

The Constitution of
More 2 Life Ministries, Inc.
Okeechobee, Florida

ARTICLE I: NAME

The name of the Church shall be “More 2 Life Ministries, Inc.” also know as “More 2 Life Ministries” (M2L), a nonprofit corporation under the laws of Florida.

ARTICLE II: MISSION

The mission of the part of the body of Christ called More 2 Life Ministries is to serve God faithfully and to reflect His glory as we grow in the grace and truth of Jesus Christ through the indwelling power of the Holy Spirit. M2L’s purpose is: (1) To bring all people into a living, personal relationship with the Lord Jesus Christ through the proclamation of the Gospel, (2) To equip and train God’s people (the body of Christ) to be His disciples through the instruction of the truth found in His Word, (3) To establish a community of caring and belonging for those under the church’s watchcare, (4) To empower believers through prayer and worship to live in and for Christ, (5) To minister the love of Christ by meeting the needs of people as God gives us the opportunity.

[In accordance with state and federal law it must be stated that More 2 Life Ministries, Inc. is organized exclusively for charitable, religious, educational, and scientific purposes, including, for such purposes, the making of distributions to organizations that qualify as exempt, organizations under section 501 (c) (3) of the Internal Revenue Code, or corresponding section of any future federal tax code.

Let it also be stated that no part of the net earnings of More 2 Life Ministries, Inc. shall inure to the benefit of, or be distributable to, its members, Elders, deacons, officers, or other private persons, except that More 2 Life Ministries shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in the purpose clause hereof. No substantial part of the activities of the organization shall be the carrying on of propaganda, or otherwise attempting to influence legislation, and the organization shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office. Notwithstanding any other provision of this document, the organization shall not carry on any other activities not permitted to be carried on (a) by an organization exempt from federal income tax under section 501 (c) (3) of the Internal Revenue Code, or corresponding section of any future federal tax code, or (b) by an organization, contributions to which are deductible under section 170 (c) (2) of the Internal Revenue Code, or corresponding section of any future federal tax code.]

ARTICLE III: STATEMENT OF FAITH

A. The Holy Scriptures: We believe the Scriptures, both the Old and New Testaments, to be the verbally inspired Word of God, written by men under God’s control, without error and infallible in the original manuscripts, and the final authority in faith and life. We believe the 66 books of the Old and New Testaments are God’s complete and sufficient revelation and therefore carry God’s authority for the total well-

being of mankind. (1 Tim. 3:15-17, 2 Peter 1:20-21; Psalm 19:7-9; 119:1-9,11,97-104,160; Matt. 5:18; John 5:46-47; 10:35)

B. The Trinity (The Godhead): We believe in one true God who has chosen to reveal Himself to us in three, yet equal, persons. This trinity of One we refer to as the Godhead consists of the Father, the Son, and the Holy Spirit. These three are one God, having precisely the same nature, attributes, and perfections, and are worthy of precisely the same homage, confidence, and obedience. (Mark 12:29; John 1:1-4; Matt. 28:19-20; Acts 4:3-4)

1. God (The Father): We believe that God is the One who created all things (Rev. 4:11) and upholds all things by the Word of His power – Heb. 1:3. In Him we live and move and have our being – Acts 17:28. He is one and only God of truth and without iniquity, He is just and right – Deut 32:4, and He shall judge the world – Psalm 9:8.

2. Jesus Christ (the Son): We believe in the total deity of the Lord Jesus Christ. We believe He is the manifestation of God in the flesh (the Word made flesh). We believe that the Lord Jesus Christ, the eternal Son of God, became man without ceasing to be God, having been conceived of the Holy Spirit, born of a virgin, in order that He might reveal God to and accomplish the redemption of sinful man. He accomplished man’s redemption by voluntarily giving Himself as a sinless, substitutionary sacrifice on the cross, thereby satisfying God’s righteous judgments against sin. His bodily resurrection from the grave confirmed our redemption. He then ascended to the right hand of His Father where He intercedes on behalf of those who trust Him. (John 1:1-2,14,18; Luke 1:34-35; 24:12; Rom. 3:34-26; 8:34; 2 Cor. 5:14; 1 Cor. 15:12-19)

3. The Holy Spirit: We believe that the ministry of the Holy Spirit is to glorify the Lord Jesus Christ. As He brings glory to the Son, He works to convict all men of their sin and their need of salvation; salvation that can only be found in Christ. The Holy Spirit regenerates the sinner upon belief in Christ, baptizing the believer in one body of which Christ is the head. The Holy Spirit indwells, guides, instructs, fills, comforts, and empowers the believer for godly living – Mark 13:11; John 14:26; Rom. 5:5; 1 Cor. 3:16. The Holy Spirit convicts the world of sin, of God’s righteousness of coming judgment (John 16:8-11). We believe that the Holy Spirit gives to each believer spiritual gifts to be used in the edification, instruction, and ministry of the local church. We do not believe that the Scriptures teach that any of the gifts have “ceased” but all gifts are still operable for today. However, M2L Ministries does not encourage the use of the “sign gifts” for we do not believe that it would be useful for the edification, instruction, and ministry of M2L. Instead, we seek to emphasize the more excellent way of love as well as zeal for the more edifying gifts. (John 16:8; 13:15; Titus 3:5; Eph. 1:22; 4:11-12; Rom. 8:9-17; 12:4-8; 1 Cor. 3:16; 12:4-5; 12:11-13; Gal. 5:25; Heb. 4:1-4; 2 Cor. 12:12)

C. The Condition of Man: We believe that the first man and woman, Adam and Eve, were created in the image and likeness of God in innocence and without sin. We believe that their came a time when Adam and Eve chose to rebel against God’s law and fell from their sinless and righteous relationship they had with the Father. Because of Adam’s rebellion and fall, all humanity inherited a sinful nature. Therefore, all mankind is born in sin causing them to be spiritually dead and alienated from God. In addition, not only are all people sinners by inheritance, but also by their own choice and therefore are under just condemnation of their sin. Because of man’s sinful and fallen nature,

every man and every woman stands before God in need of the salvation that is only found in Christ. (Gen. 1:26; 2:1-24; Rom. 3:10-18; 5:12; Eph. 2:1-3)

D. Salvation: We believe that salvation from the penalty of sin (justification), the power of sin (sanctification), and ultimately the presence of sin (glorification) is the gift of God's grace. It cannot be gained by meritorious works, but is freely bestowed upon all who put their faith in the finished work of Christ's death on the cross and His resurrection. Each person who places their faith in Christ and receives the Father's gracious gift of salvation is born again of the Holy Spirit and thereby assured of their standing before God as His child. (Eph. 2:8-9; 1:7; John 1:12; 1 John 5:11-13; Heb. 12:3-13; James 2:14-26; Rom. 8:37-39; 10:9-11,13)

1. Eternal Security of the Believer: It is God's divine decision to save a person and it is God's kindness, forbearance and patience that leads that person to repentance (Rom. 2:4). All glory for the salvation and security of every believer belongs to God alone (Rom. 3:21-23; Eph. 1:7-9, 2:8-9; Jude 24-25). We believe that everyone who is born again by the Spirit through Jesus Christ is eternally assured of salvation from the moment of conversion. This assurance relies on God's decisive grace rather than on the works of the Christian. Obedience, good works, fruit-bearing do not earn or retain the believer's salvation, but indicate the reality of the person's love of Christ and profession of faith (Luke 6:46; John 14:21; James 2:17-18).

Eternal security in salvation relies on the Lord's guarantee of each believer's adoption as His son or daughter (Gal. 4:4-7), and His seal of the believer by the Holy Spirit (2 Cor. 1:21-22; Eph. 1:13-14), and the conviction that God gives the Holy Spirit to each believer as a down payment toward future bliss in heaven (2 Cor. 1:21-22). A person who professes genuine faith in Christ immediately becomes His possession (Luke 23:42-43; Acts 2:40-41; 16:30-34), and nothing can snatch that person out of His hands (John 10:27-29). Having been bought with the price of Jesus Christ's crucifixion as complete payment of sin, Christians are not their own. They are Christ's possession (1 Cor. 6:19-20). This assurance is absolutely certain, reserved in heaven, protected by God's unlimited power (1 Pt. 1:4-5.).

2. Process of Sanctification and Maturity: A mature disciple is committed to a relationship with Christ focusing on his/her personal walk with Him, worship of Him, and work with Him. A mature disciple will experience significant growth in personal sanctification and, therefore, will experience a closer personal relationship with the Lord Jesus Christ and will become "complete in Christ" (Col. 1:28). For this reason we are committed to multiplying the godly characteristics of mature discipleship into the lives of others (2 Tim. 2:2).

This multiplication of maturity is the key to the healthy growth of the church. For mature disciples of Jesus Christ will minister to one another in the local church. This ministry of maturity allows the church to better fulfill God's desire for the body for it does not relegate the ministry of the church to one or a small number of professional pastors bearing total responsibility to care for the entire congregation. The more the church ministers to each other the more the Lord is honored and the more the world is allowed to see the truth of God's love among His people.

God has given spiritual gifts to all of His people to provide mutual ministry in the context of the healthy and strong local church (Eph. 4:11-12; 1 Peter 4:8-10). Therefore,

it is the goal of M2L to encourage and equip each believer to use their talents and spiritual gifting to ministry to the church and a mature and godly manner.

E. The Church: Upon accepting the Lord Jesus Christ as Savior, a believer becomes a part of the body, which is the church. There is one church universal, composed of all those throughout the world who acknowledge Jesus Christ as Savior and Lord. The Scriptures command believers to gather in order to devote themselves to worship, prayer, teaching of the Word, observance of the ordinances (baptism and communion), fellowship, service to the body through the development and use of talents and gifts, and outreach to the world in fulfillment of the command of Christ to make disciples of all believers. Wherever God's people meet regularly in obedience to this command, there abides the local expression of the church under the oversight of elders and other supportive leadership. Those who compose the body of local believers are to work together in love and unity, intent on the ultimate purpose of glorifying Christ. (Eph. 1:22-23; 4:16; 5:23; Rom. 12:1; Acts 2:42-46; 1 Cor. 14:26; 12:13; Matt. 28:28-20)

1. Our Priorities – 5 Key Elements: M2L is committed to pursuing the five key elements of the New Testament church: (1) Evangelism, (2) Prayer & Worship, (3) Fellowship, (4) Discipleship, (5) Ministry [In-Reach & Out-Reach]. (see Appendix A document: *Purpose & Priorities*)

2. Missions: We acknowledge that M2L itself is a mission of God and we work to honor God in this mission He has called us to here in Okeechobee. As we pursue the mission that God has called to, we recognize that the cause of Christ extends beyond any one local fellowship. Therefore, we commit ourselves to an ongoing ministry of extending the call of Christ to make disciples around the world as God gives us the opportunity (Matt. 28:19-20).

3. Church Planting: The purpose of More 2 Life Ministries is to glorify God through the fulfillment of the great Commission that Christ gave to His church. In seeking to act upon the church's purpose, we recognize the extraordinary value in multiplying the reach of His ministry by active associating with existing, like-minded local churches and by working to start new church plants as God supplies the people and the resources.

[At any time there is a dispute or a concern about the doctrinal beliefs of M2L Ministries, the Elders will be the body to decide that issue based on thorough investigation of the Scriptures.]

ARTICLE IV: GOVERNMENT

The government of the church, under the leadership of the Holy Spirit, shall be vested in its Elders, whose authority is derived from and limited by the Scriptures. The Elders shall provide for the following officers to take care of any legal requirements that may arise: President, Vice President, and Secretary.

ARTICLE V: WATCHCARE & SMALL GROUP MINISTRIES COVENANT LEADERSHIP

It is the heart of More 2 Life Ministries to honor the Scriptures in all that it undertakes to do. In keeping with this passion for staying true to biblical principles, we sought the Scriptures to determine the way we should extend the right to "membership" to those desiring to join with this body. Though we did not find any references to church

membership in the Scriptures, we did find the principle of covenant between God and His people and His people with each other. This principle of covenant is therefore the guiding principle that we have used in establishing our watchcare ministry as well as the appointment of our leadership here at M2L.

A. Watchcare & Small Group Ministries:

1. Watchcare: The fact that we did not find references to a formal church membership in the Scriptures led us to the belief that what was important was not that people “join the church” but that the people who choose to attend the church are being disciplined and being ministered to by its leadership. Therefore, we believe that our main emphasis should be placed on ministry and discipleship and not on membership. We believe that we can best accomplish this goal through a ministry of watchcare as opposed to membership.

In coming to this decision, it was the consensus of the Elders that the traditional approach of church membership had an exclusive aspect to it that conflicted with the church’s overall purpose. If we were to actively pursue our stated goals of establishing a community of caring and belonging (see Appendix A), it was determined that our approach must be as inclusive as possible without compromising Scriptural truth or godly practice. Therefore, the Elders resolved to put into place a program of reaching out to those who have chosen to regularly attend M2L and place them under the Watchcare of the Elder leadership.

This approach allows for the biblical concept of shepherding on the part of the church leadership. It requires the leadership of the church to work to assimilate those who attend into the total church life of M2L. The Elders and Deacons are then placed with the responsibility of reaching out to those who have chosen to be a part of the church rather than the burden placed on the individual or family. This approach best allows us a church body to establish the element of community that God has called us to pursue.

The Watchcare program is simple. Each family or individual who attends M2L on a regular basis will be placed under the oversight of one of the Elders. The assigned Elder, along with those deacons who will assist him, will covenant together with that person or family to assure that the needs of each are being ministered to as well as striving to assure that each person/family is brought into the loving and caring community of the church body. Also, all who come under the watchcare of the church will be encouraged to join and to actively participate in one of the small groups of the church.

2. Small Groups: It is the goal of More 2 Life Ministries to not just be a church with small groups but to be a church of small groups. This goal or philosophy of ministry means that all the ministries of M2L are organized around small groups. Through our small groups, we seek to fulfill the Great Commission of Christ to “make disciples.” We believe that only through an emphasis on small groups can we assure that we are working to bring about a quality of discipleship and not just a quantity of disciples. It is through our small groups that the people of the church can join in covenant with each to grow in their personal walk with Him, worship of Him, and work with Him. Therefore, those seeking to be a part of the ministry of M2L will find that this is best accomplished through active participation in a small group.

B. Covenant Leadership: Anyone taking a leadership role must be a born again believer in our Lord Jesus Christ; having a proven testimony in the church and in the community of their mature walk in Christ. All those in leadership must be in agreement with the Statement of Faith as set down in this document. In areas where there may be a difference of belief with the Statement of Faith, the Elders should be made aware of this difference and the leader must be willing to submit themselves under the authority of the Pastor and the Elders.

Those who God calls into places of leadership here at M2L have been called into a covenant relationship with each other and with the people whom God has called them to serve. This is an aspect of ministry that we take very seriously. It is a covenant to be accountable to God and each other, to work with other, and to strive to live in unity and harmony with one another. Each person who is appointed into a place of leadership, whether it be an Elder, Deacon, Pastoral Staff, Ministry Team Leader, Ministry Team Member will be asked to be in agreement with the Leadership Covenant of the More 2 Life Ministries. (See More 2 Life Leadership Covenant – appendix B).

ARTICLE VI: ORDINANCES

We believe that the Lord Jesus Christ instituted two ordinances to be observed by all believers until His return; baptism and the Lord's Supper or communion.

A. Baptism: We believe that baptism was commanded by Christ (Matt. 28:19) and instituted by the apostles in the New Testament church. Though we do not believe that baptism is a requirement for salvation, we believe that Christ has commanded all believers (and only believers) to be baptized as a means of public identification with His death, burial, and resurrection. We believe strongly that baptism should only be for those who are believers. For Scripture teaches that a person is to be baptized only after personally receiving forgiveness of sin and new birth through accepting Jesus Christ as Lord and Savior. (Col. 2:12; 2 Cor. 5:17; Rom. 6:1-4)

We believe that baptism is a multi-faceted symbol of God's grace to the believer:

1. It is a symbol of our union with Christ in His death and resurrection. It is a memorial marking our union with Him in death to sin and a celebration marking our union with Him in resurrection to new life. (Rom. 6:3-4)

2. It is a public identification with the covenant family of God, marking us as members of the body of Christ.

3. It is a symbol of the forgiveness of sins. (Acts 22:16)

4. It is a symbol of the receiving and indwelling of the Holy Spirit. (Acts 2:38)

The church shall accept as valid any regular form of water baptism if it is in agreement with the considered convictions of the individual believer, but the church shall encourage baptism by immersion as the form of baptism to be practiced by believers. The church will not perform infant baptism since it does not conform to our beliefs of believer's baptism. (Matt. 28:19-20; Acts 2:38,41; 18:18)

B. Communion (Lord's Supper): Communion shall be administered by the Elders on a regular basis for we believe that it is a sacred commandment of Christ that we do so until He returns. We believe that communion is the commemoration by believer's of Christ death and a reminder – through the bread and the juice – of the Savior's broken body and shed blood. Communion is to be a time of reflection of our personal relationship in Christ and a time of confession of our sin and should be preceded by

Careful self-examination. We understand communion to be not only a commemoration of His death, but, also, a thanksgiving celebration, a symbol of hope that looks forward to His coming again, a reminder of His mercy and grace, and a time of communion with Him in which we offer our lives to Him, just as He offered His life to us. It also serves as a time of communion for believers as they come together to rejoice that Christ has placed them in the body for fellowship and service. We believe that communion is for all believers and only for believers. (Acts 4:13; Rom. 6:3-6; 1 Cor. 11:20-29)

ARTICLE VII: OFFICERS

The officers of M2L Ministries shall be divided into the following categories: (A) Elders or Pastors, (B) Pastoral Staff, (C) Deacons, (D) Ministry Team Leaders, and (E) Church Treasurer.

A. Elders:

Plurality of Elders

The New Testament is clear that the church is to be led by a plurality of godly leaders under the oversight and watchcare of elders. The Elders are given the ultimate responsibility and authority to see the church remain on a true course biblically, that its members are being appropriately shepherded, that the body is being fed through insightful and biblical teaching, and that the life of the church is being well managed with the assistance of other competent and godly leaders. They are to care about the spiritual and physical well-being of members, regularly praying for and attending to the needs of those who are sick or in distress. They are to guard the body against harmful influences, confronting those who are contradicting biblical truth or who are continuing in patterns of sinful behavior. In doing so, they are to keep closing potential entrances for Satan, so that the truth of Christ will remain credible to both the congregation and the community (1 Peter 5:1-4; Acts 20:29-31; Titus 1:9; James 5:14).

1. Qualifications: For a man to serve as an Elder in M2L Ministries, requires that he be called by the Holy Spirit to a pastoral calling to serve the local church. This calling must be in accordance with Scripture (1 Tim. 3:1-7; Titus 1:6-9) and he must have proven through his ongoing service and devotion to the person, purposes, and people of Christ that his life bears witness to the calling he professes.

2. Appointment: Scripture gives evidence of the first Elders being appointed by the founders of the church. By this example it is implied that the existing spiritual leadership of a church be intimately involved in the process of selecting Elders to ensure selection based on spiritual rather than superficial qualifications. Beyond this, there are no specific guidelines given regarding the selection process. It would therefore appear that freedom is given to the individual church to develop a process that will best serve its own special needs and situations (Acts 14:21; Titus 1:2).

With the realization of this freedom given to the church to select their Elders and other leaders at it best suits the church, the founders of M2L Ministries chose to select a system of appointment through the Elder leadership and congregational affirmation of the appointment.

The selection and appointment of someone to serve as an Elder will be at the discretion of the Elders. Selection will be based on the person's qualifications as previously stated and the specific need of the church; the most important criteria being whether or not God has called them to serve in the position of Elder. If the Elders

determine that additional Elders are needed, they shall initiate the following process for Elder appointment:

a. The Elders shall submit to those under the Watchcare of the church the name of the individual who they wish to appoint in writing.

b. In this document, the Elders will share with the membership the qualifications of the candidate and the reason they believe that he should be appointed to serve as an Elder of M2L Ministries.

3. Congregational Affirmation:

a. Those who are under the church's watchcare will then be given 30 days to voice any questions, objections, and/or concerns they might have concerning the candidate's qualifications or the Elders' reasons for adding another to the elder leadership.

b. All questions, objections, and/or concerns should be submitted to the Elders in writing and the individual voicing the objection must be willing to meet with the Elders if deemed necessary. The Elders will not accept any anonymous objections or innuendoes of objections from third parties.

c. Upon reviewing all submitted questions, objections, and/or concerns, it will be the Elders responsibility to decide whether or not there is any valid reason to remove the candidate from consideration.

(1) The goal of the affirmation process is to determine what the consensus of the congregation is concerning the appointment submitted by the Elders.

(2) Based on the consensus gained from this process, the Elders will then be responsible for making the final decision to either carry through with the appointment or rescind the appointment according to what they determine is best for the church.

4. Duties: The Elders are servants called to obey God in leading and exercising final authority over the church concerning her spiritual direction, teaching, care, and protection. It shall be the duty of the Elders to:

- a. Care for the church in its spiritual condition;
- b. Guard the purity of the doctrine and life of the church;
- c. Discipline the church in accordance with the Word of God
(Matt. 18:15-20; Gal. 6:1-4; Titus 3:10; 2 Thess. 3:14-15; 1 Tim. 5:17-25;
1 Cor. 5; 2 Cor. 2:5-11; Rom. 16:17);
- d. Oversee the Watchcare & Small Group Ministries of the church;
- e. Provide for the counsel for those who might have spiritual, emotional, marital, and financial need;
- f. Oversee the distribution of funds for benevolence needs in the church and the community;
- f. Provide for the care of the needy and for the comfort of the sick and afflicted;
- g. Share in the responsibility of the teaching and preaching ministry of the church;
- h. Oversee the regular services of the church;
- i. Be responsible for the administration of the Lord's Supper and baptism;
- j. Appoint other such officers and teams as may be necessary;
- k. Inform the congregation of all major decisions made in their meetings.

The Elders shall comprise the ruling body of M2L Ministries and shall have the power and authority to act on behalf of the church, and wherever required by law, shall

be the directors of the nonprofit corporation, More 2 Life Ministries, Inc. As the ruling body of the church, the Elders will be responsible for making the final decision in all church purchases, activities, programs, and ministries. When deemed necessary, the Elders may seek to gain church wide consensus before making a decision. In all events, it will be the Elders who will make the final decision.

5. Suspension or Removal from Office: The Elder's tenure shall be for an indefinite period of time, subject to his ability and availability to serve. An Elder may only be suspended from his duties, placed in an inactive status, or removed from his office for the following reasons:

a. Resignation;

b. Inactive Status;

(1) Voluntary Suspension: An Elder may request to be placed on an inactive status for up to 12 months if he finds that he cannot fulfill the duties required of his office. At any time during that 12 month period the Elder finds that he is able to take on the responsibilities of his office, he may do so with the consist of the Elder Fellowship. If at the end of 12 months the Elder on inactive status is still unable to fulfill his office, the Elder Fellowship may remove that Elder, with his consist, from his office if it is deemed in the best interest of the church body.

(2) Involuntary Suspension: If the Elder Fellowship finds that one the their fellow Elders is not fulfilling the duties of his office, the Elder Fellowship may suspend that individual from his office until such time as the Elder's are confident that individual can again adequately fulfill his responsibilities. (It will be responsibility of the Elder Fellowship during this to lovingly counsel this individual so that he may return to his place of calling before God and His church.)

c. Removal From Office: The Elder Fellowship has the authority and the obligation before this church body to remove an individual who serves as an Elder if at any time that individual refuses to place himself before the counsel and accountability of the Elders when guilty of the following:

(1) Shown himself by person or attitude to be disturbing the purity, peace, or unity of the church,

(2) Proven to be living in an immoral lifestyle, or to be involved in unethical practices contrary to Scriptures and the teaching of the church.

(3) Refusal to fulfill the responsibilities designated in this Constitution.

6. Discipline of an Elder: Those who serve as Elders have taken on a sacred trust before God who has called them to serve His church with passion and purity. Therefore, all Elders are to maintain themselves in a manner worthy of their calling and congruent with the moral and ethical standards of the Word of God, both in the administration of their office and in their personal lives (1 Tim. 5:18-20). Any Elder not living up to this holy standard will be subject to the biblical process of church discipline (Matt. 18:15-20) and if unresponsive to the loving correction of the church will be removed from his office

by the Elder Fellowship and, if necessary, he will be publicly rebuked in the presence of the church body.

Senior Pastor

As previously stated, we believe that the Scriptures teach that a plurality of elders governed the individual New Testament churches (Acts 14:23, 20:28; Titus 1:5; Phil.1:1). The Scripture does not mention any congregation featuring a stand-alone pastor and leader. A plurality of godly leaders, exercising their individual giftedness, squares with the Scripture's teaching that wisdom is found in a multitude of godly counselors (Pro. 11:4, 12:15, 15:22, 19:20, 24:6).

However, this truth does not eliminate the possibility and likelihood that one or more elders will stand out from the others as more public in their ministries or more influential in their workings on the Elder Fellowship. Because of his public presence and responsibility before the congregation, the Senior Pastor will take the leadership of the Elders as a first among equals. The Senior Pastor should be gifted primarily as a preacher/teacher and as a leader.

B. Pastoral Staff (full or part-time):

1. Appointment: It shall be the responsibility of the Elders to appoint a candidate to recommend to the congregation for any paid pastoral staff position. The candidate of their choice must be a man who meets the qualification of an Elder, of satisfactory biblical training, high moral reputation and evident spiritual discernment. The process for appointment will follow the same format as the appointment and affirmation of an Elder (see elder appointment and affirmation process).

2. Resignation, Suspension, & Removal from Office:

a. Resignation: A member of the pastoral staff may at any time resign from their upon giving proper notice to the Elders (a 30 days notice is suggested).

b. Suspension: The tenure of the Pastoral Staff shall be for an indefinite period of time, subject to their ability and availability to serve. In the event that any of the Pastoral Staff are unable to carry out regular assignments, they may at the direction of the Elder, be required to step down from service for a period of time, until they are able to once again fulfill their calling.

c. Removal: Any Pastoral Staff shall be removed from office and/or service, based on a unanimous decision by the Elders, at any time based upon moral, doctrinal, or other biblical disqualification (1 Tim. 3:1-6; Titus 1:7-9) or failure to fulfill the biblical responsibilities of the designated Pastoral Staff position. All Pastoral Staff will be subject to the biblical process of church discipline (Matt. 18:15-20).

3. Duties: Working with the Elder leadership, the pastoral staff shall oversee the spiritual welfare of the congregation and exercise watchful care for the needs of the congregation. Their individual responsibilities shall be stipulated in writing in conjunction with the Elders, according the needs of the body and the gifts and ministries entrusted to God to each one. Such individual ministry descriptions shall be subject to at least annual review, to consider change in response to the changing needs of the fellowship.

C. Deacons: A Deacon must be man who meets the qualifications for this spiritual office as described in 1 Tim. 3:8-13. The Scriptures define the office of Deacon as being that of a godly servant and helper to the Elders (Phil. 1:1; Acts 6:1-6). Specific duties shall be defined by the Elders and may consist of serving the spiritual, emotional,

physical, and financial needs of the body of believers and those who might turn to the church for assistance (Gal. 6:10).

Primarily, a Deacon would serve in the area of assisting the Elders in the Watchcare Ministry of the church and the administration of the Ministry Teams.

D. Ministry Team Leaders:

1. Appointment: For the church to carry out the mission set before it, the Elders will be responsible for appointing lay leaders to take charge of the key ministries of the church. These Ministry Team Leaders will be responsible for forming a team who will work together to assure that their respective ministries are fulfilling their mission to better serve the church body. A Ministry Team Leader must be a spiritually mature believer who consistently lives a life that brings honor to our Lord Jesus Christ. Each team leader will be appointed by the Elders and will be subject to the same appointment and affirmation process previously stated in the Article VII, Section A. 1&2.

2. Duties: The Ministry Team Leaders shall be responsible for the physical oversight of the church and shall assist the Elders in the administration of the church. All major actions of the Ministry Team Leaders shall be subject to approval by the Elders and shall be presented to the Pastor of Church Ministries. The Pastor of Church Ministries will present all Ministry Teams' needs to the Elders at the Elders' weekly meeting. All Ministry Teams shall be created by the Elders based on the needs of the church. The responsibilities of the Ministry Teams shall be stipulated in writing and reviewed by the Elders and the Ministry Teams annually.

3. Term of Office: Each Ministry Team Leader will be appointed for a term to be specified by the Elders. Upon completion of a team leader's term of service, it will be the responsibility of the Elders to determine if the team leader will be asked to another term of service. A team leader who wishes to step down from their office before his/her term expires should submit a written resignation to the Elders. The Elders will have the authority of dismissing a team leader if it becomes necessary due to the reasons stated previously in Article VII, Section A: 5;d,e.

E. Church Treasurer:

1. Appointment: The Treasurer shall be appointed for a term specified by the Elders. The appointment and affirmation process will be the one previously established in this document of appointment and affirmation.

2. Duties: The Treasurer can pay all bills for which such payment has been duly authorized, and shall keep a full account of all monies received and paid out, and submit written monthly, quarterly, and annual reports of the financial condition of the church to the Financial Ministry Team and the Elders. The Treasurer shall make the books available for audit at any time upon request by the Financial Ministry Team of the Elders. The Treasurer may designate and supervise others to receive and disburse funds. The designees are subject to approval by the Elders.

The treasurer will be responsible for forming a Financial Ministry Team, subject to the approval of the Elders, who will assist the treasurer in performing his/her duties for the church. The term of service for the Financial Ministry will be determined on a yearly basis.

ARTICLE VIII: MEETINGS

There shall be three types of designated meetings of the church...

A. Business Meeting: It shall be held annually during the first quarter of the year or any such other time during the year as the Elders may determine. The Elders shall be responsible for the selection of the date on which the Business Meeting will be held. Notice of the date of the Business Meeting along with the agenda shall be given out two successive Sundays prior to the date. These agendas shall include but not be limited to a current financial statement and recommendations and comments as to past, present, and future matters relating to the congregation.

We encourage all comments or amendments to the agenda or reports be given to one of the Elders, in writing and signed, at least five days prior to the meeting.

B. Congregational Meetings: May be called at any time deemed necessary by the Elders. Notice of the date of any Congregational Meeting along with an agenda shall be given out on two successive Sundays prior to the date.

In the event that a condition of situation arises, which is deemed an urgent matter by the Elders, the advance notice regulation will be waived.

C. Elders Meetings: The Elders shall meet on a regular basis throughout the year. There will be accurate minutes recorded and approved of each Elder Meeting.

ARTICLE IX: AMENDMENTS TO THE CONSTITUTION

The Elders shall recommend proposals to alter, amend, or rescind any provision of this Constitution at a designated meeting to those under the Watchcare of the church. Notice shall be given two successive Sundays prior to the date of such meeting along with an agenda of the revisions by the Elders for congregational affirmation.

The Elders shall retain the right to modify, correct, and edit this Constitution without seeking congregational affirmation if, and only if, there is no change to the intended purposes, meaning, and content written therein. Any and all such revisions shall be duly noted and communicated to the congregation by the Elders at a designated meeting of the church.

Any proposal to alter, amend, or rescind any provision of this Constitution may be submitted by any active church leader of the church to the Elders. The Elders shall duly consider any such proposal. If such proposal is approved by the Elders, it will be presented to the congregation for affirmation of the constitutional change at an appropriate meeting date determined by the Elders.

ARTICLE X: SETTLEMENT OF DISPUTES

In any dispute arising between those under the church's watchcare pertaining to any matter of spiritual teaching, the shepherding of the church, and/or practices related to its government, this dispute shall be resolved by the Elders or an Elder appointed committee selected solely for the purpose of resolving the dispute. A decision shall be reached after prayerful consideration of the concerns of the parties and issues involved, in a spirit of humility, striving to preserve the unity of the spirit in the body of peace (1 Cor. 6:1-2; Eph. 4:1-3).

ARTICLE XI: INDEMNIFICATION

If a legal claim or criminal allegation is made against a person because he or she is or was an officer, employee, or agent of the church, the church shall provide indemnification against liability and costs incurred in defending against the claim if the Elders determine that the person acted (1) in good faith, (2) with the care an ordinarily prudent person in a similar position would exercise under similar circumstances, and (3) in a manner the person reasonably believed to be in the best interest of the church, and the person had no reasonable cause to believe his or her conduct was unlawful.

ARTICLE XII: DISSOLUTION

The Elders may upon prayerful consideration decide to dissolve the work of the ministry of More 2 Life Ministries at any time deemed appropriate, sensible, and/or necessary.

Upon dissolution of this organization, the Elders shall cause the property and all assets herein to be sold, either through private or public sale. From the proceeds, firstly all current and long-term obligations of the church shall be paid. Secondly, all remaining funds shall be directed to such one or more Christian organizations for the benefit of the church's supported missionaries and/or such other Christian endeavors as the Elders shall determine that meet the qualifications specified under Section 501(c) (3) of the Internal Revenue Code, or corresponding section any future federal tax code, or shall be distributed to the federal government, or to a state or local government, for a public purpose.

Any such assets not disposed of shall be disposed of by the Court of Common Pleas of the county in which the principle office of the organization is then located, exclusively for such purpose or to such organization or organizations, as said Court shall determine, which are organized and operated exclusively for such purposes.