Senior Pastor may address the membership at a business meeting prior to any vote of the membership. The Elders shall have the authority to temporarily suspend the Senior Pastor from the pulpit

during any period of time that the Elders are considering any report related to the Senior Pastor's qualifications.

- ii. If an accusation concerning the Senior Pastor has been brought before the Elders but the Elders do not recommend the removal of the Senior Pastor, a member may make a motion at a regularly called business meeting to call a separate special business meeting of the membership to vote on the removal of the Senior Pastor. The special called business meeting must be announced at least one (1) week prior to the meeting. The Senior Pastor may be removed by a three-fourths vote of the membership present at the special called business meeting.

d) Pastor Search Taskforce

The search for a new Senior Pastor shall be by a taskforce, known as the Pastor Search Taskforce, which shall consist of seven (7) members to be selected as follows: The Nominating Committee shall nominate to the Elders fourteen (14) nominees. Insofar as may be practicable, nominees shall include broad representation from the Church membership, giving due consideration to various age groups and gender. Elders may not serve on the Pastor Search Taskforce. Each member of the Church will receive an anonymous, numbered ballot by mail to the address for such member contained in the membership records of the Church containing the names of the nominees, as approved by the Elders. After prayerful consideration, each Church member may cast a ballot for up to seven (7) nominees. Ballots may be returned to the Church office by mail or in person. In addition, the Church may provide the opportunity to cast a ballot by electronic means. All ballots must be cast within two (2) weeks following the date of the mailing of the ballot by returning the ballot to the Church office or placing it in designated ballot boxes or the offering plate or, if applicable, by voting electronically. After the period for casting ballots has closed, returned ballots will be counted by the Elders, who will certify the results to the Church. The seven (7) nominees receiving the highest number of votes will comprise the Pastor Search Taskforce. The Pastor Search Taskforce will be responsible for keeping the Elders apprised of its progress. The Pastor Search Taskforce will be responsible for recommending a candidate for Senior Pastor to the membership for approval.

Section 2. CHURCH STAFF

a) Roles and Responsibilities

The Church shall employ Associate Pastors, ministerial, administrative and support staff as may be required to carry out the stated purpose and ministry of the Church. The Associate Pastors, and ministerial and support staff duties and responsibilities shall be outlined in an appendix to the Personnel Policy Handbook as amended from time to time.

b) Hiring

All vocational ministers hired by the Church shall be recommended by a search taskforce approved by the Elders and voted upon by the membership. A search taskforce, other than the Pastor Search Taskforce described in Article VIII, Section 1(d), shall be nominated by the Personnel Committee, in consultation with the ministerial staff, to the Elders. Upon the approval of the Elders, the search taskforce shall be presented to the membership for approval. The search taskforce shall be approved by a majority vote of the membership present at a regular or special business meeting. The search taskforce will be responsible for keeping the Elders apprised of its progress. The search taskforce shall recommend a candidate to the Church for approval. The calling of a vocational minister shall be approved by a three-fourths vote of the membership present at a special business meeting.

With the exception of the role of Senior Pastor, which shall be filled only by the process described in Article VIII, Section 1(d), any change in the positional role of a vocational minister shall require the approval of the Senior Pastor, the Personnel Committee, the Elders, and a majority vote of the membership present at a regular or special business meeting. It shall not require the formation of a search taskforce.

c) Allegations of Misconduct

In the event of allegations of misconduct against Associate Pastors, ministerial, administrative and support staff of the Church, excluding the Senior Pastor pursuant to Article VIII, Section 1(c), shall be referred to the Personnel Committee, with a copy of such allegations to the Elders. The Personnel Committee shall make a recommendation to the Elders regarding the allegations, and the action of the Elders shall be final.

Section 3. ELDERS

a) Qualifications

An Elder must be a mature Christian man who meets the standards for an Elder described in 1 Timothy 3:1-7, 1 Peter 5:1-4 and Titus 1:6-9. The Elder should be above reproach, faithful to his wife, temperate, self-controlled, upright, holy, disciplined, respectable, hospitable, managing his own family well and in a manner worthy of full respect. He must also have demonstrated a shepherd's heart and a spirit of humility through a history of selfless service to and through the Church, such as serving as a Deacon, teaching Sunday School or Bible study, serving on committees or ministry teams, regularly volunteering and serving in the ministries of the Church, and other similar acts of service. This service will be exemplified by our Lord's teaching on leadership and humility (Matthew 20:27-28; Luke 10:9-14; Luke 14:1-11). The Elder must be a God-fearing man who shows the Fruits of the Spirit in his life. He must also be able to teach others the way of the Lord and defend truth in the face of false teaching (1 Timothy 3:2; 2 Timothy 3:14-17; Titus 1:9). He must not be quarrelsome (1 Timothy 3:3) or enter into senseless controversies (1 Timothy 1:3 and 6:4-5). An Elder

must be at least thirty (30) years of age, and have been a believer and a member of the Church for at least five (5) years prior to beginning his term of service (1 Timothy 3:6) and must continue to be a Church member throughout his term. He must also be a practicing financial tither to the Church who has demonstrated active, faithful, and selfless service to the Church, as set out above, during the last three (3) years. A man shall not be eligible to serve as an Elder for a period of two (2) years following the end of his most recent term of service as an Elder. Except for the Senior Pastor (who is an ex officio voting member of the Elder body), members of the ministerial staff and their spouses shall not serve as an Elder.

b) Number of Elders and Term of Service

The Elders shall consist of the Senior Pastor and nine (9) elected members who meet the qualifications in Article VIII, Section 3(a). Except in the case of the death, removal or resignation of an Elder, each Elder (other than the Senior Pastor) shall serve a three (3) year term commencing on January 1 following his election and expiring on December 31 prior to the third anniversary of the commencement of his term, with as nearly as possible to one-third of the total number of elected Elders to be elected in each annual election of Elders. Should an Elder die, be removed, or resign, a replacement to serve the unfulfilled term shall be elected at the next annual election of Elders. If an Elder dies, is removed, or resigns with less than two (2) years remaining in his term, the Elder body may at their discretion determine that his replacement, to be elected at the next annual election of Elders, will serve a four (4) year term rather than a one (1) year term. The length of the term of the replacement Elder and the process for determining which of the Elder candidates will fill that position will be disclosed to the Church membership in conjunction with the distribution of ballots for the election of Elders. In no event will an Elder (other than the Senior Pastor) serve a term in excess of four (4) years.

c) Election

Elders shall be elected by the Church membership. Sufficiently in advance of the annual election of Elders, the Church will send a letter to each Church member regarding the upcoming nomination and election of Elders. The letter will include the Biblical qualifications for Elders and the other qualifications for service as an Elder set forth in Article VIII, Section 3(a), a brief description of the duties and responsibilities of the Elders, and an invitation for the Church member to nominate up to three (3) men to be placed on the ballot for potential election as Elders. After prayerful consideration, any member wishing to make a nomination shall timely notify the Chairman of the Elders pursuant to the directions contained in the letter. The nomination shall include a brief statement as to the nominee's qualifications for service as an Elder consistent with Article VIII, Section 3(a). The Chairman of the Elders or his designee shall contact each nominee to determine whether or not the nominee is willing to have his name placed on the ballot for potential election as an Elder. Prior to the distribution of the ballot to the Church membership, each nominee

who is willing to be included on the ballot for potential election as an Elder must meet with one or more currently-serving Elders to prayerfully discuss Elder service. Each member of the Church will receive an anonymous, numbered ballot by mail to the address for such member contained in the membership records of the Church containing the name of each man who has accepted the nomination for potential election as an Elder. After prayerful consideration, each Church member may cast a ballot for up to the number of Elders subject to election (generally three (3) Elders per year). Ballots may be returned to the Church office by mail or in person. In addition, the Church may provide the opportunity to cast a ballot by electronic means. All ballots must be cast within two (2) weeks following the date of the mailing of the ballot by returning the ballot to the Church office or placing it in designated ballot boxes or the offering plate or, if applicable, by voting electronically. In order to inform the Church about the candidates, information will be available on the Church's website and in printed form in the Church office containing each candidate's photograph, length of membership at the Church, and positions of service in the Church during the five (5) years immediately preceding the mailing of the ballots. After the period for casting ballots has closed, a committee appointed by the Deacon Chairman shall count the ballots. The men receiving the highest number of votes until the requisite number of Elders has been reached shall be elected to the office of Elder.

d) Removal

With the exception of the Senior Pastor, who may be removed only pursuant to Article VIII, Section 1(c), an Elder may be removed by a three-fourths vote of the membership present at a special called business meeting, based upon a motion from the Elders that the Elder does not meet a qualification to continue serving as an Elder. If a motion to remove an Elder is approved by the Elders, then the Elder being voted upon may address the membership at a business meeting prior to any vote of the membership.

If an accusation concerning an Elder has been brought before the Elders but the Elders do not recommend the removal of such Elder, a member may make a motion at a regularly called business meeting to call a separate special business meeting of the membership to vote on the removal of the Elder. The special called business meeting must be announced at least one (1) week prior to the meeting. An Elder may be removed by a three-fourths vote of the membership present at the special called business meeting.

e) Authority and Responsibility

The Elders are charged with the oversight of the operation and administration of the Church. The Elders shall communicate regularly with the membership and shall report to the membership at least quarterly. The Elders, serving as corporate directors, shall be responsible to:

- i. Provide oversight over Church finances
- ii. Provide oversight over the Nominating Committee, Finance Committee, Personnel Committee, Property Committee, Missions Committee and Benevolence Committee, and special or ad hoc committees. All committees, teams and taskforces shall report to the Elders, except the Pastor Search Taskforce, which shall only be responsible for keeping the Elders apprised of its progress
- iii. Recommend to the membership for approval a Nominating Committee from the Church membership
- iv. Recommend to the membership for approval the vision, goals, and strategies for the effective and efficient accomplishment of the Church's mission
- v. Promote congregational fellowship, harmony and unity
- vi. In the absence of a Senior Pastor, assess the need for and engage an interim pastor

The Elders, as directors of the corporation, shall have all authority to govern the Church not specifically retained by the membership in Article VII, Section 4, or specifically assigned by these Bylaws.

f) Officers

The Elders shall elect their own officers and teams to carry out their responsibilities and duties. The Elders shall elect a chairman and vice-chairman on an annual basis. An Elder may not hold the office of chairman or vice-chairman for more than two (2) consecutive years.

g) Meetings

The Elders shall meet at least monthly at such times and places as they may determine. Meetings of the Elders may be called by the Chairman of the Elders or by two-thirds of the Elders. A quorum of the Elders shall consist of a majority of the Elders. All actions by the Elders shall require an affirmative vote of at least two-thirds of the Elders then serving, unless these Bylaws set a higher standard. Associate Pastors shall be invited to attend meetings of the Elders, but shall have no vote and may be excused in the event the Elders enter an executive session.

h) Action Without A Meeting

Any action required or permitted to be taken at a meeting of the Elders may be taken without a meeting and without prior notice, provided (i) all Elders consent to taking such action without a meeting and (ii) a consent or consents in writing, setting forth the action so taken, shall be signed by the Elders having not less than the minimum number of votes that would be necessary to authorize or take such action at a meeting at which all Elders entitled to vote thereon were present and voted. A copy of such written consent or consents signed by each Elder shall be included with the minutes of the meetings of the Elders in the Church records.

i) Authority During an Emergency

During an Emergency as defined in Article VIII, Section 3(j), the Elders are authorized to exercise those powers otherwise retained by the membership in Article VII, Sections 4(k), (l), or (m), but only to the extent the Elders deem it impossible or impracticable to obtain the approval of the membership (including pursuant to Article IX, Section 7) in a timely manner and the inability to timely take an action described in Article VII, Sections 4(k), (l), or (m) would reasonably be expected to result in substantial detriment to the Church.

j) Emergency Defined

For all purposes in these Bylaws, an “Emergency” shall exist when as a result of a natural or other disaster or act of God or by order of a national, state or local authority, the membership is effectively prohibited from physically gathering for a period that is reasonably expected to continue for at least thirty (30) days.

Section 4. DEACONS

The Deacon Ministry is an extension of the Pastoral ministry of the Church that is performed by spirit-filled men who are called to exemplify the love of God by praying, serving, and encouraging all people to grow into the likeness of Jesus Christ in a spirit of unity and peace.

a) Qualifications

Deacons shall be men who meet the Biblical qualifications for Deacon as set forth in Acts 6 and 1 Timothy 3 and have been members of the Church for at least one (1) year and are at least twenty-five (25) years of age on January 1 immediately preceding their election. A Deacon must be a practicing financial tither to the Church and have been a believer for at least five (5) years.

b) Deacon Covenant

The following Covenant establishes the expectations and requirements for those that wish to serve as a Deacon. Every Deacon will affirm and adhere to this commitment to the Church and God:

As a Deacon of Forest Hills Baptist Church, I affirm I meet the qualifications of the

Biblical Deacon as set forth in Acts 6 and I Timothy 3. So long as I serve as a Deacon at Forest Hills Baptist Church, I will earnestly seek to continue to meet these qualifications. I understand that serving as a Deacon at Forest Hills Baptist Church carries with it certain expectations and I agree to faithfully attend to those expectations including:

- i. Serving as a partner and co-worker in ministry with the Senior Pastor and ministerial staff;
 - ii. Working as a team and in unity in all aspects of Deacon ministry;
 - iii. Actively serving in the Deacon Family Ministry Program;
 - iv. Participating in Deacon ministries and activities as I am able;
 - v. Giving full support to the overall ministry of the Church;
 - vi. Actively promoting fellowship, harmony and unity among Church members and refraining from destructive criticism;
 - vii. Honoring the privacy of all things communicated to me in confidence by an individual or the Deacons; and
 - viii. Conducting myself in a manner that honors God, myself, my family and my Church and refraining from any activity that would reflect negatively on any of the above.
- c) Number of Deacons and Term of Service
- There shall be as many Deacons as required to fully support the activities and programs in which Deacons are involved. The Deacons shall determine the number of Deacons. The office of Deacon is a permanent, lifetime appointment. Once elected a Deacon shall serve until:
- i. Transfer of membership or primary attendance from the Church;
 - ii. Qualifications are no longer met;
 - iii. Resignation;
 - iv. Removal; or
 - v. Death.

d) Election

The Church will elect as many Deacons as needed to fully support all Deacon activities as determined by the Deacons. No later than the end of August of each year, the Deacon Chairman will notify the Senior Pastor, or in the absence of the Senior Pastor, the Chairman of the Elders, of the number of new Deacons deemed necessary to meet the needs of the Church. In the fall of each year all male church members who are twenty-five (25) years of age and have been a member of the Church for one (1) year shall be provided the opportunity to indicate an interest and willingness to serve as a Deacon if elected. Interested members shall affirm in writing that they meet the qualifications, feel called to serve as a Deacon and are willing to abide by the Deacon Covenant. Members that respond affirmatively shall be presented to the membership via a nomination ballot. After prayerful consideration, each Church member may cast a ballot for up to the number of candidates indicated on the ballot. Ballots may be returned to the Church office by mail or in person. In addition, the Church may provide the opportunity to cast a ballot by electronic means. All ballots must be cast within two (2) weeks following the date of the initial distribution of the ballot by returning the ballot to the Church office or placing it in designated ballot boxes or the offering plate or, if applicable, by voting electronically. After the period for casting ballots has closed, a committee of Deacons appointed by the Deacon Chairman shall count the ballots. As determined by the number of Deacons to be elected, those qualified members receiving the most votes shall be elected to serve as a Deacon.

e) Removal

A Deacon may be removed from service for actions that are deemed to be contrary to the New Testament standards for Deacons as set forth in Acts 6:1-7 and 1 Timothy 3:1-13 or the Deacon Covenant. Any action to remove a Deacon from service shall be by recommendation of the elected Deacon officers to the Elders. The Elders shall notify the affected Deacon of the recommendation and afford an opportunity for a response in writing or in person. After prayerful consideration, the Elders may vote to remove the Deacon, and shall communicate to the Deacon officers and the affected Deacon. The action of the Elders shall be final.

f) Sabbatical

Deacons are an active servant body of Forest Hills Baptist Church. An active Deacon fulfills the duties and responsibilities listed in the Deacon handbook. However, due to life circumstances, a Deacon may request to step away from his duties for a season. This status is determined as inactive and defined as follows:

- A Deacon may request inactive status by notifying the Deacon Chairman by August 31 of any year to be effective the following January 1.

- Inactive status means that the Deacon will no longer be assigned families for Deacon Family Ministry or required to perform other responsibilities of a Deacon.
 - A Deacon cannot remain in inactive status for more than three (3) consecutive years. After the third consecutive year, a Deacon will be removed from the list of Deacons.
 - Under unique circumstances, a Deacon may submit a request to the Deacon Chairman to extend his inactive status. The Deacon Chairman will consult with the Deacon Leadership Team and Senior Pastor or staff representative before a decision is made by a majority vote of the Deacon Leadership Team.
 - A Deacon elected as an Elder shall be inactive while serving as an Elder and may take an additional inactive year at the end of his Elder term.
- g) If a Deacon determines his time of service is complete or he cannot fulfill his responsibilities as a Deacon, he can request the status of emeritus. A Deacon must have served at least 10 years and be at least 60 years old to obtain this status, but unique circumstances would be considered. This status is a place of honor and appreciation for his years of service. If an emeritus Deacon is led to serve again, he can submit a request to the Deacon Chairman. The Deacon Chairman will consult with the Deacon Leadership Team and Senior Pastor or staff representative before a decision is made by a majority vote of the Deacon Leadership Team.
- h) Process and Procedure
- The Deacons shall determine the processes and procedures for carrying out their responsibilities and duties, electing their officers and organizing into teams and/or committees. As determined by the Deacon Chairman, the Deacons shall meet as often as necessary to accomplish their responsibilities.

Section 5. CHURCH SECRETARY / TREASURER

- a) The Church secretary/treasurer shall exercise general oversight of disbursements as an ex officio voting member of the Finance Committee; receive and count offerings along with other selected Church members; be included as one of the designated signatories on checks disbursing funds; and attest to signatures on documents as may be required.
- b) The candidate for this position shall be selected by the Elders. The Elders shall then report the name of the Church secretary/treasurer to the Church.

- c) In the event of the death, disability, or resignation of the secretary/treasurer, the chair of the Finance Committee shall act as secretary/treasurer until such time as a new secretary/treasurer is elected by the Elders.
- d) Two signatures shall be required for all financial accounts and safe deposit boxes maintained by the Church. The authorized signatures shall be designated by the Elders from time to time after consultation with the Finance Committee.

Section 6. CHURCH CLERK

The Church Clerk shall be selected by the Elders. The Elders shall report the name of the Church Clerk to the Church. The Church Clerk shall keep a complete record of all proceedings of the Church. The Church may delegate some of the clerical responsibilities to others. All Church records are Church property and are to be filed in the Church office.

Section 7. CORPORATION OFFICERS

The Elders, as elected by the membership from time to time and during their term of service, shall automatically be the Directors of the Corporation. The Officers of the Corporation shall consist of those officers required by law, as elected by the Elders. The Chairman of the Elders shall be the President of the Corporation. The Elders and Officers shall perform such duties as appropriate and as authorized by law unless expressly limited by the membership.

Section 8. MODERATOR

The Church shall elect a Moderator as nominated by the Elders at a regular business meeting. The Moderator shall be a member of the Church and shall serve as the chair of all regular, special or continued business meetings of the Church. In the event the Moderator is unavailable at any meeting, the Elders shall select a moderator to serve at that meeting. If the Elders have not selected a moderator, the Senior Pastor shall serve as moderator.

ARTICLE IX - MEETINGS

Section 1. REGULAR MEETINGS FOR WORSHIP

The regular meetings for worship shall be at such times and places as determined by the Elders and ministerial staff.

Section 2. REGULAR BUSINESS MEETINGS

The Church shall meet for business and information at least quarterly at the times and on the dates established by the Elders in coordination with the ministerial staff and announced in the Sunday bulletin and on the Church website at least thirty (30) days prior to the meeting. One regular business meeting shall be held during the month of November for the presentation of the budget.

Section 3. SPECIAL BUSINESS MEETINGS

A special business meeting may be called by the Senior Pastor, the Chairman of the Elders, two-thirds of the Elders, or upon the approval of the membership at a regular business meeting. At such meetings, no business shall be transacted except as described in the notice calling the special meeting, which notice must have been given in writing in the Sunday bulletin at least seven days prior to the special business meeting.

Section 4. CONDUCT OF BUSINESS MEETINGS

Robert's Rules of Order shall be the standard of parliamentary law in all meetings of deliberation unless specifically provided otherwise in these Bylaws or the Tennessee Nonprofit Corporation Act.

Section 5. VOTING AND QUORUM

A majority vote of the membership present and voting shall govern, unless specifically provided to the contrary by these Bylaws. When a special business meeting is called, at least one hundred (100) members of the Church must be present to constitute a quorum for the conducting of Church business.

Section 6. MEMBER'S RIGHT TO BRING MATTERS TO THE CHURCH

Nothing in these Bylaws shall in any way limit, or in any way prevent any member of the Church, upon the member's own responsibility, from presenting or bringing any matter directly to the Church in any regular business meeting. However, any action taken on such matter by the Church shall be in accordance with the procedures and other requirements of these Bylaws.

Section 7. ACTION BY MEMBERS WITHOUT A MEETING

If, due to the circumstances then existing, the Elders reasonably determine that it is impossible or impracticable to hold a regular or special business meeting of the Church, any action that may be taken at a regular or special business meeting, may be taken without a meeting of the membership as follows:

- a) An anonymous, numbered ballot setting forth each proposed action shall be mailed to each member of the Church at the address for such member contained in the membership records of the Church.
- b) Each ballot shall:
 - i. Provide the opportunity to vote for, against or abstain from voting on each proposed action;
 - ii. Specify the date and time by which a ballot must be received by the Church office in order to be counted; and

- iii. Indicate the number of returned ballots required to constitute a quorum and the percentage of affirmative votes required to approve a proposed action.
- c) Votes may be cast by returning a marked ballot to the Church office by mail to the address provided on the ballot or in person (provided the Church office is open for business during the period that ballots may be returned). In addition, the Church may provide the opportunity to cast a ballot by electronic means pursuant to instructions provided with the ballot.
- d) Members shall have at least seven (7) days from the mailing of the ballot during which to return the ballot or, if applicable, cast a vote electronically. Ballots returned by mail, in person or electronically (if applicable) shall be valid only if received by the Church office prior to the deadline specified in the ballot.
- e) A vote pursuant to this Article IX, Section 7 shall require at least one hundred (100) returned ballots to constitute a quorum. A proposed action shall be approved if the percentage of affirmative votes contained in the ballots constitutes the greater of (i) the number of affirmative votes that would have been sufficient to approve such proposed action at a special meeting of the membership or (ii) such higher approval threshold as is required for such matter in these Bylaws.
- f) All ballots timely received by the Church shall be counted by an Elder designated by the Chairman of the Elders and a Deacon designated by the Deacon Chairman. Ballots cast electronically shall be counted electronically and verified by the Chairman of the Elders or his designee.
- g) Promptly after the counting of the ballots, the Chairman of the Elders shall announce the results and communicate the results to the membership by mail and electronically.

This Article IX, Section 7 is intended to comply with Tennessee Code Section 48-57-108 to the extent it is applicable.

ARTICLE X – COMMITTEES AND MINISTRY TEAMS

Committees, teams, and taskforces help in carrying out and accomplishing the mission and vision of the Church. These groups are accountable to the Church and to each other for the work they perform on behalf of the Church. The term of service for committees and teams shall be January 1 through December 31.

Section 1. COMMITTEES

A committee is a group of church members assigned specific responsibilities by the Church to manage the resources of the Church and make decisions on behalf of the Church. They

act on matters of polity in keeping with the Bylaws of the Church. These groups include, but are not limited to, the Nominating Committee, Finance Committee, Personnel Committee, Property Committee, Missions Committee and Benevolence Committee. Committee members must be Church members who have been approved by the Elders to serve a three-year term, with such terms being staggered so that, as near as possible, one-third of the committee is replaced each year. Committee chairs shall rotate annually. The new committee members and their chairs are subject to final approval by a majority vote of the membership present in a regular or special business meeting.

a) Nominating Committee

The Nominating Committee shall consist of at least six (6) members but no more than nine (9) members at large. The Nominating Committee will solicit and recommend members and the chair of each committee and the chair of each Ministry Team to the Elders. After approval by the Elders, the nominees will be recommended to the Church for approval (annually or more often as warranted) by a majority of the members present in a Church business meeting in sufficient time for those individuals to normally begin their service at the beginning of the calendar year.

b) Finance Committee

- i. The Finance Committee shall consist of at least six (6) members but no more than nine (9) members at large, plus the President of the Corporation (ex officio, non-voting) or his designated representative, Church Secretary/Treasurer (ex officio, voting), Director of Financial Operations (ex officio, non-voting), and the Associate Pastor of Administration (ex officio, non-voting).
- ii. The Finance Committee shall prepare and submit the annual budget to the Elders for recommendation to the Church. The budget will be presented to the Church, with the recommendation of the Elders, on or before the November business meeting.
- iii. Disbursements from the capital reserve and contingency funds shall be made only with the approval of the Finance Committee and the Elders.
- iv. The Finance Committee shall follow the Financial and Accounting Policies of the Church, as approved by the Elders, in conducting its work

c) Personnel Committee

- i. The Personnel Committee shall consist of at least six (6) members but no more than nine (9) members at large. Except for the Senior Pastor and vocational ministers, all employees of the Church shall be hired by the

Committee on behalf of the Church.

- ii. At least once each year the Committee shall review the salaries and benefits of all employees and recommend the total personnel budget to the Finance Committee and Elders for approval and such adjustments as it may deem appropriate. All salaries and benefits of new employees not provided for in the budget shall be recommended and submitted to the Finance Committee and Elders for approval.
- iii. The Personnel Committee in consultation with the Associate Pastor of Administration shall make sure that the Personnel Policy Handbook, as approved by the Elders, is kept current and is administered properly.

d) Property Committee

The Property Committee shall consist of at least six (6) members but no more than nine (9) members at large. This committee shall assist the Church in matters related to buildings and grounds.

e) Missions Committee

The Missions Committee shall consist of at least six (6) members but no more than nine (9) members at large. The Missions Committee shall be responsible for developing and leading the missions programs and projects of the Church. The Missions Committee may involve others in the ministry of the Committee. The Minister of Missions shall be an ex officio voting member of the Missions Committee.

f) Benevolence Committee

The Benevolence Committee shall consist of at least six (6) members but no more than nine (9) members at large who function in a confidential manner. It shall study the benevolence needs of Church members and families and other community members and design a plan for responding to those needs and administer the plan.

Section 2. MINISTRY TEAMS

A ministry team consists of a group of individuals who share a common calling of God to serve Him according to their complementing gifts, passions, and skills. They are committed to each other to carry out assigned tasks to which they have been called by God.

Appropriate ministry teams may include regularly-attending believers who are not members of the Church; however, the ministry team leader must be approved by the Church and be a Church member. Ministry team members are to make one (1) year commitments. Ideally, they should serve on only one (1) committee or ministry team in addition to teaching and serving either as an Elder or Deacon. When the work of a ministry team is accomplished, it is disbanded.

Section 3. TASKFORCES

A taskforce is a group of church members and/or vocational ministers approved by and given a specific task or responsibility by the Church for a set amount of time. When the work of a taskforce is accomplished, it is disbanded.

ARTICLE XI – GENERAL

Section 1. FISCAL YEAR

The fiscal year of the Church and its budget shall extend from January 1 through December 31 of each year.

Section 2. EDUCATION ORGANIZATIONAL YEAR

The Church education organizational year shall extend from August through July of each year.

Section 3. USE OF CHURCH NAME, PROPERTY AND FACILITIES

The use of the Church's name, property and facilities, not being a right of membership, is limited to purposes, functions and organizations which further the Church's ministry and are consistent with its Statement of Faith set forth in Article III. The Senior Pastor or his designee, or in the absence of the Senior Pastor the Chairman of the Elders, is authorized to deny any use they deem, in their sole discretion, not to meet that standard. Similarly, the Senior Pastor and church staff shall not officiate, host or foster any activity not in adherence with the Church's Statement of Faith set forth in Article III.

ARTICLE XII – AMENDMENT

Section 1. PROPOSAL AND VOTING REQUIREMENT

Any amendment to these Bylaws shall be proposed in writing at a regular business meeting of the Church and shall not be voted upon earlier than the following regular business meeting. An affirmative vote of two-thirds of the members present and voting at a special business meeting shall be required to amend the Bylaws.

Section 2. AVAILABILITY OF PROPOSED AMENDMENT

During the period between the presentation of the amendment and the vote upon it, the proposed amendment shall be available to Church members in the Church office during regularly scheduled hours and on the Church website.

Section 3. REPEAL OF CONFLICTING POLICIES AND PROCEDURES

Upon adoption of these Bylaws, all previously adopted policies and procedures in conflict with these Bylaws are repealed.