

# **BYLAWS**

## **Coastal Community Church**

### **Virginia Beach, Virginia**

#### **MISSION STATEMENT**

The mission of Coastal Community Church is to share the touch of Christ with our community, this nation, and the world by building more and better followers of Christ and Christ-following churches.

#### **ARTICLE I**

##### **NAME AND PRINCIPAL OFFICE**

The church is incorporated as Coastal Community Church of Virginia Beach, a Virginia church corporation, doing business as Coastal Community Church (hereinafter CCC). CCC maintains its principal office in the City of Virginia Beach, Virginia. The Directors of CCC retain full power and authority to change the principal office from one location to another.

#### **ARTICLE II**

##### **PURPOSE**

The purpose of CCC is to reach a lost and hurting world with the hope of Jesus Christ, to bring new believers into His kingdom, and to help believers grow to be more like Him. This is accomplished by equipping and mobilizing believers to reach out with the relevant message of Jesus Christ and by expanding and reproducing the church as directed by the Holy Spirit. (Matthew 28:18-20; Acts 11:19-26).

#### **ARTICLE III**

##### **ACHIEVEMENT OF PURPOSE**

CCC seeks to achieve its purpose through:

1. Magnification-Celebrating God's presence in worship;
2. Mission-Communicating God's Word through evangelism;
3. Membership-Incorporating God's family into our fellowship;
4. Maturity-Educating God's people through discipleship; and
5. Ministry-Demonstrating God's love through service.

## **ARTICLE IV**

### **STATEMENT OF FAITH**

A living Christian faith must be continually evaluated. This statement of faith is not to be regarded as complete or infallible. It is the purpose of this statement to state in clear terms, the Christian teachings we believe. Scriptural references found at the end of each paragraph, while not exhaustive, give more detailed statements concerning these truths.

#### **1. God**

We believe there is one true, holy God, eternally existing in three persons - Father, Son, and Holy Spirit - each of Whom possess equally all the attributes of deity and the characteristics of personality. In the beginning God created the world, and all that is in it, out of nothing. God manifests and demonstrates His power, wisdom, and goodness as Creator, Redeemer, and Sustainer of the universe. God is just, yet loves us and offers us forgiveness. God the Father operates throughout history to fulfill His redemptive purposes. Genesis 1:1; Exodus 15:11-14; Exodus 20:1-6; Psalm 19:1-3; Matthew 6:9-10; John 14:6-13; 1 Corinthians 8:5-6; Hebrews 11:6.

#### **2. Jesus Christ**

Jesus Christ, God's son, is both fully God and fully human. He was united with true human nature by a miraculous conception and virgin birth. He lived a life of perfect obedience to the Father and voluntarily atoned for the sins of all by dying on the cross, thus satisfying divine justice and accomplishing salvation for all who trust in Him. He rose from the dead, ascended into heaven, and sat down at the right hand of the Father, where He is the only Mediator between God and humanity. He will come again to the earth, personally and visibly, to fulfill God's eternal plan and conclude human history. Isaiah 53; Matthew 1:18-23; Matthew 3:16-17; Matthew 28:1-6; Luke 1:35; Luke 24:46-47; John 1:1-18; John 11:25-27; John 14:7-11; John 20:1-20; Acts 2:22-24; Romans 3:23-26; Romans 5:8-21; 1 Corinthians 15:3-8; Galatians 4:4-5; Philippians 2:5-11; 1 Timothy 2:5-6; 1 Timothy 3:16; Hebrews 1:1-3; Hebrews 4:14-15; Hebrews 12:2; 1 Peter 2:21-25; Revelation 1:13-17; Revelation 5:11-14.

#### **3. The Holy Spirit**

The Holy Spirit is the third person of the trinity. He was sent into the world by the Father and the Son to apply to humanity the saving work of Jesus Christ. The Holy Spirit awakens in us an awareness of our sin, and our need for the Savior. At the point of salvation, He permanently indwells every believer and becomes the source of comfort, strength, wisdom, and assurance of salvation. The Holy Spirit guides believers in understanding and applying Scripture. His power and control are appropriated by faith, making it possible for the believer to lead a life of Christ-like character and to bring glory to God the Father. He also gives every believer at least one spiritual gift for the building up of the body of Christ. Genesis 1:2; Psalm 139:7-10; Joel 2:28-29; Matthew 28:19-20;

John 4:24; John 14:16-17, 26; John 16:7-14; Acts 1:8; Acts 2:1-4; Acts 4:31; Romans 8:9-11, 14-16, 26-27; 1 Corinthians 2:10-13; 1 Corinthians 12:4-11; Ephesians 1:13-14.

#### **4. The Bible**

The basis of our belief is the Bible, composed of the sixty-six books of the Old and New Testaments. We believe Scripture originated with God and was written and recorded by men divinely inspired by God. The Bible thus speaks with the authority of God and reflects the backgrounds, cultures, lifestyles, and vocabularies of the human authors. The message of the Bible is God's instructions for living, and shows us the way to salvation through Jesus Christ. The Bible is the unique, full, and final authority on all matters of faith and practice. Deuteronomy 4:1-2; Psalm 19:7-10; Psalm 119:105; Isaiah 40:8; Luke 24:44-46; Romans 15:4; Romans 16:25-26; 2 Timothy 3:15-17; Hebrews 4:12; 2 Peter 1:19-21.

#### **5. Salvation**

The central purpose of God's revelation in Scripture is to call all people into fellowship with Him. Originally created to be in fellowship with God, humans defied God and chose to go their own way. They were separated from God and suffered the corruption of their nature. Sin entered the world early in human history and all individuals since have suffered and are in need of the saving grace of God. Our inability to re-establish our relationship with God through our own power leaves us dependent on His mercy. God graciously provides the means to reconcile us to Him through His son, Jesus Christ. Our relationship is re-established when we make a commitment to accept Jesus as God's Son and our Savior and Lord.

The salvation of humanity is wholly the work of God's free grace, not the result, in whole or in part, of human works or goodness. Every individual must personally appropriate salvation by faith in Jesus Christ. When God has begun a saving work in the heart of any person, He will continue performing it until the day of its full consummation.

Practically speaking, this acceptance is demonstrated through a private and public commitment. We demonstrate our commitment privately by faith (believing that Jesus is the Son of God, that He died for our sins, and that He overcame death through His resurrection) and repentance (turning back to God and depending upon Him to provide loving and wise oversight of our lives). At the same time, we publicly express our commitment by demonstrating our acceptance of God's salvation by submitting ourselves in Christian baptism (See Appendix A). John 3:3-21; Romans 1:16-17; Romans 3:23-24; Romans 6:22-23; Romans 8:1-3; Romans 8:28-30, 38-39; Romans 10:9-13; 2 Corinthians 5:17-20; Colossians 3:10-17; Titus 2:11-14; 1 Peter 1:23; 1 John 1:5-9; Revelation 3:20.

#### **6. Eternal Security**

Human beings were created to exist forever. Each person will either exist eternally separated from God by sin, or eternally united with God through forgiveness and salvation.

To be eternally separated from God is Hell. To be eternally in union with Him is eternal life.

Heaven and Hell are actual places of eternal existence. God gives each human being free will to choose his or her destiny. God fully desires that all people come to Him and share in the fulfilled promise of eternal life in Heaven. For those who genuinely choose Him, God gives eternal life through Jesus Christ.

A person who genuinely accepts salvation through Jesus Christ cannot lose his or her salvation. The true believer is secure in that salvation for eternity. Salvation is maintained by the grace and power of God, not by the self-effort of the Christian. It is the grace and keeping power of God that gives us this security. John 3:16; John 14:17; Romans 6:23; Romans 8:17-18; Revelation 20:15; 1 Cor. 2:7-9; John 10:29; 2 Timothy 1:12; Hebrews 7:25, 10:10, 14; 1 Peter 1:3-5.

## **7. The Church**

There is one true universal Church, known as the “Body of Christ” in Scripture, composed of all those who acknowledge Jesus Christ as Savior. The Scripture commands believers to regularly gather together to devote themselves to worship, prayer, teaching of the Word, and fellowship. Baptism and communion are observed as the ordinances established by Jesus Christ. Service to the body of Christ and outreach to the world are accomplished through the development and use of gifts and talents.

The local expression of the Church is realized wherever God’s people meet in obedience to this command. Members are to work together in love and unity, under the watch, care, and guidance of the appropriate leadership, with the ultimate purpose of glorifying Christ. Matthew 16:15-19; Matthew 28:19-20; Mark 14:22-26; Acts 2:41-42, 47; Acts 9:31; Romans 6:3-5; 1 Corinthians 11:23-28; Ephesians 1:22-23; Ephesians 2:19-22; Ephesians 4:11-12; Hebrews 10:24-25; 1 Peter 5:1-3.

## **8. Faith, Practice, and Differences in Interpretation**

Scripture is the final authority in all matters of faith and practice. CCC leaves room for honest differences of opinion as to biblical interpretation on doctrines *that are not essential to salvation*. CCC recognizes that it cannot bind the conscience of individual members in areas where Scripture is silent or does not provide clear direction. Each believer is to be led in those areas by the Lord, to whom he or she alone is ultimately responsible.

We believe that God has given every believer unique gifts, talents, and resources. As a matter of faith and practice it should be the goal of every believer to follow Christ fully, manage these gifts wisely, and joyfully use them in ministry. Romans 1:8-12, 17; Romans 3:21-26; Romans 14:19-23; 1 Corinthians 12:1-11, 1 Corinthians 13:1-8, 13; Galatians 2:20; Galatians 5:22-26; Ephesians 1:15-18; Hebrews 10:22-25; Hebrews 11; James 1:2-6; James 2:14-18, 24-26.



## **ARTICLE V**

### **AFFILIATION**

CCC is an autonomous entity and maintains the right to govern its own affairs independent of any denominational control. While we are not subject to the control of any other ecclesiastical body, we recognize and sustain the obligations of mutual counsel and cooperation, which are common among churches of like mind. Recognizing the benefits of cooperation with other churches in world missions and otherwise, CCC voluntarily affiliates with the Willow Creek Association, the Saddleback Purpose Driven Community, the Southern Baptist Convention, the Baptist General Association of Virginia, the Norfolk Baptist Association, and various other organizations that share and support the foundational beliefs of the Christian faith. CCC retains full power and authority to develop and implement or terminate affiliations with these or other organizations to facilitate achievement of the mission of CCC. The Elders will authorize future affiliations, co-operations, or terminations.

## **ARTICLE VI**

### **LEADERSHIP**

CCC is gift-based and guided by the Holy Spirit and the truth of Scripture. (Romans 12:4-6, 1 Peter 5:1-2, Ephesians 4:12).

#### **1. Spiritual Leadership**

The head of CCC is Jesus Christ. As an organization, we seek to reflect His priorities in all we do and how we accomplish them. No decision is ever made that would knowingly contradict any of Christ's teachings. In addition, through the guidance of the indwelling Holy Spirit, we endeavor to discern God's will for us as a church. Whenever we implement a plan, we monitor our effectiveness while prayerfully exploring the next step God is showing us.

#### **2. Servant Leadership**

The ideal leader is humble and servant-like in spirit. Leaders at all levels do not see their role as "being in authority" over those in their charge. Instead, they desire to serve the church with their gifts and to build a functioning Christian community. Members of CCC sense this servant-leadership in action and likewise esteem those in leadership. Whether as a leader or a follower, everyone in CCC is submitted to Jesus Christ, and we all strive to consider others as more important than ourselves. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves (Philippians 2:3). The spirit of cooperation and appreciation is one of the unique features of ministry at CCC and is one of God's greatest blessings to our church family. It is a fragile gift, however, and any person desiring to become a member should value and protect it.

### **3. The Leadership Team**

The Leadership Team at CCC is comprised of the Lead Pastor, Elders, Advisory Team, and church staff. The composition and responsibilities of each of these entities is delineated as follows:

#### **a. The Lead Pastor**

The Lead Pastor is responsible for the spiritual life of CCC. The Lead Pastor works with the Elders, Advisory Team, church staff and anyone serving in the functions or offices outlined in Ephesians 4:11-13 in whatever way the Lead Pastor determines is biblical to serve the spiritual needs of CCC. The Lead Pastor shall have the authority to appoint and approve any assistants necessary to properly carry out the mission of CCC.

#### **b. Elders**

Scripture indicates that the ultimate decision-making authority in CCC rests with the Elders of CCC. Elders are men and women of CCC who have been gifted and called to function in a leadership and pastoral position within CCC. The Lead Pastor will serve as Chief Elder, along with a minimum of 4 other Elders. (See Appendices C, D, and E).

The New Testament is clear that the church is to be led by a plurality of godly leaders under the oversight and watchful care of Elders. The Elders are given ultimate responsibility and authority to see that CCC remains on a true course biblically, that its members are being appropriately shepherded, that the body is being fed through insightful and accurate biblical teaching, and that the life of CCC is being well-managed with the assistance of other competent and godly leaders. They are to care about the spiritual and physical wellbeing of members, regularly praying for the sick. They are to guard the body against harmful influences, confronting those who are contradicting biblical truth or who are continuing in patterns of sinful behavior. In doing so, they are to keep closing potential entrances for the Adversary, so that the truth of Christ will remain credible to both the congregation and the community. (1 Peter 5:1–4; Acts 20:28–31; Titus 1:9; James 5:14).

#### **c. Advisory Team**

The Advisory Team is appointed by the Elders to advise in the areas of finance, property management, and general staff management. This team functions at the request of the Elders and reports to the Elders, who have final approval of their recommendations.

#### **d. Church Staff**

CCC employs a paid staff selected on the basis of their giftedness and passion for their area of ministry. The Lead Pastor oversees and directs the work of the staff. The Executive Pastor is responsible for monitoring staff performance and conducting periodic performance reviews of staff members and an annual evaluation of each. The Lead Pastor is responsible and accountable to the Elders for his performance and the performance of the staff.

The paid staff manages the day-to-day affairs of the ministries of CCC. Their paid status makes it possible for them to devote themselves fully to the goals and objectives of CCC, and to serve as resources to the lay leaders of CCC.

The staff supports the strategies and priorities determined by the Lead Pastor and the Elders. Because of the dynamic and diverse nature of the work of CCC, positions and associated duties within the staff structure are fluid and can be adapted to meet the needs of the organization, its members, and the people CCC seeks to impact.

#### **4. Ministry Leaders**

Lay ministry leaders are members who have been gifted by God and called to lead others in a specific ministry (e.g. children's and youth ministry, life group leaders). Ministry leaders carry out their ministry mission under the oversight of the Lead Pastor and the Elders.

### **ARTICLE VII**

#### **CORPORATE BOARD OF DIRECTORS**

##### **1. Organizational Provisions**

For the purposes of the laws of incorporation and corporate governance, and subject to the authority and governance of CCC, the business and the affairs of CCC shall be directed, controlled, and managed by the Board of Directors (hereinafter "Board").

##### **2. Directors**

The Board shall be comprised of the individuals who are Elders of CCC and the Lead Pastor. Nothing contained in this Article shall change, modify, or enlarge any duties of these positions or create any duties that might be inconsistent with those duties and limitations specifically set forth in these Bylaws.

##### **3. Duties and Powers**

The Board operates only to ensure that corporate obligations are met. It is the duty of the Board to meet annually in order to (a) elect, by majority vote (50%+1), subsequent and/or

additional Directors of the church corporation in accordance with these Bylaws and (b) complete an Annual Report Form as required by the Virginia State Corporation Commission. The Board may only pass resolutions that enable CCC to act in its corporate capacity when specifically and explicitly directed by CCC membership as provided in these Bylaws. The Board only has the authority to act as expressly provided in the Articles of Incorporation and these Bylaws and as directed by CCC members as provided in these Bylaws at any regular or other properly called business meeting as set out in these Bylaws. A member is defined as any person over the age of eighteen who has completed the Coastal 101 class and signed the CCC covenant.

#### **4. Meetings**

**a.** Regular or special meetings of the Board may be held at any time and at any place that has been designated from time to time by resolution of the Board. In the absence of such designation, meetings shall be held at the principal office of CCC. Notice of regular meetings shall be provided as prescribed by the Board or by resolution. Special meetings of the Board may be called by the President, or may be called at the request of not less than one-third (1/3) of the members of the Board. Notice of special meetings shall be mailed, sent by electronic transmission, or delivered to each director not less than five (5) days before the date of such meeting. Notice of special meetings shall state the purposes for the special meeting and at such meeting no other business than that stated in the notice shall be transacted as official business.

#### **b. Quorum and Voting**

A majority of the Board present at any regular or specially called meeting shall constitute a quorum. Unless specifically stated otherwise in the Bylaws or Articles of Incorporation, the Board shall abide by the majority vote (50%+1) of those present and voting at any properly called meeting. In order for any such Board meeting to be properly called, every Director must be given reasonable (not less than five 5 days) notice and an opportunity to attend and participate in the meeting (either in person or via electronic correspondence as covered by voting rules established by Corporate Secretary).

#### **c. Action Without Meeting**

Any action required or permitted at any meeting of the Directors may be taken without a meeting, without prior notice and without a vote if a number of the Directors entitled to vote thereon that constitutes a majority of the Directors consents in writing. Said written consents shall be filed with the minutes of the proceedings and shall have the same effect as a vote for all purposes.

#### **d. Electronic Conference**

A member of the Board or of a committee designated by the Board may participate in a meeting by the means of conference telephone or similar communications

equipment by means of which all persons participating in the meeting can hear one another. Participation in a meeting in this manner constitutes presence in person at the meeting.

## **ARTICLE VIII**

### **CORPORATE OFFICERS**

#### **Organizational Provisions**

For the purposes of the laws of incorporation and corporate governance, CCC shall have the following officers:

**a. President**

The office of President shall be held by the Lead Pastor of CCC.

**b. Treasurer**

The Board of Directors shall appoint a Treasurer.

**c. Secretary**

The office of Secretary shall be held by the assistant to the executive pastor unless otherwise appointed by the Board.

**d. Other Officers**

The Board may appoint other officers from time to time.

## **ARTICLE IX**

### **GENERAL PROVISIONS OF CHURCH OPERATIONS**

#### **1. Non Profit Status**

CCC shall be organized and operated exclusively for religious purposes within the meaning of the Internal Revenue Code of 1986, or the corresponding provision of any future United States Internal Revenue law.

CCC is not organized, nor shall it operate, for pecuniary gain or profit, and it does not contemplate the distribution of gains, profits, or dividends to its members and is organized solely for non-profit purposes. The property, assets, profits, and net income of CCC are irrevocably dedicated to charitable, educational, and religious purposes and no part of the profits or net income of CCC shall ever inure to the benefit of any individual. On the dissolution or winding up of CCC, its assets remaining after payment, or provision or payment of all debts and liabilities of CCC shall be distributed to a non-profit fund, foundation, or corporation that is organized and operated for religious purposes and that has established its tax exempt status under Section 501 of the Internal Revenue Code and its Regulations as they now exist or as they may hereafter be amended.

## **2. Prohibition against sharing in earnings**

No member, employee, ministry member, or person connected with CCC, or any other private individual shall receive, at any time, any of the net earnings or pecuniary profit from the operations of CCC, provided that this shall not prevent the payment to any such person of such reasonable compensation for services rendered to or for CCC in effecting any of its purposes as shall be fixed by CCC leadership, and no such person or persons shall be entitled to share in the distribution of any of CCC's assets upon dissolution of CCC. All members of CCC shall be deemed to have expressly consented and agreed that upon such dissolution or winding up of the affairs of CCC, whether voluntary or involuntary, the assets of CCC, after all debts have been satisfied, then remaining in the hands of the leadership shall be distributed, transferred, conveyed, delivered, and paid over, in such amounts as the leadership may determine or as may be determined by the court of competent jurisdiction upon application of the leadership, exclusively to charitable, religious organizations which would then qualify under the provisions of Section 501 (c) (3) of the Internal Revenue Code and its Regulations as they now exist or as they may hereafter be amended.

## **3. Exempt Activities**

Notwithstanding any other provision of these Bylaws, no member, employee, or representative of CCC shall take any action or carry on any activity by or on behalf of CCC that is not permitted to be taken or carried on by an organization exempt under Section 501 (c) (3) of the Internal Revenue Code and its Regulations as they now exist or as they may hereafter be amended, or by an organization, contributions to which are now deductible under Section 170 (c) (2) and 509 (a) (1) of such Codes and Regulations as they now exist or as they may hereafter be amended.

## **4. Conducting Business of CCC**

The Elders may authorize an agent or agents of CCC, in addition to the leadership identified by these Bylaws, to conduct the business of CCC.

## **5. Checks, Drafts or Orders**

All checks, drafts, order for the payment of money, notes or other evidences of indebtedness issued in the name of CCC shall be signed by such agent or agents of CCC, and such manner, as shall from time to time be determined by resolution of the Elders.

## **6. Deposits**

All funds of CCC, with the exception of a reasonable and minimum necessary amount for petty cash and cash register operation, shall be deposited to the credit of CCC in banks, trust companies, or other depositories.

## **7. Gifts**

The Lead Pastor may accept on behalf of CCC any contribution, gift, bequest, or device for any purpose of CCC.

## **8. Books and Records**

CCC shall keep correct and complete books and records of account, to include Articles of Incorporation; Bylaws; and a corporate book as required by the Virginia State Corporation Commission. CCC shall also keep accounting information such as annual financial statements; notices of publication for all-church meetings; minutes for all-church meetings; and agendas of all Elder and Advisory Team proceedings. Records will be retained in digital or paper format for a period of 7 years after which they may be destroyed.

## **9. Special Meetings**

The Lead Pastor or the Board may call for a special meeting of the Congregation to discuss the business and operations of CCC, and such meeting shall be published to the membership a minimum of two (2) Sundays prior to the scheduled meeting.

## **10. Budget**

CCC is a zero based financial organization. The annual budget, developed by the staff and Elders, is a spending plan based on anticipated income. The annual budget is designed to be flexible enough to react to changing situations and new opportunities, and is based on faith in God's continual blessing on us. Revenue sources that fund the ministries of CCC include tithes and gifts from the membership and attendees, grants, donations from extra-church sources, and support from other organizations.

The proposed budget is reviewed and approved by the Elders, then published for the review of the membership a minimum of two (2) Sundays prior to the date of the scheduled vote. Spending shall continue pursuant to the previous years' monthly budgeted need until approval of the new fiscal year budget, which shall be determined by a vote of the membership in the first month of the new fiscal year.

## **11. Indemnification**

### **a. Limitation of Liability and Indemnification**

To the fullest extent permitted by Virginia law, as now in effect or as may hereafter be amended, no Director or Officer of CCC shall be personally liable for damages in any proceeding brought by or in the right of CCC, or in connection with any claim, action, suit or proceeding to which he or she may be or is made a party by reason of being or having been an Officer or Director of CCC, provided, however, that such

relief from liability shall not apply in any instance where such relief is inconsistent with any provision applicable to corporations described in Section 501(c)(3) of the Internal Revenue Code or Virginia law for indemnification by non-profit corporations and churches.

**b. Officers and Directors**

To the fullest extent allowed by the Virginia Nonstock Corporation Act, CCC shall indemnify any person who was or is a party, or is threatened to be made a party to or witness in, any threatened, pending, or completed action, suit, or proceeding, whether civil, criminal, administrative, or investigative, by reason of the fact that the person is or was a Director or Officer, against expenses (including attorneys' fees), judgments, fines, and amounts paid in settlement actually and reasonably incurred by that person in connection with such action, suit, or proceeding to the fullest extent and in the manner set forth in and permitted by the Act and any other applicable law, as from time-to-time in effect.

**c. Employees and Agents**

CCC may indemnify any person who was or is a party, or is threatened to be made a party to or witness in, any threatened, pending, or completed action, suit, or proceeding, whether civil, criminal, administrative, or investigative, by reason of the fact that the person is or was an employee or agent of CCC, against expenses (including attorneys' fees), judgments, fines, and amounts paid in settlement actually and reasonably incurred by that person in connection with such action, suit, or proceeding to the extent and in the manner set forth in and permitted by the Act and any other applicable law, as from time-to time in effect. Such right of indemnification shall not be deemed exclusive of any other rights to which any such person may be entitled apart from the foregoing provisions.

**d. Insurance**

The Board of Directors may adopt a resolution authorizing the purchase and maintenance of insurance on behalf of any Director, Officer or agent of the Corporation against any liability asserted against or incurred by any such Director, Officer or agent in such capacity or arising out of their status as such, whether or not this Corporation would have the power to indemnify the Agent against the liability.

**ARTICLE X**

**REVISIONS**

This document was drafted by faithful but fallible people. Should the Spirit of God point out the need to revise this document in any way, the suggested revisions shall be submitted to the Elders for their approval pursuant to these Bylaws.

The Elders retain the authority and responsibility to make non-material, minor revisions to the Bylaws ministry philosophy, or overall structure and governance (e.g., rewording, clarification of ideas considered to be confusing, added scriptural support) for the sake of clarity; and to make material changes as necessary to ensure that they remain current and relevant in view of the dynamic nature of practices and ministries at CCC. Proposed material changes to the Bylaws will be published for review by the membership a minimum of two (2) Sundays prior to the vote on the matter by the general membership.

## **ARTICLE XI**

### **PROMULGATION OF APPENDICES**

Inasmuch as the nature of appendices is that they contain fluid and dynamic information that necessarily changes to reflect current activities and policies within CCC, the attachments noted in this document may be amended or replaced without commensurate change to these Bylaws. All changes to attachments must be approved by the Lead Pastor.

# APPENDICES

## Appendix A Membership Covenant

I believe in the Lord Jesus Christ and have turned my life over to Him. After first accepting Jesus Christ as the savior, director, and guide for my life, I was baptized (or I will soon be baptized) as a symbol of my new life in Christ. I support the vision, strategy, and structure of CCC and feel led by the Holy Spirit to become a member of the CCC family. By doing so, I commit myself to God and to the other members of this church to do the following:

- Protect the unity of my church by acting in love toward others and following the leadership God has appointed;
- Share the responsibility of my church by inviting newcomers, welcoming visitors, and sharing of my talents, time, and resources;
- Serve in the ministry of my church by discovering my gifts and talents; developing them to their greatest potential, and using them to reach other people for Jesus Christ;
- Support the testimony of my church by attending regularly, striving to live a life that is pleasing to God, and by praying for the health and growth of my church.

## Appendix B Baptism

Once a person admits that he or she is a sinner and turns to Christ for salvation, the Bible says the watching world needs to know. Baptism has always stood as a kind of public test for people who have moved from being a seeker to being a believer.

Believers are those who have realized that their sin has separated them from God. They have given up all efforts to reach God through good works or religious activity. They have concluded that Jesus Christ's death on the cross for their sins is the only thing that can bridge the gap between them and God. A believer is someone who has decided to trust Christ alone for his or her salvation.

If you have come to this point in your spiritual journey, then you are ready to be baptized. Just as a bride and groom tell of their love for one another through the symbol of rings, you should also want to demonstrate to the world, through Baptism, your union with Christ. Let the miracle that has happened in you show through the sacrament He ordained for you. The Ethiopian asked Philip, "Tell me, please, who is the prophet talking about, himself or someone else?" Then Philip began with that very passage of Scripture and told him the good news about Jesus. As they

traveled along the road, they came to some water and the Ethiopian said, "Look, here is water. Why shouldn't I be baptized?"... Then they went into the water and Philip baptized him. — Acts 8:34–38

## **Biblical Passages**

In **Matthew 28:19–20**, Jesus commands his followers to "go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit..." Baptism is the means by which followers of Christ are identified.

In passages such as Acts 2:41, 8:12 and 10:47–48, it is evident that Baptism follows an individual's decision to trust Christ alone for salvation. Baptism was never intended to provide salvation for an individual, but rather to publicly identify a person with Christ. In Romans 6:1–11, the apostle Paul explains how Baptism identifies the believer with the death, burial and resurrection of Jesus Christ. Going under the water represents Christ's death and coming out of the water illustrates His resurrection.

You do not have to be baptized to have Christ in your heart any more than you must exchange rings to be pronounced man and wife. But if the inner commitment to trust Christ alone for salvation has been made, then the outward symbol of Baptism should be as valued and as visible as the gold ring on a newlywed's finger.

## **CCC's Statement on Baptism**

Scriptural teaching on Baptism may be summarized as follows:

1. Baptism is an act of obedience to the command of Christ, fulfilled by individuals who have submitted themselves to His sovereignty.
2. Baptism symbolizes the spiritual cleansing through divine forgiveness and the newness of life experience by believers by virtue of their identification with Christ in His death and resurrection.
3. Baptism provides an opportunity for believers to make a formal profession of their faith before the church.
4. As a biblical rite of initiation into the body of Christ, Baptism of believers is considered a prerequisite for joining the membership of the church.

## **Word Concerning Infant Baptism**

If the purpose of Baptism is to publicly identify a believer in Jesus Christ, you may well be asking yourself, "What was the significance of my Baptism as a baby?" In the Bible, we find parents bringing their children to Jesus. He held them and prayed for them and told us to welcome them. But He did not baptize them, and He did not tell anyone else to baptize them. Baptism is for those who have made a personal decision to trust Christ alone for their salvation.

If you were baptized as a child, it was the intent of your parents that you would one day be a follower of Christ. Your Baptism as an adult can be viewed as the fulfillment of your parents' wishes. It in no way repudiates the Baptism you received as a child.

## **Appendix C**

### **Qualifications for Elders**

1Timothy 3:2-7 and Titus 1:6-9

1. Elders must lead by example and demonstrate a lifestyle free of patterns of sin.
2. Elders, if married, must be devoted spouses.
3. Elders must be self-controlled, enslaved to nothing, free from excesses.
4. Elders must be sober, sensible, wise, balanced in judgment, not given to quick, superficial decisions based on immature thinking.
5. Elders must demonstrate a well – ordered life and honorable behavior.
6. Elders must be unselfish with their personal resources. They must be willing to share blessings with others.
7. Elders must be able to communicate truth and sound doctrine in a non-argumentative way.
8. Elders must be free from active addictions and willing to limit their liberty for the sake of others.
9. Elders must be gentle, patient, and able to exercise self-control in difficult situations.
10. Elders must not be given to quarreling or selfish argumentation.
11. Elders must not be stingy, greedy, out for sordid gain, or preoccupied with amassing material things.
12. Elders must have a well-ordered household and a healthy family life.
13. Elders must not be new believers. They must have been Christians for long enough to demonstrate the reality of their conversion and depth of their spirituality.
14. Elders must be well respected by unbelievers and free from hypocrisy.
15. Elders must not be stubborn, prone to force opinions on others, or abuse authority. They must be servants.
16. Elders must desire the will of God in every decision.
17. Elders must desire to be fair and impartial. Their judgments must be based on scriptural principle.

18. Elders must be devoted Christ followers seeking to be conformed to His image. They must be committed to prayer, worship, the study of scripture, and the guarding of their own walk.
19. Elders must be stable in their faith, obedient to the Word of God, continually seeking to be controlled by the Holy Spirit.

## **Appendix D**

### **Duties of Elders**

#### **Administrative Tasks**

The Elders, including the Lead Pastor, are tasked with the management and evaluation of existing ministries. They approve new ministries and staff positions, and continually monitor the teaching ministry of the church. In collaboration with the Advisory Team, they develop church policies and revise Bylaws. They review major ministry decisions, and dispense Church discipline when appropriate. They use their wisdom, discernment, and teaching/pastoral gifts to ensure the church maintains Biblical integrity.

#### **Selection of Elders**

Scripture gives evidence of the first Elders being appointed by the founders of the church. By this example, it is implied that the existing spiritual leadership of a church should be intimately involved in the process of selecting Elders to ensure selection based on spiritual rather than superficial qualifications. Therefore, the following protocol is followed in the selection of Elders for CCC:

- Members of the church bring potential candidates to the attention of the Elders.
- The nomination is investigated and voted upon by the Elders.
- After current Elders prayerfully nominate potential elder candidates, the name(s) of said candidate(s) are published to CCC body 30 days prior to the anticipated date of installation. During this 30-day period, members are provided with the opportunity to comment regarding the nomination.
- After the 30-day period has elapsed, the Elder Board meets to review all comments and make a final decision regarding whether to move forward with the installation process.

The primary consideration for selecting Elders should be the person's character, capability and chemistry with the rest of the Elders. However, a secondary consideration should be to find an appropriate representation of Elders from each site\location\campus.

#### **Term of Elders**

Since Scripture indicates no fixed term for Elders, each church should be free to assign terms as seems right to that particular body. CCC asks that, in the absence of extenuating circumstances,

its Elders to serve a minimum three-year term after which the current Elders will evaluate the status and advisability of continued service.

### **Resignation from Elder Team Service**

Individuals who believe they are called to commit to Eldership should prayerfully consider the depth of commitment in time, emotion, resources, and dedication that is required of Elders. These individuals are strongly encouraged to examine their lives to determine if such a commitment is compatible with their ability to serve fully and effectively.

Once selected and ordained, Elders are expected to make every effort to fulfill a minimum three year term of service. However, because CCC values its people; we recognize that our leaders have responsibilities and life experiences outside of and sometimes separate from their church ministries and that life circumstances change. We understand that there are occasions when life demands, illness, stress, and/or other personal issues outside of an individual's control may interrupt his or her ability to fulfill a heartfelt commitment.

In the event that an Elder believes he or she is unable to fulfill his or her term of service, that Elder will confer with the Chief Elder for prayerful counsel to attempt to resolve the conflict. If the conflict cannot be resolved and the Elder decides to resign, the resignation will be accepted in the spirit of support and care, with focus on helping the resigning Elder seek God's direction for the next phase of his or her life and ministry.

### **Termination from Eldership Position**

The Elders may terminate an individual from his or her Eldership position in the church when, in the considered judgment of the Elders, the Elder's life and conduct, behavior, expressed thoughts, or actions severely and negatively hinders the ability of the Elders and the church to act as a positive and living witness of Jesus Christ. This action is not taken lightly, and is followed only as a very last resort, and only under the discretion of the Elders after a thorough investigation, a sincere and active effort to bring about reconciliation and restoration of the Elder, and prayerful consideration of the consequences to the Elder and to the church.

Termination of an Elder shall require the vote of a minimum of two-thirds (2/3) of the remaining Elders. The Elder under investigation will not cast a vote. Procedures for the dismissal of an Elder shall be according to Matthew 18:16-17.

### **The Selection of the Lead Pastor**

In the event of vacancy in the office of Lead Pastor, the Elders shall be responsible to conduct a search for candidates to fill the position. Once the Elders have selected a candidate, that candidate shall be presented to the Leadership Team and ultimately to the participating members of the body for ratification by vote.

# **Appendix E**

## **Gender Issues in Church Leadership**

The Leadership of CCC spent several years formulating the By Laws of this church. The process included diligent study, prayer, reflection, consultation, and discussion. During the proceedings, we reached the conclusion not to exclude women from serving on the governing body based solely on gender.

Many Christian churches exclude women from their governing bodies. Those bodies determine the teaching and policies of the church, administers church discipline, and provide accountability for the staff. Though we have substantial respect for this position, we do not find the whole witness and testimony of Scripture sufficiently consistent with the position of male-only governance. Therefore, we felt it unwarranted to exclude women gifted with leadership from serving as a part of the governing body of CCC.

### **Scriptural Bases For This Conclusion**

We believe our position is consistent with the following Scriptures:

- Women in the New Testament church were leaders serving as prophets (Acts 21:9), teachers (Acts 18:26), ministers (Romans 16:1-3), leaders in worship services (1 Corinthians 11:4-5) and co-workers with the Apostle Paul (Philippians 4:2-3);
- The Holy Spirit empowers both men and women, young and old to speak for God (Acts 2:17-18);
- Men and women are equal recipients of God's gifts (1 Peter 3:7);
- In Christ all people, male and female, are to be submissive to one another and to serve one another in reciprocal love and obedience to Jesus (Ephesians 5:21; Philippians 2:3-4; Galatians 5:13);
- In the Old Testament a woman was appointed by God to be the principal leader of the nation of Israel (Judges 4-5).

We believe these passages suggest that no person be disqualified from service in the body of Christ based solely on gender. Moreover, we believe the Bible teaches (and the leadership history of our church supports) that men and women are full partners in ministry in the kingdom of God. Giftedness by the Holy Spirit is the primary basis of qualification for ministry (Romans 12:1-8; I Corinthians 12 & 14; Ephesians 4:1-16; I Peter 4:10-11).

### **Response To Other Interpretations Of Scripture**

Though we base our conclusion on Scripture, we acknowledge that there are other views based on biblical texts that need to be addressed. In I Timothy 2:11-15, Paul says, "I do not permit a woman to teach or to have authority over a man; she must be silent" (NIV). We do not hold that this verse prohibits women from leadership but rather prohibits a certain ungodly way of exercising leadership that was prevalent in the specific church Paul was addressing at that time.

In respect to this text as it applies to governance, no person, male or female, who is part of the governing body of the church will bear any authority as an individual over any other individual: the authority of the governing body will not be vested in individuals but only in the body as a group of servants dedicated to the good of the church. We will strive to prevent any practice or perception of any person serving on the governing body as having authority in and of himself or herself: leaders are the servants of the ones they lead (Mark 10:42-45).

Furthermore, some would question if the husband was head of his wife if she served on the governing body of his church and he did not (1 Corinthians 11:3; Ephesians 5:22). We assert that the overarching principle of submission in the New Testament is one of mutual submission among believers (Ephesians 5:21) and not primarily of women's submission to men. We respect that others may interpret this scripture differently. However, since no individual on our governing body bears any individual authority over anyone in CCC, the wife in this case cannot be said to "not be in submission to her husband."

We hold the list of qualifications for Elders found in 1 Timothy 3 and Titus 1 (which to some seem to qualify only males for Eldership) to be inclusive and neither exhaustive nor prohibitive. A purely literal interpretation of these passages would not only exclude women from Eldership, it would also exclude all men except those currently married and who have children. This interpretation of these passages would not seem to be consistent with the whole testimony of Scripture on the issues of gender, marriage, and spiritual maturity (1 Corinthians 7:32-35; Matthew 16:24, 19:12; 1 Corinthians 12; Romans 12)

### **Concluding Remarks On Scriptural Concerns**

Through prayer, study of scripture, review of the works of respected Bible scholars, and discussion; we decided to follow the Scriptural view we found most consistent with the whole teaching of the Bible about God's way of building His kingdom. We concluded that excluding women from serving on the governing body of our church could limit how God wants to do His work in our church. Therefore, in the absence of a clear scriptural mandate to exclude women from this form of service, we have chosen the less restrictive view so that God's Spirit may not be hindered in selecting gifted leadership in our church.

### **Our Intention**

By our position, we do not intend to identify our church with any churches or Christian leaders who have come to similar conclusions. Our only goal is to be responsive to God's call for our church to be the body He has called us to be. We have prayerfully sought His wisdom on the matter of women in leadership so that we would do nothing that could possibly hinder God's work in our church. We respect those who disagree with our position and we seek to be sensitive to them. It is our hope and prayer that this will not become a divisive issue. We are committed to remaining focused on the primary mission of our church: To share the touch of Christ with our community, this nation, and the world by building more and better followers of Christ and Christ-following churches.

# Appendix F

## Church Ministries

### Core Values

CCC sponsors and executes various ministries in the pursuit of making more and better followers of Christ. Infused throughout our different ministry expressions are the core values upon which they are built. We value:

- **The Bible's Foundation**

We believe that God's Word, when taught in a clear, accurate and relevant manner, provides power for salvation and strength for today's living. (2 Timothy 3:16-17; James 1:22; Matthew 4:4)

- **The Love of Jesus**

We are regularly overwhelmed by the intimate love God has for us through Jesus Christ. Therefore, we value encouraging God's people to express their appreciation and love to Jesus by coming together as a group to worship Him and through private devotions. (Matthew 22:37; Psalms 34:1, 3)

- **The Family's Health**

In our 21st century post-Christian society, families face challenges that threaten to overwhelm them. We are therefore determined to create a "family-friendly" environment at CCC, build healthy families and have strategies for strengthening our families as part of our ongoing ministry. (Ephesians 3:14-16)

- **The Gospel's Relevance**

Every person deserves to have the Good News of Christ communicated in a way that they can clearly understand and relate to. That communication includes relevant language, culture and music. While the message never changes, the methods must adapt in every generation. Therefore, we are determined to learn how to live out our faith in a culturally relevant way, while building bridges of communication to society for Christ. (1 Corinthians 9:22-23; Acts 2:11)

- **The Holy Spirit's Empowerment**

God's Spirit provides the believer with power for living, understanding of spiritual truth, and guidance in doing what is right. Adopting this value causes us to deliberately carve time into our busy schedules for two-way communication with God (prayer and Bible study), and learn how to walk in obedience with Him. (Matthew 6:33; John 5:17, 19; John 15:5)

- **The Leader's Creativity**

Creativity and change is needed in every Christian generation as it asks the question, "How can we best capture and express what God is doing in the context of the culture of our day"? We are determined to reward creativity and accept the risk that goes with it in order to allow ministry leaders to fearlessly and responsibly pursue new methods for bringing people to Christ. (Luke 5:37-38)

- **The Member's Flexibility**

We believe that all members have the obligation to remember that our primary mission is to bring unbelievers to Christ. To this end, we may be called on to give up convenient parking spaces, the best seating, available bulletins, and in general, our comfort, in order to give precedence to nonmembers and seekers. (Romans 15:1-3, 1 Corinthians 9:19-23)

- **The Christian's Excellence**

Excellence honors God and inspires people. Too often, Christians are satisfied with doing the "acceptable minimum" when it comes to their service for God. The Lord deserves our best. Therefore, we are determined to raise the standard of excellence in our worship and service to God. (Colossians 3:23)

- **The Body's Growth**

Our desire is to work with God to build a consistently healthy church that is growing both spiritually and numerically. This commitment means that we will regularly celebrate God's legitimate growth in the church and will encourage the pursuit of methods and policies that will facilitate that growth on all levels. (1 Corinthians 3:6-7; 2 Corinthians 5:19-20; Jonah 4:10-11; Luke 14:23)

- **The Church's Multiplication**

Since the early church (as evidenced in the book of Acts), the single most effective evangelistic methodology is planting new churches. Therefore, we are determined to encourage and pursue the development of new congregations via the multi-site church model and to support new congregations as the Holy Spirit leads. (Matthew 16:18; Acts 13:1-3; Acts 14:21-23)

# **Appendix G**

## **Methods of Ministry**

### **1. Assumptions of Ministry**

All believers are responsible to be a witness in their faith and walk with Christ. (2 Corinthians 5:20) Every believer is accountable to reach out to others and share with them the need we all have for a life-changing relationship with Jesus Christ. We mobilize these believers' evangelism efforts by providing a service designed to communicate the message of Christ with relevance, creativity, and contemporary style.

### **2. Needs of Seekers and Believers**

The needs of the seeker differ from the needs of the believer. (1 Corinthians 9:19-23; Acts 15:5-21;17) Individuals who have not made a commitment to Jesus Christ as their Savior and Lord may not understand Christian terminology and traditional customs, and may be reluctant to attend a service that seems non-relevant to them. CCC is committed to communicating the truth of the Gospel in ways way seekers will understand and appreciate.

Recognizing that the needs of the believer must be met as well, CCC is dedicated to encouraging, edifying, and equipping the believer for service. We are committed to the believer's continual growth toward spiritual maturity for the purpose of leadership development and for ministry to the seeker and fellow believers.

### **3. Spiritual Development And Maturity**

Believers must recognize that spiritual development is a process that leads to a commitment to Jesus and continues toward spiritual maturity. (Romans 14:1; 5:1) Theologically, it is recognized that there is a moment in time when an individual is born into the family of God through a commitment to the person and work of Jesus Christ. Practically, however, this event occurs during a process of examining, considering, evaluating, and weighing the costs of the Christian faith. Therefore, CCC is not event-oriented: Conversion is not the end process, but rather the point on the journey between separation from God and maturity in faith. It is our task to point all people toward Jesus Christ as they navigate the maturing process.

### **4. Growth Through Relationship**

Loving relationships are the best context for spiritual development. (Ephesians 4:15-16; Hebrews 10:24-25) Spiritual growth, like emotional and mental growth, does not take place in a vacuum; it is fostered and enhanced by interaction in loving relationships. God created us to thrive in community. Being in a small group of caring people opens up a dimension of growth that cannot take place individually or in a large group. It is within the context of these “Life” groups that seekers may make a commitment to Jesus Christ, and believers can realize spiritual depth and maturity. For both the believer and the seeker, being in a “Life” group is extremely important for spiritual development.

## **5. Believers As Ministers**

Every believer is a minister, gifted by God for the benefit of the church. (1 Corinthians 12:12-31; 14:12) Every believer is gifted by God to be a vital part of the equipping and maturing of the body of Christ. CCC strives to mobilize the body for service and ministry. This is accomplished by challenging people to become servants and servant-leaders through discovery, development, and implementation of their spiritual gifts.

# Appendix H

## **Statement on Biblical Marriage**

CCC maintains that a significant part of God's plan to reveal himself in Creation is clearly indicated in God's Word, the Bible, to be a "one-flesh" marriage covenant between one man and one woman who are faithfully committed to one another for life. Established in Genesis (Genesis 1:26-28), this plan is reiterated by God's Son Jesus Christ (Matthew 19:4-5, Mark 10:6-9) and reaffirmed by the Apostle Paul (Ephesians 5:31). While American culture now envisions "marriage" as both a social contract and a Constitutional right, we affirm Biblical covenant marriage to be a divinely appointed relationship for God's glorification and humanity's procreation. We acknowledge the right of the American populace to interpret the United States Constitution in establishing all contractual relationships, but we also maintain the responsibility of CCC to interpret the Bible in establishing all covenantal relationships.

Accordingly, the only weddings that will be held on CCC's premises or conducted by CCC's ministers will be those between one man and one woman who are wholly committed to one another as lifelong companions in the service of God. In order to ensure that we uphold what we believe to be God's standard for marriage without legal discrimination, only CCC members and their children will be allowed to use CCC's facilities for marriage ceremonies.