

PARK GROVE CHRISTIAN CHURCH

Articles and By-Laws

As of January, 2016

PARK GROVE CHRISTIAN CHURCH

Organized 1866

Constitution and By-laws

We, the members of Park Grove Christian Church, at 11975 NE Hwy NN, Deepwater, MO, an autonomous, congregationally governed body, in order to promote the ministry of the Church of Jesus Christ, do hereby adopt this revised constitution as of January, 2016.

Article I – Name

The name of this organization is **PARK GROVE CHRISTIAN CHURCH**.

Article II – Purpose

The purpose of this church shall be as revealed in the New Testament, to teach the gospel of Jesus Christ, to win people to faith in Him by understanding that we are saved by grace through faith, and to commit them actively to the ministry of the Church of Jesus Christ. Our purpose is to help people grow in grace and knowledge of Jesus that increasingly they may know and do His will. Our purpose is to work that the lost may be saved through the atoning power of the blood of Jesus Christ shed on the cross of Calvary.

Article III – Statement of Faith

The following doctrines are fundamental beliefs held by “biblically-conservative” evangelical Christians all across the world. These are key tenants of the Christian faith, and bring unity of belief to the local congregation and unity of belief among believers across many different denominational lines. Belief in these key doctrines of Christianity is essential for all who profess to be members of Park Grove Christian Church.

1. We believe the Bible to be the inspired, the only infallible, authoritative Word of God, and inerrant in the original writings. (2 Pet. 1:20-21 & 2 Tim. 3:16)
2. We believe in the Trinity: That there is one God, eternally existent in three persons, all who are equally God, God the Father, God the Son and God the Holy Spirit. (2 Cr. 13:14, Titus 1:4, Col. 2:9, 2 Cr. 3:17)
3. We believe in the eternal deity of our Lord Jesus Christ (He was, is and always will be, God), in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory, to rule and reign, and to judge the living and the dead. (Titus 2:13, 2 Cr. 5:21, Mt. 1:23, 1 Jn. 3:5, Ac. 2:22 & 30-33, Ac 1:9-11, Rv. 20:11-15)
4. We believe that mankind is lost, sinful and must be saved; and that mankind’s only hope of redemption is through faith alone in the shed blood of Jesus Christ, the Son of God. (Rm. 3:23, 6:23, Gal. 3:13)
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is empowered to live a Godly life, and to serve Christ through various Spiritual gifts. (Gal. 5:16-24, 1 Cor. 12-14)
6. We believe in the resurrection of both the saved and the unsaved, they that are saved unto the resurrection of life and they that are unsaved unto the resurrection of damnation. (Rv. 20:11-15)

7. We believe that there are two ordinances given by the Lord Jesus Christ by which we celebrate his sacrifice. Baptism: The inaugural act by which a new believer identifies themselves physically with the death burial and resurrection of Christ, through immersion in water. Communion: The act of eating bread, and drinking wine (juice) in order to remember the broken body and shed blood of Christ on the cross. (Rom. 6:4, 1 Cor. 11:23-26)
8. We believe that God wonderfully and immutably creates each person as male or female, and that these two distinct, complementary genders together reflect the image and nature of God. We believe that God created marriage to be exclusively the union of one man and one woman, and that intimate sexual activity is to occur exclusively within that union. (Gen 1:26-27 and Gen 2:22-24) (See Appendix B – Expanded Explanations, Statement on Marriage)
9. We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life. (Ps 139) (See Appendix B – Expanded Explanations, Statement on Life)
10. We believe in the spiritual unity of believers in our Lord Jesus Christ. (Jn. 17:20-21)

Article IV – Membership

1. The membership of this church shall consist of those persons now identified as members of the congregation and those who shall unite by confession of faith in Jesus Christ as Lord and Savior and follow His example of baptism, or by transfer of membership from another church, provided they have been baptized by immersion. Signing of a formal Membership Agreement document (See Appendix D) is mandatory for all members. To act against any portion of the Membership Agreement is grounds for dismissal from membership.
2. Voting privileges shall be accorded to all members, 16 years of age or older, who have shown an active interest through a recent continuity of attendance, service, and financial support. A lack of attendance over a one-year period will be cause for a membership review and possible dismissal and a loss of voting privileges. The church Board will perform a review and apply discretion regarding the specific circumstances, and will make a decision concerning each situation.
3. Members who are unable to attend services due to relocation or infirmity (shut-in) shall be acknowledged with the status of “Member Emeritus” and will continue to be considered a member of the congregation, but will not be included in any voting process.
4. Members shall strive to exist in harmony with each other and handle any disagreements or conflicts in a respectful and considerate manner. Should any serious dispute of a legal nature arise, members shall bring the matter to the Pastoral Leadership for mediation. (See Appendix B – Expanded Explanations, Statement on Mediation)

Article V- Leadership Structure (See Appendix B - Expanded Explanations, Final Authority)

1. Pastors/Elders:
Pastors/Elders will be those *men* who are responsible for the Spiritual nurture and discipleship of the church. They are responsible for all major decisions regarding doctrine, discipleship and discipline. They should be examples of Godly character and morals to the rest of the flock. To be an elder they will have fulfilled all the requirements of eldership at PGCC. (See Election and term of Officers below)
2. Deacons/Deaconess:
Deacons/Deaconesses are men and women responsible for overseeing the basic ministry needs at PGCC. Examples would be: hospitality, organizing meals for the sick, production ministries,

facility needs etc. In order to be a deacon/deaconess they will need to have completed all requirements of deaconship at PGCC. (See Election and term of Officers below)

Article VI - The General Board

1. Members of the General Board.
 - a. The General Board shall consist of a minimum of three (3) and/or a maximum of six (6) members from among the pastor/elders and deacons/deaconesses of the church, depending on the actual number of elders and deacons available. The Pastors/Elders will remain members of the board as long as they are pastors/elders. If there are more deacons than spots available on the board, the deacons/deaconesses will rotate through on an annual basis.
 - b. The assigning of Pastors/Elders and deacons to the board will occur at the regular Annual Business Meeting of the congregation on the second (2) Sunday of January in each year.
 - c. Term limits for Pastors/Elders serving on the board are indefinite contingent upon an annual review and obtaining a majority vote for continuation during the congregation's annual business meeting.
 - d. Term limits for men and women serving as deacons/deaconesses is indefinite contingent upon an annual review and obtaining a majority vote for continuation during the congregation's annual business meeting.
2. Responsibilities of the General Board.
 - a. Transact business pertaining to the church.
 - b. A Board Chairman and Vice-Chairman shall be selected by the Board
 - c. Members, from among the members of that Board.
 - d. The Teaching/vision pastor shall be an ex-officio member of the board without voting privileges, unless a tie breaking vote is needed.
 - e. A Board Secretary, without voting rights, shall be selected by the Board from among the members of the congregation, unless there is no one willing from the congregation. In which, case a board member may fill this role.
 - f. A Church Treasurer/Clerk shall be selected by the Board from among the members of the congregation. The Treasurer/Clerk shall be an ex-officio member of the Board without voting privileges on the Board.
3. Election of the General Board officers.
 - a. Officers of the General Board (i.e.,) Board Chairman, Vice Chairman, Secretary and Church Treasurer/Clerk shall be elected by the board members once each year, unless a special vote is needed because of the vacancy of a position.
 - b. The election of Board officers shall occur in the month of February each year.
 - c. Term limits are indefinite contingent upon an annual review, number of elders and deacons/deaconesses at the time and the board's recommendation for continuation.

Article VII – Teaching/Vision Pastor

1. Responsibilities of Teaching/Vision Pastor
 - a. Teaching/Vision Pastor shall be charged with the nurture and pastoral care of the congregation.
 - b. He shall be the principal administrative officer of the church, performing such duties as normally fall to this pastoral office.
 - c. General oversight and direction of Church service and affairs, regular preaching and teaching responsibilities, and implementing discipleship and evangelistic ministries.
2. Call and tenure of the Teaching/Vision Pastor.

Relationships concerning the Teaching/Vision Pastor shall be provided in the By-laws.

Article VIII- Amendments

1. This Constitution and/or By-Laws may be amended at any regular meeting of the Board provided:
 - a. Such meeting was announced at a regular congregational service two (2) weeks prior to the meeting and
 - b. The proposed amendment or amendments shall have been read publicly or made available in writing for two (2) weeks, and
 - c. A 2/3 affirmative vote of the Park Grove members, as described in Article III – Membership, present and voting on the amendment is recorded.

By-Law I - The Church year

The Church year shall begin on January 1 and end on December 31.

By-Law II - Election and Terms of Officers

A. Miscellaneous Positions

Miscellaneous positions such as Sunday School Teachers, Music Director, Praise Team leaders, Musicians, Church Secretary and Church Historian/Librarian shall be filled by volunteers. In cases of multiple volunteers, a rotation of services will be developed depending upon needs. All volunteers will be approved by the appropriate ministerial leaders.

B. The Deacons/Deaconesses

1. After prayerful consideration of the Spiritual qualification of 1 Timothy 3:8-13, candidates for the office of Deacon & Deaconess shall be selected by the Elders and presented to the congregation for approval, before they move forward in the Deacon/Deaconess process. All Deacon/Deaconess candidates will be responsible to take part in a leadership curriculum put in place by the current church leadership. This training will cover leadership responsibilities, doctrinal requirements, and knowledge requirements. After having completed the Deacon/Deaconess training, they will then be brought before the congregation for final vote and approval for ordination. (See Ordination Process)
2. Ordination Process:
 - a. **Definition** - A Deacon/Deaconess is mature Christian (man or woman) who has demonstrated faithfulness, integrity, self-control, and leadership ability, with a desire to lead in their church with honor. (1 Tim. 3:8-13, Rom. 16:1)

“Deacons likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, but holding to the mystery of the faith with a clear conscience. These men must also first be tested; then let them serve as deacons if they are beyond reproach. Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things. Deacons must be husbands of only one wife, and good managers of their children and their own households. For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.” (1 Tim. 3:8-13 NASB)

“I commend to you our sister Phoebe, who is a servant (deaconess) of the church which is at Cenchrea.” (Romans 16:1)

- b. **Length of commitment** – Deacons/Deaconesses will commit to one year of service at a

- time, with the ability to renew year-to-year contingent upon the approval of the congregation.
- c. **Requirements during tenure** - (1) Attendance of the monthly board meeting. (2) Regular Church attendance and actively involved in some form of small group ministry (ie. Sunday school, Home Group, Men/Women's study). (3) Serving for a number of hours per week as would be appropriate for their current ministerial role. (See Appendix A for distinction of Deaconess role.)
 - d. **Applying** - Nomination by a Pastor/Elder, along with unanimous agreement by all the Pastors/Elders.
 - e. **Requirements for confirmation** - (1) Doctrinal: Review (with teaching pastor) of the statement of beliefs and doctrines held by the leadership at Park Grove Christian Church and agreement with all such doctrines. (2) Congregational awareness: The individual will be brought before the congregation so that the church is aware that the individual is beginning the deacon process. The candidate can then move on to the next phase if no disqualifying charges are brought forth by the congregation. (3) Knowledge: Reading of three books. (4) Training: Participation and attendance of PGCC leadership curriculum.
 - f. **Installment** - The pastoral leadership will present nominated deacons/deaconesses before the members of the church for final vote to confirm the person as deacon/deaconess. A vote equal to, or greater than, 80% is required for confirmation. If confirmed, the pastors/elders will lay hands on the individual and install them into the position of leadership.
 - g. **Accountability** - If a deacon should begin to display consistent behavior that disqualifies them from their office, the Church Elders may call a special meeting to remove such an individual from their office. If the Elders fail to act, the members of the congregation may call a special meeting and vote to remove the individual with a vote of 80% or more.

C. The Pastors/Elders

1. After prayerful consideration of Spiritual qualifications, of 1 Timothy 3:1-13 and Titus 1:5-9, candidates for the office of Elder shall be selected by the existing Elders and presented to the congregation for approval before they move forward in the Eldership process. All Elder candidates will be responsible to take part in a leadership curriculum put in place by the current church leadership. This training will cover leadership responsibilities, doctrinal requirements, and knowledge requirements. After having completed the Eldership training, they will then be presented to the congregation for final vote and approval for ordination. (See Ordination Process)
2. Ordination Process:
 - a. **Definition** - A pastor/elder is a spiritually mature man who has clearly demonstrated strong character, has an obvious spiritual gifting and divine role of pastor/teacher, the mutual respect and esteem of the Christian community and outside community, strong loving leadership at home and in the church, as well as a commanding knowledge of the Bible and its doctrine with the ability to articulate it. Their primary responsibility and participation is the ministry of the word and discipleship of the Church. All other administrative responsibilities are secondary and should be recognized as such. (1 Tim. 3:1-7, Tit. 1:5-9, 1 Pt. 5:1-4)
 - *Spiritually mature*- a man clearly led by the Holy Spirit, not by emotion, opinion, or pride; disciplined in prayer, worship and study.
 - *Mature man*- We believe Scripture places men who submit to Christ's authority as head of his church in this place of spiritual leadership (1 Tim. 2:12-15)
 - *Strong character*- a man who fights to master passion and desires, controls himself in being gentle and restraining harshness, wise in personal and leadership decisions, not financially motivated as well as a good financial steward, and neither divisive nor rebellious.

- *Demonstrates the gift of pastor-teacher*- A man who is able to teach and exercise care in his teaching for the congregation.
 - *Respectable*- A man who commands both the respect of the church and those outside the church.
 - *Strong leader*- This starts at home with his family and overflows naturally to decisions of the church.
 - *Knowledge of doctrine*- A man with a clear understanding and conviction to the major tenants of the faith. He is well-versed and aware of areas of disagreement, can clearly defend what he believes, while respecting the beliefs of those who may disagree with him over secondary matters of doctrine.
- b. **Application** - If a man desires to pursue the pastorate he must first complete the deacon process, from which he will formally apply to the pastoral leadership to become a pastor/elder. If application is approved, he will be brought before the congregation and then enter a six month evaluation period (see below). This period of review may be terminated at any time or extended if the pastoral leadership needs more time or a possible disqualifying charge has been brought against the individual. The pastoral leadership is under no obligation to grant a request to become a pastor/elder.
- c. **Evaluation** - During the evaluation period, all candidates will be: (1) responsible to read *one* book on Christian doctrine and *one* on ministry, as selected by pastoral leadership; (2) expected to show consistent leadership in some form of discipleship ministry; (3) attend all meetings where elders are expected to be present; (4) show character that is consistent with the office of pastor/elder.
- d. **Installment** - Unanimous agreement by the pastoral leadership is required for the appointment of a pastor/elder. After the six month process of review has been completed, and all the pastoral leadership is in agreement, the candidate will be brought before the congregation for vote. A vote of 85% or greater is required for a man to receive the office of pastor/elder. After the candidate has been voted in, the current pastoral team will lay hands on the individual and install him into this position.
- e. **Accountability** - The pastors/elders share peer to peer accountability. However, if a pastor should ever disqualify himself, and the other leaders are not appearing to deal with the individual properly, the members of PGCC can choose to remove the individual by a vote of 85% or more.

D. Ministry of Officers

Ministry of all officers, Pastors/Elders and Deacons/Deaconesses, shall be reviewed each year and any who are unwilling to fulfill the responsibilities of their office shall be relieved of the office and duties thereof.

E. Honorary Officers

Officers of advanced age or infirm health, whose service and dedication to the church merits honor, may be retired from active responsibility. Such honorary officers shall be designated Elder Emeritus or Deacon/Deaconess Emeritus.

By-Law III – Duties of Officers

- A. The Pastors/Elders shall promote the welfare and growth of the Church;
1. Give spiritual oversight to the members of the congregation.
 2. Participate in visitation of the sick and shut-in.
 3. Be concerned for the morally delinquent and the spiritually indifferent.
 4. Give prayerful concern for policies that will enhance the mission of the church.
 5. Encourage by example and word the missionary stewardship of the Church

6. Serve at the Communion Table and perform all duties of a servant of the Lord.
 7. Provide faithful attention and attendance in all activities and Church functions.
 8. Be responsible to carry out any disciplinary procedures as they come up.
 9. Be expected to take part and lead discipleship ministries outside of the Sunday morning gathering.
 10. Guard against doctrinal error and insure that biblical doctrines are being taught.
- B. The Deacons/Deaconesses shall promote the welfare and growth of the Church.**
1. Participate in Holy Communion meditation and service, including providing communion service to members who are shut-in or suffering long-term illness.
 2. Assist in receiving the offerings.
 3. Assist in visitation and ministry to the needy.
 4. Perform all other duties as may be assigned.
 5. Practice faithful attendance in all Church programs and activities.
- C. General Board of Officers**
1. The Chairman of the Board shall preside and fulfill the usual duties of the office.
 2. The Vice-Chairman of the Board shall fulfill the usual duties of the office.
 3. The Secretary of the Board shall fulfill all duties of the office.
 - a. Record the minutes of all Board meetings, distribute copies to all.
 - b. Board members and enable access to minutes for public information.
 4. The Treasurer/Clerk of the Church Board shall fulfill all duties of the office.
 - a. Serve as custodian of the General Fund of the church.
 - b. Receive, record, and deposit all funds in the proper church account.
 - c. Keep a record of all individual contributions.
 - d. Disburse all funds for which responsible.
 - e. Make regular financial reports to the Board and post for public information.
 5. The Church Secretary shall fulfill all usual duties of the office;
 - a. Maintain a complete record of the Church membership, including date and manner of union with the Church.
 - b. Maintain a complete record of all baptisms, membership transfers, births, deaths, and weddings of members of the Church.
 - c. Maintain a record of memorials presented to the Church.
 - d. Issue letters of demit to those transferring membership to another Church.
 6. The Church Historian shall fulfill all usual duties of the office.
 - a. Collect and preserve pictures and materials of historical interest to our congregation.

By-Law IV - Teaching/Vision Pastor

A. Responsibilities:

1. Expected to take part in carrying out the responsibilities of the other Pastor/Elders (See Duties of Officers)
2. Be the primary Sunday morning teacher and preacher.
3. Develop discipleship structures for the Church.
4. Assure that all service are being conducted in a way to foster growth and deeper intimacy with the Lord.
5. Work closely with the rest of the pastors/elders in promoting spiritual growth in the Church.
6. Guide the Church by casting “vision” for the future direction of the Church.

B. Selection of the Teaching/vision pastor: (From Outside the Congregation)

1. A Pulpit Committee of not less than five (5) congregational members shall be nominated by the Board and elected by the congregation. It is preferred that elders and deacons not serve on this

committee if sufficient members of the congregation are available. A Chairman will be appointed by the Board and this person may, or may not, be a member of the elected Committee. This Committee will be charged with the responsibility of soliciting resumes and recommending a prospective Teaching/Vision Pastor to the General Board.

2. The Board shall consider the recommendation of the Pulpit Committee and, if approved, the prospective Teaching/Vision Pastor shall be presented for consideration to the congregation.
3. The Pulpit Committee and members of the Board may consider any and all prospective candidates, but it shall be the policy of the church, that only one candidate at a time be presented to the congregation for approval or disapproval.
4. A recommendation to the congregation must be approved by at least 85% of the members present and voting in a regular or special business meeting of the congregation before an offer may be extended to that candidate.

By-Law V – Marriage Policy

Marriage is a union ordained by God. It was first instituted by God in the early chapters of Genesis, codified in the Levitical law, the Old Testament prophets compared it to a relationship between God and his people, examples of it are in the historical narratives, and, the wisdom literature discusses the unique unity of this relationship. Jesus explained the original intention and core elements of marriage, and several New Testament Epistles give explicit instructions on this union. Marriage is a typology of Christ and the Church. As such, the Church views marriage as a profound spiritual institution established by God. (See Appendix B – Expanded Explanations, Statement on Marriage) Due to the importance of marriage in the biblical witness, this church adopts the following policy.

Because God has ordained marriage and defined it as the covenant relationship between a man, a woman, and Himself, PGCC will only recognize marriages between a biological man and a biological woman. Further, the pastors/elders/clergy and staff of PGCC shall only participate in weddings and solemnize marriages between one man and one woman. Finally, the facilities and property of PGCC shall only host weddings between one man and one woman.

A. Clergy:

1. Only duly ordained clergy shall officiate at marriage ceremonies conducted on church property.
2. Clergy employed by the church shall be subject to dismissal and/or loss of ordination for officiating a marriage ceremony that does not comply with this policy.

B. Applicants:

1. Applicants wishing to have a ceremony performed by a member of the clergy employed by the church, or to use the church facilities, shall affirm their agreement with the moral and doctrinal standards of the Church. Recognizing that if they choose to embrace a lifestyle not consistent with the moral teachings of Scripture, application may be denied.
2. If a wedding is to be performed by a pastor of PGCC, the applicants shall receive a minimum 8 hours of premarital counseling by clergy or counselors employed by the church or other persons who, in the sole opinion of the pastoral staff of the church, have appropriate training, experience, and spiritual understanding to provide such counseling.

By-Law VI – Facility Use Policy

- A.** Any marriage performed on church premises shall be officiated by a member of the clergy.
- B.** Clergy officiating marriage ceremonies on church premises, whether or not employed by the church, shall affirm their agreement with the marriage policies and procedures of PGCC.
- C.** The clergy assigned by the church to implement the procedures contained in this Marriage Policy may, in his or her sole discretion, decline to make church facilities available for, and/or decline to officiate at, a ceremony when, in his judgment, there are significant concerns that one or both of the applicants may not be qualified to enter into the sacred bond of marriage for doctrinal, moral or legal reasons.
- D.** Those who rent the facility for the purpose of a wedding ceremony will be charged \$100 for the use of the sanctuary, and \$50 for the use of the fellowship hall. Those who rent the fellowship hall for purposes other than a wedding will be charged \$50.
- E.** Those who are members in good standing may use the Church building free of charge.
- F.** It is the responsibility of those using the facility, to make sure that it is properly cleaned up afterwards, and everything is put back in order.
- G.** Alcoholic beverages may not be served or consumed on Church premises.
- H.** Use of tobacco products must be done outside and away from the doors of the facility.
- I.** All persons requesting use of the facility for any purpose shall complete a Facility Use Agreement (See Appendix E) and submit it to the Board for approval.
- J.** All requests for use of the Church facilities must be approved by the Board.

By-Law VII – Discipline (See Appendix B – Expanded Explanations, Statement on Discipline)

- A.** It shall be the basic purpose of Park Grove Christian Church to emphasize to its members that every reasonable measure will be taken to assist any troubled member. The pastors/elders, and deacons are available for counsel and guidance. Redemption rather than punishment should be the guideline which governs the attitude of one member toward another.
- B.** Should some serious condition exist which would cause a member to become a liability to the general welfare of the church, every reasonable measure will be taken by the pastors/elders and deacons to resolve the problem. All such proceedings shall be pervaded by a spirit of Christian kindness and forbearance. But, finding that the welfare of the church will best be served by the exclusion of the member, a quorum of the board may take this action by a 2/3 vote of the members present for this purpose; and the board may proceed to declare the offender to be no longer in the membership of the church.
- C.** The board may after due notice and hearing, terminate the active membership after one year of non-residence or for one year of consistently failing to worship with the church.
- D.** Any person whose membership has been terminated may, upon his/her request and evidence of his/her repentance and reformation, be restored to membership by a majority vote of the church membership.

Appendix A – Definition of Terms

PGCC – Park Grove Christian Church

Pastor/Elder – Any person in the ordained position of pastoral leadership of the church.

Teaching/Vision Pastor – The person generally recognized with the title of Lead Pastor, Minister, etc. having the unique responsibility of primary figurehead as well as teaching/nurturing of the congregation (flock) and providing vision/direction for the future of the church.

Deaconess – A woman in the role of Deaconess will fulfill the same role as Deacon, within the guidelines outlined in I Timothy 2:12, limiting her authority to that being over women and children. This does not, however, exclude a Deaconess from leading adult group studies that include men and women.

Appendix B – Expanded Explanations

Statement on Marriage, Gender, and Sexuality

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (Gen 1:26-27.) Rejection of one's biological sex is a rejection of the image of God within that person.

We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Gen 2:18-25.) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Cor 6:18; 7:2-5; Heb 13:4.) 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 (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (Matt 15:18-20; 1 Cor 6:9-10.)

We believe that in order to preserve the function and integrity of PGCC as the local Body of Christ, and to provide a biblical role model to the PGCC members and the community, it is imperative that all persons employed by PGCC in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage, Gender, and Sexuality. (Matt 5:16; Phil 2:14-16; 1 Thess 5:22.)

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Rom 10:9-10; 1 Cor 6:9-11.)

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31.) 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 PGCC.

Statement on Church Discipline

The threefold purpose of church discipline is to glorify God by maintaining purity in the local church (1 Cor 5:6), to edify believers by deterring sin and promoting purity (1 Tim 5:20), and to promote the spiritual welfare of the offending believer by calling him or her to return to a biblical standard of doctrine and conduct (Gal 6:1).

The Lord Jesus Christ has entrusted the local church with the authority and responsibility to discipline members for flagrant sin or serious doctrinal error, with the goal of the restoration of the offender. This discipline is entrusted to the Pastoral Leadership and is to follow the biblical pattern as set forth in Matthew 18:15-20; 1 Corinthians 5; 2 Corinthians 2:7-8; Galatians 6:1; 2 Thessalonians 3:6; Titus 3:10-11; and 2 John 7-11. Any member of this church who practices or affirms a doctrine or conduct that, in the judgment of the Pastoral Leadership, is opposed to the teaching of the Word of God, or is threatening to the testimony of this church, or is divisive to the body, shall be subject to church discipline.

Discipline will follow the said biblical pattern, and is an effort to bring the individual to repentance and protect the church from unrepentant sin. Discipline may involve exclusion from participation in ministry and communion, as well as dismissal from the membership and fellowship of this church. An individual may be disciplined by the Pastoral Leadership short of dismissal from the fellowship, as they deem

appropriate for the specific circumstance (for example, an individual may remain in certain circumstances a member of this church but be denied the privilege of serving in a particular ministry). The Pastoral Leadership, as is required by Scripture, may report to the congregation the names of those who have lost membership by reason of church discipline, and the reason for that discipline, as described in Matthew 18:15-20.

Statement on Mediation

Lawsuits between believers, or threats of lawsuits between believers, are a matter of grave concern for the church, are contrary to biblical and church teaching, and mediation is an effort to resolve disputes in a biblical fashion. (1 Cor 6: 1-7.) Members of the church agree to submit any legal dispute within the church for mediation before a mutually agreed-upon mediator, or if none can be agreed upon, one selected by the Pastoral Leadership.

Statement on Life

We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death (including death due to natural causes when then a “do not resuscitate” election has been made). We are therefore called to defend, protect, and value all human life. (Ps 139.)

Statement of Final Authority on Matters of Faith and Conduct

The statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of PGCC’s faith, doctrine, practice, policy, and discipline, our Pastoral Leadership is the church’s final interpretive authority on the Bible’s meaning and application.

Appendix C – Pastoral Doctrinal Distinctives

The following is a list of distinctive beliefs held by the current Lead Pastor of Park Grove Christian Church, Jacob “Jack” Coultas. Where there is disagreement regarding these areas of belief they will be handled with love and respect and should be no cause for division among the body of Christ.

- 1. Perseverance of the Saints:** Only those who persevere as Christians and remain in the “faith” should expect to receive access into paradise. Those who are truly regenerated and made “sons of God” will continue in the faith to the end and that should be made evident in their lives. Those who choose to leave the faith by apostasy, denial of sound biblical doctrine, or a lifestyle of unrepentant sin, should have no assurance of their salvation. Those who claim Christ and live outside of the bounds of scripture should expect discipline and/or correction from God as their loving Father. **(Matt. 24:13, 1 John 2:3-6 & 19 & 29, Heb. 12:4-11, 1 Cor. 11:29-32, Heb. 10:26-31)**
- 2. Continuation of all Spiritual Gifts:** All the gifts of the Spirit are present and active in the Church today. Including gifts such as prophecy, healings and tongues. Yet, no revelatory gift such as “prophecy” will ever trump or supersede what is written in the bible. The gift can be “fallible” through the miss interpretation of the revelation given to the speaker. Healing should be prayed for and expected, but should never be seen as a sign or test of faith, and the sober reality that all will eventually die should be remembered. Tongues’ primary purpose is for the edification of the speaker in private prayer and praise and should only be used in the gathered assembly when a gift of “interpretation” is present. The use of supposed spiritual manifestation to “interrupt” the normal Church service is inappropriate and will be guarded against. **(1 Corinthians 12-14)**
- 3. Baptism by Immersion:** All those who profess faith in Christ must personally and voluntarily be baptized by immersion into water. It is an ordinance given by our Lord, and should be administered shortly after profession of faith in Christ has been made. It is not the point at which Salvation occurs, but is the inaugural act through which a believer identifies himself outwardly with the inward reality of the Spiritual baptism that has taken place inside of him. By which the Spirit cleansed, regenerated, justified, sanctified and placed the individual into Christ. **(Matt. 28:18-20, Rom. 6, Acts 10:44-48 & 11:15-17, 1 Cor. 12:13, Titus 3:5)**
- 4. Preeminence of the Word:** The word of God will be held in the highest honor. The primary teaching from the pulpit will consist of studies taken directly from the Holy Scriptures. All other discipleship ministries in the Church should have a foundation in the word of God and should not depart from that. Study materials with a strong base in the word can and should be utilized in the leading of different discipleship ministries. **(1 Tim. 3:16)**

Appendix D – Membership Agreement

Park Grove Christian Church Membership Agreement

We believe that to carry on the religious mission of the church, 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 who associate with the church as members should abide by and agree to the following statements and conduct themselves in accordance with them.

A. Statement of Faith _____ (Initial)

The following doctrines are fundamental beliefs held by “biblically-conservative” evangelical Christians all across the world. These are key tenants of the Christian faith, and bring unity of belief to the local congregation and unity of belief among believers across many different denominational lines. Belief in these key doctrines of Christianity is essential for all who profess to be members of Park Grove Christian Church.

1. We believe the Bible to be the inspired, the only infallible, authoritative Word of God, and inerrant in the original writings. (2 Pet. 1:20-21 & 2 Tim. 3:16)
2. We believe in the Trinity: That there is one God, eternally existent in three persons, all who are equally God, God the Father, God the Son and God the Holy Spirit. (2 Cr. 13:14, Titus 1:4, Col. 2:9, 2 Cr. 3:17)
3. We believe in the eternal deity of our Lord Jesus Christ (He was, is and always will be, God), in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory, to rule and reign, and to judge the living and the dead. (Titus 2:13, 2 Cr. 5:21, Mt. 1:23, 1 Jn. 3:5, Ac. 2:22 & 30-33, Ac 1:9-11, Rv. 20:11-15)
4. We believe that mankind is lost, sinful and must be saved; and that mankind’s only hope of redemption is through faith alone in the shed blood of Jesus Christ, the Son of God. (Rm. 3:23, 6:23, Gal. 3:13)
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is empowered to live a Godly life, and to serve Christ through various Spiritual gifts. (Gal. 5:16-24, 1 Cor. 12-14)
6. We believe in the resurrection of both the saved and the unsaved, they that are saved unto the resurrection of life and they that are unsaved unto the resurrection of damnation. (Rv. 20:11-15)
7. We believe that there are two ordinances given by the Lord Jesus Christ by which we celebrate his sacrifice. Baptism: The inaugural act by which a new believer identifies themselves physically with the death burial and resurrection of Christ, through immersion in water. Communion: The act of eating bread, and drinking wine (juice) in order to remember the broken body and shed blood of Christ on the cross. (Rom. 6:4, 1 Cor. 11:23-26)
8. We believe that God wonderfully and immutably creates each person as male or female, and that these two distinct, complementary genders together reflect the image and nature of God. We believe that God created marriage to be exclusively the union of one man and one woman, and that intimate sexual activity is to occur exclusively within that union. (Gen 1:26-27 and Gen 2:22-24) (See Appendix B – Expanded Explanations)
9. We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or

mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life. (Ps 139)
10. We believe in the spiritual unity of believers in our Lord Jesus Christ. (Jn. 17:20-21)

B. Statement on Marriage, Gender, and Sexuality _____ (Initial)

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (Gen 1:26-27.) Rejection of one's biological sex is a rejection of the image of God within that person.

We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Gen 2:18-25.) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Cor 6:18; 7:2-5; Heb 13:4.) 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 (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (Matt 15:18-20; 1 Cor 6:9-10.)

We believe that in order to preserve the function and integrity of PGCC as the local Body of Christ, and to provide a biblical role model to the PGCC members and the community, it is imperative that all persons employed by PGCC in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage, Gender, and Sexuality. (Matt 5:16; Phil 2:14-16; 1 Thess 5:22.)

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Rom 10:9-10; 1 Cor 6:9-11.)

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31.) 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 PGCC.

C. Statement on Church Discipline _____ (Initial)

The threefold purpose of church discipline is to glorify God by maintaining purity in the local church (1 Cor 5:6), to edify believers by deterring sin and promoting purity (1 Tim 5:20), and to promote the spiritual welfare of the offending believer by calling him or her to return to a biblical standard of doctrine and conduct (Gal 6:1).

The Lord Jesus Christ has entrusted the local church with the authority and responsibility to discipline members for flagrant sin or serious doctrinal error, with the goal of the restoration of the offender. This discipline is entrusted to the Pastoral Leadership and is to follow the biblical pattern as set forth in Matthew 18:15-20; 1 Corinthians 5; 2 Corinthians 2:7-8; Galatians 6:1; 2 Thessalonians 3:6; Titus 3:10-11; and 2 John 7-11. Any member of this church who practices or affirms a doctrine or conduct that, in the judgment of the Pastoral Leadership, is opposed to the teaching of the Word of God, or is threatening to the testimony of this church, or is divisive to the body, shall be subject to church discipline.

Discipline will follow the said biblical pattern, and is an effort to bring the individual to repentance and protect the church from unrepentant sin. Discipline may involve exclusion from participation in ministry and communion, as well as dismissal from the membership and fellowship of this church. An individual may be disciplined by the Pastoral Leadership short of dismissal from the fellowship, as they deem appropriate for the specific circumstance (for example, an individual may remain in certain circumstances a member of this church but be denied the privilege of serving in a particular ministry). The Pastoral Leadership, as is required by Scripture, may report to the congregation the names of those who have lost membership by reason of church discipline, and the reason for that discipline, as described in Matthew 18:15-20.

D. Statement on Mediation _____ (Initial)

Lawsuits between believers, or threats of lawsuits between believers, are a matter of grave concern for the church, are contrary to biblical and church teaching, and mediation is an effort to resolve disputes in a biblical fashion. (1 Cor 6: 1-7) Members of the church agree to submit any legal dispute within the church for mediation before a mutually agreed-upon mediator, or if none can be agreed upon, one selected by the Pastoral Leadership.

E. Statement on Life _____ (Initial)

We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death (including death due to natural causes when then a “do not resuscitate” election has been made). We are therefore called to defend, protect, and value all human life. (Ps 139.)

F. Statement of Final Authority on Matters of Faith and Conduct _____ (Initial)

The statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of PGCC’s faith, doctrine, practice, policy, and discipline, our Pastoral Leadership is the church’s final interpretive authority on the Bible’s meaning and application.

I have reviewed the statements above, as indicated by my initials after each of them, and I agree to have my membership governed by all the provisions herein.

Printed Name: _____

Signature: _____

Date: _____

Appendix E – Facility Use Agreement

Park Grove Christian Church
Facility Use Agreement

Name of person or organization requesting use of facilities _____

Please state whether you are a:

- Church Member Church-Sponsored Ministry Non-Member Non-Member Group/Organization

Contact Information:

Address _____

Phone Number _____

Email Address _____

If the requested use is by an organization not affiliated with the church, please briefly state the organization's purpose and mission:

Please list the organization's website, if any:

Please list the names of the organization's office-holders and leaders:

Regardless of type of user, please describe which church facilities you are requesting use of and the purpose for which you intend to use the facilities:

What date(s) and time(s) are you requesting to use the facilities?

If you are requesting use of the church's facilities for a wedding and/or wedding reception, please list the names and contact information of the bride and groom:

Bride:

Groom:

Please list the name, contact information, and religious affiliation of the person officiating the wedding:

Please describe the marriage preparation counseling or training undertaken by the bride and groom:

I affirm that:

1. I understand that the church does not allow its facilities to be used in a way that contradicts its faith or by persons or groups holding beliefs that contradict the church's faith.
2. To the best of my knowledge the purpose for which I am requesting use of church facilities will not contradict the church's faith, and I commit to promptly disclose any potential conflict of which I am aware or become aware to church staff.
3. I am not aware of any beliefs that are professed by me or the organization I represent and which is requesting use of the church's facilities that contradict the beliefs of the church. I agree to promptly disclose any potential conflicts in belief to church staff.
4. I understand that the church does not allow its facilities to be generally available to the public, and that my use of these facilities is subject to the approval of the Church Board, which is conditioned in part on my agreement to the requirements in the "Church Facility Use Policy" (By-Law VI), a copy of which I have read and understood.
5. I understand that I will be responsible for any damages to the church facilities resulting from this proposed use of facilities.
6. The church believes disputes are to be worked out between parties without recourse to the courts. See, generally, Matthew Chapter 18 and 1 Corinthians Chapter 6. Accordingly, users of the facility agree to attempt resolution of any disputes through Christian mediation.

Printed Name: _____

Signature: _____

Date: _____

Confirmation of Articles and By-Laws

The following general board members certify that a valid vote of congregation members was held on the date below in accordance with the church's existing constitution and by-laws. A two third (2/3) majority of the congregation authorized adoption of the above revised constitution and bylaws.

Date Signed: _____