



The Bylaws of Redemption Hill Church

PREAMBLE

WHEREAS, it is the express purpose of God, our Heavenly Father, to call out of the world a saved people who shall contribute to the Body of Christ, built and established on the foundation of the apostles and prophets, Jesus Christ being the Chief Cornerstone.

WHEREAS, the members of the Body of Christ are enjoined to assemble themselves together for worship, fellowship, counsel, and instruction in the Word of God and the work of the ministry and for the exercise of spiritual gifts, ordinances, and offices provided for in the New Testament, therefore,

BE IT RESOLVED, that we recognize ourselves as a body of Christian believers, working together for the common purpose of worshipping and spreading the Gospel of our Lord and Savior Jesus Christ, and that under the laws of the State of Georgia we may exercise all the rights and privileges granted to religious bodies.

ARTICLE I. CHURCH NAME

The name of this corporation is Redemption Hill Church, Inc. This corporation will be further referred to in these Bylaws as the “Church” and also may be referred to in these Bylaws by and may do business as Four Points Church Cartersville and such other names as the Elders of the Church, as defined in these bylaws, shall determine from time to time.

ARTICLE II. MISSION STATEMENT

We exist to make disciples of our Lord Jesus who behold His gospel, who belong in gospel community, and who are sent on gospel mission.

ARTICLE III. CHURCH OFFICES

The principal office for business transactions of the Church is 245 S. Tennessee St, Cartersville, GA. This office is located in Bartow County, GA. The registered agent at such an address is Joseph Burrows.

The Elders shall have full power and authority to change the principal office from one location to another. The Church secretary shall record any change in the location of the principal office.

ARTICLE IV. NONPROFIT STATUS

The Church is a nonprofit corporation under the laws of the state of Georgia and is pursuant to the Georgia Nonprofit Corporation Code. Federal tax exemption is granted under Internal Revenue Code 501(c)(3).

ARTICLE V. PURPOSES

The Church is organized and shall be operated exclusively for religious, charitable, and educational purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986, as amended. Notwithstanding the foregoing, the Church's purposes also include the limited participation of the Church in any other activities, including taxable activities, but only to the extent the activities would be permitted by a tax-exempt organization. More particularly, but without limitation, the purposes of this Church are:

- To glorify the God of the Scriptures by promoting His worship, evangelizing sinners, and edifying saints. To this end, we are committed to proclaiming God's perfect Law and His glorious Gospel of Grace in Jesus Christ throughout the world and to defending the "faith that was once for all delivered to the saints" (Jude 3).
- To ordain, employ, and discharge ordained ministers of the gospel, and others, to conduct and carry on divine services at the place of worship of the Church, and elsewhere.
- To administer the ordinances of baptism and communion for the nourishment of the church and the visual displaying of the Gospel of our Lord Jesus.
- To have the right to own, hold in trust, use, possess, sell, convey, mortgage, lease, or dispose of such property, real or chattel, as may be needed for the prosecution of its work and purpose.

ARTICLE VI. CONFESSIONS, ARTICLES OF FAITH, & CREEDS

VI.I Confessions

We do hereby adopt as the fullest expression of our faith the London Baptist Confession of Faith of 1689, found online at www.the1689confession.com. We believe that this historic document is an excellent summary of the fundamental truths of God's Word. We accept it, not as an authoritative rule or code of faith, but as an aid to us in times of controversy, a confirmation to us of what we believe, and as a means of growing together in grace. In this Confession, the members of our church will have a body of doctrinal truths in small compass, and by means of Scriptural proofs will be ready to give a reason for the hope that is in them (1 Peter 3:15). We do hereby affirm the "Chicago Statement on Biblical Inerrancy" (1978) and the "Danvers Statement on Biblical Manhood and Womanhood" (1987). Copies of these statements are readily available to our members.

VI.II Articles of Faith

The summarization of the confession can be found in the succinct statements below:

I. THE WORD OF GOD

We believe that the Bible is the all-sufficient Word of God, fully inspired and without error in the original manuscripts, written under the inspiration of the Holy Spirit, and that it has supreme authority in all matters of faith and conduct. II Timothy 3:16; II Peter 1:20, 21; Mark 13:31; John 8:31, 32; John 20:31; Acts 20:32

II. THE TRINITY

We believe that there is one God, who has eternally existed in three distinct persons: The Father,

the Son, and the Holy Spirit. Each of these persons is equal in every divine perfection, essence, and being, and that they execute distinct but harmonious offices in the work of creation, providence, and redemption. Genesis 1:1, 26; John 1:1, 3; Matthew 28:19; John 4:24; Romans 1:19, 20; Ephesians 4:5-6

III. THE SOVEREIGNTY OF GOD

We enthusiastically embrace the sovereignty of God in all things, including God's grace in saving sinners. We affirm that God chose us in Christ before the foundation of the world, not on the basis of foreseen faith but unconditionally, according to his sovereign good pleasure and will. We believe that God's sovereignty in salvation neither nullifies the responsibility of people to believe the gospel nor marginalizes the need and power of prayer and evangelism, but rather reinforces and establishes them as the ordained means by which God accomplishes his ordained ends. Isaiah 46:10; John 1:12-13; John 6:37-44; John 10:25-30; Acts 13:48; Ephesians 1:1-14; Ephesians 2:1-8; Philippians 2:12-13; Titus 3:3-7

IV. THE FALLENNESS & DEPRAVITY OF MAN

We believe that man was created very good, upright, and in the image and likeness of God, but that through Adam's sin, the race fell, inherited a sinful nature, and became alienated from God. As a result, man is dead in sin, totally depraved, estranged from his creator, and of himself utterly unable to remedy his lost condition. Sin has justly caused man to be in a state of spiritual blindness and death. Genesis 1:26-27; Romans 3:22-23; Romans 5:12; Ephesians 2:1-3; Ephesians 2:12

V. REGENERATION

We believe that those who repent and forsake sin and trust Jesus Christ as Savior have been regenerated by the Holy Spirit and become new creatures, delivered from condemnation and receive eternal life. We believe that regeneration precedes faith, and is a gracious gift of God accomplished through the work of the Holy Spirit. Genesis 1:26; Genesis 3; Genesis 2:17; 3:19; Ecclesiastes 2:11; John 3:14; 5:24; John 5:30; 7:13; 8:12; 10:26; Romans 9:22

VI. SALVATION

We believe that salvation is the gift of God brought to man by grace and received only by personal faith in the Lord Jesus Christ, whose precious blood was shed on the cross for the forgiveness and atonement for sins. It is only through faith in the Lord Jesus Christ that one can be saved. Ephesians 2:8-10; John 1:12; Ephesians 1:7; 1 Peter 1:18-19; Acts 4:12

VII. THE PERSON AND WORK OF JESUS CHRIST

We believe in Jesus Christ, God's only begotten Son, conceived by the Holy Spirit. We believe that Jesus is truly God while also being truly man. We believe in His virgin birth, sinless life, miracles, and teachings. We believe in His substitutionary atoning death, and bodily resurrection, and ascension into heaven. We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice, and that our justification is made sure by His literal, physical resurrection from the dead. His atoning work is available to those who would trust in Him alone for salvation. Matthew 1:18-25; Luke 1:26-38; John 1:1; 20:28; Romans 9:5; 8:32; II Corinthians 5:21; I Peter 2:21-23; John 20:30, 31; Matthew 20:28; Ephesians 1:4; Acts 1:11; Romans 5:6-8; Hebrews 7:25; Hebrews 9:28; I Timothy 3:16

VIII. THE HOLY SPIRIT

We believe in the Holy Spirit who was sent by God to convict the world of sin, righteousness, and judgment. We believe in His ministry to the believer in sanctifying and empowering all who believe in Jesus Christ. The Holy Spirit indwells every believer, equipping them with gifts for the work of the ministry. Acts 1:8; 2:38; Romans 8:9; 1 Corinthians 12; Ephesians 3:16; 5:18

IX. THE CHURCH

We believe that the true church is composed of all such persons who have been regenerated by the Holy Spirit through saving faith in Jesus Christ. We believe that the local church is the primary means by which God accomplishes His purposes in the world. We believe in the local church's autonomy, free of any external authority or control. Acts 20:28; Ephesians 1:22-23; 5:25-27; 1 Corinthians 12:12-14; 2 Corinthians 11:2

X. THE ORDINANCES

We believe that the Lord Jesus Christ has committed two ordinances to the local church: baptism and the Lord's Supper. We believe that Christian baptism is the immersion of a believer in water into the name of the triune God. We believe that the Lord's Supper was instituted by Christ for commemoration of His death. We believe that these two ordinances should be observed and administered until the return of the Lord Jesus Christ. Matthew 28:18-20; Romans 6:3-5; 1 Corinthians 11:23-26

XI. THE RETURN OF CHRIST

We believe in the personal, visible return of the Lord Jesus Christ to earth and the establishment of His kingdom. We believe in the resurrection of the body, the final judgment, the eternal happiness of the righteous, and the endless suffering of the wicked. Matthew 16:27; Mark 14:62; John 14:3; Acts 1:11; 1 Thessalonians 4:15-18; 2 Timothy 4:1; Titus 2:13; Revelation 20:4-6, 11-15

V.IV Marriage and Sexuality

We believe that the biblical position on marriage involves the union of one man and one woman in permanent sacred fidelity. Though various cultures and customs have evolving definitions of marriage, it is God alone who has ultimate authority to prescribe and define the marital relationship (Genesis 2:24, Matthew 19:1-9, Mark 10:1-12).

Sexual intimacy is only properly exercised and pursued within the confines of a biblical marriage. Sexual immorality, defined as any sexual activity outside of the boundaries of the sacred marital relationship between one man and one woman, is clearly and expressly prohibited by the Lord (Matthew 15:19, 1 Corinthians 6:9-11, 1 Thessalonians 4:3, Hebrews 13:4).

As a consequence, the Church regards any and all forms of sexual immorality, including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, pornography, or even lustful intent toward such, as sinful and ultimately unsatisfying. Moreover, the Church also regards as sinful the intent or desire to surgically alter one's biological sex to a different sex. Since the body is a creation of God, the Church holds sexual identity to be biologically determined by God, the Creator, and associated gender norms are to be observed as appropriate to biblical standards. God has wonderfully created us as male and female. Our biological sex is

our gender. Disagreement with one's biological sex will only lead to spiritual confusion and emotional chaos (Genesis 1:27, Romans 1:26-32, 1 Corinthians 6:9-11).

In order to preserve the function and integrity of the Church as the local Body of Christ and to provide a biblical example to the Church Members and the community, it is imperative that all persons employed by the Church in any capacity or members in the Church should abide by and agree to this and the "Danvers Statement on Biblical Manhood and Womanhood" (1987) found online at <https://cbmw.org/about/danvers-statement>.

Therefore, the Church has adopted a marriage policy, which is readily available to all members.

ARTICLE VII. CHURCH GOVERNANCE

VII.I Model of Governance

The Church will function as an elder-led, member-affirmed congregational model of church governance. We believe there are two offices in a New Testament church: the office of elder and the office of deacon. In addition, the Church may utilize paid staff and ministerial team leaders to perform and execute the work of ministry in the Church.

VII.II Role and Terms of Elders

As used in Scripture, the term "elder" is synonymous with "pastor" and "overseer." An elder must be a male who meets the qualifications laid out in the Scriptures. The elders will be responsible for the oversight and leadership of the Church and its ministries. They will meet monthly, at least 10 times per year, for prayer, personal accountability, and the fulfillment of their ministry responsibilities. The elders are responsible for leading the Church to function as a New Testament church. The elders shall be covenant members of the Church, leading in the areas of oversight, shepherding, preaching, and teaching. The term of an elder is not specified in Scripture and therefore is left up to the elder unless disciplinary actions warrant his termination. Elders will be men of prayer and the Word. Their qualifications are defined by specific Scripture passages in 1 Timothy 3:1-7, Titus 1:5-9, and 1 Peter 5:1-4. If at any time an elder is not fulfilling his role, fails to meet the biblical qualifications, or no longer desires to serve, the other elders along with the covenant members will evaluate the situation. If necessary, the elders will recommend steps to be taken and ask the membership for affirmation. The membership may provide input about an elder's lifestyle and performance according to biblical qualifications at any time in accordance with 1 Timothy 3:1-7.

The elders, as a group, shall supervise all employees of the Church; the vocational elders, as individuals, shall supervise those employees reporting to them hierarchically within the Church staff. The elders may delegate to Church employees any and all duties and responsibilities the elders deem reasonable, subject to the rights, if any, of the person under contract of employment. The elders shall make the final determination regarding any ecclesiastical questions. The elders shall be the arbiters of ecclesiastical polity, religious doctrine, and questions of Church property,

and shall make the final decision with respect to any other matter that shall arise concerning the Church, its internal workings, and its governance in every respect, consistent with these Bylaws.

VII.III Elder Voting

The elders of the Church shall be responsible for voting on matters of: (1) doctrinal issues, (2) shepherding-related issues, (3) directional and day-to-day ministry-related issues, (4) appointment and removal of deacons, (5) installation and dismissal of members, (6) hiring of church staff (aside from senior leadership), and (7) other actions deemed major and extraordinary by the elders.

Elder votes on any matter may be communicated to the Church at the sole discretion of the elders. Each member of the elder board shall have equal voting power among all of the others on the board. A decision of the elder board is considered passed with a simple majority vote, unless otherwise specified in these Bylaws. Voting will take place in person at a convened elder meeting. All elders must vote. A proxy vote will be accepted for an elder who is not present at the meeting. Three elders present shall constitute a quorum.

VII.IV Lay Elders

Lay elders are defined as those who are active elders who are not employed by the Church as regular part-time or full-time staff members. Lay elders do not receive compensation or salaries for their service, unless otherwise determined by the elders for special circumstances. If the elder board determines that an elder needs an extended Sabbath because of a legitimate need (e.g., illness or tragedy), then such an elder may transition to being an active but non-voting elder for a set period of time determined by the elder board.

VII.V Staff Pastors

Staff pastors are defined as those who are active vocational elders and who are employed by the Church as regular part-time or full-time staff members. Staff pastors may receive reasonable compensation for fulfilling their vocational responsibilities as employees of the Church. A vocational elder shall neither vote on nor determine his own personal salary or benefits, as those will be determined by the elders. Vacation and sabbatical policies are to be determined and approved by the elders.

VII.VI Lead Pastor

The lead pastor shall be an active vocational elder and shall perform the duties of an elder as stated in the above articles. He shall serve as the *primus inter pares* ["first among equals"] and be the chairman of the board of elders. The lead pastor shall be recognized by the Church as particularly gifted and called to the full-time ministry of preaching and teaching.

The lead pastor has one equal vote among a plural elder board, yet he shall be supported to exercise operational authority in the day-to-day duties of the Church, including overseeing the staff and ministerial teams. In the absence or incapacity of the lead pastor, the elders shall assume responsibility for his duties, any of which can be delegated. Should the need for a lead pastor arise, the current elders will determine the process for identifying such persons.

VII.VII Selection of Elders

Should the need for additional elders arise, there will be an active search initiated by the elders

for men who meet the biblical qualifications. Potential elders will be mandated to participate in an elder candidate training. The elders will examine a potential candidate, who must be involved in the training, to determine if they meet the biblical qualifications. After prayer and a majority vote by the elders, they may then proceed to present the candidate to the members of the Church for affirmation. The number of candidates presented to the membership for affirmation will depend upon the needs of the Church. Upon the affirmation of members, the elder candidate will be installed to the office of elder in a worship service to be publicly ordained as a minister of the gospel.

VII.VIII Ordination of Gospel Ministers

The lead pastor shall by virtue of his office automatically be recognized as an ordained minister.

All elders who are installed are ordained by the Church as ministers of the gospel.

Ordained ministers are authorized to perform all functions of the Christian ministry and religious functions and must be capable of doing so. Ordained ministers are authorized to perform all religious functions: (1) conduct worship services, (2) instruction, (3) administer communion, (4) provide spiritual counseling, (5) serve on the elder board of a church, (6) ministry administration, and (7) other sacerdotal functions including conducting baby dedication ceremonies, performing baptisms, performing weddings, conducting funerals, visiting the sick and shut-in, and ministering in prisons.

VII.IX Role and Terms of Deacons

As used in Scripture, the term deacon means minister or servant. The deacons, under the leadership and direction of the elders, will serve in areas where ministering to the needs of the Church is of primary importance. Deacons will be believers of spiritual maturity and wisdom who demonstrate a servant spirit. Deacons must be members of the Church. Their qualifications are defined by specific Scripture passages in Acts 6:1-7 and 1 Timothy 3:8-13. If at any time a deacon is not fulfilling his or her role, fails to meet the biblical qualifications, or no longer desires to serve, the elders will evaluate the situation. If necessary, the elders will recommend steps to be taken and ask the membership for affirmation.

VII.X Selection and Terms of Deacons

As the need for deacons arises, there will be an active search initiated by the elders for men and women who meet the biblical qualifications of a deacon and who have the gifting to meet the warranted need. Deacons will be assessed and interviewed by the elders and then presented to the members for affirmation.

There is no specific term for deacons in Scripture. However, deacons will be asked to make a one-year commitment upon installation, and then will be reassessed each year by the elders.

VII.XI Ministerial Staff

If needs arise, the elders may agree to utilize ministerial staff to fulfill a need. The elders may establish ministry positions or committees to assist them in fulfilling their responsibilities. The elders may also propose funding for new paid staff positions. The scope and approval of job descriptions for any staff position shall reside in the hands of those with hiring authority for that position. The elders shall have primary responsibility for the employment, supervision, and

evaluation of staff members. This responsibility may, on a case-by-case basis, be delegated to another staff member.

Ministerial staff shall consist of those employees who assist the elders in executing the vision of the Church, as well as meeting the discipleship and practical needs of the Church. The ministerial staff shall be members and be hired under the direction of the elders.

VII.XII Compensation of Pastors and Staff

Compensation for administrative staff shall be determined by the active elders.

Only uncompensated individuals of the elder board (lay elders) shall vote on any recommended compensation packages for the vocational pastors.

All salaries of administrative staff shall be reviewed each year during the last meeting of the calendar year of the elder board. Likewise, all vocational elder salaries shall be reviewed each year during the last meeting of the calendar year by the lay elders

VIII. CHURCH AFFILIATIONS

The church is subject to no other ecclesiastical body, but the church may choose to be involved in ecclesiological relations with other networks/denominational affiliations and other churches for the purposes of fellowship, equipping, and church planting. This, and any other voluntary associations with other bodies, shall not infringe on the rights of this church. When it is thought desirable to have fellowship, consultation, and cooperation with local churches of like faith and order, this church may join an association of churches. Upon recommendation of the elders, such affiliations may be affirmed by the congregation. Withdrawal from associations may be effected by the same procedure.

VIX. CHURCH MEMBERSHIP

VIX.I Requirements for Membership

The membership of the church shall consist of persons, ages 16 and older, who have professed faith in Jesus Christ as their Savior and Lord, having given public testimony to their Christian faith through baptism as set forth in the New Testament. All candidates will be required to complete the membership process laid out by the elders, affirm the membership commitment of the church, affirm the church's articles of faith, and be in sympathy with the 1689 London Baptist Confession. Candidate members are approved by the elders and presented to the congregation. Upon approval by the elders, members must relinquish any other memberships. For these Bylaws, membership is defined as covenant members who have met the above requirements, and the terms “covenant members,” “members,” and “membership” are used interchangeably herein.

VIX.II Expectations of Members

Members are expected to humbly submit to the lead of the elders, unless the elders are in sin. Members are to walk in alignment with the membership commitment, give generously to the mission of the church, pray for other members, serve other members, be in community with other members, and grow with one another in holiness. Members are expected to affirm positively or negatively the recommendations of the elders for the following items: major budgetary issues, elder selection, deacon selection, dismissing elders, and disciplining members by means of

terminating membership should discipline warrant such. Affirmation may be defined as members giving positive assent to the decisions made by elders. Members are expected to reach out to their shepherding elder if there is a question regarding a decision the elders have made. The elders may then reconsider their decisions based on the concerns of the members. Silence regarding an issue will be considered positive affirmation.

Only those who are members of this congregation shall be entitled to regularly serve in the ministries of the church in a teaching or leadership capacity; non-members may serve on an ad-hoc basis with the approval of the elders. Notwithstanding, non-members may serve the church for purposes of administration and professional consultation.

VIX.III Member Meetings

Two member meetings shall be held annually and led by the elders. In addition to these regular meetings, special, circumstantial, or emergency meetings may be called by the elders to discuss important matters ad hoc. Church business, vision and direction of the church, corporate prayer, disciplinary actions, and governance issues will be addressed at member meetings. Members are expected to attend and prayerfully participate in such meetings.

VIX.IV Termination of Membership

Membership shall be terminated in the following ways: (1) proof of membership in another church, (2) exclusion of the member by action of this church, (3) death of the member, (4) as a result of a non-disciplinary meeting with an elder, or (5) inactivity from a member. A member who is inactive in the church for one year may be considered for termination of membership.

VIX.V Discipline & Restoration of Members

Members of the church are expected to conduct their lives in accordance with biblical standards of holiness as they grow to become more like Christ. The church will practice corrective church discipline as laid out in the New Testament. The purpose of this discipline is for the spiritual health of the body and for the restoration of the member who is walking in significant, unrepentant sin. When a member knowingly, blatantly, and publicly ignores the direct commands and prohibitions of Scripture, principles of discipline and restoration will be applied. These principles are found in passages such as Matthew 7:1-5, 18:15-17; 1 Corinthians 5:1-13; Galatians 6:1-2; 2 Thessalonians 3:6-15. Corrective discipline will be handled by the elders who will determine whether a matter should be brought before the covenant membership for action. When the elders believe that the individual in sin has displayed genuine repentance, that member may then be brought back into the status of member and lovingly received back into fellowship by the other members of the church. Church discipline will be followed according to the church's discipline guide, a copy of which is readily available to every member.

ARTICLE X. ORDINANCES

X.I Baptism

This church shall receive for baptism any person who has received Jesus Christ as Savior by personal faith, who professes Him publicly, and who indicates a commitment to follow Christ as Lord by participating in Baptism class, completing a Baptism application, and being approved by an elder. Baptism shall be by immersion in water. Baptism shall be administered as an act of

worship during any worship service of the church, or at a public event approved by the elders. Baptism shall be administered by a pastor or whomever the church shall authorize.

X.II The Lord's Supper

The Lord's Supper is a symbolic act of obedience whereby members of the church and other Christians, through partaking of bread and fruit of the vine, commemorate the death of Jesus Christ who died for our sins, commune mysteriously with Christ through the Spirit, and display the unity of the Church in the work of Christ.

The church shall observe the Lord's Supper regularly. Elders and deacons shall be responsible for the administration of the Lord's Supper. Any professing believer who is not walking in unrepentant sin may partake of the Lord's Supper.

ARTICLE XI. BOARD OF DIRECTORS & FINANCES

XI.I Board of Directors

In compliance with the laws of the State of Georgia for Corporations Not for Profit, this church shall have at least three men from the Board of Elders to serve as a Board of Directors of the corporation. Among them, there shall be a President, one or more Vice-Presidents, a Secretary, and a Treasurer for purposes of carrying out their required services.

The members of the initial Board of Directors shall consist of the following individuals, each of whom shall serve for a term beginning on the date on which the Corporation was chartered and ending on a date to be determined by the Board.

President - Joseph Burrows

Vice President - Zach Nicholson

Vice President - Bruce Barlow

Secretary - Tyler Price

Treasurer - Tony DiCara

XI.II Principal Responsibilities of the Board

Board members shall execute the following duties and responsibilities:

- Plan strategies, including the development of mission, vision, and values statements to guide the organization toward fulfilling its mission.
- Work with church members and leaders to develop annual church goals.
- Monitor the performance of leaders, including the lead pastor and staff.
- Work with church leaders to develop an annual operational budget to support church strategy.
- Ensure financial accountability or secure independent outside auditors to ensure good business practices and compliance with state and federal laws.
- Make recommendations for leadership compensation, including housing allowance.
- Use good judgment and set aside personal interests to ensure the church stays true to its core mission by complying with governing laws.
- Ensure there are no conflicts of interest and put policies in place to ensure full disclosure of any potential conflicts within the organization.

XI.III Finances

The work of this church is financially dependent upon the voluntary gifts of God's people. The elders shall humbly be responsible for the orderly administration of the annual budget and all financial disbursements and receipts. The elders shall present the proposed budget to the members annually for affirmation. Existing financial documents regarding expenditures will be made available to members upon request. Deposits of funds shall be made by the treasurer or appointed members of the church.

The President of the Board shall not vote on his own compensation as the remaining Board members shall make an independent determination that such compensation is in the organization's best interests.

The church fiscal year shall begin on January 1 and end on December 31 of each year.

ARTICLE XII. GENERAL

XII.I Legal Provisions

The church shall have the right to own, buy, or sell tangible property, both real and personal, in its own name through designated individuals, when authorized by the membership.

No profit shall ever accrue to the benefit of any individual from the assets, holdings, or other transactions in which the church may become involved.

XII.II Dissolution

In the event of the dissolution of the Corporation, to the extent allowed under applicable law, after all lawful debts and liabilities of the Corporation have been paid, all assets of the Corporation shall be distributed to, or its assets shall be sold and the proceeds distributed to, another organization organized and operating for the same purposes for which the Corporation is organized and operating, or to one or more corporations, funds, or foundations organized and operating exclusively for religious, charitable, scientific, literary, or educational purposes, which shall be selected by the Board of Trustees of the Corporation; provided, however, that any such recipient organization or organizations shall at that time qualify as exempt from taxation under the provisions of §501(a) of the Internal Revenue Code of 1986, as amended (hereinafter the "Code"), as an organization described in §501