



*Loving God, Loving People, Changing Lives.*

## **Constitution and Bylaws**

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# Constitution

## Preamble

We the members of the Anchor Point Church of Wabasha, Minnesota, in order to carry out more effectively the commission given by Jesus Christ to His church, do ordain and establish the following constitution and Bylaws to which we voluntarily submit ourselves.

## Article I – Name

The name of this organization shall be “Anchor Point Church”, located in Wabasha, Minnesota. This organization was incorporated in the state of Minnesota, May 22, 2007 and is voluntarily affiliated with the Evangelical Free Church of America and with the North Central District Association.

## Article II – Mission and Core Values

The mission of Anchor Point Church is “to glorify God by leading people to a life changing relationship with Jesus Christ.” We express this simply in our theme, “Loving God, Loving People, Changing Lives”. To carry out the mission, Anchor Point Church is committed to seven core values:

1. Worshipping God
2. Teaching the Truth
3. Loving relationships
4. Praying Together
5. Growing Personally
6. Serving Others
7. Sharing the Hope...that anchors our lives

## Article III – Statement of Faith

1. **About God:** We believe in one God, Creator of all things, holy, infinitely perfect, and eternally existing in a loving unity of three equally divine Persons: the Father, the Son and Holy Spirit. Having limitless knowledge and sovereign power, God has graciously purposed from eternity to redeem a people for Himself and to make all things new for His own glory.

Job 12:13, Isaiah 57:15, John 4:24, James 1:17, 1Timothy 1:17, Revelation 4:8

2. **About the Bible:** We believe that God has spoken in the Scriptures, both Old and New Testaments, through the words of human authors. As the verbally inspired Word of God, the Bible is without error in the original writings, the complete revelation of His will for salvation, and the ultimate authority by which every realm of human knowledge and endeavor should be judged. Therefore, it is to be believed in all that it teaches, obeyed in all that it requires, and trusted in all that it promises.

II Timothy 3:16-17, Peter 1:20-21, Matthews 5:18, I Corinthians 2:13

3. **About the Human Condition:** We believe that God created Adam and Eve in His image, but they sinned when tempted by Satan. In union with Adam, human beings are sinners by nature and by choice, alienated from God, and under His wrath. Only through God’s saving work in Jesus Christ can we be rescued.

Genesis 1: 26-27, 31, Psalms 51:5, Romans 3:23, Romans 5:15, John 5:40

4. **About Jesus Christ:** We believe that Jesus Christ is God incarnate, fully God and fully man, one Person in two natures. Jesus - Israel's promised Messiah – was conceived through the Holy Spirit and born of the Virgin Mary. He lived a sinless life, was crucified under Pontius Pilate, arose bodily from the dead, ascended into heaven and sits at the right hand of God the Father as our High Priest and Advocate.  
Matthew 1:18 -25, John 1:1-3, Acts 2:22-24, Romans 3:24-26,  
I Corinthians 15:3-6, Ephesians 1:7
5. **About the Work of Christ:** We believe that Jesus Christ, as our representative and substitute, shed His blood on the cross as the perfect, all-sufficient sacrifice for our sins. His atoning death and victorious resurrection constitute the only ground for salvation.  
John 3:16-18, Acts 17:30-31, John 14:6, Ephesians 2:4-5
6. **About the Holy Spirit:** We believe that the Holy Spirit, in all that He does, glorifies the Lord Jesus Christ. He convicts the world of its guilt. He regenerates sinners, and in Him they are baptized into union with Christ and adopted as heirs in the family of God. He also indwells, illuminates, guides, equips and empowers believers for Christ-like living and service.  
John 14:16-17, 26, John 16:7-13, Acts 4:31, Romans 8:26-27, I Corinthians 12:3-7
7. **About the Church:** We believe that the true church comprises all who have been justified by God's grace alone through faith alone in Christ alone. They are united by the Holy Spirit in the body of Christ of which He is the Head. The true church is manifest in local churches, whose membership should be composed only of believers. The Lord Jesus mandated two ordinances, baptism and the Lord's Supper, which visibly and tangibly express the gospel. Though they are not the means of salvation, when celebrated by the church in genuine faith, these ordinances confirm and nourish the believer.  
Matthew 28:19-20, I Corinthians 11:23-26, Ephesians 4:4-6, Acts 2:28
8. **About Christian Living:** We believe that God's justifying grace must not be separated from His sanctifying power and purpose. God commands us to love Him supremely and others sacrificially, and to live out our faith with care for one another, compassion toward the poor and justice for the oppressed. With God's Word, the Spirit's power, and fervent prayer in Christ's name, we are to combat the spiritual forces of evil. In obedience to Christ's commission, we are to make disciples among all people, always bearing witness to the gospel in word and deed.  
Ephesians 2:20, Hebrews 11:6, Luke 10:27, Romans 12:10, Ephesians 6:10-18,  
Matthew 28:19-20
9. **About Christ's Return:** We believe in the personal, bodily and premillennial return of our Lord Jesus Christ. The coming of Christ, at a time known only to God, demands constant expectancy and, as our blessed hope, motivates the believer to godly living, sacrificial service and energetic mission.  
I Thessalonians 4:15-17, Acts 1:9-11, Matthew 24: 30, Revelation 20:1-10,  
Revelation 3:7, Hebrews 9:28
10. **About Response & Eternal Destiny:** We believe that God commands everyone everywhere to believe the gospel by turning to Him in repentance and receiving the Lord Jesus Christ. We believe that God will raise the dead bodily and judge the world assigning the unbeliever to condemnation and eternal conscious punishment and the believer to eternal blessedness and joy with the Lord in the new heaven and the new earth, to the praise of His glorious grace. Amen.  
Luke 23:43, II Corinthians 5:8, II Thessalonians 1:7-9, Revelation 20:11-13

**11. About Marriage:** We believe, at Anchor Point Church, that marriage is a sacred institution ordained of God for the happiness of mankind and the propagation of the human race. It is the spiritual and physical union of one man and one woman; this is the only permitted sexual relationship according to the scriptural ideal. Accordingly, Anchor Point Church, its' Pastors, and staff will not recognize any other union as marriage nor participate in the same. Anchor Point Church in name nor any of its owned property, shall be used to participate in, perform, or advertise any marriage, unions, or ceremonies of any kind; that do not adhere to the aforementioned scriptural ideal.

Mark 10:6-9, Appendix I.

## **Article IV – Membership**

Membership in Anchor Point Church, as defined in the Bylaws, is granted to those individuals who by faith have personally received Jesus Christ as their Savior. They desire to live a Christian life, promise to faithfully support the Statement of Faith, and the mission and ministries by their prayers, contributions, and participation.

## **Article V – Officers**

Elders shall manage the corporate affairs of the church. The membership of Elders, their selection and their term of office is defined in the Bylaws of the church.

## **Article VI – Property**

This church shall have the power to receive, either by gift or purchase, and to hold such real, personal, or mixed property as is authorized by the State of Minnesota and as deemed necessary for the business of the church, and shall have the power to dispose of such property by mortgage, deed, or otherwise.

It is not the scriptural ideal to have division in the church, but if it so happens that the church becomes divided in principal or practice without reasonable resolution, all property (real estate, materials, equipment, etc.) shall remain with Anchor Point Church. The elders alone shall be final arbiters in the event of any disputes.

In case of dissolution of the church organization, all property (real estate, materials, equipment, etc.) shall be assigned to the North Central District of the Evangelical Free Church of America for the furtherance of the gospel, primarily through church planting. The church shall be considered dissolved if so decided by the remaining members, or when the church has not held an Annual Meeting for three years, or when less than six members remain.

## **Article VII – Amendments to the Constitution**

Any motion to amend this constitution shall be voted upon at an annual or specially called meeting of the church and shall require a two-thirds (2/3) majority to be considered carried. Such motion shall be brought to the Elders in writing at least three months prior to the Annual Meeting. Upon approval by the Elders it shall be brought for a vote at the Annual Meeting.

# BYLAWS

## INTRODUCTION

The Constitution, which precedes these sections, communicates the Mission and the Statement of Faith of Anchor Point Church. Now in these Bylaws, we shall communicate the procedure in which this Constitution is carried out.

## Article I – Membership

- A. **Process:** All individuals who by faith have personally received Jesus Christ as their Savior and who desire to be committed to Anchor Point Church as a local body of believers may become members through the following procedures:
1. **Attendance at Member Class:** Membership classes will be offered to provide teaching on:
    - The mission and core values of Anchor Point Church
    - The Anchor Point Church Statement of Faith
    - The structure and leadership of the church
    - The availability of ministry opportunities
    - The Membership Covenant
  2. **Signed Covenant:** Upon completion of a membership class, persons desiring to apply for membership shall submit their signed covenant to the Elders for review.
  3. **Personal Interview:** Applicants will meet with at least two elders to give testimony of their personal faith in Jesus Christ and to express their agreement with the membership covenant.
  4. **Acceptance of Membership:** Final action and approval for membership will be taken by the Elders.
  5. **Public Affirmation of New Members:** Upon acceptance, new members shall be announced to the congregation during a regular scheduled service in order to welcome them into membership.
- B. **Membership Covenant:** As a member of Anchor Point Church, we expect people to agree with and live out the core values of our Church Covenant. Membership in this body requires submission to Christ and a willingness to live according to the standards of Biblical teaching. This includes:
1. **A Commitment to Worshiping God**
    - By participating faithfully and loving God.
    - By supporting financially through regular giving.  
(Hebrews 10: 24-25; 2 Corinthians 9:6-15)
  2. **A Commitment to Teaching the Truth**
    - By believing the Bible is Truth.
    - By standing for the Truth.  
(John 17:17; I Corinthians 16:13)
  3. **A Commitment to Loving relationships and Protecting Unity**
    - By acting in love, refusing to gossip and a willingness to forgive.
    - By supporting church leadership.  
1 Peter 1:22; Phil. 2:3; Ephesians 4:29; Romans 15:5; Hebrews 13:17)

**4. A Commitment to Praying Together**

- By praying locally for the mission of Anchor Point Church.
- By praying globally for the body of Christ.

(James 5:13-16; 1 Thessalonians 5:17; Phil. 4:6; 2 Thessalonians 1:11)

**5. A Commitment to Growing Personally**

- By spending time with God each day.
- By reading and applying the Bible regularly.

(Philippians 1:27; 2 Timothy 2:15)

**6. A Commitment to Serving Others**

- By discovering and using my gifts and talents.
- By developing a servant's heart.

(1 Peter 4:10; Philippians 2:3-7)

**7. A Commitment to Sharing the Hope**

- By sharing the Hope of Jesus Christ.
- By inviting others to attend Anchor Point Church.

(Hebrews 6:19; 1 Peter 3:15)

**C. Disciplining Members:** The Bible alone defines sin. Church discipline is the biblical process in which the members of the church seek to restore a fellow member living in unrepentant sin to a life of obedience to the Lord. The process begins with a personal appeal and then follows the steps described by Jesus in Matthew 18:15-17. The last step of the process of church discipline is the public removal of the unrepentant member from the church. The goal of removing an unrepentant member is not to punish the member or publicly shame them. Church discipline, including this last step, is an act of love that has repentance and restoration as its goal. Lastly, the Elders shall exercise church discipline in order to keep the church body pure from unrepentant sin among its members. (Matt 18:15-17; 1 Cor 5:1-13; Gal 6:1-3)

1. If the Elders become aware of allegations regarding a member who is living in unrepentant sin and/or is espousing heretical doctrine (as determined by the Elders in accordance with the Bible), the Elders shall approach the member in question to determine if the allegations are true.
2. If the allegations are found to be false, the Elders shall dismiss the case and clear the name of the accused member in a manner appropriate to the situation.
3. If the allegations are found to be true, the Elders will meet with the member in question to appeal to him/her to repent of the sin and/or the heretical doctrine in question. This listed step is by nature a process and not intended to be a single event.
4. If after meeting with the Elders the member in question does not repent of their sin and/or heretical doctrine in question, the Elders shall inform the church that the unrepentant member in question will be placed under the last step of church discipline by their removal from active church membership in a public meeting of the church.
5. Once under the last step of church discipline, the member shall be removed from the active membership roll of the church and listed as a suspended member under discipline. The member will be removed from any position of teaching or ministering unless and until they are formally restored by the Elders.
6. While a member is undergoing church discipline, he/she may not voluntarily resign his/her membership as this would be contrary to the desired outcome of repentance and reconciliation. A

suspended member under discipline will not be given a verbal notice or letter of transfer to another church.

7. A suspended member under church discipline will be gladly restored as an active member when the Elders determine that he/she has repented of the sin for which discipline was exercised.

D. **Releasing Members:** Any member shall cease to be a member of this church for any of the following reasons:

1. A request for transfer of membership to another church is received. The Elders shall grant a release letter unless the member is under church discipline.
2. The individual has been received as a member of another church and the Elders can confirm it. A credible person other than the individual concerned may supply oral or written confirmation.
3. The member personally presents an oral or written request to cancel membership to any of the Elders. A request to cancel membership is not subject to a decision of the Elders to become effective, provided that the member is not under church discipline as outlined in Bylaws Article I Section C.
4. The member dies.

E. **Suspension of Membership:** The Elders or someone designated by the Elders shall attempt to contact any member who has been absent from all public meetings of the church, including weekly services, for nine consecutive months and encourage them to become active. The member shall have thirty days to re-affirm their membership by again attending public meetings. If a member does not re-affirm their membership within 30 days of the date they are contacted, if they are able as determined by the Elders, their membership may be suspended. However, the church shall not suspend the membership of any person who is physically incapable of attending public meetings and affirms their desire to remain a member of the church. *Note: Mission workers whom are members are excluded from Section E.*

## Article II – Church Officers

This church recognizes two primary biblical offices called Elders and Deacons who are called from among the church's membership (cf. Acts 20:17-35; Philippians 1:1; 1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-3; Hebrews 13:17; et al. and see Sections 1 and 2 below). In addition to these biblical offices, we recognize the administrative offices of Treasure and Financial Secretary.

### Section 1: Elders

The Elders are the overseers ("shepherds") of this local church (1 Peter 5:22). The ministry of overseeing the congregation of Anchor Point Church includes praying for the members of the congregation, individually and corporately; teaching sound doctrine (Titus 1:9); refuting false teaching (Titus 1:9); directing the affairs of the church (1 Timothy 5:17) and serving as an example of Christian life (1 Timothy 3:1-7 and Titus 1:6-9). Together, the Elders, of whom the Lead Pastor is part, make up the collective body of Elders and share the responsibility and authority to give pastoral leadership in the church.

The Elders are responsible for the appointing of Deacon's. (See Section 2.3 under Deacons). They are also responsible for the selection and appointment of the Financial Officers. (See Section x.x under Finance Team).

The Elders shall also be responsible for reviewing candidates to serve in the office of Lead Pastor when such office is vacant. Such review shall include the reviews noted in item B.3. of this Section. The Elders will be responsible to present a recommendation to the members to fill the position of Lead Pastor.

The Lead Pastor or his designee shall have responsibility for directing the accountabilities of the ministry staff. If the office of Lead Pastor is vacant, the Elders will designate one of their number to direct the accountabilities of the ministry staff. The Lead Pastor, or his designee, will moderate the Elder meetings and all Church Meetings. If the office of Lead Pastor is vacant or the Lead Pastor is unavailable and has not appointed a designee, the Elders will designate one or more of the Elders to moderate the Elder meetings and Church Meetings. The Lead Pastor shall not be subject to items B.1. nor B.2. of the Elder Selection Process. The Lead Pastor will begin serving as an Elder on his hire date and will continue to serve as an Elder as long as he continues to serve in the capacity of the Lead Pastor, subject to removal under item E. of this Section.

#### **A. Elder Selection Process**

1. The Elders keep an active list of potential candidates to serve in the office of Elder. Such candidates may be recommended by any member of the church or may express personally their own desire to serve in this capacity (1Timothy 3:1). If a candidate confirms their desire and interest in serving as an Elder, they shall be asked to attend specific training classes and/or mentoring relationships as directed by the current Elders before being added to the list of potential candidates.
2. At least once each calendar year, the Elder Board shall review the need to add or replace (due to vacancy) Elders. If the Elder Board determines that such a need exists, they shall prayerfully consider the men on the Elder candidate list to fill the identified need. Other candidates may be considered if the Elders considers it appropriate.
3. All Elder candidates will proceed through the examinations listed below.
  - a) An initial oral interview with one or more designated Elders, to confirm their commitment to unity, humility and ability to lead, initial qualifications, and maturity to serve/minister to the church body.
  - b) A written doctrinal review to confirm their capability to proclaim and defend the doctrines of the faith.
  - c) An interview with the entire body of currently serving Elders, centered on their written doctrinal statements. This interview may also be used to ask further questions about the candidate's spiritual walk and family life, should there be more.
  - d) A community review of at least three unrelated persons outside the church who have had the ability to observe their activities and are able to confirm that they have a good reputation and respect in the community.
  - e) After the Elders are able to confirm the candidate's commitment to unity and ministry, the candidate's ability to defend the faith, and the candidate's good reputation, the name(s) of the candidate(s) shall be published in a format available publicly for three consecutive weeks. A candidate shall be introduced publicly during at least one publicly scheduled meeting. During the three-week period beginning on the first Sunday on which the candidate(s) name(s) are

available publicly, the congregation shall have opportunity to approach any Elder and personally demonstrate a reason that a candidate should be denied to serve as an elder. If such personal testimony is confirmed upon review of the current Elders, the person shall be removed from candidacy and from the Official Elder Candidate list.

Once the steps in Section A.3. have been completed and the Elders are unified that each man being considered meets the biblical requirements for an Elder , the man or men coming alongside the other Elders will join the rest of the Elder Board for the next period of congregational affirmation described in Section B.

## **B. Affirmation of Elders**

Annually, all members of the Elder team will be presented to the congregation for the purpose of on-going affirmation. During this time, the congregation will be reminded of the biblical role, qualifications, and responsibilities of the office of Elder, and each Elder will be introduced to the congregation. The congregation will also be reminded at these times of their on-going role to address conflicts or concerns in a manner consistent with Jesus' instructions found in Matthew 18:15-20. If personal testimony of reproachable behavior is brought forward and confirmed upon review of the Elders, the Elder in question will be removed from office and will be disciplined according to our defined process for church discipline. If no such testimony is brought forward or such testimony is found to be either baseless or not in conflict with the qualifications of serving as an Elder as set forth in 1Timothy 3:1-7 and Titus 1:5-9, the man shall continue to serve as an Elder.

Names of all new Elders and Deacons will be communicated to the congregation in at least one regular Sunday morning service prior to the affirmation. New Elders and Deacons will be installed within four weeks of completing their initial introduction for affirmation unless a testimony of reproachable behavior is confirmed.

## **C. Tenure of Elders.**

It is desired that a man commits to a minimum of three years of service as an Elder for his initial tenure. There is no limitation to the number of years an Elder is allowed to serve as long as he continues to be congregationally affirmed as described in Section B. and desires to serve, subject to dismissal in accordance with Section E.

An Elder may take a sabbatical leave of up to one year without the need to go through the process outlined in Section A.3 above, as long as he remains biblically qualified.

## **D. Number of Elders.**

There shall be a minimum of three Elders including the Lead Pastor. The number of lay Elders shall be greater than or equal to the number of Elders who are in positions of employment with the church.

## **E. Dismissal of an Elder.**

An Elder can be dismissed from office at any time he is deemed to be disqualified. Any accusation against an Elder must be brought to the Elders by two or more members (1 Timothy 5:19). If the Elders (less than the Elder in question) determine that a fellow Elder is biblically disqualified, he will be dismissed from the Elder team.

## **F. Elder Decision-Making Authority.**

All matters of church business will be under the decision-making authority of the Elders except where restricted in the following areas that require a congregational vote:

1. Appropriation of church funds for a capital expenditure in an amount that exceeds 20% over and above the approved budget.
2. Filling of any Pastoral position.

## **Section 2: Deacons**

Deacons, likewise, are biblically qualified men with proven, godly character who consistently serve the church under the authority of the Elders. It is not that these men only have special assignments, though at times they might; it is, instead, that these men have regular assignments and serve the physical areas of the church consistently as a model of faithfulness and humility. (See Acts 6:1-7; Philippians 1:1; 1 Timothy 3:8-13; et. al.)

- A. Recommendation of Prospective Deacons:** A member may be recommended by the Elders, by any church member, or by himself.
- B. Qualifications for Deacons:** Deacons must meet the qualifications listed in 1 Timothy 3:8-13. The Elders will evaluate a prospective Deacon and determine whether he meets the listed qualifications. If the Elders determines that he is not qualified to serve as a Deacon, he cannot be appointed.
- C. Appointing Deacons:** To appoint Deacons, the Elders will review interested and potential candidates regularly in conjunction with the current Deacons. Any person appointed to be a Deacon will go through the affirmation process described in Section 1.C.
- D. Tenure of Deacons:** Deacons are free to serve as a deacon so long as they are biblically qualified, consistently serving, and their desire to continue to serve in the capacity of a Deacon is evident and affirmed by the Elders.
- E. Dismissing a Deacon:** A Deacon can be dismissed from office by the Elders at any time he is deemed to be disqualified.
- F. Deacon Responsibilities:** Deacon responsibilities consist of the physical areas of the church; these are the needs which they are set apart and in which they consistently serve with godly character. Deacons share in the responsibility to identify needs or special assignments that may require the addition of more Deacons, or a realignment of responsibilities among the Deacons already serving.

### **Section 3: Financial Officers**

The Finance Team shall be comprised of at least two officers, the Treasurer and the Financial Secretary.

#### **A. Treasurer:**

1. The Treasurer is responsible for making budgetary and/or Elder approved physical payments on behalf of Anchor Point Church.
2. The Treasurer is responsible for working in conjunction with the Financial Secretary to resolve income, expenditures and budget.
3. The Treasurer is responsible for completion and submission of any tax related forms.

#### **B. Financial Secretary:**

1. The Financial Secretary records all income for Anchor Point Church and reconciles said income with the Treasurer.
2. The Financial Secretary shall provide giving totals to members as needed.
3. The Financial Secretary shall also provide donation records to individual members for tax purposes.
4. The Financial Secretary is responsible for the organization of a team consisting of Anchor Point Church members for the purpose of counting the physical offerings. No less than two members whom are unrelated shall perform the task of counting physical offerings.

### **Article III – Ministry Teams**

**A. Definition and Purpose:** A Ministry Team is comprised of any specific group of people who share a conviction related to the need of growth and/or service. This can be both within the collective body of the church, as well as outside the church body. Examples of Ministry Teams include (but are not limited to) Women’s and Men’s ministries, worship team, jail ministry, children’s ministry, local and global missions, etc. All establishment and function of ministry teams will be within the purview and care of the Elder’s or Deacon’s as appropriate.

#### **B. Responsibility of the Ministry Teams:**

1. Meet as required to plan and execute specific mission and ministry objectives.
2. Recruit and provide training for team members.
3. Define and provide the necessary supplies required for ministry.
4. Submit reports and proposed budgets as requested by the Elders.

#### **C. Membership of the Ministry teams:**

1. The leader of a Ministry Team shall be a member of the church, participate in a small group and be appointed by the Elders. The team leader will serve as liaison to the Elders to provide reports and information when requested.
2. Ministry Team members shall be Christians. They shall be selected by the Ministry Team leader and may or may not be a member of the church.
3. Each Ministry Team shall organize itself as required to perform its ministry.
4. The Elders may appoint one of its members to be an ex officio member of any Ministry Team, who may also serve as that Ministry Team’s leader.

## Article IV – Pastoral Staff

- A. **Call of the Lead Pastor:** The Lead Pastor shall be called at a special meeting, the purpose of which shall be announced at least two consecutive Sunday's from the pulpit in advance. The Lead Pastor shall be nominated by the Elders. The Lead Pastor shall be called by written ballot with a two-thirds (2/3) vote of a quorum of 50% of the membership. All pastoral staff are called for an indefinite period of time.
- B. **Pastoral Qualifications:** Pastors of the church shall meet the qualifications for character, giftedness, and call set forth in 1 Timothy 3:1-7. Pastors shall be in good standing with the EFCA in accordance with qualifications and duties. A pastor shall be in agreement with Anchor Point Church's Statement of Faith, Constitution and Bylaws. A pastor shall be a member of the church by virtue of the call to serve the church.
- C. **Responsibilities of the Lead Pastor:** The Lead Pastor shall devote himself to prayer, study of God's word, preaching and administering the ordinances of baptism and communion. The Lead Pastor shall provide leadership towards fulfilling the church's Vision Statement, and faithfully carry out pastoral care and ministry. The Lead Pastor shall direct the ministry staff, providing counsel, encouragement, and direction, as well as any performance reviews of said staff, and reporting to the other Elders as applicable. The Lead Pastor shall be an active member of the Elder Team and may participate in any of the Ministry Teams.
- D. **Call of Additional Pastors:** Additional Pastors shall be called at a special meeting, the purpose of which shall be announced at least two consecutive Sundays in advance of the meeting. The meeting shall include the budget implications of the proposed position. The Elders will recommend one candidate for a call, and the vote shall be by written ballot, with two-thirds (2/3) vote of a quorum of 50% of the membership required for a call.
- E. **Duties of Additional Pastors:** Additional pastors shall carry out specific areas of ministry under the direction of the Lead Pastor. They may be designated by the Elders to be the leader or member of one or more Ministry Teams.
- F. **Resignation of a Pastor:** A pastor may resign by submitting a letter of resignation to the Elders. Unless there are extenuating circumstances, six-week notice should be observed.
- G. **Dismissal of a Pastor:** The dismissal of any Pastor should be undertaken only after avenues of remediation have been pursued, and legal statutes upheld. This dismissal must be due to an issue of disqualification such as mentioned in Section F under "Elders", as well as in accordance with Article I, Section C of these Bylaws. The special meeting for such a vote may be called by simple majority action of the Elders (not including the pastor in question).

## Article V – Committees

Elders may establish a committee to address any specific need. Committees will offer recommendations to the Elders.

## Article VI – Meetings

- A. **Annual Meeting:** The Annual Meeting shall be held within six weeks of the new fiscal year. At the Annual Meeting, written progress reports (ministry updates) shall be submitted by the Lead Pastor, Treasurer, Financial Secretary and the Ministry Team Leaders. The church budget shall be submitted for action.

- B. **Special Meetings:** A meeting may be requested in writing by any member of Anchor Point Church. Elders, upon review of the request, may schedule the meeting.
- C. **Notification of Meeting:** All meetings shall be announced by written and verbal communication to the membership at least two consecutive Sundays in advance of the meeting date (except where emergent situations arise).
- D. **Voting:** Each member, 18 years and older, shall be entitled to cast one vote in person. An absentee ballot may be provided to Anchor Point Church members upon request being made to an Elder prior to the date of the vote in question. Absentee ballots will only be given due to extenuating circumstances that prevent the member from attending the meeting called for said vote. An absentee ballot should not be used and is not intended to replace an in-person vote when possible.
- E. **Quorum:** In order to conduct business at a meeting, 30% of the eligible voting membership (including absentee ballots) must be present, unless otherwise noted in these bylaws.
  - a. **Exception:** Any expenditure over 50% of the annual budget, requires a minimum simple majority of eligible members (including absentee ballots) in order to hold a vote.

## **Article VII – Amendments**

Any motion to amend this constitution and/or Bylaws, shall be voted upon at a meeting called for that purpose and shall require a two-thirds (2/3) majority of the members to be considered carried, providing a quorum exists as defined in Article VI, Section E of these Bylaws. Such motion shall be brought to the Elders in writing. Upon approval by the Elders, the proposed amendment will be presented to the congregation for review for no less than three weeks. It shall then be brought for a vote, as per the requirements above, at the meeting called for that purpose.

## **Appendix I:**

### **Statement on Marriage and Sexuality**

We believe that the term “marriage” has only one meaning and that marriage is sanctioned by God which joins one man and one woman in a single, exclusive union, as delineated in Scripture.

We believe that God intends sexual intimacy to only occur between a man and a woman who are married to each other. We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

We believe that any form of sexual immorality, such as adultery, fornication, homosexuality, bisexual conduct, bestiality, incest, pornography or any attempt to change one’s sex, or disagreement with one’s biological sex, is sinful and offensive to God.

We believe that in order to preserve the function and integrity of the church as the local Body of Christ, and to provide a biblical role model to the church members and the community, it is imperative that all persons employed by the church in any capacity, or who serve as volunteers, should abide by and agree to this Statement on Marriage and Sexuality and conduct themselves accordingly.

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ.

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. 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.