

Summary of Major Changes

1. **Statement of Faith - FAMILY:** Added affirmation that God creates humans immutably as male or female from conception (Genesis 1:27; Psalm 139:13-14).
2. **Membership Process (Article V, Section IX):** Added comprehensive "Contingent Membership" process allowing elders to receive and approve candidates, with congregational affirmation occurring at scheduled times.
3. **Elder Numbers (Article VI, Section V):** Increased maximum from 10 to 12 elders.
4. **Elder Terms (Article VI, Section IV):** Restructured with detailed subsections:
 - A. Commitment
 - B. Reaffirmation (new language on consecutive terms)
 - C. Plurality and Rotation (emphasis on continuity and wisdom)
 - D. Term Commencement (clarifies when terms begin)
 - E. Term Conclusion and Continuity of Service (detailed transition procedures)
5. **Elder Meetings (Article VI, Section VII):** Expanded with subsections:
 - A. Meeting Cadence
 - B. Quorum
 - C. Unanimity and Decision Making (now allows 3/4 majority when unanimity cannot be achieved; includes reconciliation process)
 - D. Documentation of Business
6. **Elder Officers (Article VI, Section VIII - NEW):** Created Chairman and Secretary positions with defined responsibilities.
7. **Spiritual Accountability (Article VI, Section IX - NEW):** Formalized process for elder self-examination and restoration.
8. **Membership Orientation (Article V, Section II):** Expanded qualification #4 to include alternatives beyond membership class.

Changes are highlighted in yellow.

Constitution

Antioch Georgetown Church

Preamble

We, the members of Antioch Georgetown Church of Georgetown, Texas, do hereby declare and establish this constitution ("Constitution") to preserve and secure the principles of our faith and to govern the church body in an orderly manner. This constitution will preserve the liberties of each individual church member and the freedom of action of this body in relation to other churches.

Article I. Name

This body shall be known as Antioch Georgetown Church ("AGTX" or the "church") of Georgetown, Texas. It may be incorporated as a non-profit corporation under the laws of the State of Texas, or of any other state in which conformity may be necessary or desired.

Article II. Purpose

The purpose of Antioch Georgetown Church shall be to lead people to follow Christ in a life-changing way. We believe real life change happens as we live by God's Word (2 Timothy 3:16-17), submit ourselves completely to Christ as Lord (Luke 6:46), and make the name of Jesus known to all nations (Matthew 28:19-20).

Article III. Statement of Faith

We believe it is important for members and our community to have an accurate understanding of our faith as a foundation for our purpose. As such, an expanded statement of faith, ratified and incorporated into this document as "Appendix A. Statement of Faith," will be maintained and made publicly available to all persons upon request.

Article IV. Government of the Church

The government of Antioch Georgetown Church is vested in the body of members who compose it, being an autonomous church operating under the Lordship of Jesus Christ.

The church shall be spiritually led and physically administered by a plurality of elders, called by God and affirmed by the members. The body of elders shall be responsible for maintaining a set of bylaws in accord with this Constitution, to be affirmed by the members, for the healthy and proper administration of the church.

Antioch Georgetown may voluntarily seek counsel or cooperate with other individual churches or associations of churches in accord with this Constitution, provided such cooperation does not conflict with the church's own best interests.

Article V. Membership

The members of the church reserve the exclusive right to determine who shall be members. In an effort to bolster a shared vision and mission for the church among the membership, the members shall publish and maintain a collection of personal commitments, ratified and incorporated into this document as "Appendix B. Membership Commitments," available to all persons considering membership in the church.

Article VI. Sole Authority

The church will conduct all business, worship, education, service by members, and fellowship in accordance with this constitution. All rules, regulations, bylaws, and policies previously approved by this church, included those ratified and adopted January 10, 2017, are each and all hereby repealed, set aside, and superseded. This Constitution shall be and is, hereby established as the sole "Constitution" for this church. No rules, regulations, bylaws, or policies may be established which conflict with this constitution.

Article VII. Amendment Procedure

This document was drafted by faithful but fallible people. Should it become necessary to revise this document in any way, any proposed amendment shall be presented to the members for approval. Adopted at _____, ____ this ____ day of _____, 20____

Appendix A. Statement of Faith

We believe that the Scriptures, as originally written, were divinely inspired and are the product of Spirit-controlled men, and therefore are truth without any impurity or error. We believe the Bible to be the standard by which all human conduct, creeds, and opinions shall be tried.

THE HOLY SCRIPTURES

- We believe the Bible is God's inerrant revelation, complete in the 66 books of the Old and New Testaments, written by divinely inspired men as they were moved by the Holy Spirit (2 Timothy 3:16; 2 Peter 1:21). Those men wrote not in the words of human wisdom, but in words taught by the Holy Spirit (1 Corinthians 2:13).
- The Scriptures provide the standard for the believer's faith and practice (2 Timothy 3:16, 17), reveal the principles by which God will judge all (Hebrews 4:12; John 12:48), and express the true basis of Christian fellowship (Galatians 1:8, 9; 2 John 9-11).

GOD

- We believe that there is but one living and true God (Deuteronomy 6:4; Isaiah 45:5-7; 1 Corinthians 8:4), an infinite, all-knowing Spirit (John 4:24), perfect in all His attributes, one in essence, eternally existing in perfect unity in three Persons—Father, Son, and Holy Spirit (Matthew 28:19; 2 Corinthians 13:14).
- God the Father – We believe that God the Father, the first Person of the Trinity, orders and disposes all things according to His own purpose and grace (Psalm 145:8-9; 1 Corinthians 8:6). He is the Creator of all things (Genesis 1:1-31; Ephesians 3:9). As the only absolute and omnipotent Ruler in the universe, He is sovereign in creation, providence, and redemption (Psalm 103:19; Romans 11:36). His fatherhood involves both His designation within the Trinity and His relationship with mankind.
- God the Son – We believe Jesus Christ, our Lord, is God in the flesh. He is the Son of God, conceived by the Holy Spirit, born of a virgin, fully God, fully man, sinless. He died on the cross in our place for our sins, was buried, resurrected from the dead, ascended into heaven, and now sits at the right hand of God the Father, as our Advocate, and will return to judge the living and the dead. (Matthew 1:18-23; Luke 1:31-33; John 1:1-18; Acts 1:9-11; Acts 2:22-24; 1 Corinthians 15; Hebrews 1:1-3; Revelation 5:9-14)
- God the Holy Spirit – We believe the Holy Spirit is the third Person of the Trinity, exalting Christ and convicting us of our sin and need for Jesus Christ. He fully and permanently lives in (or "indwells") every believer from the moment of salvation. He comforts, teaches, and empowers us to live in righteousness. He equips every believer with spiritual gifts for service in the Body of Christ. (Matthew 1:18; John 14:16-17; John 14:26; John 15:26; John 16:7-14; Acts 1:8; 1 Corinthians 3:16; 1 Peter 4:10)

MANKIND

- We believe man was directly and immediately created by God in His image and likeness (Genesis 2:7; Genesis 1:26-27).
- Both male and female equally bear the image of God -- sharing the same essence of being, there are nevertheless functional distinctions and subordinations (cf. a similar phenomenon within the Trinity). These differences, biblically-based upon creation and not cultural biases, are significant for both our families and our flock (1 Corinthians 11:1-16; Ephesians 5:22-33; Titus 2:3-5; 1 Peter 3:1-6).
- Persons of all kinds of abilities are made in the image of God (Genesis 1:26-27), are fearfully and wonderfully made (Psalm 139:13-14), and are invited and encouraged to share in their giftings and participate in ministry. God can and does use disability to bring glory to his name (John 9:1-3).

SIN

- Sin separates man from God and man is eternally doomed unless he receives salvation in Jesus Christ. (Genesis 1:26; Psalm 8:3-6; Acts 17:26-31; Romans 3:10-18, 23)
- Although man was created in the image of God (Genesis 1:26, 2:17), he fell through sin and that image was marred (Romans 5:12, James 3:9). The sin nature has been

transmitted to every member of the human race, the man Jesus Christ alone being excepted (Romans 3:23, 1 Peter 2:22). Because of the sin nature, man lacks any power to save himself (Ephesians 2:1-3; John 1:13); possesses no divine life; and is essentially and unchangeably depraved apart from divine grace (Romans 3:10-19; Jeremiah 17:9).

SALVATION

- Since all persons are separated from God by sin and are in need of forgiveness, God offers the free gift of salvation. Each person must individually accept this gift, repent of sin, and place faith in Jesus Christ as Savior and Lord. (Exodus 6:2-8; Matthew 16:21-26; John 3:15-16; John 17:3; Romans 3:23; Romans 5:1; Romans 6:23; Ephesians 2:8-9)
- All believers are eternally secure in Jesus Christ (John 10:24-30; Romans 3:35-39). They are born again (John 3:3-5; 1 John 5:1; 1 Peter 1:23); made new creatures in Christ (2 Corinthians 5:17, 2 Peter 1:4); indwelt by the Holy Spirit (Romans 8:28; 1 Corinthians 10:13); kept by the power of God (Philippians 1:6; 2:12, 13; 1 Peter 1:3-5; Hebrews 13:5); and no man or circumstance can snatch us out of the powerful hand of God because Jesus Christ has made an everlasting covenant with us.

FAMILY

- The family, composed of persons related by blood, marriage, or adoption, is ordained by God as the foundational institution of human society. Marriage is a lifetime covenant commitment of one biological man and one biological woman reflecting the union of Christ and His Church. The framework of marriage provides for the intimate expression of companionship and sexual relationship, including procreation, according to Biblical standards.
- Children, from the moment of conception, are to be protected, preserved, and valued as a gift of life from God Almighty. **The church affirms that God creates every human being immutably as either male or female from conception (Genesis 1:27; Psalm 139:13-14).**
- Parents are to love, teach, discipline, and model Biblical truth before their children; children are to honor and obey their parents. (Genesis 2:18-22; Exodus 20:12; Leviticus 20:13; Deuteronomy 6:6-7; Psalm 127:3-5; Psalm 139:13-16; Proverbs 22:6; Mark 10:6-9; 1 Corinthians 7:1-16; Ephesians 5:21-33)

THE CHURCH

- Jesus Christ is the Head of His Body, the Church. The Body of Christ is composed of believers. The purpose of the Church is to carry out His mission in the world and is best lived out in local, autonomous churches. (Matthew 16:15-19; Acts 2:41-42, 47; Romans 12:4-8; 1 Corinthians 12; Ephesians 4:10-16; Revelation 2 & 3)

- Priesthood of Believers - Every believer is a minister and has direct access to God through the high priest, Jesus Christ. (Ephesians 3:7; Ephesians 4:11-16; Hebrews 4:14-16; Hebrews 10:19-22)
- The Local Church - A New Testament church is a local congregation (Acts 16:5; 1 Corinthians 4:7) of baptized believers in Jesus Christ (Acts 2:41) who are united by covenant in belief of what God has revealed and in obedience to what He has commanded (Act 2:31, 42).
- Church Leadership – God calls individuals, whose lives best exemplify the Biblical qualifications of the position of pastor, overseer/elder, ministerial staff, and deacon, to lead the local body. They are selected and affirmed by the local body after prayerful consideration. Leaders are called by God to uphold church doctrine and to live lives worthy of respect. The local church is called to submit to their authority. (Acts 6:1-8; Acts 20:28; Philippians 1:1; 1 Timothy 5:17-22; Titus 1:5-9; Hebrews 13:7,17)
- Baptism - Baptism by immersion follows Christ's example, symbolizing death, burial, and resurrection to new life in Christ. It serves as a testimony of faith after accepting Christ as personal Savior and Lord. (Matthew 3:13-17; Matthew 28:19; Acts 16:30-33; Romans 6:3-5; Colossians 2:12)
- The Lord's Supper - The Lord's Supper is an act of obedience and a testimony of faith. It symbolically memorializes the death of Jesus Christ. Self-examination and confession of sins should precede participation in the Lord's Supper. (Matthew 26:26-30; 1 Corinthians 11:23-26;)
- Church Discipline – We believe that the Bible teaches church discipline. God disciplines those He loves. He uses the leadership of the church to prayerfully administer His discipline according to scripture. Discipline is administered in hope of restoring the one who has fallen into sin back to a right relationship with God and the church. (Matthew 18:15-18; 1 Corinthians 5:1-13; Galatians 6:1; Hebrews 12)

This 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.

Appendix B. Membership Commitments

Before pursuing membership in Antioch Georgetown Church, each individual candidate is asked to pray about and affirm the following:

1. I commit to having a GROWING relationship with Jesus Christ. Before I can be a catalyst to leading others to follow Christ in a life-changing way, I must first follow Him daily myself. "If anyone wishes to come after Me, he must deny himself, take up his cross daily and follow Me." (Luke 9:23)
2. I commit to PRAY for my church, my church leaders, and my community. God is our provider and I will seek Him in all areas of my life. "The prayers of a righteous man are powerful and effective." (James 5:16)
3. I commit to live out my faith by SERVING in my home, my church, and my community. Jesus set the example before me as a model servant, and I will do my

best to follow His example. "For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many." (Mark 10:45)

4. I commit to PROTECT the unity and vision of my church. The Holy Spirit provides unity for the church, and I will go out of my way to protect that unity. "Make every effort to keep the unity of the Spirit in the bond of peace." (Ephesians 4:3)
5. I commit to BUILD relationships with unchurched people with an intentional attempt to lead them to follow Christ in a life-changing way. "I have become all things to all men, so that I may, by all means, save some." (1 Corinthians 9:22b)
6. I commit to GIVE faithfully and sacrificially to the vision and mission of my church. God has entrusted me with His resources and I will steward them well. "Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion for God loves a cheerful giver." (2 Corinthians 9:7)
7. I commit to LIVE by faith and not by sight. I will not be afraid to try new things to reach people far from God. "We walk by faith, not by sight." (2 Corinthians 5:7)

Bylaws

Antioch Georgetown Church

The head of Antioch Georgetown Church is Jesus Christ. As an organization, we seek to reflect His priorities in all we do and how we do it. No decision shall be made that would knowingly contradict any of Jesus' teachings, or the Constitution of Antioch Georgetown Church ("Constitution").

Article I. Name

As ratified in the church Constitution and included here for reference, the name of this organization shall be Antioch Georgetown Church ("AGTX" or "the church").

Antioch Georgetown Church has additionally elected to incorporate as a 501(c)(3) non-profit corporation under the laws of the State of Texas. Any reference to the "Corporation" in these Bylaws is specific to the rights or requirements associated with the non-profit corporation.

Article II. Purpose

As ratified in the church Constitution and included here for reference, the purpose of Antioch Georgetown Church shall be to lead people to follow Christ in a life-changing way. We believe real life change happens as we live by God's Word (2 Timothy 3:16-17), submit ourselves completely to Christ as Lord (Luke 6:46), and make the name of Jesus known to all nations (Matthew 28:19-20).

Article III. Statement of Faith

As ratified in the church Constitution and included here for reference, we believe that the Scriptures, as originally written, were divinely inspired and are the product of Spirit-controlled men, and therefore are truth without any impurity or error. We believe the Bible to be the standard by which all human conduct, creeds, and opinions shall be tried.

The Statement of Faith is maintained in the church Constitution and shall be deemed included here in its entirety.

Article IV. Associations

As ratified in the church Constitution and included here for reference, Antioch Georgetown Church shall be a self-governing church, subject only to the Lord Jesus Christ, the Head of the Church. It may voluntarily seek counsel or cooperate with other individual churches or associations of churches in accord with this Constitution, provided such cooperation does not conflict with the church's own best interests.

Article V. Membership

SECTION I: GENERAL

Membership in Antioch Georgetown Church shall consist of all persons who have met the qualifications for membership and are listed on the membership roll. The members of the church reserve the exclusive right to determine who shall be members, exercising this authority in accordance with the process described in these Bylaws and under the oversight of the elders.

SECTION II: QUALIFICATIONS FOR MEMBERSHIP

1. A personal commitment of faith in Jesus Christ for salvation.
2. A prior public proclamation of faith in Jesus Christ through believer's baptism.
3. Agreement with the Statement of Faith and dedication to the Membership Commitments, as specified in the church Constitution.
4. Completion of the church membership class or other orientation process as determined by the elders.

The elders or their designee shall maintain all membership records.

SECTION III: RESPONSIBILITIES OF MEMBERS

The responsibilities of membership are described in the Membership Commitments, maintained in the Church Constitution and shall be deemed included here in its entirety.

SECTION IV: DISCIPLINE OF BELIEVERS

The purpose of church discipline is to glorify God by maintaining purity in the church; protecting believers by deterring sin; and promoting the spiritual welfare of the offending believer by calling him or her to return to biblical standard of doctrine and conduct.

Members and all other professing Christians who regularly attend or fellowship with the church and unrepentantly err in biblical doctrine or conduct shall be subject to a process of church discipline in accordance with Matthew 18:15-17.

It shall be the practice of this church to emphasize to its members that every reasonable measure will be taken to assist any troubled member. The attitude of members toward one another shall be guided by a concern for reconciliation rather than punishment or dismissal. If however reconciliation cannot be achieved through repentance, membership and fellowship may be terminated.

SECTION V: TERMINATION OF MEMBERSHIP

Members shall be removed from the church roll for the following reasons:

1. Upon the death of the member.

2. By personal request of the member.
3. Dismissal by the church according to the following conditions:
 - a. Departure from the expressed agreement with the Statement of Faith or other Qualifications for Membership.
 - b. The member's life and conduct is not in accordance with the mission of the church in such a way that the member hinders the ministry influence of the church in the community.
 - c. Manifesting disengagement and/or inactivity in the life of the church.
 - d. Other reasons as set forth in scripture, the procedures for which are specified in the Disciple of Members section above.

SECTION VI: RESTORATION OF MEMBERSHIP

The church, acting according to the spirit of 2 Corinthians 2:7-8, shall restore members dismissed by the church upon evidence of repentance, reformation, and when their lifestyles are in accordance with the Statement of Faith and Membership Commitments. The church may restore to membership any person previously dismissed, upon request of the excluded person, and by affirmation of a quorum of members at any regular worship service or Congregational Meeting, without prior notice.

SECTION VII: VOTING RIGHTS OF MEMBERS

Every member shall have the right to vote on the following matters:

1. Merger or dissolution of the church.
2. Acquisition of land or buildings and related indebtedness.
3. Changes to the Constitution or Bylaws of the church.
4. Affirmation of prospective Members.
5. Affirmation of Lead Pastor and Ministry Staff.
6. Affirmation of Elders and Deacons.
7. Affirmation of the annual budget.

Each member 16 years and older is entitled to one vote. Voting by proxy is prohibited.

SECTION VIII: CONGREGATIONAL MEETINGS

In addition to regular worship services, congregational meetings will be held in the times, in the manner, and the purposes set forth below:

1. Members shall be notified no less than one (1) week prior to a meeting which considers any matter set forth in Article V, Section 7, except the following which may be conducted at any worship service:

- a. Affirmation of new members
 - b. Restoration of members
2. Members shall be notified by any one of the following methods:
 - a. Distribution of written materials to the congregation in attendance at a worship service.
 - b. Announcement of the meeting in the church newsletter.
 - c. Oral announcement to the congregation at a worship service.
 - d. By email, push notification, or other digital method to members.
 - e. By first class mail to members.
 3. A meeting may be held in person, or virtually via teleconference or other electronic means, such that any procedure for a virtual meeting is specified in the notification of the meeting.
 4. An annual meeting will be held in November of each year. The purpose of the meeting is to review the annual budget and conduct any other business listed in Article V, Section 7.
 5. A special congregational meeting may be called at any time by the elders following the notification procedure above.
 6. The elders may change the dates of the annual or other scheduled congregational meeting following the notification procedure above.
 7. A quorum shall consist of those members present and voting, unless otherwise specified by the elders for a specific meeting.
 8. Motions to be presented at any congregational meeting must be submitted to the elders for consideration one week prior to the meeting.

Unless otherwise specified by these Bylaws, or by specific request of the elders for a higher threshold, all business may be transacted with a simple-majority vote of affirmation by a quorum of members.

Unless otherwise specified by these Bylaws, or by specific request of the elders, the Lead Pastor shall preside as the Chair for all meetings; shall appoint a secretary for the meeting; and may conduct votes of affirmation in an open manner.

The secretary will document all business transactions in the minutes of the meeting, which shall be made available to any member for review, upon reasonable request.

SECTION IX — ADMISSION AND AFFIRMATION OF MEMBERSHIP

The elders, entrusted with the spiritual care and administrative stewardship of the congregation, shall receive and review candidates for membership who profess faith in Christ, have been baptized as believers, and affirm the church's Statement of Faith and Membership Commitments. Upon completion of this process and approval by the elders, such individuals shall be recognized as Contingent Members, participating fully in the fellowship, care, and ministry of the church while awaiting congregational members' affirmation.

The congregational members, sharing in the responsibility to recognize those who belong to the body (Matthew 18:18--20), shall collectively affirm the membership roll at times determined by the elders, ordinarily during the annual congregational meeting. Prior to such affirmation, the elders may make available a list of new member candidates for the congregational members' prayerful consideration and invite any biblical or relational concerns to be shared confidentially.

If, during the period of contingent membership, circumstances arise that warrant reconsideration---including relocation, voluntary withdrawal, or matters inconsistent with the qualifications for membership, such as relational, ethical, or behavioral concerns that may render fellowship unsafe or inconsistent with the spirit of unity --- the elders may withdraw an individual's contingent status. Such withdrawal shall not be considered disciplinary in nature but an administrative action under the elders' pastoral oversight. The individual shall be notified of the decision and may reapply for membership at a later time as appropriate.

Once any concerns have been appropriately addressed and no further issues remain, the elders shall include the updated membership roll in the next scheduled congregational affirmation. Upon such affirmation, Contingent Members shall be recorded as full members of the church. This action constitutes the act described in Section VII --- Voting Rights of Members.

This process maintains the biblical pattern of elder leadership and congregational affirmation, ensuring both timely pastoral care and congregational stewardship in recognizing those who belong to the covenant community.

Article VI: Elders

SECTION I: GENERAL

The church is led by elders. An elder is a man of exemplary, Christ-like character who is able to lead God's people by teaching them God's Word in a way that profits them spiritually. God calls elders and grants them authority to lead the affairs of the church under His direction. They primarily provide spiritual leadership through prayer and teaching the Bible. When necessary, they may delegate certain organizational and administrative responsibilities to other individuals and teams as they see fit.

No elder shall have any right, title, or interest in or to any property of the church or Corporation. No elder shall be personally liable for the debts or obligations of the Corporation of any nature whatsoever, nor shall any of the property of the elders be subject to the payment of the debts or obligations of the Corporation.

SECTION II: QUALIFICATIONS

Elders are male members of the church who meet the biblical requirements for eldership set forth in 1 Timothy 3 and Titus 1 and personify the mission, vision, and values of the church.

SECTION III: SELECTION AND SEPARATION

We do not choose elders, rather, we discover those whom God has gifted and called to serve in that capacity. The current elders will lead in the process of identifying, evaluating, and training potential elders. The final affirmation of selection or dismissal of an elder rests with the membership.

Elders are selected through the following process:

1. Potential elders are recognized as they serve, meet the biblical qualifications and evidence of Spirit-led ability to care for the spiritual growth of others and teach the Bible.
2. Candidates are invited to participate in the elder training process. During this process, their character and abilities are examined.
3. Unanimity among the current elders is achieved regarding whether or not to nominate a candidate.
4. The elders recommend candidates to the membership as a nominee for eldership. This nomination rests with the membership for a minimum of one (1) month. Any member objecting to the nomination can address their concerns to the elders. If necessary, the elders may withdraw the nomination.
5. If no concerns are raised sufficient to withdraw the nomination, a 75% majority vote of a quorum of members is necessary for affirmation.

Elders may be separated from the office for the following:

1. By personal request of the elder.
2. Expiration of term.
3. Upon removal of church membership (as specified in Article V, Section V).
4. Unanimous consent of the other elders.
5. If it is clear that the elder is acting in contradiction to Scripture, according to the following procedure (and guided by 1 Timothy 5:19-22):
 - a. An accusation brought to the current elders by two or three witnesses.
 - b. The elder body will investigate the matter, seeking repentance and restoration. Any necessary discipline may also be imposed.
 - c. If necessary, the matter will be brought to the congregation and the elder may be removed by a 75% majority of a quorum of members.

SECTION IV: TERM

A. Commitment

Elders are asked to commit to serve in a three-year term.

B. Reaffirmation

Elders may serve consecutive terms without limit. At the conclusion of each term, at the invitation of the other elders, an elder may seek to continue in service through the nomination and affirmation process outlined above, or may step away as the Lord leads.

C. Plurality and Rotation

While there are no required breaks in service or limits on the number of terms, the elder body shall seek to preserve a healthy plurality of voices and personalities that protect the unity and stability of the church while allowing for purposeful rotation as the Lord raises up qualified leaders. In doing so, the elders shall also recognize the value of continuity in leadership and should avoid rotating members solely for the sake of change, lest the church lose the benefit of seasoned wisdom and established unity.

D. Term Commencement

Each term shall begin when the newly appointed or reaffirmed elder formally assumes office, either through installation or upon the elder's first participation in a duly convened meeting of the elder body following congregational affirmation.

E. Term Conclusion and Continuity of Service

Each term shall conclude at the close of the church's annual congregational meeting held during the third subsequent calendar year following the elder's installation or reaffirmation. Elders concluding service at that meeting shall be released from all duties and obligations of office, with gratitude and honor for their faithful service.

The authority of the elder body as a whole shall continue without interruption until the installation or reaffirmation of new elders. During this interim period, the elder body shall exercise its authority only for essential matters of continuity and care, and shall refrain from initiating new business, adopting major resolutions, or taking disciplinary action except in circumstances of spiritual or legal necessity.

If the installation or first meeting of the newly affirmed elder body is delayed or postponed, reaffirmed elders shall be considered to have continued service without interruption until that meeting's conclusion.

SECTION V: NUMBER

The elder body shall be comprised of not less than three (3) nor more than twelve (12) men. There shall always be a plurality of elders (Acts 14:23, Philippians 1:1). However, the number of elders must be limited by the number of qualified men that the Lord raises up, and the ability of the elders to maintain intimate, deep and growing relationships between its members. It is imperative that the elders model accountability, care, and every other aspect of authentic biblical community. Great care should be taken that the "number" of elders does not threaten the intimacy or the integrity of relationships within the elder body.

SECTION VI: RESPONSIBILITIES

The primary responsibilities of the elders are to lead the church (1 Tim 5:17; Titus 1:7; 1 Peter 5:1-2), teach and preach the Word (1 Timothy 3:2; 2 Timothy 4:2; Titus 1:9), protect the church from false teachers (Acts 20:17, 28-31), exhort and admonish the saints in sound doctrine (1 Timothy 4:13; 2 Timothy 3:13-17; Titus 1:9), visit the sick and pray (James 5:14; Acts 6:4), and judge doctrinal issues (Acts 15:6). In biblical terminology, elders shepherd, oversee, lead, and care for the local church.

In addition, the elders shall act as the primary administrative body of the church, and as such may delegate, but retain the ultimate responsibility for the proper administration of these Bylaws, including but not limited to maintaining the membership records, providing financial oversight and the presentation of an annual budget, identifying and nominating elders, deacons and other ministry staff, overseeing congregational meetings, and administering the Corporation.

SECTION VII: ELDER MEETINGS

The elder body shall meet regularly, at a schedule determined by the elders, to pray together, **consider** doctrinal issues, **address** congregational concerns and missionary needs, review recommendations from staff, committees, and ministry teams, **engage in spiritual discernment and planning, and attend to the practical matters of oversight** that cannot be delegated.

A. Meeting Cadence

The elders shall determine the frequency and schedule of their meetings as necessary for faithful oversight of the church. Meetings may be held in person or by electronic means, provided that all participating elders can communicate effectively. Unless otherwise agreed by the elder body, the Chairman shall preside and ensure orderly proceedings, and a Secretary shall document the meeting (see Section VIII --- Elder Officers).

B. Quorum

A quorum **shall be** necessary to conduct official business at **any** meeting of the elder body. A quorum shall consist of two-thirds (2/3) of the elders currently serving. **No formal action or resolution shall be adopted without a quorum present.**

C. Unanimity and Decision Making

The elders shall strive for unanimity in all matters of prayer, doctrine, and administration, seeking to act as one in submission to Christ and to one another (1 Corinthians 1:10; Acts 15:25; Philippians 2:2). Every effort shall be made to reach consensus through prayer, dialogue, and, when appropriate, a period of delay to allow for further discernment.

In seasons of disagreement, the elders shall pursue reconciliation and mutual understanding, bearing with one another in love (Hebrews 12:14; Ephesians 4:32; Colossians 3:13), so that unity of the Spirit may be preserved even amid differing perspectives. If conflict arises among any, the remaining elders shall prayerfully assist in the process of reconciliation, seeking to restore unity in a spirit of gentleness and humility (Philippians 4:2-3; Galatians 6:1-2).

If prolonged discussion fails to yield unanimity and the matter cannot reasonably be deferred, a decision may be reached by a three-fourths (3/4) majority of the elders present and voting. Any dissenting views shall be recorded in the minutes to preserve transparency and foster continued unity.

There shall be no abstentions except in cases of personal conflict of interest, including when an elder's own employment or compensation is under review.

D. Documentation of Business

The elders may conduct any and all business in the name of the church or Corporation directly, through directives to ministry staff or committees, or by issuing formal resolutions presented to the congregation for affirmation, or to authorize execution of agreements by the Trustees. All formal business shall be documented in the minutes of the respective meeting(s).

SECTION VIII: ELDER OFFICERS

At least annually, the elders shall appoint from among their members a Chairman and a Secretary to facilitate the orderly function of the elder body.

A. Chairman

The Chairman shall be responsible for the installation of elders and for setting the calendar and agenda for elder meetings, ensuring that matters of prayer, doctrine, oversight, and administration are addressed in an orderly and timely manner. Appointment to this role does not convey any additional authority or privileges beyond those shared by all elders. This position is not a tie-breaking role, as all decisions of the elder body shall seek unanimity (see Article VI, Section VII --- Elder Meetings).

The Chairman may delegate his duties temporarily to any other elder as needed. If no delegation has been made and the Chairman is unavailable, the attending elders may determine among themselves who shall preside for that meeting.

B. Secretary

The Secretary shall be responsible for documenting all elder meetings and any formal resolutions arising therefrom. The minutes shall include, at minimum, the date, time, location, and participants of the meeting, together with any formal resolutions or actions taken. Routine discussions or informal deliberations need not be recorded in detail.

The Secretary shall maintain such minutes as part of the official records of the church, serving as a public trust between the elders and the congregation to document any decisions made in the execution of, or in addition to the scope of the ministry plan or budget approved at the annual meeting.

The Secretary may enlist qualified assistants or use recording devices, transcription tools, or other technologies mutually agreed upon by the elders to ensure accurate and faithful documentation.

SECTION IX: SPIRITUAL ACCOUNTABILITY

The elders shall maintain a continual posture of self-examination, mutual submission, and accountability before God and one another. They shall, at appropriate intervals determined by the elder body, set aside dedicated time for reflection and prayer, examining their lives and doctrine in light of biblical qualifications (see 1 Timothy 3; Titus 1). This practice fosters humility, repentance, and restoration, so that any elder who no longer meets scriptural qualifications may voluntarily take a leave of absence or resign from active service, pursuing restoration in grace under the guidance of the other elders.

This practice affirms that spiritual leadership is a sacred stewardship entrusted by God for the good of His people, not a position to be possessed. A life of godly intent and integrity is the true measure of continued qualification, and there is honor in stepping aside for a season of restoration when such integrity requires renewal.

Article VII: Lead Pastor

SECTION I: GENERAL

Although elders act jointly and share responsibility and authority for leadership of the church, not all are equal in their giftedness, biblical knowledge, leadership ability, experience or dedication. There will be a "first among equals" who will be primary leader and teacher of the church.

SECTION II: QUALIFICATIONS

The Lead Pastor shall meet all qualifications of an elder and demonstrate an exceptional giftedness in the public teaching of Scripture. In addition, the Lead Pastor should possess the leadership qualities to honorably build consensus and encourage the congregation to fulfill the mission of the church.

SECTION III: SELECTION AND SEPARATION

When the church is without a Lead Pastor, a new Lead Pastor will be selected through the following process:

1. A Pastor Search Committee will be appointed by the elders. A balanced team of Spirit-led individuals who are members in good standing will be responsible for the process of prayerfully searching prospective pastors.
2. When the committee is in agreement, they will recommend one candidate to the elder body for consideration and presentation to the membership.
3. The membership will affirm the recommendation and office of the Lead Pastor by closed ballot at a special meeting of the church. A 75% majority vote of a quorum of members is required for affirmation.

The Lead Pastor may be dismissed for the following:

1. Upon separation from the office of elder as described in Article VI, Section III.
2. Upon separation of employment as described in Article IX, Section III.
3. Upon unanimous consent of the elders.

SECTION IV: TERM

The Lead Pastor will be considered a Ministry Staff position in addition to a member of the elder body. The service of and employment with the church shall be governed by the qualifications set forth in both sections of these Bylaws.

The Lead Pastor will serve as a permanent trustee and member of the elder body, until such a time as separation is required following the process specified in Section III above.

Article VIII: Deacons

SECTION I: GENERAL

In addition to elders, men and women of godly character may be commissioned and entrusted to serve in the role of deacon to provide physical leadership, enabling elders to focus on prayer and the ministry of the Word (Acts 6, Romans 16:1, et. al.).

Deacons shall be responsible for particular and specific areas of leadership, ministry, help, and service according to their unique skills, gifts, and abilities under the oversight of the elders; preserving harmony and promoting unity for the entire congregation regardless of their specific area of responsibility.

Deacons will meet as necessary, individually, or as a group, under the auspice of the elders as essential to fulfill the task(s) they have been called and affirmed to administrate.

SECTION II: QUALIFICATIONS

The essential element needed is that of godly character. A deacon must be a member of the church and exhibit the characteristics as listed in 1 Timothy 3:8-13 and Acts 6:3. Deacons must also be willing to commit the necessary time to fulfill their responsibilities.

SECTION III: SELECTION AND SEPARATION

Deacons are selected through the following process:

1. Deacon candidates are selected from the members by the elders in accordance with the qualifications in 1 Timothy 3:8-13.

2. They are presented to the membership for examination for a minimum of one (1) month.
3. A two-thirds majority vote of a quorum of members is required for affirmation.

Deacons may be separated from the office for any of the following:

1. By personal request of the deacon.
2. Expiration of term.
3. Upon termination of church membership.
4. Unanimous consent of the elders.
5. Other reasons as set forth in scripture, the procedures for which are specified in the Disciple of Members section above.

SECTION IV: TERM

Affirmed candidates are asked to commit to a three-year term, at the end of which they shall honorably resign from the office, or be presented to the congregation for affirmation of another term. In addition, the deacon's service will be evaluated at least annually through self-reflection and by confirmation of the elders in light of the biblical qualifications and personal factors. There is no "break in service" or limit of terms for the office of deacon.

SECTION V: NUMBER

The office of deacon is an individual commission, and as such there shall be no specified number of deacons. The number will be determined by the needs of the church and those qualified to serve.

Article IX: Ministry Staff and Church Employees

SECTION I: GENERAL

All Ministry Staff and Church Employee responsibilities / job descriptions shall be determined by the elders or their designee. They are responsible to serve under the general oversight of the elders or their designee.

All Ministry Staff or Church Employee positions may be salaried, non-salaried, or compensated as an independent contractor as determined by the position and the needs of the church.

Ministry Staff positions are specifically designated as pastoral or director-level positions which have, as a primary responsibility of the role, oversight for the ministry, shepherding of the flock, and the teaching of scripture to all or a specified position of the congregation. Ministry Staff may qualify for the "ministerial exception" of federal, state and local tax codes.

Church Employee and other paid employee positions may be responsible for other functions of the church, which do not primarily include ministerial duties nor qualify for the "ministerial exemption."

SECTION II: QUALIFICATIONS

Every individual on the Ministry Staff must be a member of the church, striving toward the goal of the character qualifications of an elder or a deacon (1 Timothy 3:1-13, Titus 1:5-9). The Lead Pastor must have these qualities and serve as an elder.

Any Church Employee may also serve as elder or deacon as they meet the respective requirements and selection processes.

SECTION III: SELECTION AND SEPARATION

Church Employee candidates shall be selected by the following procedure:

1. The elders or their designee shall identify a need for the church, and document a definition of the role through a job description.
2. The elders or their designee shall identify a qualified candidate through publication or personal invitation and/or a series of interviews to determine qualifications and position fit.
3. The elders or their designee will provide the candidate with an "at-will" offer for employment.

Ministry Staff candidates shall be selected by the following procedure:

1. The elders shall act as a search team or designate a team as they see fit for all Ministry Staff positions.
2. The elders or designated team may appoint and/or compensate any prospective Ministry Staff candidate as an interim employee -- full-time, part-time or independent contractor for the purpose of prayerful consideration and performance evaluation.
3. The elders shall, after prayerful consideration and unanimous consent, present the prospective or interim Ministry Staff candidate to the members for affirmation.
4. A two-thirds vote of a quorum of members shall constitute affirmation.

All employment with the church should be considered "at-will" according to the U.S. Labor Law. In addition, any Ministry Staff or Church Employee may be separated from the office for the following:

1. Resignation by written notification to the elders. At least two weeks' notice is to be given regarding their resignation, unless a shorter time is mutually agreed upon by the parties.
2. By unanimous decision of the elders for any of the following reasons:
 - a. Failure to fulfill their responsibilities due to frequent absence, illness, and/or mental or physical incapacity.

- b. Failure to fulfill the responsibilities or meet the spiritually or moral qualifications outlined in Scripture, the church Constitution or these Bylaws.
- c. Doctrinally unqualified - fails to agree with the Statement of Faith stated in the church Constitution.
- d. Continued employment is not in the best interest of the church.
- e. If the Ministry Staff member to be terminated is an elder, he shall not participate in the decision regarding his termination.
- f. If the Ministry Staff or Church Employee member's removal is because of sin and they refuse to repent, they are to be subject to the process outlined in the Discipline of Members section above.

SECTION IV: TERM

All positions, including Lead Pastor, Ministry Staff, and Church Employees are to be considered "at-will" in regards to the U.S. Labor Law, meaning that either the employee or the employer may terminate the relationship without cause as long as the reason is not illegal.

SECTION V: NUMBER

Size of the Ministry Staff and Other Paid Employees shall be prayerfully determined by the elders.

SECTION VI: MINISTRY EXEMPTIONS

Ministry Staff may be exempt from certain federal and/or tax rules and withholdings. The administration of requirements for exemption, including the authorization of any potential housing allowance shall be administered by the elders or their designee. The correct and proper filing of taxes and any required personal withholding are the responsibility of the individual employee.

Article X: Trustees

SECTION I: GENERAL

The church is recognized as a non-profit corporation under the laws of the State of Texas and as a Section 501(c)(3) charitable organization under the Internal Revenue Code. The trustees of the church shall be appointed to perform the requisite duties as the corporate officers of the church.

Trustees shall execute on behalf of the church upon resolution of the body of elders, deeds, notes, deeds of trust, and any other instruments or contracts as may be necessary to comply with congregational decisions and God's leading for the church body, regardless of personal preference of the individual trustee.

The trustees shall consist of the Lead Pastor and three additional non-elder members of the church and will hold the corporate offices of President, Vice President and Secretary/Treasurer, with one available alternate.

SECTION II: QUALIFICATIONS

A trustee shall be a member of the church of good reputation and demonstrate godly character. Trustees must also be willing to commit the necessary time to fulfill their responsibilities.

SECTION III: SELECTION AND SEPARATION

Trustees are selected through the following process:

1. Trustees are nominated from the membership by the elders.
2. A two-thirds majority vote of a quorum of members is required for affirmation.

Trustees may be separated from the office for any of the following reasons:

1. By personal request of the trustee.
2. Expiration of term.
3. Upon termination of church membership.
4. Unanimous consent of the elders.
5. Other reasons as set forth in scripture, the procedures for which are specified in the Disciple of Members section above.

SECTION IV: TERM

Except the Lead Pastor who will hold a permanent position, each trustee will be asked to commit to a three year rotating term. One new trustee will be elected each year to replace the one trustee rotating off each year. After the completion of a term, each trustee will be required to a one-year "break in service." There is no limit in the number of terms someone may serve, as long as there is a break in service between terms.

SECTION V: TITLES AND ASSIGNMENTS

Each year, the four trustees will determine who shall hold which corporate role for the year, and who will be designated as an alternate. All trustees will have equal authority to sign

contracts or agreements as specified herein, with three of the four trustees being required to execute any agreement.

Article XI: Ministry Teams and Committees

SECTION I: GENERAL

The elders shall organize, or delegate the authority to organize, leadership/ministry teams or committees for any reason deemed necessary for the proper functioning of the church. These leadership/ministry teams or committees shall perform tasks solely in accordance with the duties, powers, and length of tenure specifically delegated to them.

SECTION II: QUALIFICATIONS

Church membership is a requirement for service on a leadership/ministry team or committee. In addition, the appointee shall have expressed interest, demonstrated giftedness in the area of service, and be willing to commit the necessary time to fulfill their responsibilities.

SECTION III: SELECTION AND SEPARATION

Leadership/Ministry Team or Committee members will be selected by the following:

1. Appointment by consent of the elders.
2. Appointment by the elders' designated leadership/ministry team or committee chair.

Leadership/Ministry Team or Committee members may be separated from the position by the following:

1. By personal request of the team member.
2. Expiration of term or task set forth for the committee.
3. Upon termination of church membership.
4. By mutual agreement of team member and designated chair.
5. Unanimous consent of the elders.

SECTION IV: VOLUNTEERS

Service to the body is an essential practice of worship and spiritual discipline. The church welcomes and encourages members and regular attenders to seek service opportunities within the church and in the community.

Unless otherwise specified, each ministry leader shall have the authority to enlist and manage service volunteers. Some positions, such as work with children may require volunteers to submit to and pass a background check or adhere to additional qualifications as specified by the ministry team.

SECTION V: TERM

Each Leadership/Ministry Team or Committee will operate until the requested task or process has been completed, such that the commission of each ministry team and committee is reviewed and renewed at least annually by the body of elders.

Ministry Teams and Committees work best when a plurality of voices and personalities are represented, and as such care should be given to protect the unity and stability of the body while purposefully rotating members that meet the qualifications of service.

SECTION VI: MEETINGS

A quorum is necessary to conduct business at a Leadership/Ministry Team or Committee meeting. A quorum shall consist of greater than 50% of the members currently serving.

The body of elders shall appoint a member to preside as standing Chairperson, and a Secretary shall be appointed by the members in attendance to document the meeting. If the appointed Chairperson is not present at the meeting or must otherwise be recused, the remaining members will select a Chairperson for the meeting.

Leadership/Ministry Team or Committee may conduct business for the authorized scope of practice by issuing "requests" for action by Staff or other Committees; or through formal "recommendations" presented to the body of elders for consideration. Any formal business shall be documented in minutes of the respective meeting(s).

Article XII: Ordination And Licensing

SECTION I: GENERAL

The church may consider ordaining duly qualified pastoral, ministerial and executive staff positions as determined by the elders in accordance with the guidelines of Scripture. All ordained staff members are expected to assist in baptism, communion, prayer and other ministerial duties. Furthermore, ordained males are expected to be available to officiate weddings and funerals.

The church reserves the right to revoke ordination in cases such as moral failure or termination of employment. The decision to rescind or extend ordination shall be at the discretion of the elders.

The church will consider licensing select individuals on a case-by-case basis for various aspects of ministry and mission. Licenses can be issued for a specific term or indefinite

periods at the discretion of the elders. The church also reserves the right to revoke a license at the discretion of the elders.

SECTION II: POLICY

The church's ordination and licensing processes may be explained and substantiated more fully in an ordination and licensing guidelines policy overseen by the elders. Such resource may provide additional explanation, but shall not be incorporated into these Bylaws by reference, nor shall it replace the text of Article XII above. In the event of any disagreement of the linked document with these Bylaws, the Bylaws shall prevail.

Article XIII: Indemnification

SECTION I: ACTIONS SUBJECT TO INDEMNIFICATION

The church may indemnify any person who was or is a party or is threatened to be made a party to any threatened, pending or completed action, suit, or proceeding, whether civil, criminal, administrative, or investigative, including all appeals (other than an action by or in the right of the church) be reason of the fact that the person is or was a pastor, elder, deacon, trustee, employee, or agent of the church, against expenses, including attorneys' fees, judgments, fines and amounts paid in settlement actually and reasonably incurred by them in connection with the action, suit or proceeding; and if that person acted in good faith and in a manner he reasonably believed to be in or not opposed to the best interests of the church and, with respect to any criminal action or proceeding, had no reasonable cause to believe his or her conduct was unlawful. The termination of any action, suit, or proceeding by judgment, order, settlement, conviction, or on a plea of nolo contendere or its equivalent, shall not, of itself, create a presumption that the person did not at in good faith and in a manner that they reasonably believed to be in or not opposed to the best interests of the church and, with respect to any criminal action or proceeding, had no reasonable cause to believe that his or her conduct was unlawful.

SECTION II: EXPENSES SUBJECT TO INDEMNIFICATION

To the extent that a pastor, elder, deacon, trustee, employee, or agent has been successful on the merits or otherwise in defense of any action, suit, or proceeding referred to in this Article, or in defense of any claim, issue, or matter in that action, suit, or proceeding, he or she may be indemnified against expenses, including attorneys' fees, actually and reasonably incurred by him or her in connection with the action, suit, or proceeding.

SECTION III: LIMITATIONS OF INDEMNIFICATION

Any indemnification made under this Article, may be made by the church only as authorized in the specific case on a determination that indemnification of the pastor, elder,

deacon, trustee, employee, or agent is proper in the circumstances because he has met the applicable standard of conduct set forth in Section 1. The determination shall be made (a) by a majority vote of quorum consisting of the elders who were not and are not parties to or threatened with the action, suit, or proceeding; (b) if the described quorum is not obtainable or if a majority vote of a quorum of disinterested elders so directs, by independent legal counsel in a written opinion.

SECTION IV: TIMING OF INDEMNIFICATION

Expenses of each person seeking indemnification under this Article, may be paid by the church as they are incurred, in advance of the final disposition of the action, suit, or proceeding, as authorized by the elders in the specific case, on receipt of an undertaking by or on behalf of the pastor, elder, deacon, officer, employee, or agent to repay the amount if it is ultimately determined that he or she is not qualified to be indemnified by the church.

SECTION V: EXTENT OF INDEMNIFICATION

The indemnification provided by this Article shall be deemed to be discretionary unless otherwise required as a matter of law or under any agreement or provided by the insurance purchased by the church, both as to action of each person seeking indemnification under this Article in his or her official capacity and as to action in another capacity while holding that office, and may continue as to a person who has ceased to be a pastor, elder, deacon, trustee, employee, or agent and may inure to the benefit of the heirs, executors, and administrators of that person.

SECTION VI: INSURANCE

The church may purchase and maintain insurance on behalf of any person who is or was a pastor, elder, deacon, trustee, employee, or agent of the church against any liability asserted against them and incurred by them in that capacity, or arising out of their status in that capacity, whether or not the church would have the power to indemnify them against liability under the provisions of this Article.

Article XIV: Miscellaneous

SECTION I: LEGAL PROVISIONS

The church shall have the right to own, buy or sell tangible property, both real and personal, in its own name through designated individuals, when authorized by the membership.

No profit shall ever accrue to the benefit of any individual from the assets, holdings, or other transactions in which the church may become involved.

In the event of the dissolution of the church, all of its debts shall be fully satisfied. None of its assets or holdings shall be divided among the members or other individuals, but shall irrevocably be designated prior to dissolution to such other non-profit religious corporation(s) as is/are in agreement with the letter and spirit of the church Constitution, as designated by the elders.

Marriage is a biblical institution established by God as described by Scripture. We believe the biblical ideal for marriage is the uniting of one man and one woman in covenant commitment. Accordingly, this church's pastors and staff will not officiate in same-sex unions or same-sex marriages, nor will its property or resources be used for such purposes.

SECTION II: UNIFORMITY OF INTERPRETATION AND SEVERABILITY

In addition to these Bylaws, it may be helpful for the body of elders to maintain a collection of policies and/or procedures to expedite review of previous study and decision making. Where no authority or direction is explicitly granted or restricted within the church Constitution or these Bylaws, the elders retain the responsibility and authority to interpret and enforce decisions in regards to the church, the Corporation, the membership or attendees, in accord with the Scriptures, the church Constitution, Articles of Incorporation, and these Bylaws. In the event of any disagreement of the policy, procedure or linked document with these Bylaws, the Bylaws shall prevail.

These Bylaws shall be so interpreted and construed as to conform to the Articles of Incorporation and the laws of the State of Texas or of any other state in which conformity may become necessary by reason of the qualification of the Corporation to do business in such state, and where conflict between these Bylaws, the Articles of Incorporation or the laws of such a state has arisen or shall arise, these Bylaws shall be considered to be modified to the extent, but only to the extent, conformity shall require. If any provision hereof or the application thereof shall be deemed to be invalid by reason of the foregoing sentence, such invalidity shall not affect the validity of the remainder of these Bylaws without the invalid provision or the application thereof, and the provisions of these Bylaws are declared to be severable.

SECTION III: AMENDMENTS

This document was drafted by faithful but fallible people. Should it become necessary to revise this document in any way, any proposed amendment shall be presented to the members for approval. Adopted at _____, ____ this ____ day of _____, 20____.