

Constitution and By-Laws
THE GATHERING COMMUNITY CHURCH
Ratified: January 3, 2011

ARTICLE I. Name

The name of this church shall be: THE GATHERING COMMUNITY CHURCH

ARTICLE II. Foundation, Purpose, and Priorities

1. The *foundation* of this Church is the Lord Jesus Christ (I Corinthians 3:11) and its code of guidance in all its affairs is the unchanging and timeless Word of God, the Holy Scriptures of the Old and New Testaments (Mark 13:31).
2. The *purpose* of this Church shall be to worship God according to the teaching of the Holy Scriptures, to practice the precepts and examples of the Church of our Lord Jesus Christ as set forth in the New Testament, to aid in Christian discipleship, to sustain its ordinances and doctrines and to preach and propagate among all peoples the Gospel of Salvation which is by personal faith in Jesus Christ as Savior and Lord.
3. The *priorities* of ministry of this church flow from the vision of God's glory revealed in the person life and mission of Jesus Christ. We exist to savor this vision in worship (John 4:23), strengthen this vision through nurture and education (I Corinthians 14:26; II Peter 3:18), and spread this vision in evangelism, missions, and loving deeds both at home and abroad (I Peter 2:9; 3:15; Matthew 28:18-20; 5:16).

ARTICLE III. Statement of Faith

1. The Word of God

We believe that the Bible is the Word of God. We believe that the Bible is fully and completely inspired and without error in the original manuscripts and in its complete form. We believe that God has inspired the words preserved in the Scriptures, the sixty-six books of the Old and New Testaments. The Bible is true in all that it intends to say and does not affirm anything that is contrary to fact. The Bible has the supreme and final authority in all matters of faith and conduct. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative and without error in the original writings, complete in its revelation of his will for salvation, sufficient for all that God requires us to believe and do, and final in its authority over every domain of knowledge to which it speaks. In matters not specifically addressed in the Bible, what is true and right is assessed by criteria consistent with the teachings of Scripture.

II Timothy 3:16; II Peter 1:20,21; Mark 13:31; John 8:31,32; John 20:31; Acts 20:32

2. The Triune God

We believe in one God, eternally existing in three equally divine Persons: the Father, the Son, and the Holy Spirit, who know, love, and glorify one another. This one true and living God is infinitely perfect both in his love and in his holiness. He is the Creator of all things, visible and invisible, and is therefore worthy to receive all glory and adoration. Immortal and eternal, he perfectly and exhaustively knows the end from the beginning, sustains and sovereignly rules over all things, and providentially brings about his eternal good purposes to redeem a people for himself and restore his fallen creation, to the praise of his glorious grace.

Genesis 1:1,26; John 1:1,3; Matthew 28:19; John 4:24; Romans 1:19,20; Ephesians 4:5,6

3. God the Father

We believe in God the Father, an infinite, personal spirit, perfect in holiness, wisdom, power, goodness and love. We believe that He infallibly foreknows all that shall come to pass, that He sovereignly rules over all things, that He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and that He saves from sin and death all who come to Him through Jesus Christ.

Luke 10:21,22; Matthew 23:9; John 3:16; 6:27; Romans 1:7; I Timothy 1:1,2; 2:5,6 I Peter 1:3; Revelation 1:6

4. God the Son, Jesus Christ

We believe in Jesus Christ, God's only begotten Son, conceived by the Holy Spirit, the Word became flesh, fully God and fully human being, one Person in two natures. The man Jesus, the promised Messiah of Israel, was conceived through the miraculous agency of the Holy Spirit, and was born of the virgin Mary. He perfectly obeyed his heavenly Father, lived a sinless life, performed miraculous signs, was crucified under Pontius Pilate, arose bodily from the dead on the third day, and ascended into heaven. We believe that Jesus makes perpetual intercession for His people, and that He will personally and visibly return to earth to judge the living and the dead and to make all things new.

Matthew 1:18-25; Luke 1:26-38; John 1:1; 20:28; Romans 9:5; 8:46; II Corinthians 5:21; I Peter 2:21-23; John 20:30,31 Matthew 20:28 Ephesians 1:4; Acts 1:11; Romans 5:6-8; 6:9,10; Hebrews 7:25; I Timothy 3:16, Col. 1:15-20

5. God the Holy Spirit

We believe that salvation, is secured by Jesus Christ, and is applied to his people by the Holy Spirit. Sent by the Father and the Son, the Holy Spirit glorifies the Lord Jesus Christ, and is present with and in believers as the Helper. He convicts the world of sin, righteousness, and judgment, and by his powerful and mysterious work regenerates spiritually dead sinners, awakening them to repentance and faith, baptizing them into union with the Lord Jesus. The Spirit enables believers to be renewed, sanctified, and

adopted into God's family; they participate in the divine nature and receive his sovereignly distributed gifts.

John 14:16,17,26; 15:26,27; John 16:9-14; Titus 3:5; Romans 8:9; I Corinthians 3:16, 6:19; 12-14 Galatians 5:22-26

6. The Nature of Humanity

We believe God created both male and female in His own image for fellowship with Him; that man sinned against God and thereby incurred physical, spiritual and eternal death, which is separation from God; that as a consequence, all human beings are born with a sinful nature, are sinners by choice, and are therefore under righteous, divine condemnation. This depravity is radical and pervasive. It extends to his mind, his will, his central desires, and his emotions. Unregenerate man lives under the dominion of sin and Satan. He is at enmity with God, hostile toward God, and hateful of God. Fallen, sinful people, whatever their character or attainments, are lost and without hope apart from salvation in Christ.

Both men and women are made in the image of God. Both men and women have dominion over the earth (all God's creation). In Christ, men and women have the same equal standing and direct access to God. Though equal, men and women have different roles in life, the family, and in the church.

6a. Gender Distinctions in Marriage

Men and women were made to complement each other in a one-flesh union that establishes the only normative pattern of sexual relations for men and women, such that marriage ultimately serves as a type of the union between Christ and his church. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. God ordains that they assume distinctive roles that reflect the loving relationship between Christ and the church, the husband exercising headship in a way that displays the caring, sacrificial love of Christ, and the wife submitting to her husband in a way that models the love of the church for her Lord. The wife reflects Christ's relationship to the Father by submitting, as Jesus did in all things.

Genesis 1:26; 5:2; Genesis 2:17;3:19; Romans 1:18-32, 3:9-19, 23; Ephesians 5:18-33; Colossians 3:18-25 1Timothy 2:13, 14 1Peter 3:1-6

6b. Gender Distinctions in the Church

Men and women were made to complement each other. In the ministry of the church, both men and women are encouraged to serve Christ and to be developed to their full potential in the manifold ministries of the people of God. The senior leadership role within the church is given to qualified men and is grounded in

creation, fall, and redemption and must not be sidelined by appeals to cultural developments.

Genesis 1:26; 5:2; Genesis 3; Genesis 2:17;3:19; Romans 1:18-32, 3:9-19, 23; 1Timothy 2:13, 14

7. The Gospel of Salvation

We believe the Gospel is the good news that the death and resurrection of Jesus Christ was a once for all, in our place and on our behalf as a substitute, and propitiatory sacrifice to God for our sins; that all who repent, forsake sin, and place their faith and trust in Jesus Christ as Savior and Lord have been regenerated by the Holy Spirit and become new creatures, delivered and saved from condemnation and receive eternal life. Jesus Christ's historic death on the cross, was the fulfillment of the Scriptures, it actually saves us from the wrath of God reconciles us to God, it was witnessed and transmitted to us by the Apostles, and requires an intensely personal response. Jesus Christ's historic resurrection from the dead, was the fulfillment of the Scriptures, it actually gives us new life and gives us freedom from sin, death, and the devil.

John 1:12-13, 3:14-21; 5:24; 8:12; 10:26; Romans 3:21-26; 5:19; I John 1:9; II Corinthians 5:17, Rom. 8:1; Col 1:19-22; I Timothy 1:15; I Corinthians 15:13-17; I Thessalonians 2:4, 1John 5:1

8. Christian Conduct and Evidence of Salvation

We believe that a Christian should live solely for the glory of God and the well-being of his fellow man; that his conduct should be blameless before the world; that he should be a faithful and generous steward of his possessions; and that he should seek to realize for himself and others the full stature of maturity in Christ. We believe biblical salvation is characterized by godly sorrow, repentance, and embracing Christ as one's Savior, Lord, and Treasure. This "re-birth" through the Spirit is evidenced by new affections for God and hatred for sin, desires to please Him and not the world, and good works rooted in the obedience of faith.

I Corinthians 10:31; Romans 12:1-3; Hebrews 12:1-2, 14; John 14:15, 23-24; I John 2:3-6; II Corinthians 9:6-9; I Corinthians 4:2; Colossians 1:9-10, Hebrews 2:10-11,12:1-2,14; II Peter 3:11-14; Ephesians 4:17-32, Titus 1:16, 2:10-15; Ephesians 2:10

9. Sanctification

We believe the Holy Spirit is the indwelling active agent in our progressive sanctification; that He seeks to produce His fruit in us as our minds are renewed by His Word and we are conformed to the image of Christ; that though our battle with indwelling sin continues throughout our lives, as we are led by the Spirit, we are enabled to walk in the Spirit and so delight in God's commandments and truly endeavor to live in this world for the glory of God.

Galatians 3:1-6, 5:16-26; I Corinthians 1:1-2, 30; II Corinthians 3:17-18; 4:2, 6:17-18; Romans 6:11-14, 8:29, 12:1-3; Colossians 3:5-9; I Thessalonians 4:3-7; I John 2:3-6; John 14:15,23-27, 15:11

10. Perseverance

We believe all Christians are exhorted by God to persevere in their faith, knowing that they will give an account to God for their every word and deed; that the spiritual disciplines of Bible study, prayer, worship, giving, fellowship, fasting and confession of sin are provided by God as vital means of grace to assist us in our pursuit of holiness; that the believer's ultimate confidence of persevering in the faith is based solely on the grace and promise of God to keep all those who are His to the end.

Galatians 5:1-15, 6:11-18; I Timothy 4:15-16; James 1:12, Matthew 10:22, 24:13, Matthew 6:1-18

11. The Church

We believe the church exists to worship God, nurture believers, and evangelize the lost. We believe in the universal church, a living spiritual body of which Christ is the head and all regenerated persons are members. We believe in the local church, consisting of a company of believers in Jesus Christ, baptized on a credible profession of faith, and associated for worship, work, evangelism, discipleship and fellowship. We believe that God has laid upon the members of the local church the primary task of giving the gospel of Jesus Christ to a lost world through preaching the Gospel and planting churches as visible evidence of salvation.

Ephesians 2:19-22; Acts 1:8; Ephesians 5:19-23; Acts 2:42; Hebrews 10:23-25; Matthew 16:18, Acts 8:1, 11:22, 15:13-21, 20:28; I Cor. 1: 11-17, 3:9-16, 6:19; 2 Cor. 6:16; I Timothy.3:15; Matthew 28:18-20

12. Church Ordinances

We believe that baptism and the Lord's Supper are ordained by the Lord Jesus himself. The former is connected with entrance into the new covenant community which is best portrayed by immersion of the believer in water in the name of the triune God, the latter with ongoing covenant renewal. Together they are simultaneously God's pledge to us, a divinely ordained means of grace, our public vows of submission to the once crucified and now resurrected Christ, and anticipations of his return and of the consummation of all things. We believe that only those who give a believable profession of faith and who give reasonable evidence of believing in Christ should be baptized or partake in the communion elements. The elders of the Gathering Community Church largely rely on believing parents to discern and testify to a believable profession of faith in their children and strongly encourage parents to participate in the church ordinances in a manner consistent with the New Testament.

*Acts 2:41, 8:12, 10:47-48, 16:14-15, Colossians 2:11-12, Romans 6:1-11, Galatians 3:2,5, 24-29
I Cor. 11:23-30. Matthew 26:26-28; Mark 14:22-24, Luke 22:17-20.*

13. Liberty

We believe that every human being has direct relationship with God, and is responsible to God alone in all matters of faith; that each church is independent and must be free from interference by any ecclesiastical or political authority; though the church is free from outside ecclesiastical interferences yet it may submit itself to the counsel, wisdom, and arbitration of outside ecclesiastical authority when necessary. Church and State, therefore, must be kept separate as having different functions, each fulfilling its duties free from dictation or patronage of the other.

I Timothy 2:5; Romans 14:7-9, 12

14. The Doctrine of the Future

We believe the consummation of all things will happen in the visible and glorious return of the Lord Jesus Christ to judge the just and the unjust and to fulfill His kingdom in the establishing the new heavens and the new earth. We believe in the resurrection of the body, the final judgment, the eternal happiness of the righteous, and the endless, conscious suffering of the wicked in hell.

Matthew 24:44, 25:13; Mark 13:32-33; Luke 12:40; John 14:3; Acts 1:11; I Thessalonians 1:9-11, 4:13-17; Hebrews 9:28, James 5:8; I John 3:2; Revelation 20:11-15, 22:8-20

ARTICLE IV. Membership

Section 1 - General

The membership of this Church shall consist of persons who profess faith in the Lord Jesus Christ as their personal Savior, who give evidence of a changed heart, and who accept the faith, the mission and the values of this Church as expressed in the Statement of Faith and the Council of Elder position papers, and have been baptized, are received into its membership according to the following Bylaws of this Church.

Section 2 - Admission

Any person professing faith in the Lord Jesus Christ, giving evidence of change of heart, and having accepted the faith, the mission and values of this Church as expressed in the Statement of Faith and the Council of Elder position papers, may be received into membership by baptism, or if previously baptized, or if by restoration, upon recommendation of the Council of Elders. The process for entering into church membership is subject to the discretion of the Council of Elders.

The Council of Elders shall ensure all persons uniting with this Church shall be made acquainted with the Membership Covenant and the Statement of Faith. New members shall pledge themselves to fulfill their stewardship obligations in the areas of worship, service, and giving, when they make public profession of faith and join the church.

Section 3 - Voluntary Dismissal of Membership

Should members choose to unite with another church, for whatever reason, members shall inform the Council of Elders of such a decision. Members may request a certificate of character for the purpose of uniting with another church. Such a letter is subject to the discretion of the Council of Elders.

Members who unite with another church without such disclosure, shall be dropped from the Church roll. Members who move from this city, and do not so report, shall be dropped from the Church roll after appropriate efforts have been made to contact the member and remind them of their duties.

Section 4 - Church Discipline

The purpose of church discipline is to glorify God by maintaining purity in the local church, to edify believers by deterring sin, 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.

The Gathering Community Church may terminate the membership of any member. All matters of church discipline shall be handled in a manner to be determined at the discretion of the Council of Elders. Members of the Gathering Community Church and all other professing Christians who regularly attend or fellowship with this church who err in doctrine, or who engage in conduct that violates Scripture, shall be subject to church discipline. Each potential case of discipline will be weighed on its own merits and dealt with according to Scripture.

Members of the Gathering Community Church are not guaranteed confidentiality regarding issues of church discipline, and understand that in submitting themselves to the authority of the church, issues of a sensitive or personal nature may become known to others. This includes, but is not limited to, notification of the authorities if a crime has been committed or if a real threat of someone being endangered exists, as well as other violations of Scripture that may not result in physical danger.

Members of the Gathering Community Church, and every other professing Christian who regularly attends or fellowships with this church, agrees that there shall be no appeal to any court because of a discipline process or dismissal. A member who is under discipline by the church, as defined in the previous paragraphs, forfeits and waives the right to voluntarily withdraw membership from the Gathering Community Church. A voluntary withdrawal is possible only by a member who is in good standing and who is not under any disciplinary action.

Section 5 - Restoration

Any person whose membership has been terminated for church discipline (section 4), or for reasons other than uniting with another church (section 3), may be restored upon evidence of such individual's repentance and reformation and at the discretion of the Council of Elders. Any member who is removed from membership for uniting with another

church (section 3) may be readmitted to membership upon compliance with the requirements for any new member.

Section 6 - Member Responsibilities

Members should be faithful to a New Testament Christian life and attend the services of the Church. Each member shall strive to live according to the Scriptures as the standard of Christian conduct. After studying the Bible's teachings on stewardship, members shall contribute regularly of their income to support the Church and accept their responsibility to use their time and talents in its work to meet the needs of the community and witness for Jesus Christ.

Section 7 - Relational Commitments

Relationships in the church will be guided and governed by the biblical principles set forth in a document entitled "Relational Commitments," which is incorporated into these Bylaws by reference. This document establishes our commitments related to peacemaking and reconciliation, accountability and church discipline, preserving marriages, biblical counseling and confidentiality, and the protection of our children. These Commitments shall apply to members of our church, and may be amended from time to time, by the Council of Elders, in the same way that these Bylaws may be amended.

Section 8 - Membership Covenant

The Membership Covenant involves a recognition and commitment to the Gathering Community Church. A member proclaims that they have been saved from their sins through Christ's work on the cross and that they have been baptized in the name of the Father, Son, and Holy Spirit. They have read the Statement of Faith and Council of Elder position papers and agree to not be divisive to their teaching; rather, a member will seek to preserve the unity and peace of our community, worshiping God in all they do, growing in the truth of God's word, and actively pursuing a life that reflects the Gospel to our world.

ARTICLE V. Government

Section 1 - General

The Gathering Community Church shall be elder-led and governed. The polity of the Gathering Community Church shall be consistent with the New Testament model of a two-office church, made up of biblically qualified male Elders and Deacons.

ARTICLE VI. Elders - General, Qualification, Selection, Duties, and Organization

Section 1 - General

The Council of Elders (also known as the Eldership) shall be composed of elders/pastors (paid or unpaid) who follow the leading of Jesus who is the chief shepherd of the Church. The elders at the Gathering Community Church serve as under shepherds to lead the church. The Council of Elders comprises the senior leadership of the church. The Council of Elders shall be the governing body (Board of Directors) of the Gathering Community Church. We believe that plural eldership is the form of government that New Testament churches should be modeled after.

Section 2 - Qualification

To be considered as an elder, a man must have been called by God into leadership at the Gathering Community Church and be a man of the exemplary Christian character according to the qualifications of Scripture (1 Timothy 3:1-7, Titus 1:6-9 and 1 Peter 5:1-4)

A candidate for elder must first be a member of the Gathering Community Church, professing faith in the Lord Jesus Christ, giving evidence of a changed of heart, and having accepted the faith, the mission and values of this Church as expressed in the Statement of Faith and the Council of Elder position papers, and have been baptized.

Section 3 – Selection

The process of being selected and becoming an elder shall be at the discretion of the Council of Elders. The Council of Elders shall seek the affirmation of the Elder candidate by the majority of the members. The final step of the elder selection process shall include ordination in a manner to be determined by the Council of Elders. Upon such ordination, the elder shall have the authority to preach, administer the ordinances of the church, marry, and enjoy all the rights and privileges accorded to licensed or ordained ministers under secular law.

The Council of Elders may also license non-ordained ministers to have authority to preach, administer the ordinances of the church, marry, and enjoy all the rights and privileges accorded to licensed or ordained ministers under secular law.

Section 4 - Duties

The Council of Elders of the Gathering Community Church have final responsibility before God for prayer and the ministry of the Word, including teaching and guarding the church's doctrine, the administration of the church, and shepherding the flock (Acts 6:4, Acts 20:27-31; 1 Timothy 3:5; 5:17, Titus 1:9, James 5:14, 1 Peter 5:2).

The Council of Elders shall have final authority for affairs pertaining to property and other temporal matters as required by civil law for nonprofit corporations. In particular, the Council of Elders shall be responsible for the acquisition and disposition of church property, which includes the management of its financial resources.

The Council of Elders shall seek due consultation with the members of the church. Affirmation by the majority of the members is in order for wisdom and unity's sake, but is not required. Decisions to seek due consultation include the selection and installing of Elders and Deacons, considerable financial decisions such as the acquisition of property, a major direction change in the ministry, or an amendment of structure or bylaws.

The New Testament does not indicate that the congregation governs itself by majority vote, rather the New Testament congregation shall be governed by its Council of Elders. However, the congregation shall approve, by present majority, the discipline, leading to

excommunication, for another member (Matthew 18:17; 1Corinthians 5:4). The specific procedures are at the discretion of the Council of Elders.

Section 5 – Organization

The Council of Elders shall organize itself to best achieve the mission of the Gathering Community Church subject to these articles. The Bible does not prescribe how elders should organize themselves; such an organization shall be determined by the Council of Elders, determined by church size, cultural context and specific needs of the body, subject to the limitations of these articles.

Each elder shall be equal in authority but may be specialized in function. The Council of Elders must meet at least once per quarter. Meetings of the Council of Elders may be held at any location and may be conducted by means of electronic communication. Unless the Council provides otherwise, meetings of the Council may be held immediately upon notice. A quorum for meetings of the Elders is defined as at least 50%. The Council of Elders shall consist of at least three elders. If a vacancy on the Council of Elders occurs, for whatever reason, and the number of Elders on the council becomes less than three, a temporary, ad hoc member of the congregation will be appointed to serve until a duly appointed elder may be ordained.

ARTICLE VII. Elders - Duration, Resignation, and Removal

Section 1 - Duration

Once a man becomes an elder at the Gathering Community Church, it is expected that the man would continue to serve as an elder indefinitely. Every elder will submit to an annual review conducted by the Council of Elders. Such review is to include, but not be limited to, his personal spiritual/physical health and wellbeing, his family's spiritual health and wellbeing, and his competence and continued exemplary character.

Section 2 – Resignation

To resign from the Council of Elders, an elder must notify the Council of Elders by letter no less than 60 days prior its effectiveness. It is understood that some extenuating circumstances may require a reduction of this notice, which will be reviewed by the Council.

Section 3 – Removal

Discipline and removal of elders shall be consistent with the standards set by the Bible. Elders are public leaders, so an accusation of blame should only be accepted by two or three witnesses and may result in a public rebuke (1 Timothy 5:19-20). The specific procedures are at the discretion of the Council of Elders.

A meeting of the Council of Elders, may be called, by a quorum of 50%, expressly for the purpose of removing an elder from office. An elder may be removed from office at this meeting, by two-thirds vote of the Council of Elders.

ARTICLE VIII. Deacons - General, Qualification, Selection, Duties, and Organization

Section 1 - General

Deacons are under the oversight of the Council of Elders. Deacons serve and build the church spiritually by carrying out essential practical ministry designated by the Council of Elders. The Council of Elders shall determine the number, selection, and duties of Deacons.

Section 2 – Qualification

Deacons shall be those of exemplary Christian character according to the qualifications of Scripture (1 Timothy 3:8-12).

A candidate for Deacon must first be a member of the Gathering Community Church, professing faith in the Lord Jesus Christ, giving evidence of a changed heart, and having accepted the faith, the mission and the values of this Church as expressed in the Statement of Faith and the Council of Elder position papers, and have been baptized.

Section 3 – Selection

Prior to appointment, the candidate must complete the evaluation process determined by the Council of Elders. The Council of Elders shall seek the affirmation of the Deacon candidate by the majority of the members.

Section 4 – Duties

The Deacons shall be ready to assist the Council of Elders in any service that supports them to be devoted to the ministry of the Word and prayer. The Deacons also serve by meeting practical needs so the Word can spread unhindered. The Council of Elders may give specific responsibilities or tasks to Deacons.

Section 5 – Organization

The Deacons shall organize however they determine to be best to achieve the mission of the Church, under the oversight of the Council of Elders.

ARTICLE IX. Deacons - Duration, Resignation, and Removal

Section 1 - Duration

Once a person becomes a Deacon at the Gathering Community Church, it is expected that this person would continue to serve as a Deacon as long as needed, as the Council of Elders determines. Every Deacon will submit to an annual review conducted by the Council of Elders. Such review is to include, but not be limited to, their personal spiritual/physical health and wellbeing, their family's spiritual health and wellbeing, and their competence and continued exemplary character.

Section 2 – Resignation

To resign from the office of Deacon, a Deacon must notify the Council of Elders by letter. When possible, a Deacon must notify the Council of Elders by letter no less than 60 days prior its effectiveness.

Section 3 – Removal

A Deacon may be removed by the two-thirds vote of the Council of Elders.

ARTICLE X. Church Property

In the event of a division of this Church, from which may God in His mercy save us, the property of this Church shall belong to that group of such division as represents the largest portion of the Church membership before recognizing a division therein provided such group is loyal to this constitution; otherwise it shall belong to the group remaining loyal to this constitution though it may not be the largest group in such division. Should any controversy arise as to whether such loyalty exists, the question shall be submitted to the Acts 29 Network, and their decision shall be final.

Should a condition arise at any time in the future when for any reason, the Church work cannot continue, the Church property shall be transferred to a similar church, at the discretion of the Council of Elders.

Should conditions arise where a consolidation with another church is advisable, the Council of Elders shall be authorized by the Church to negotiate the terms of such consolidation in so far as the property of this Church is concerned.

ARTICLE XI. Revisions & Amendments

Revisions and Amendments to the Constitution and Statement of Faith may only be done through a unanimous vote of the Council of Elders at any called Elder meeting.