

Approved by GA Executive Council on 15 August 2016 for adoption by any GA Congregation

BYLAWS

OF

THE CHURCH OF GOD CHAPEL

which meets at:

_____ Bodden Town, Grand Cayman

_____ Cotton Tree Bay, Cayman Brac

_____ George Town, Grand Cayman

_____ Frank Sound, Grand Cayman

_____ West Bay, Grand Cayman

These Bylaws were adopted by the current voting membership of the Congregation in a duly convened and properly conducted business meeting thereof held on the date indicated below, having been first approved by the Executive Council of the General Assembly of the Church of God Chapel in the Cayman Islands. These Bylaws are to be effective forthwith and to be an amendment of the whole to any and all bylaws which have been adopted by the Congregation prior to the date hereof.

DATED as of the _____ day of _____

Chairman

Secretary

BYLAWS
OF THE CHURCH OF GOD CHAPEL
which meets at George Town, Grand Cayman
(As of 20 November 2016)

Summary and Rationale for These Updated Bylaws
(As of 26 October 2016)

Points to Note about Adopting These Updated Bylaws

- These updated congregational Bylaws are substantially the same as our current Bylaws from 1992, with some significant differences that are highlighted in the narrative below and in the comparative table below.
- On 15 August 2016, the GA Executive Council approved these updated Bylaws for adoption by any GA Congregation that desires to do so by passing a resolution at its Annual Business Meeting (ABM) or Special Business Meeting (SBM). A proposed resolution is set out on page 10 below for the George Town Congregation at our Annual Business Meeting on 20 November 2016 to adopt these updated Bylaws in place of our current Bylaws from 1992.
- In accordance with the transitional provisions set out in Section 7 of Article I of these updated Bylaws, any existing Team, Committee, Auxiliary Group and/or Leadership Role is to continue, subject to any necessary interpretation or clarification provided by our Church Council.
- In accordance with the Church Agencies provisions set out in Section 2 of Article V of these updated Bylaws, any proposed new (or to be varied) Team, Committee, Auxiliary Group and/or Leadership Role can be established (and changed) from time to time by our Church Council.

Background to These Updated Bylaws

1. Our current Bylaws date back to 1992 and were based upon a model that Pastor Glenn Berry brought to us from Kittanning, PA. At that time, emails and websites on the internet were not commonplace. Many provisions of our current Bylaws are now outdated and in need of updating.
2. One prominent feature of that Kittanning model included extensive provisions for specific boards and committees and also for nominations and elections at each ABM of persons to various church governance and ministry positions. Unfortunately, most of those boards and committees are no longer functioning as such in our Congregation. Moreover, the former practice of nominations and elections has given way to a more workable system of appointments by our Church Council and ratification of those appointments at each relevant ABM.
3. From the time that Bro. Paul Roberts was GA Chair, I undertook to review and update our current congregational Bylaws. However, after we viewed The Leadership Opportunity (TLO) series from Peacemaker Ministries in late 2013, I realised that we should explore adopting Relational Commitments and incorporating them into our updated Bylaws.
4. In one of the TLO sessions on “Mutual Accountability in the Body of Christ”, Ken Sande stated: “Instead of presenting church discipline through cold and legal-sounding bylaws, develop ways of communicating these principles clearly and in a winsome and biblical way... Peacemaker Ministries has developed model bylaws, disciplinary policies, and a critical document called Relational Commitments... The Relational Commitments document is meant to help you articulate your church’s views on important issues to your congregation.”
5. And, in another TLO session on “An Introduction to Risk Management”, attorney Gary Friesen stated: “The better you root your policies in God’s Word, the more people will understand and embrace them. It ensures that you are doing the right thing for the right purpose... Often if you have a documented biblical purpose for exercising church discipline, screening youth workers, or

providing counselling services, it acts as a ... barrier to someone bringing expensive and time-consuming legal action against your church.”

6. Thus, our Peacemaking Team reviewed the model Relational Commitments provided with the TLO Supplemental Materials and developed documentation specially geared for use by our GA Congregations. As recommended by our Peacemaking Team, our Church Council also approved a working draft of updated Bylaws as of 25 April 2016 that includes these Relational Commitments.
7. These Relational Commitments are designed to help the people who attend and lead our Congregation relate to one another in a way that honours God and promotes authentic relationships. They cover important relational issues, such as fostering healthy relationships, peacemaking and reconciliation, preserving marriages, protecting children, biblical counseling, confidentiality, mutual accountability and church discipline. In particular, they cover important requirements under our local Children’s Law and they incorporate the GA’s Affirmation of Traditional Orthodox Christian Marriage and the Cayman Ministers’ Association Fort Street Declaration dealing *inter alia* with the dignity of marriage as a faithful union of husband and wife.
8. At our recent island-wide ecumenical rally on 11 September 2016 in support of preserving biblical family values, one of the featured speakers (in addition to Pastor Alson) was U.S. Constitutional Attorney, David Gibbs III. In line with such Relational Commitments, he urged local churches to reduce their beliefs to “coherent, written statements” respecting marriage, morality and human sexuality. And he added that church leaders must hold themselves accountable to these standards.
9. A working draft for updated Bylaws was circulated for review and comment shortly after 25 April 2016. It sought to preserve the flexibility under our current Bylaws to effect necessary changes in church governance and ministry structures without having to amend our Bylaws to accommodate each and every such change over time. It also sought to align many other provisions in our existing Bylaws more effectively with current practice in our GA Congregations. This working draft went through various revisions.
10. Over recent years, one difficulty encountered by our Congregation was that some folks were not willing to sign anything, whether it is to become a Voting Member or a Covenant Member. Being mindful of this: (a) Section 3 of Article III does not require that the declaration of eligibility be “in writing” (it could be done verbally) and (b) Section 6 of Article III provides in relevant part: “Although being both a Covenant Member and a Voting Member is preferred, for clarity a Covenant Member need not also be a Voting Member, nor is a Voting Member also required to be a Covenant Member.” The specific documentation to become a Covenant Member is now set out in Appendix C, but signing The Chapel Membership Covenant is not required to become a Voting Member.
11. It may also be noted that the distinction is between Covenant Members and Attenders (i.e., all other regular attenders, including existing and potential Voting Members who are not also Covenant Members). However, only Voting Members “have the right to participate in and to vote at all business meetings of the Congregation”: see Section 2 of Article III.
12. As with our current Bylaws, the rules governing voting membership pertain only to our Congregation’s business organization, not to a person’s salvation (being a matter between God and that person) nor to his or her fellowship with our Congregation.
13. A new definition of “Current List” was added to mean the current list of Voting Members of the Congregation as compiled and maintained in accordance with Sections 3 and 4 of Article III of the updated Bylaws. In line with the G.A. Memorandum of Association, all Voting Members are required to make a declaration that they are born again Christian 16 years of age or older, who have worshipped with the Congregation for at least six months and who have lived during that six-month period in harmony with the convictions, doctrines, beliefs and practices associated with the G.A. The Current List of Voting Members is to be approved by the Church Council and at any relevant ABM or SBM.

14. As set out in Section 3(3) of Article V(A), each member of the Church Council and of any Church Agencies must be a Covenant Member who has worshipped regularly with the Congregation for at least 12 months. Members of any Church Agencies (but not members of the Church Council) may ask the Church Council to exempt them from being a Covenant Member and/or from worshipping regularly with the Congregation for at least 12 months.
15. The last sentence of Section 6 of Article III provides: "After these Bylaws have been adopted by our Congregation in a relevant ABM or SBM, the Relational Commitments shall apply to all Attenders, Covenant Members and Voting Members." To similar effect, footnote 2 on page 20 states that "these Relational Commitments apply to all such persons who continue to attend our Congregation after receiving a printed copy of these Relational Commitments as set out in these Bylaws or who otherwise have effectively been notified concerning such applicability through a statement to that effect posted on the Congregation's bulletin board, in the Congregation's weekly church bulletin, and/or on the website of the Congregation and/or of the G.A."
16. Thus, after adoption of these updated Bylaws, the following notice should be included in our church bulletin and/or posted on each relevant church bulletin board: "The Relational Commitments set out in Appendix B of our congregational Bylaws now apply to all Attenders, Covenant Members and Voting Members of our Congregation. These Bylaws may now be viewed on our Congregation's website. On request, a printed copy of these Bylaws is also available free of charge." Such notice is the key to reducing our Congregation's exposure to civil liability.
17. The last bullet point under Assisted Peacemaking on page 22 reads: "If we have a dispute with or within our Congregation and cannot resolve it internally ..., we will obey God's command not to go into the civil court (1 Cor. 6:1-8). Instead, we will submit the matter to mediation and (if necessary) legally binding arbitration in accordance with the *Rules of Procedure for Christian Conciliation of the Institute for Christian Conciliation...* For the purposes of such Rules, the Church Council of our Congregation shall be the Administrator; PROVIDED that, if the Church Council declines or fails so to act for any reason (including any relevant conflict of interest), then the [GA] Executive Council ... shall be the Administrator."
18. A similar provision is also set out in our Child Protection First! Abuse Prevention Policy under Resolution of Disputes on page 31. For resolution of conflicts in counseling, see also page 33.
19. When the relevant Church Council "declines or fails so to act for any reason", the GA Executive Council as the fallback Administrator ensures that some established body is responsible to see that any relevant mediation or arbitration procedures function properly and not break down.
20. Footnote 2 at the bottom of page 22 then adds: "By making this commitment, our Congregation and each of our members are giving up their legal right to go to civil court against one another... However, we do recognize that (if a dispute involves possible coverage by an insurance company) it may be necessary to file a legal action to engage the insurance company in order to access such coverage."
21. On a personal note, I am grateful for this opportunity to be of service in God's Kingdom. I hope and pray that these updated Bylaws will serve well any GA Congregation that adopts them.

Respectfully submitted,

Orren Merren, Coordinator of Peacemaking Team

Updated Bylaws as of 15 August 2016	Existing Bylaws and Other Sources	Comments
PREAMBLE		
Bylaws to Harmonise with the Holy Bible	Same as in existing Bylaws	
ARTICLE I		
<u>NAME, DEFINITIONS AND INTERPRETATION</u>		
Section 1. Name of the Congregation	Same as in existing Bylaws	
Section 2. Definitions	Basically same as in existing Bylaws	Several new definitions were added
Section 3. Governing Law	Same as in existing Bylaws	
Section 4. Headings and Appendices	Basically same as in existing Bylaws	Reference to Appendices added
Section 5. Number, Case or Gender	Same as in existing Bylaws	
Section 6. Upholding Validity	Same as in existing Bylaws	
Section 7. Transitional	Basically same as in existing Bylaws	
ARTICLE II		
<u>PURPOSE, AFFILIATIONS AND PUBLICATION OF THESE BYLAWS</u>		
Section 1. Purpose of the Congregation	Basically same as in existing Bylaws	Re-arranged and re-worded a bit
Section 2. Affiliations	Basically same as in existing Bylaws	
Section 3. Publication of These Bylaws		Added as a new provision
ARTICLE III		
<u>MEMBERSHIP</u>		
Section 1. Church as a Spiritual Body	Basically same as in existing Bylaws	
Section 2. Voting Membership	Basically same as in existing Bylaws	
Section 3. Declaration of Eligibility	Basically same as in existing Bylaws	Re-arranged and re-worded a bit
Section 4. List of Voting Members	Basically same as in existing Bylaws	Re-arranged and re-worded a bit
Old Section 5 (from draft Bylaws as of 25 June 2016). When Name Not on List of Current Voting Members or When Right to Vote Is Questioned	Basically same as Section 5 of existing Bylaws, with new provision added to cover person not on list of current Voting Members who would want to vote at ABM or SBM	Entire provision deleted as requested by Pastors Alson, Shawn and Winston
Section 5. Rules for Voting Membership	Basically same as Section 6 in existing Bylaws	
Section 6. Covenant Membership		Added to tie in with new provisions in Appendix B
ARTICLE IV		
<u>OFFICERS</u>		
Section 1. Officers of the Congregation	Basically same as in existing Bylaws	Re-arranged and re-worded a bit
Section 2. Chairman and Vice Chairman	Basically same as in	

	existing Bylaws	
Section 3. Secretary	Basically same as in existing Bylaws	Re-arranged and re-worded a bit
Section 4. Treasurer	Basically same as in existing Bylaws	Re-arranged and re-worded a bit
Section 5. Resignation and Filling Vacancies	Basically same as in existing Bylaws	Cross-referenced provisions dealing with resignation or removal of Chairman (Senior Pastor)
ARTICLE V <u>CHURCH GOVERNANCE AND ORGANISATIONAL STRUCTURES</u> A. GENERAL PROVISIONS		
Section 1. Church Council	Derived from Section 1 of existing Bylaws	New provision dealing with establishment of a Church Council in our church governance structure
Section 2. Church Agencies	Derived from proviso to Section 1 of existing Bylaws	Preserves flexibility to establish and update church governance and ministry structures without having to amend Bylaws
Section 3. Qualifications	Basically same as Section 2 in existing Bylaws	Paragraph (2) "tweaked" a bit as requested by Pastors Alson, Shawn and Winston; Paragraph (3) revised to require leaders to have worshipped for 12+ months and (unless exempted) to be a Covenant Member
Section 4. Appointment and Ratification	Basically same as Sections 3 and 4 in existing Bylaws	Re-arranged and re-worded a bit, especially to reflect appointment/ratification process (in place of nomination/election process)
Section 5. One Year Term	Derived from Sections 3 and 4 of existing Bylaws	Re-arranged and re-worded a bit, especially to reflect leaders serving one (1) year term
Section 6. Goals, Objectives, Budgets and Reports	Derived from Section 5 of existing Bylaws	Re-arranged and re-worded a bit
Section 7. Resignation and Filling Vacancies	Derived from Sections 4 and 12 of existing Bylaws	Re-arranged and re-worded a bit
Section 8. Procedures for Meetings		New provision added to reference Appendix A dealing with procedures for Church Council and Church Agencies
B. CHURCH COUNCIL		

Section 1. Members of the Church Council	Derived from Section 1 of existing Bylaws	Re-arranged and re-worded a bit, especially to reflect departure from Kittanning model
Section 2. Officers of the Church Council	Basically same as Section 2 in existing Bylaws	Re-arranged and re-worded a bit
Section 3. Role of the Church Council	Basically same as Section 3 in existing Bylaws	Re-arranged and re-worded a bit
Section 4. Convening a Meeting of the Church Council	Basically same as Section 4 in existing Bylaws	Re-arranged and re-worded a bit
ARTICLE VI		
<u>SENIOR PASTOR OF THE CONGREGATION</u>		
Section 1. Qualifications	Basically same as Section 1 in existing Bylaws	Re-worded a bit
Section 2. Selection and Call of a Senior Pastor	Basically same as Section 2 in existing Bylaws	Re-arranged and re-worded a bit
Section 3. Co-Pastors	Basically same as last portion of Section 2 in existing Bylaws	Re-worded a bit
Section 4. Term and Terms of Office	Basically same as Section 3 in existing Bylaws	Re-worded a bit
Section 5. Duties	Basically same as Section 4 in existing Bylaws	Re-arranged and re-worded a bit
Section 6. Annual Ratification of Ministry	Basically same as Section 5 in existing Bylaws	Re-arranged and re-worded a bit
Section 7. Retention or Removal	Basically same as Section 6 in existing Bylaws	Re-arranged and re-worded a bit
ARTICLE VII		
<u>PASTORAL STAFF AND OTHER CHURCH STAFF</u>		
Section 1. Pastoral staff	Basically same as Section 1 in existing Bylaws	Re-worded a bit
(a) Role description	Same as Section 1(a)	
(b) Call	Same as Section 1(b)	
(c) Installation	Same as Section 1(c)	
(d) Annual Review	Same as Section 1(d)	
(e) Annual Ratification of Ministry	Same as Section 1(e)	
(f) Retention or Removal	Same as Section 1(f)	
Section 2. Non-pastoral staff	Derived from Sections 2 and 3 of existing Bylaws	Re-arranged and re-worded a bit
ARTICLE VIII		
<u>BUSINESS MEETINGS OF THE CONGREGATION</u>		
Section 1. Annual Business Meeting (ABM)	Basically same as Section 1 in existing Bylaws	Re-worded a bit
Section 2. Special Business Meeting (SBM)	Basically same as Section 2 in existing Bylaws	Re-worded a bit
Section 3. Quorum	Basically same as Section 3 in existing Bylaws	Re-arranged and re-worded a bit
Section 4. Nominations at ABM or SBM	Basically same as Section 4 in existing Bylaws	Re-worded a bit
Section 5. Ratification of Appointments	Basically same as Section 6 in existing Bylaws	Re-arranged and re-worded a bit, especially to reflect departure from Kittanning model

		(including deletion of Section 6 re candidates for election)
Section 6. Ballots and Voting:		
(a) Adoption by Consensus vs. Secret Ballot	Derived from Section 7(a) in existing Bylaws	Revised to reflect decision-making by consensus as preferred <i>modus operandi</i>
(b) Absentee Ballots	Derived from Section 7(b) in existing Bylaws	Revised to reflect use of absentee ballots as the exception, not the rule
(c) Voting at ABM or SBM	Basically same as Section 7(c) in existing Bylaws	Re-arranged and re-worded a bit
Section 7. Adjournment	Basically same as Section 8 in existing Bylaws	Re-arranged and re-worded a bit
Section 8. When Dissent to Be Noted	Basically same as Section 9 in existing Bylaws	Re-arranged and re-worded a bit
Section 9. Order of Business	Basically same as Section 10 in existing Bylaws	Re-arranged and re-worded a bit
Section 10. Robert's Rules of Order	Basically same as Section 7(d) in existing Bylaws	
ARTICLE IX		
RELATIONAL COMMITMENTS AND CHURCH DISCIPLINE		
Section 1. Relational Commitments		New provisions to implement provisions set out in Appendix B
Section 2. Church Discipline		
Section 3. Expulsion	Basically same as Sections 1, 2, 3 and 4 in existing Bylaws	Now to tie in with church discipline as set out in Appendix B
ARTICLE X		
AMENDMENTS		
Section 1. Harmonising with the G.A.	Derived from Section 1 and last sentence of Section 2 in existing Bylaws	Re-arranged and re-worded a bit
Section 2. Posting Proposed Amendments on Bulletin Board	Derived from Section 1 in existing Bylaws	Re-arranged and re-worded a bit
Section 3. Approval by the Executive Council of the G.A.	Basically same as first two sentences of Section 2 in existing Bylaws	
Section 4. Approval by the Congregation	Basically same as Section 3 in existing Bylaws	

APPENDIX A
Procedures for Convening and Conducting Meetings
of Church Council and of Church Agencies and also for
Recruitment and Appointment to Ministry and Governance Positions

Section 1. Examples of Church Agencies	Derived from old Kittanning model: see old Articles V(A) and V(C) to (K) that have been deleted. Also derived from Ministry Mobilization Team (MMT), as developed and implemented by GT Chapel	Section 1(1) lists various examples of Church Agencies (illustrating variety and flexibility of our church governance and ministry structures). Section 1(2) compares and contrasts the “old school” Nominating Committee vs. “newer style” MMT concept and functioning
Section 2. Core Teams	Derived from core team structures that have been introduced and are functioning at GT Chapel	Basically concepts and procedures from Terms of Reference for Ministry Core Teams, as developed and implemented by GT Chapel
Section 3. Role of Chair, Vice Chair and Secretary	Derived from Section 6 in Article V(A) of existing Bylaws	
Section 4. Meeting Times and Notices	Derived from Section 7 in Article V(A) of existing Bylaws	
Section 5. Quorum	Derived from Section 8 in Article V(A) of existing Bylaws	
Section 6. Adjournment	Basically same Section 9 in Article V(A) of existing Bylaws	
Section 7. Decisions By Consensus or By Majority Vote	Derived from Section 10 in Article V(A) of existing Bylaws	
Section 8. Decisions By Email or By Phone (“Round Robin”)	Derived from Article 26 of current GA Articles of Association	New provision added to facilitate procedures for “round robin” decision-making
Section 9. When Dissent to Be Noted	Derived from Section 11 in Article V(A) of existing Bylaws	
Section 10. Robert’s Rules of Order	Basically same as last sentence of Section 7 in Article V(A) of existing Bylaws	

APPENDIX B		
Relational Commitments		
Introduction	Derived from documents in the Supplemental Materials with The Leadership Opportunity (TLO) kit from Peacemaker Ministries, in a form recently approved by GT Church Council	Commitment to Fostering Healthy Relationships was added at the suggestion of Chip Zimmer from Relational Wisdom 360; Commitment to Preserving Marriages also specifically adopts the GA's Affirmation of Traditional Orthodox Christian Marriage and the CMA's Fort Street Declaration
Commitment to Fostering Healthy Relationships		
Commitment to Peacemaking and Reconciliation		
Commitment to Preserving Marriages		
Commitment to Protecting Children		
Commitment to Biblical Counseling		
Commitment to Confidentiality		
Commitment to Accountability and Church Discipline		
Child Protection First! Abuse Prevention Policy		
Purpose	As Above	Includes specific references to the Children's Law (2012 Revision), especially mandatory reporting procedures for church staff and volunteers who deal with children
Goal		
Scope		
Definitions		
Enlistment Policy		
Protection Policy		
Reporting Procedures		
Responses to Allegations		
Resolution of Disputes		
Amendment of Policy		
Effective Date		
Counseling Intake and Consent Form		
Form to Complete and Sign	As Above	
Policies & Procedures for Counseling Ministry		
Our Goal	As Above	
Biblical Basis		
Not Professional Advice		
Confidentiality		
Resolution of Conflicts		
Agreement		
APPENDIX C		
What We Believe and Practice		
Salvation	Derived from documents comprising The Church of God Chapel Membership Commitments, as developed and implemented by GT Chapel Church Council	
The Bible as Our Sole Authority		
Autonomy of Each Local Church		
Priesthood (Ministry) of Every Believer		
Tithing		
Baptism by Immersion		
Spirit-Led Living		
Telling Others about Christ		
The Church of God Chapel Membership Commitments		
I will <u>protect</u> the unity of my church	As Above	
I will <u>share</u> the responsibility of my church		
I will <u>serve</u> the ministry of my church		
I will <u>support</u> the life of my church		
The Church of God Chapel Membership Covenant		
Form to Complete and Sign	As Above	

CHURCH OF GOD CHAPEL

22 Academy Way & Walkers Road, George Town, Grand Cayman

Proposed Resolution for Annual Business Meeting on 20 November 2016

WHEREAS:

- A. Our current congregational Bylaws date back to 1992 and are in need of being updated;
- B. As of 25 April 2016, our Church Council approved a working draft of updated Bylaws;
- C. As of 15 August 2016, the Executive Council of the General Assembly (“GA”) of the Church of God Chapel in the Cayman Islands approved a revised version of such working draft for adoption by any GA-affiliated Congregation that desires to do so; and
- D. As of 26 October 2016, our Church Council recommended that such GA-approved Bylaws now be adopted by our Congregation at our Annual Business Meeting on 20 November 2016;

NOW, THEREFORE, BE IT RESOLVED that:

- 1. The Bylaws attached hereto (and forming a part hereof) are **HEREBY ADOPTED** (to be an amendment of the whole to any and all bylaws of this Congregation which were adopted and in effect prior to the date of this resolution) to take effect as of 20 November 2016 upon being duly passed* at our Annual Business Meeting of that date; and
- 2. In accordance with the transitional provisions set out in Section 7 of Article I of these updated Bylaws, any Team, Committee, Auxiliary Group and/or Leadership Role (including, but not limited to, our Congregation’s Finance & Property Board, our Board of Christian Education and our Peacemaking Team carrying out the functions of our Ministry Mobilization Team) that are existing and functioning as of 20 November 2016 shall continue functioning as then constituted during the fiscal year 2016-2017, subject to any necessary interpretation or clarification to be provided by our Church Council, until the next Annual Business Meeting of this Congregation (or until any relevant and earlier Special Business Meeting of this Congregation that effectively affects any such continued functioning).

Moved by Pastor Alson Ebanks

Seconded by Orren Merren

*Passed by consensus [or by a two-thirds (2/3) affirmative vote of the current voting members of the Congregation present and voting].

**BYLAWS
OF THE CHURCH OF GOD CHAPEL
which meets at _____
(As of _____)**

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**BYLAWS
OF THE CHURCH OF GOD CHAPEL**

which meets at _____
(As of _____)

PREAMBLE

These Bylaws are not intended in any way to interfere with, change or modify the convictions, doctrines, beliefs and practices of the church of God established by Jesus Christ, but rather these Bylaws are expected to harmonise with the Holy Bible (which we recognise as being the Word of God and our only divine standard of faith and practice and as our authority in all matters of life and conduct).

ARTICLE I

NAME, DEFINITIONS AND INTERPRETATION

Section 1. **Name of the Congregation.** The name of this congregation shall be "The Church of God Chapel which meets at _____" (hereinafter the "Congregation").

Section 2. **Definitions.** In these Bylaws, (unless the context requires otherwise) the following words and phrases shall have the following respective meanings:-

- (a) "ABM" means a duly convened and duly conducted Annual Business Meeting of the Congregation.
- (b) "Attender" means any person (other than a Covenant Member) who regularly attends worship services and/or other activities organized, conducted and/or sponsored by our Congregation and who continues so to attend after being duly notified as to the applicability of the Relational Commitments to him or her; for clarity, an attender in this regard includes any Voting Member who is not also a Covenant Member as well as any person who is currently eligible to be a Voting Member but who has not yet made the declaration of eligibility in accordance with Section 3 of Article II of these Bylaws.
- (c) "Auxiliary Group" means any auxiliary group duly appointed by the Church Council and functioning as such in accordance with Section 2 of Article V(A) of these Bylaws and examples of which are set out in Section 1 of Appendix A hereto.
- (d) "Board" means any board duly appointed by the Church Council and functioning as such in accordance with Section 2 of Article V(A) of these Bylaws and examples of which are set out in Section 1 of Appendix A hereto.
- (e) "born again Christian" means a person who has accepted Jesus the Christ as his or her personal Savior and who testifies to this experience verbally and visibly.
- (f) "Bylaws" means these bylaws as adopted at a relevant ABM or SBM, having first been duly approved for such adoption by the Executive Council of the G.A.
- (g) "Church Agencies" means other church bodies and agencies (apart from the Church Council) that the Congregation may from time to time adopt as a part of its organisational, governance and/or ministry structure.
- (h) "Church Council" means the church council established and functioning in accordance with Section 1 of Article V(A) and Article V(B) of these Bylaws.
- (i) "Committee" means any committee duly appointed by the Church Council and functioning as such in accordance with Section 2 of Article V(A) of these Bylaws and examples of which are set out in Appendix A hereto.
- (j) "consensus" means overall agreement among relevant members, especially in the sense of what "seems good to the Holy Spirit and to us" (Acts 15:28; see also Acts 13:2).
- (k) "Covenant Member" means a member of our Congregation who has embraced The Chapel Membership Commitments (including the Relational Commitments) by acknowledging his or her faith in Jesus Christ and by signing The Church of God Chapel Membership Covenant form set forth in Appendix C hereto.
- (l) "Current List" means the current list of voting members of the Congregation as compiled and maintained in accordance with Sections 3 and 4 of Article III of these Bylaws.

- (m) "fiscal year" means the fiscal year of the Congregation, being the same as the calendar year from January 1 to December 31, unless the Church Council (or the Congregation in an ABM or SBM) resolves otherwise.
- (n) "G.A." means the General Assembly of the Church of God Chapel in the Cayman Islands, which has been incorporated as a not-for-profit company under the Law and which is also affiliated with the General Assembly (Anderson).
- (o) "G.A. Representative" means a representative (including an alternate) from the Congregation to the G.A. who has been duly appointed by the Church Council and duly ratified pursuant to the relevant provisions of the current Articles of Association of the G.A.
- (p) "General Assembly (Anderson)" means the General Assembly of the Church of God with general administrative offices in Anderson, Indiana, U.S.A., and also known as the Church of God Reformation Movement.
- (q) "Law" means the Cayman Islands Companies Law, which shall be deemed to include every statutory modification or re-enactment thereof for the time being in force.
- (r) "Leadership Role" means any leadership role (including that of a G.A. Representative) duly appointed by the Church Council and functioning as such in accordance with Section 2 of Article V(A) of these Bylaws and examples of which are set out in Section 1 of Appendix A hereto.
- (s) "Officers" means the persons who are for the time being current officers of the Congregation duly appointed and functioning as such in accordance with Article IV of these Bylaws.
- (t) "Pastor" means the person who for the time being holds the pastoral office of a senior pastor of the Congregation in accordance with Article VI of these Bylaws.
- (u) "pastoral staff" means the person who for the time being holds any pastoral staff position in accordance with Article VII of these Bylaws.
- (v) "Relational Commitments" means all the relational commitments, policies and procedures set forth in Appendix B hereto, as regulated and applied in accordance with Section 6 of Article III and Sections 1 and 2 of Article IX of these Bylaws.
- (w) "SBM" means a duly convened and duly conducted Special Business Meeting of the Congregation.
- (x) "Team" means any team (including any relevant core team) duly appointed by the Church Council and functioning as such in accordance with Section 2 of Article V(A) of these Bylaws and examples of which are set out in Sections 1 and 2 of Appendix A hereto.
- (y) "Voting Member" means any person who is eligible to be a voting member of the Congregation in accordance with Sections 2 and 3 of Article II of these Bylaws and whose name appears on the Current List.

Section 3. **Governing Law.** These Bylaws shall be subject to, governed by and interpreted and construed in accordance with the laws of the Cayman Islands. In the case of any material conflict or inconsistency between the terms, conditions or provisions of these Bylaws and any provision of the said laws, then the said laws shall prevail. In case of any material conflict or inconsistency between the terms, conditions or provisions of these Bylaws and any provision of the current Memorandum of Association or the current Articles of Association of the G.A., then the said Memorandum of Association or Articles of Association shall prevail.

Section 4. **Headings and Appendices.** The headings in these Bylaws are for the purposes of reference only and do not modify, alter, limit or affect its meaning. Appendix A, Appendix B and Appendix C attached hereto are hereby incorporated into (and shall be deemed to form a part of) these Bylaws.

Section 5. **Number, Case or Gender.** All terms used in any one number, case or gender shall be construed to include any other number, case or gender as the context may require; words importing persons include corporations and vice versa.

Section 6. **Upholding Validity.** If any clause, section, paragraph, subparagraph, sentence, phrase or other part or portion of these Bylaws is for any reason held to be invalid or unconstitutional by any court of competent jurisdiction, then such part or portion shall be deemed a separate, distinct and independent provision, and such holding shall not affect the validity of the remaining parts or portions of these Bylaws.

Section 7. **Transitional.** All members of the Congregation, who were duly elected or duly appointed to or otherwise properly functioning in any office or position under the bylaws or other governing rules (whether formal or informal) of the Congregation in effect prior to these Bylaws being duly adopted, shall continue to hold the corresponding office or position under and in accordance with these Bylaws until the next ABM. Any

necessary interpretation or clarification concerning any such office or position held prior to adoption of these Bylaws shall be provided by the Church Council.

ARTICLE II

PURPOSE, AFFILIATIONS AND PUBLICATION OF THESE BYLAWS

Section 1. **Purpose of the Congregation.** The Congregation is called to extend the cause of Christ by every possible means based upon the non-sectarian principles ordained by Jesus the Christ and His apostles as set forth in the New Testament of the Holy Bible. As its work is organised under these Bylaws, the purpose of the Congregation is to guide and facilitate the spiritual and business activities of the Congregation in: (a) providing generally for a spiritual-based holistic ministry to persons; (b) appointing and directing the Church Council and any relevant Boards, Teams, Committees, Auxiliary Groups and Leadership Roles of the Congregation; (c) resolving conflicts and disputes in accordance with the principles of biblical peacemaking; (d) collecting and disbursing of money for the Congregation; and (e) acquiring and managing of real estate through the G.A. for the Congregation.

Section 2. **Affiliations.** The Congregation is a branch of the G.A. The G.A. also sponsors Triple C School. Before being adopted by the Congregation, these Bylaws were duly approved by the Executive Council of the G.A. in accordance with the relevant provisions of the current Articles of Association thereof.

Section 3. **Publication of These Bylaws.** These Bylaws shall be published and maintained on the current website of the Congregation and/or of the G.A. In addition, any Attender, any Covenant Member and any Voting Member shall (upon request being made to the Secretary or, if relevant, to the administrative office of the Congregation) be provided free of charge with a printed copy of these Bylaws (including all three of the Appendices hereto).

ARTICLE III

MEMBERSHIP

Section 1. **Church as a Spiritual Body.** We recognise the church of God as mentioned in the Holy Bible to be a spiritual body which is entered into through the new birth (i.e., becoming a born again Christian). In accordance with this view, membership in the church of God is based upon a personal experience of salvation and upon testimony of faith in Jesus the Christ as Saviour and Lord. Therefore, the Congregation maintains open membership: whosoever will may come and declare his or her faith in Jesus the Christ as his or her personal Saviour and then automatically become a member of the Congregation upon affirmation that he or she desires to consider this to be his or her home church in the Cayman Islands. No formal vote or registration is necessary for the purposes of recognition of such membership. However, not all such members have the right to vote and not all such members are Covenant Members.

Section 2. **Voting Membership.** In accordance with declaration (iii) as set forth in clause 3 of the current Memorandum of Association of the G.A., the voting membership of the Congregation shall be restricted to those who meet the following requirements (and all members of the Congregation so qualified shall have the right to participate in and to vote at all business meetings of the Congregation):-

- (a) Each of them shall be a born again Christian who is sixteen (16) years of age or older.
- (b) Each of them shall have worshipped regularly with the Congregation for a period of at least six (6) months immediately preceding any meeting at which the rights of membership are to be exercised.
- (c) Each of them shall have lived during this period of six (6) months in harmony with the convictions, doctrines, beliefs and practices associated with the G.A.

PROVIDED the Congregation may, by consensus or (failing such consensus) by a three-fourths (3/4) majority affirmative vote of the current Voting Members then present and voting at any relevant ABM or SBM, waive the foregoing requirement pertaining to six (6) months attendance in respect of any person who would otherwise qualify as a Voting Member.

Section 3. **Declaration of Eligibility.** All persons shall be regarded as Voting Members upon their own declaration of eligibility as defined in the immediately preceding Section 2 above. In order to be included on the Current List of Voting Members for any relevant ABM, such declaration shall be made by means of proper registration as a Voting Member at least two (2) weeks prior to that ABM. Upon meeting the requirements as stated in the said Section 2, members who qualify after the relevant ABM may register as a Voting Member at other times of the year.

Section 4. **Current List of Voting Members.** The names of all current members of the Congregation who have duly declared their eligibility in accordance with the immediately preceding Section 3 above shall be entered on the Current List of Voting Members, which list shall be:-

- (a) Presented to and approved by the Church Council at least two (2) weeks prior to each ABM and also at such other times as the Church Council may determine;
- (b) Presented to and approved at the start of any relevant ABM or SBM by a majority of the current Voting Members then present and voting; and
- (c) Incorporated into the minutes of each and every relevant ABM or SBM.

The Secretary of the Congregation shall keep the original of the Current List of Voting Members and (if the Congregation has an administrative office) a copy thereof shall also be kept at such administrative office. A copy of the Current List shall (upon request being made to the Secretary or, if relevant, to such administrative office) be made available free of charge to any current Voting Member.

Section 5. **Rules for Voting Membership.** The rules governing voting membership herein stated shall apply to the business organisation of the Congregation only and shall not affect in any way the standing of members in the fellowship of this Congregation. As is stated in Article 3(2) of the current Articles of Association of the G.A.: "This definition of membership shall in no way indicate or purport to determine, confirm or deny membership in the church of God, the body of Christ, which is strictly a matter of faith between God and the individual concerned."

Section 6. **Covenant Membership.** Relationships in our Congregation are to be guided and governed by the biblical principles set forth in The Chapel Membership Commitments (including the Relational Commitments). Covenant Membership shall be evidenced by signing The Church of God Chapel Membership Covenant as set forth in Appendix C hereto. Although being both a Covenant Member and a Voting Member is preferred, for clarity a Covenant Member need not also be a Voting Member, nor is a Voting Member also required to be a Covenant Member. After these Bylaws have been adopted by our Congregation in a relevant ABM or SBM, the Relational Commitments shall apply to all Attenders, Covenant Members and Voting Members.

ARTICLE IV **OFFICERS**

Section 1. **Officers of the Congregation.** The Officers of the Congregation shall be: Chairman, Vice Chairman, Secretary and Treasurer. If the Church Council so resolves, there may also be an Assistant Secretary and/or an Assistant Treasurer. The Pastor shall ex-officio be the Chairman of the Congregation. All such Officers (except the Chairman) shall be appointed by the Church Council from among current voting members of the Congregation and ratified at the ABM. The Vice Chairman, Secretary, Assistant Secretary (if any), Treasurer and Assistant Treasurer (if any) shall each hold their respective offices for a term of one (1) year or until the next ABM, whichever is the sooner to occur, and each of them may serve a maximum of two (2) consecutive terms (or such other maximum as the Church Council may resolve from time to time); however, after a lapse of one (1) year, any of them who has served for two (2) such terms (or for such other maximum as may have been so resolved) may again be appointed and ratified for that office.

Section 2. **Chairman and Vice Chairman.** The Chairman shall preside at each ABM and SBM and also at each meeting of the Church Council, but (in his absence or inability so to serve) the Vice Chairman shall preside at such meetings. The Chairman (or, alternatively, the Vice Chairman or any other person recommended by the Church Council and ratified by the Congregation at the commencement of the relevant ABM or SBM) shall

preside at such ABM or SBM, but (in the absence of the Chairman or such other person so recommended or the inability of either of them so to serve), the current voting members of the Congregation present at such ABM or SBM shall select another current member of the Church Council then present to preside at that meeting; but if no such person is available or willing so to serve, then any other current voting member of the Congregation may be so selected to preside at that meeting. The Chairman shall also represent the Congregation on both the Executive Council of the G.A. and the Executive Committee of the G.A., but (in his or her absence or inability so to serve) the Church Council may designate one or more pastoral staff (including the priority in which they are to serve) who shall then so represent the Congregation; PROVIDED (in the absence of any such designation or otherwise in the absence of any pastoral staff so designated) the Vice Chairman shall so represent the Congregation. Except as otherwise provided herein, the Vice Chairman of the Congregation shall perform the duties of the Chairman in his or her absence or inability so to serve.

Section 3. **Secretary.** The Secretary shall serve as the Secretary of the Church Council and of the Congregation. The Secretary shall keep (in a minute book or file folder provided, adopted or arranged for such purpose) an orderly record of the proceedings of the Church Council, the ABM and any relevant SBM. Such minute book or file folder is to be carefully preserved by the Secretary and shall remain the property of the Congregation. The Secretary shall provide a duplicate copy of all minutes for the Chairman. The Assistant Secretary (if any) shall perform the duties of the Secretary in his or her absence or inability so to serve and shall otherwise assist the Secretary as and when required. Whenever practicable after a new Secretary has been appointed and ratified, the new and the retiring Secretary shall work together for a period of one (1) month after such appointment and ratification in order to facilitate a smooth and efficient transition.

Section 4. **Treasurer.** The Treasurer of the Congregation (or such other persons as may be duly authorised from time to time by the Church Council) shall receive and deposit the funds of the Congregation in a bank account in the name of the Congregation at a bank (or banks) approved by the Church Council. The Treasurer shall be authorised to give receipts for all monies paid to the Congregation. The Treasurer shall cause all vouchers and orders paid by him or her to be filed and properly preserved as a part of the records of the Congregation. The Treasurer shall make regular reports showing all receipts and disbursements and their relationship to the approved annual budget of the Congregation: (a) at least monthly to the relevant financial Board (if any) that may be duly appointed and functioning from time to time, (b) at least quarterly to the Church Council and (c) at least annually to the Congregation, or otherwise more frequently whenever deemed necessary by the Church Council. The Assistant Treasurer (if any) shall perform the duties of the Treasurer in his or her absence or inability so to serve and shall otherwise assist the Treasurer as and when required. Whenever practicable after a new Treasurer has been appointed and ratified, the new and the retiring Treasurer shall work together for a period of one (1) month after such appointment and ratification in order to facilitate a smooth and efficient transition.

Section 5. **Resignation and Filling Vacancies.** If for any reason any of the Officers (except the Chairman) wishes to resign therefrom, he or she shall present his or her resignation in writing to the Chairman or (in his or her absence or inability to serve) to the Vice Chairman of the Congregation. Any vacancies occurring (e.g., by reason of lack of appointment or ratification at the ABM, death, disability, resignation, expulsion, extended absence, etc.) among any of the Officers (except the Chairman) shall promptly be declared vacant and filled by the Church Council. Such appointment shall be for the interim until the next ABM. Resignation or removal of the Chairman shall be regulated in accordance with Section 7 of Article VI of these Bylaws.

ARTICLE V

CHURCH GOVERNANCE AND ORGANISATIONAL STRUCTURES

A. GENERAL PROVISIONS

Section 1. **Church Council.** Each Congregation shall establish and maintain a functioning Church Council to serve as the overall governance body of and for the Congregation. The membership on such Church Council

shall be approved at each ABM covering the period until the next ABM, subject to such changes therein as may be approved at an SMB held subsequent to the relevant ABM at which such membership was last approved.

Section 2. **Church Agencies.** As the Church Council deems necessary or advisable to implement and advance the work and mission of the Congregation, it may from time to time establish and oversee such Boards, Teams, Committees, Auxiliary Groups and/or Leadership Roles as Church Agencies, SUBJECT TO the following:-

- (a) No such Board, Team, Committee, Auxiliary Group and/or Leadership Role shall exist or function, unless and until the Church Council (or the Congregation in a relevant ABM or SBM) so resolves.
- (b) When so resolving (whether originally or subsequently), the Church Council (or the Congregation in a relevant ABM or SBM) shall determine the name by which such Board, Team, Committee, Auxiliary Group and/or Leadership Role shall be known as well as the number of persons to serve thereon and may also see fit to:-
 - (i) divide the functions of any one (1) such Board, Team, Committee, Auxiliary Group and/or Leadership Role into more than one (1) such Board, Team, Committee, Auxiliary Group and/or Leadership Role, but not so as to create more members of the Church Council than were duly appointed and ratified at the last ABM;
 - (ii) combine together the functions of more than one (1) such Board, Team, Committee, Auxiliary Group and/or Leadership Role (that is, to have only one (1) Board, Team, Committee, Auxiliary Group and/or Leadership Role serving responsible for the functions of more than one (1) previously functioning Board, Team, Committee, Auxiliary Group and/or Leadership Role);
 - (iii) add, delete and/or redefine any of its functions, purposes, powers, responsibilities and/or duties;
 - (iv) assign emphasis or priorities among functions, purposes, powers, responsibilities and/or duties; and/or
 - (v) rename any such Board, Team, Committee, Auxiliary Group and/or Leadership Role.
- (c) After being so resolved, the Church Council (or the Congregation in a relevant ABM or SBM) may from time to time resolve further to change any previous resolution so as to accomplish the work and mission of the Congregation more appropriately, efficiently and/or effectively.

PROVIDED, unless and until so resolved, the Church Council shall have (and in its discretion attend to) the various functions, purposes, powers, responsibilities and/or duties that might otherwise be assigned to any such Board, Team, Committee, Auxiliary Group and/or Leadership Role.

Section 3. **Qualifications.** (1) All members of the Church Council and any G.A. Representative must at all times meet the qualifications of an elder or overseer, being a mature Christian recognised as a leader who is above reproach, blameless, has but one spouse, temperate, self-controlled, holy, disciplined, respectable, hospitable, loves what is good, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money, not pursuing dishonest gain, able to manage his or her own family and see that his or her children believe and obey him or her with proper respect, have a good reputation with outsiders, and hold firmly to the trustworthy message as it has been taught (I Tim. 3:2-7; Tit. 1:6-9).

(2) All members of any relevant Board, Team, Committee, Auxiliary Group and/or Leadership Role must at all times meet the qualifications of a deacon, being a ministering servant of Jesus Christ who is full of faith, wisdom and the Holy Spirit, being worthy of respect, sincere, not indulging in much wine, not pursuing dishonest gain, keeping hold of the deep truths of the faith with a clear conscience, tested and having nothing found

against him or her, not a malicious talker but temperate and trustworthy in everything, and being faithful to his wife and managing well his children and household (Acts 6:3, 5; I Tim. 3:8-12).

(3) Each member of the Church Council and of any such Board, Team, Committee, Auxiliary Group and/or Leadership Role shall be a Covenant Member who has worshipped regularly with the Congregation for a period of at least twelve (12) months immediately preceding his or her appointment and ratification to the relevant office or position, unless (prior to appointment and ratification to any such office or position) such member was specifically exempted in writing by the Church Council from being a Covenant Member and/or from worshipping regularly with the Congregation for a period of at least twelve (12) months; PROVIDED no incumbent or proposed member of the Church Council shall be eligible to be so exempted.

Section 4. Appointment and Ratification. Unless their selection is provided for otherwise in these Bylaws, the Church Council is to make appointments to all relevant Boards, Teams, Committees, Auxiliary Groups and Leadership Roles prior to and for ratification at the ABM. If there is a duly appointed and functioning Nominating Committee or Ministry Mobilization Team for the Congregation, then such appointments are normally to be made based upon the recommendations from such Nominating Committee or Ministry Mobilization Team.

Section 5. One Year Term. Unless provided otherwise in or pursuant to these Bylaws, all such ratified appointments shall be for a term of one (1) year or until the next ABM, whichever is the sooner to occur; PROVIDED, unless the Church Council determines otherwise, no person is to serve more than two (2) consecutive terms, but shall be free so to serve again after a lapse of one (1) year. Unless provided for otherwise in these Bylaws or unless resolved or ratified at any relevant ABM or SBM, as soon as is possible after an ABM a chairman and a secretary of each relevant Board, Team, Committee and Auxiliary Group shall be selected annually by and from among the members of such Board, Team, Committee or Auxiliary Group.

Section 6. Goals, Objectives, Budgets and Reports. As soon as is possible after an ABM, each duly appointed and ratified Board, Team, Committee, Auxiliary Group and Leadership Role is (with help from the Church Council) to establish its specific goals and objectives in relation to the goals and objectives of the total Congregation and to identify how best to carry out their specific goals and objectives with the various resources available to them. Prior to an ABM, each relevant and functioning Board, Team, Committee, Auxiliary Group and Leadership Role shall submit to the Church Council a proposed budget for its financial needs (if any) for the coming fiscal year. Each relevant chairman is also to present to the Secretary of the Congregation (or, if relevant, to the administrative office of the Congregation) a written report and recommendations to be presented at the ABM.

Section 7. Resignation and Filling Vacancies. (1) If for any reason a member of any duly appointed and functioning Board, Team, Committee, Auxiliary Group or Leadership Role wishes to resign therefrom, he or she shall present his or her resignation in writing to the relevant chairman thereof. Upon receiving such resignation, such chairman shall present it to the Church Council, and the Church Council shall appoint a qualified person to fill the unexpired term of such member until the next ABM. To assist the Church Council in filling such vacancy, any relevant Board, Team, Committee or Auxiliary Group may recommend suitable persons to the Church Council.

(2) Whenever possible, any member of the Church Council or of such Board, Team, Committee, Auxiliary Group or Leadership Role who is unable to attend a duly called meeting thereof is to notify the relevant chairman that he or she cannot attend that meeting. Any such member who fails to attend three (3) or more consecutive meetings thereof without legitimate reason may (if so declared by the Church Council) cease to be a member thereof. For this purpose, "legitimate reason" includes sickness of such member or sickness or death in his or her family and being off the island. Any such member who ceases to meet the relevant qualifications set

forth in Section 3 above of this Article V(A) may (if so declared by the Church Council) also cease to be a member thereof. Any such member who dies shall thereupon automatically cease to be a member thereof.

(3) In case of any relevant vacancies, the Church Council may (and shall if requested by the relevant chairman) declare the seat or position of such member vacant and fill it by appointing a qualified replacement for the unexpired balance of such member's term. Such appointments should be made as soon as possible at the next Church Council meeting or (if warranted) at a specially-called meeting thereof for that purpose. All such replacements shall be promptly advised to the Chairman or (in his absence or inability to serve) to the Vice Chairman of the Congregation and also (in any case) to the Secretary of the Congregation (and, if relevant, to the administrative office of the Congregation).

Section 8. **Procedures for Meetings.** Except as otherwise provided for in these Bylaws, the procedures for convening and conducting meetings (including the quorum) of the Church Council and of any relevant Board, Team, Committee, Auxiliary Group or Leadership Role shall be as set forth in Appendix A hereto.

B. CHURCH COUNCIL

Section 1. **Members of the Church Council.** The Church Council (being a council of elders who are to direct the overall affairs of the Congregation: I Tim. 5:17) shall comprise the Officers of the Congregation and such others (the number of which the Church Council shall from time to time determine) to be appointed by the Church Council and ratified by the Congregation at each relevant ABM or at any relevant SBM. In the discretion of the Church Council, other persons may also from time to time be invited to share in the responsibilities of the Church Council for specific times and purposes as non-voting members thereof.

Section 2. **Officers of the Church Council.** The Pastor shall ex-officio be the Chairman of the Church Council. The other incumbent Officers of the Congregation shall also serve in the same offices on the Church Council.

Section 3. **Role of the Church Council.** The role, purposes, functions, powers, responsibilities and duties of the Church Council are to:-

- (a) Be responsible for the overall program of the Congregation;
- (b) Establish and oversee such Boards, Teams, Committees, Auxiliary Groups and Leadership Roles as may be necessary or advisable to implement and advance the work and mission of the Congregation;
- (c) Facilitate and coordinate the business, spiritual, educational and administrative responsibilities of each duly appointed and functioning Board, Team, Committee, Auxiliary Group and Leadership Role;
- (d) Give guidance to each duly appointed and functioning Board, Team, Committee, Auxiliary Group and Leadership Role and clarify their responsibilities; PROVIDED decisions of the Church Council shall supersede those of all Church Agencies of the Congregation;
- (e) Advise the Pastor and other staff members of the Congregation concerning the spiritual life and programs of the Congregation, including evangelists and revivals, organisational changes and ecclesiastical forms;
- (f) Promote unity, cooperation and concerted action between the Church Council, all Church Agencies of the Congregation and all other relevant agencies of the G.A. (including Triple C School and all other recognised local congregations which are affiliated with the G.A.), thereby endeavouring to increase the efficiency and effectiveness of Church of God Chapel family as a whole;
- (g) Evaluate and approve the proposed annual budget received from the Treasurer or from the Budget Committee (if any) and present it to the Congregation for final approval at a relevant ABM or SBM;
- (h) Monitor income and expenses of the Congregation as related to the annual budget as so approved by the Congregation;
- (i) Approve or disapprove spending that would be in excess of budgeted amounts;

- (j) Serve as the channel through which all recommendations and business is brought before the Congregation;
- (k) Represent the Congregation in matters concerning its relationships with the Pastor;
- (l) Become the Pulpit Committee in the event of a vacancy of the pastoral leadership of a senior pastor for the Congregation; and
- (m) Review and (as appropriate) confirm recommendations made by the Nominating Committee (if any) or by the Ministry Mobilisation Team (if any) before a list of proposed appointments for all offices and ministry positions (preferably in the form of an official ballot) is submitted to the Congregation for consideration at its ABM.

PROVIDED the Church Council shall be subject in all matters to the decisions (if any) of a relevant ABM or SBM; and, for sake of clarity, the Congregation in such ABM or SBM can transact, recommend, authorise, initiate, determine, appoint, nominate, select, designate or resolve upon any business, matter, thing or person that the Church Council and/or any relevant Board, Team, Committee, Auxiliary Group and/or Leadership Role can do.

Section 4. Convening a Meeting of the Church Council. Unless resolved otherwise by the Church Council (or by the Congregation in a relevant ABM or SBM), the Church Council shall meet quarterly (during January, April, July and October of each year) at such time as is agreed upon at its first meeting after each relevant ABM or at any time when the Chairman considers that a meeting of the Church Council needs to be called; PROVIDED, in the event the Chairman does not call a meeting of the Church Council within seven (7) days of being requested in writing to do so by at least twenty-five percent (25%) of the current members of the Church Council, then either the Vice Chairman or at least twenty-five percent (25%) of the current members of the Church Council (acting together) can call a meeting thereof in the same manner as the Chairman.

ARTICLE VI

SENIOR PASTOR OF THE CONGREGATION

Section 1. Qualifications. The Pastor shall (whenever possible) be an ordained minister of the church of God reformation movement and shall always (in any case) be recognised by the G.A. as being (and shall always be required to remain) in good and regular standing (both in fellowship and in unity) with the ministers and members affiliated with the G.A.

Section 2. Selection and Call of a Senior Pastor. In the event the Congregation is without the services of a regular Pastor, the Church Council (serving as a Pulpit Committee) shall proceed in the following manner:-

- (a) It shall be responsible for the regular services of the Congregation during any period when the Congregation is without the pastoral leadership of a senior pastor.
- (b) It shall investigate the availability of any prospective minister and study his or her qualifications and recognised credentials as to character, leadership abilities, experience, ministerial recognition and status. As appropriate, it shall seek the guidance of an interim minister who is currently recognised and in good standing with the G.A., such person to be selected by the Church Council. Before submitting the name of any prospective senior pastor to the Congregation for a vote, all relevant national, state, regional or other general assemblies, congregations and/or bodies and key persons (including the vice chairman of each relevant congregation and also the chairman of any relevant financial board or the like) where such prospective senior pastor may have served, especially within the last ten (10) years, is to be consulted for information and certification of ministerial standing.
- (c) When agreement has been reached by the Pulpit Committee on a prospective senior pastor, an SBM shall be called. The Pulpit Committee shall present the name of no more than one (1) prospective minister at a time

for consideration and possible call and shall give the Congregation a complete description of his or her qualifications and previous experience. The Congregation is then to be in much prayer over this matter.

- (d) In the event he or she does not receive an affirmative consensus or at least a two-thirds (2/3) majority affirmative vote (as the case may be) of the current voting members of the Congregation then present and voting at a relevant SBM, the Pulpit Committee shall proceed to select the name of another prospective senior pastor for presentation. This order of procedure shall be followed until a new senior pastor has been duly selected.
- (e) After a new senior pastor has received such requisite affirmative consensus or two-thirds (2/3) majority affirmative vote (as the case may be) and has accepted the call of the Congregation, the Church Council shall arrange with the duly selected new senior pastor and with the ministers who are affiliated with the G.A. for a service of installation to add dignity to his or her call and to express the Congregation's recognition of his or her leadership.
- (f) Before the Pastor assumes his or her duties and responsibilities with the Congregation, a clear and complete written agreement shall be negotiated between the Pastor and the Church Council regarding his or her responsibilities and working relationships (including salary, provision for housing, fringe benefits, etc.) and such agreement shall be presented to and approved by the Congregation at a relevant SBM, preferably at the same time as the SBM referred to in paragraph (d) above.
- (g) The Pastor's salary, provision for housing, fringe benefits and the like shall be reviewed annually by the Church Council when the annual budget is being prepared. At the same time, the Church Council of the G.A. shall also conduct an evaluation of the work of the Pastor based upon his or her current working agreement.

Section 3. Co-Pastors. In the event that more than one person is called to be senior pastors for the Congregation pursuant to these provisions, they may be designated as co-Pastors of the Congregation; PROVIDED (for the purposes of determining who, as the Pastor, is to represent the Congregation on the Executive Council and on the Executive Committee of the G.A.) one of them shall be designated so to represent the Congregation and (if no such designation has been made by either the Church Council or the Congregation) the longest serving of such co-Pastors shall be deemed to have been so designated. For sake of clarity, such designation by the Church Council or by the Congregation may provide for such representation to be rotated periodically.

Section 4. Term and Terms of Office. The term (in the sense of agreed length of service) and terms of office of the Pastor shall be subject to express agreement to be negotiated between the Pastor and the Church Council and approved by the Congregation at a relevant ABM or SBM.

Section 5. Duties. The duties of the Pastor (as the Congregation's senior pastor) shall be to:-

- (a) Recognising that Jesus Christ is the founder and head of the church of God and the Chief Shepherd of His flock, to be an under-shepherd of Christ to care for and tend this flock (i.e., the Congregation);
- (b) Under the guidance, direction, leadership and control of the Holy Spirit, to be a spiritual leader of and for the Congregation;
- (c) To be the Chairman of the Church Council;
- (d) Except for the Church Council of which he or she is the chairman, to be an ex-officio consultant member of all duly appointed and functioning Boards, Teams, Committees and Auxiliary Groups;

- (e) To guide and assist the Church Council (as and when required) in the making of appointments for all relevant Boards, Teams, Committees, Auxiliary Groups and Leadership Roles;
- (f) To have and to exercise control over and be responsible for all religious services of the Congregation;
- (g) To have and to exercise general supervision over all religious and educational activities of the Congregation; and
- (h) To have and to exercise general supervision over the responsibilities and activities of all pastoral staff of the Congregation.

Section 6. **Annual Ratification of Ministry.** There shall be a vote of ratification concerning the work and ministry of the Pastor at each ABM. Such vote is to serve as a guide to the Pastor and to the Church Council. The result of such vote (on the basis of a simple majority, but not the breakdown of votes cast) shall be announced at the relevant ABM and promptly made available to all current members of the Church Council.

Section 7. **Retention, Resignation or Removal.**

(1) If at any time there should arise among the people of the Congregation concerns regarding the leadership of the Pastor, the person or persons possessing these feelings shall first discuss the matter with the Pastor in accordance with the scriptural injunction given by Jesus Christ in Matthew 18:15. If no solution is reached, any dissatisfied persons (requiring at least either twenty-five percent (25%) of the current voting members of the Congregation or, alternatively, twenty-five percent (25%) of the current members of the Church Council) shall present their concerns or objections in writing to the Church Council, where such concerns or objections are to be carefully studied. If no solution to the problem is reached within the Church Council, the Church Council shall arrange for the matter to be brought before the Congregation at a duly convened SBM.

(2) When the matter is brought before the Congregation pursuant to this Section, (in order to continue his or her ministry with the Congregation) the Pastor shall be required to receive an affirmative consensus or at least two-thirds (2/3) majority affirmative secret ballot vote of the current voting members of the Congregation then present and voting. If the Pastor desires a secret ballot vote regarding his or her continued leadership as senior pastor for the Congregation, such vote may be taken at a relevant ABM or SBM. The details of such vote are to be arranged in consultation between the Pastor and the Church Council. The decision of the Congregation in this matter shall be final and binding.

(3) In the event that the Pastor does not receive such affirmative consensus or two-thirds (2/3) majority affirmative vote (as the case may be), termination of his or her duties and responsibilities as the Pastor shall be effected as promptly and smoothly as is reasonably practicable; PROVIDED (in the event there has been a proven defection of character or other serious misconduct on the part of the Pastor which results in the loss of his or her recognised ministerial status within the G.A., for which the guidelines set forth in I Tim. 5:19-21 shall be applied and followed) removal shall be immediate and (subject to any relevant and applicable local laws governing employment-related matters) the Congregation shall have no further financial obligation to the Pastor. In any case, the Chairman of the G.A. should be notified promptly and consulted as required.

(4) Should the Pastor feel inclined to terminate his or her leadership as senior pastor for the Congregation in the absence of such a vote, he or she shall present his or her resignation in writing to the Church Council which shall (in turn) present such resignation to the Congregation in a proper and edifying manner. However, for sake of clarity, in order to be effective such resignation need not be formally accepted by either the Church Council or the Congregation. Before vacating his or her pastorate in an amicable and edifying manner, the Pastor should seek to arrange with the Church Council how best to effect a prompt and smooth transition of his or her duties and responsibilities as senior pastor for the Congregation.

(5) In all deliberations of the Church Council or of the Congregation concerning the Pastor in accordance with this Section 7 of Article VI of these Bylaws, the Pastor shall defer to the Vice Chairman of the Congregation to chair any such meeting; PROVIDED (in the event the Vice Chairman sees fit for reasons of his or her partiality or otherwise to decline to chair such meeting or if the current members of the Church Council or of the

Congregation at the relevant SBM, as the case may be, so request) the other members of the Church Council or of the Congregation, as the case may be, may designate another member thereof to chair such meeting. If the Vice Chairman or the person so designated, as the case may be, deems it necessary or appropriate, he or she may ask the Pastor to absent himself or herself from the relevant SBM during any such deliberations.

ARTICLE VII

PASTORAL AND OTHER CHURCH STAFF

Section 1. **Pastoral Staff.** Included here are positions (whether held on a part-time or full-time basis and whether or not any remuneration therefor is to be paid) such as Associate Pastor, Assistant Pastor, Youth Pastor, Women's Pastor, Minister or Director of Christian Education, Minister or Director of Music, and Minister or Director of Youth. For sake of clarity, a person holding any such position (as well as the Senior Pastor) may be referred to and addressed as "Pastor" (as well as "Bro.", "Brother", "Sis." or "Sister") coupled with either his or her Christian name or surname. However, the prefix title "Rev." or "Reverend" is only to be used after a person has been either duly ordained by the G.A. or duly recognised by the G.A. as having been ordained elsewhere. The calling and work of all pastoral staff shall be defined and regulated as follows:-

- (a) **Role Description.** The Pastor shall present to the Church Council a complete and clearly defined role description for approval as the first step before a call is extended. Concurrent with the role description, the Church Council shall approve a statement justifying the position and also showing an adequate source of funds to pay the requisite salary (if any). Once approved, this role description and statement shall be presented to and approved by the Congregation at a relevant ABM or SBM.
- (b) **Call.** Before any pastoral staff candidate is presented to the Congregation, the Pastor shall first recommend him or her in writing to the Church Council and to the Executive Council of the G.A. The Congregation is then to be in much prayer over this matter. Before being called, such candidate shall also be required to receive an affirmative consensus or at least a two-thirds (2/3) majority affirmative vote of the current voting members of the Congregation then present and voting at the relevant ABM or SBM. Before any pastoral staff assumes his or her duties and responsibilities with the Congregation, a clear and complete written agreement shall be negotiated between him or her and the Church Council regarding his or her responsibilities and working relationships (including salary, provision for housing, fringe benefits, etc.) and such agreement (as well as the role description and statement referred to in paragraph (a) above) shall first be presented to and approved by the Congregation at a relevant ABM or SBM.
- (c) **Installation.** After being duly called to a pastoral staff position, the Pastor and the Church Council shall arrange with the duly chosen pastoral staff and with other recognised ministers affiliated with the G.A. for a service of installation to add dignity to his or her call and to express the Congregation's recognition of his or her leadership.
- (d) **Annual Review.** The salary allowance, provision for housing, fringe benefits and similar considerations for all pastoral staff shall be reviewed annually by the Church Council when the annual budget is being prepared. At the same time, the Church Council shall also conduct an evaluation of the work of such pastoral staff based upon the current and relevant working agreement.
- (e) **Annual Ratification of Ministry.** There shall be a vote of ratification concerning the work and ministry of all current pastoral staff at each ABM. Such vote is to serve as a guide to the Pastor, the Church Council and the pastoral staff concerned. The result of such vote (on the basis of a simple majority, but not the breakdown of votes cast) shall be announced at the relevant ABM and promptly made available to all current members of the Church Council.
- (f) **Retention, Resignation or Removal.** The procedures set forth in the preceding Section 7 of Article VI of these Bylaws shall be adopted and applied as nearly as may be in relation to retention, resignatin or removal

of pastoral staff concerned; PROVIDED the phrase "pastoral staff concerned" shall be substituted for the word "Pastor" wherever that word appears therein.

Section 2. **Non-pastoral staff.** Included here are positions (whether held on a part-time or full-time basis and whether or not any remuneration therefor is to be paid) such as administrator, secretary, receptionist, accountant, bookkeeper, day or after school care director or teacher, musician, bus driver, children or youth worker, clerical, janitorial, custodial, maintenance, repair, construction and the like. These positions shall be appointed, supervised and discharged by the Church Council and/or by such Board, Team, Committee, Auxiliary Group or Leadership Role as the Church Council may from time to time appoint and so direct.

ARTICLE VIII **BUSINESS MEETINGS OF THE CONGREGATION**

Section 1. Annual Business Meeting (ABM).

(1) The ABM shall be held on such date (as close in time as is reasonably feasible after the end of each relevant fiscal year) and at such time and place as the Church Council shall determine.

(2) At least two (2) weeks prior to the date of each ABM, notice of the ABM as well as a copy of the proposed annual budget and of the official ballot showing *inter alia* the names and respective positions of all candidates appointed by the Church Council and proposed for ratification at the ABM shall be posted on the bulletin board of the Congregation.

(3) At least one (1) week prior to the ABM, the date, time and place thereof is to be announced publicly in at least one (1) regular Sunday service of the Congregation and (at the same time) a written notice thereof is to be printed in the weekly program or bulletin (if any) of the Congregation and posted on the bulletin board of the Congregation.

(4) All ratifications (including ratifications of ministry) to be made by the Congregation in accordance with these Bylaws are to be held and sought at each relevant ABM.

(5) Reports from the Pastor, the Treasurer of the Congregation and the chairman of each duly appointed and functioning Board, Team, Committee, Auxiliary Group and Leadership Role are also to be presented in writing at each relevant ABM.

Section 2. Special Business Meetings (SBM).

(1) An SBM may be called at any time by:-

(a) The Pastor or (in his or her absence or inability to serve) the Vice Chairman of the Congregation;

(b) A resolution of the Church Council; or

(c) The written request of at least twenty-five percent (25%) of the current voting members of the Congregation presented to the Pastor or (in his or her absence or inability to serve) to the Vice Chairman of the Congregation.

(2) Any such SBM shall be announced at least one (1) week prior thereto in a similar manner as is set forth in the preceding Section 1(3) of this Article VIII; PROVIDED the announcement and the notices thereof shall also state the purpose of such meeting.

(3) The business of any such SBM shall be limited to the purpose so stated.

Section 3. **Quorum.** For the purposes of this Section, any relevant ABM or SBM shall have been properly called in accordance with these Bylaws and with all requisite notices having been duly given in accordance with Section 1 or Section 2 above, as the case may be, of this Article VIII of these Bylaws. A simple majority of the Voting Members on the current list thereof in accordance with Section 4 of Article III of these Bylaws shall constitute a quorum at any such ABM or SBM; PROVIDED that if (within fifteen (15) minutes from the time set for any such ABM or SBM to commence and also at any time when any vote is to be taken) such simple majority is not present, then all such Voting Members who are then present shall constitute the requisite quorum. However, good judgment and discretion shall be exercised when making any serious decision with only a minimal quorum present.

Section 4. **Nominations at ABM or SBM.** In addition to any appointments made by the Church Council, any current voting member of the Congregation may (at a relevant ABM or SBM) propose the name of any other current Voting Member then present for any office or position which (prior to such ABM or SBM) the Church Council resolved to be ratified thereat; PROVIDED the person so proposed must be eligible for appointment to such office or position in accordance with these Bylaws, must clearly indicate his or her acceptance of such nomination, and his or her nomination must be seconded by another current Voting Member then present.

Section 5. **Ratification of Appointments.** Ratification by the Congregation of all appointments for all relevant offices and positions made and/or confirmed by the Church Council prior to the relevant ABM shall also be presented at that ABM on the official ballot for that ABM.

Section 6. **Ballots and Voting.**

(1) **Adoption by Consensus vs. Secret Ballot.** All ratifications (including ratifications of ministry) may be adopted by consensus of all voting members of the Congregation then present and voting at the relevant ABM or SBM, unless any Voting Member then present calls for an actual vote. In addition to votes of termination of the Pastor or of any pastoral staff which shall be done by secret ballot, the Church Council (or the Congregation at any relevant ABM or SBM) may also require that certain matters be voted upon by secret ballot, in which case that procedure shall be followed; PROVIDED, in case of any disagreement on whether to vote by secret ballot on any particular occasion or matter, then the position supported by the Congregation at such ABM or SBM shall prevail.

(2) **Absentee Ballots.** Unless the Church Council approves the use of absentee ballots when calling an ABM or SBM, the normal procedure is that voting members must be present in person at the relevant time to vote at any such ABM or SBM. However, if the Church Council so approves the use of absentee ballots and if any qualified voting member of the Congregation finds it impossible to attend any such ABM or SBM due to illness or some other unavoidable reason, he or she may cast an absentee ballot for all matters to be decided by secret ballot; PROVIDED he or she has duly requested such ballot paper not less than two (2) days prior to such meeting. His or her marked ballot must be sealed in an envelope and given to the Secretary (or, if relevant, to the administrative office) of the Congregation before such meeting and his or her name must be approved as a voting member of the Congregation and recorded in the minutes of the relevant ABM or SBM.

(3) **Voting at ABM or SBM.** Other than decisions that are required to be made by secret ballot voting in accordance with the preceding Section 7(1) of this Article VIII of these Bylaws, all decisions at any ABM or SBM are to be arrived at by consensus whenever practicable; PROVIDED, when it is evident that there is no consensus concerning any particular decision which needs to be made, (except when some other majority is specified in these Bylaws) such decision shall be made on the basis of simple majority voting. Every current voting member of the Congregation who is personally present at the relevant time shall have one (1) vote, but no proxies shall be allowed. Except when secret ballot voting is required in accordance with the said Section 7(1) of this Article VIII of these Bylaws, every question which is to be decided by voting (rather than by consensus) shall be decided on a show of hands (or other clear expression of intended voting). In the case of an equality of votes, the chairman of the relevant ABM or SBM shall be entitled to a casting vote only (but not to an original vote). When a resolution put to the vote of any such ABM or SBM has been decided on a show of hands (or other clear

expression of intended voting) and such chairman has declared that a resolution has been carried (or carried unanimously or by a particular majority or lost), an entry to that effect in the minutes of proceedings of such ABM or SBM shall be conclusive evidence of the fact thereof without proof of the number or proportion of the votes recorded in favour of or against that resolution.

Section 7. Adjournment. With the consent of any relevant ABM or SBM at which a quorum is present, the chairman thereof may (and shall if so directed by such ABM or SBM) adjourn the meeting from time to time and from place to place; PROVIDED no business shall be transacted at any adjourned meeting other than the business left unfinished at the meeting from which the adjournment took place. When such ABM or SBM is adjourned for ten (10) days or more, notice of the adjourned meeting shall be given as in the case of an original meeting; save as aforesaid, it shall not be necessary to give any notice of an adjournment or of the business to be transacted at an adjourned ABM or SBM.

Section 8. When Dissent to Be Noted. Any Voting Member present at any relevant ABM or SBM at which action on any matter is taken shall be deemed to have assented to it being so taken, unless he or she requests his or her dissent to be noted in the minutes thereof or otherwise files his or her dissent in writing with the person acting as secretary of that meeting before the adjournment thereof or, alternatively, files his or her dissent in writing with the Secretary (or, if relevant, with the administrative office) of the Congregation promptly after the said adjournment; PROVIDED such right of dissent shall not apply in the case of any such Voting Member who voted in favour of such action.

Section 9. Order of Business. The proposed order of business at any relevant ABM or SBM shall be as follows:-

(1) Roll call to establish the number of qualified members for a quorum and approval of the Current List of Voting Members.

(2) Opening prayer and scripture.

(3) Moment of silence in memory of recently deceased members of the Congregation (if any).

(4) Minutes (if any) of previous ABM or SBM and matters arising.

(5) Reports (if any) from the Chairman and the Treasurer of the Congregation and/or from any relevant Board, Team, Committee, Auxiliary Group or Leadership Role.

(6) Unfinished business (if any).

(7) Original resolutions and other new business (if any).

(8) Ratifications (if any).

(9) Adjournment.

(10) Dismissal prayer.

Section 10. Robert's Rules of Order. In the event of any disagreement of procedure concerning any relevant ABM or SBM, Robert's Rules of Order shall be consulted and followed as nearly as may be.

ARTICLE IX

RELATIONAL COMMITMENTS AND CHURCH DISCIPLINE

Section 1. Relational Commitments. The Relational Commitments are hereby adopted by the Congregation to guide the Congregation respecting the matters covered therein. For clarity, the Relational Commitments shall apply to all Attenders, Covenant Members and Voting Members of our Congregation. Since they are incorporated into (and form a part of) these Bylaws, the Relational Commitments may be amended from time to time in the same way that any other provisions of these Bylaws may be amended.

Section 2. Church Discipline. Where necessary, the steps, requirements and processes respecting the Commitments to Accountability and Church Discipline as set forth in the Relational Commitments shall be followed; PROVIDED, whenever church discipline requires the sanction of expulsion, the process set forth in the following Section 3 of this Article IX of these Bylaws shall be followed.

Section 3. **Expulsion.** (1) Any Officer of the Congregation (other than the Pastor) or any member of a duly appointed and functioning Board, Team, Committee, Auxiliary Group or Leadership Role may be expelled from office by an affirmative consensus or (failing such consensus) by a two-thirds (2/3) majority affirmative vote of the current voting members then present and voting at any relevant ABM or SBM. Such expulsions may be for conduct deemed to be unbecoming to a member of the Congregation or detrimental to the purpose of the Congregation, for serious failure of duty or for such other substantial reasons as the Congregation may deem sufficient grounds for expulsion.

(2) Such process shall comply with scriptural injunction given by Jesus Christ in Matthew 18:15 and with the guidelines set forth in I Tim. 5:19-21. If no solution is reached in steps one or two, a statement of evidence with witnesses shall be submitted to the Church Council, where it shall be carefully studied. If no solution to the problem is reached, the Church Council shall bring the matter to the Congregation at the next ABM or at an SBM for that purpose.

(3) Notice of the SBM at which expulsion is to be voted upon shall be given in the same manner set forth in the preceding Section 2(2) of Article VIII of these Bylaws. In addition, either the Secretary or the Chairman of the Congregation shall furnish the person to be expelled with a written statement of the charges against him or her at least seven (7) days before such notice is so given.

(4) When such person has been expelled from office in accordance with such process, the authority of such person in that office shall cease forthwith.

ARTICLE X **AMENDMENTS**

Section 1. **Harmonising with the G.A.** Any proposed amendments to these Bylaws shall first be studied by the Church Council. Every reasonable effort shall be made to harmonise the provisions of any such proposed amendments with those contained in the bylaws of the other recognised local congregations which are affiliated with the G.A.

Section 2. **Approval by the Executive Council of the G.A.** After being approved by the Church Council, any proposed amendments shall then be referred to the Executive Council of the G.A. for approval in accordance with the relevant provisions of the current Articles of Association thereof. If the Executive Council of the G.A. considers it necessary to do so before giving its approval, it shall refer (with its comments and suggestions) any proposed amendments back to the Church Council for further consideration.

Section 3. **Approval by the Congregation.** After any proposed amendments have been duly approved by the Executive Council of the G.A., these Bylaws may be amended by consensus or (failing such consensus) by a two-thirds (2/3) affirmative vote of the current voting members of the Congregation present and voting at a relevant ABM or SBM; PROVIDED a copy of proposed amendments to these Bylaws shall first be posted on the bulletin board of the Congregation at least seven (7) days prior to such ABM or SBM. .

APPENDIX A

Procedures for Convening and Conducting Meetings of Church Council and of Church Agencies and also for Recruitment and Appointment to Ministry Positions

Section 1. **Examples of Church Agencies.** (1) Examples of Boards, Teams, Committees, Auxiliary Groups and Leadership Roles that the Church Council may from time to time establish as it deems necessary or advisable to implement and advance the work, mission, governance and/or ministries of the Congregation include (but are not limited to): Board of Trustees, Finance & Property Board, Board of Christian Education, Evangelism Team, Koinonia Ministries Team, Ministry Mobilisation Team, Peacemaking Team, Sacred Dance Team, Visitation Ministry Team, Worship Team, Budget Committee, Evangelism/Stewardship Committee, Missions Committee, Nominating Committee, Worship/Publicity Committee, Women of the Church of God, Men's Fellowship, Moms in Prayer, G.A. Representative, After School Care Director or Coordinator, Day Care Director or Coordinator, Pre-School Director or Coordinator, Summer Camp Director or Coordinator, Vacation Bible School (VBS) Director or Coordinator, Youth Ministry Director or Coordinator, Altar Ministry Coordinator, Audio-Visual Coordinator, Benevolence Ministry Coordinator, Bus Ministry Coordinator, Care & Share Groups Coordinator, Children's Choir Coordinator, Men's Ministry Coordinator, Prayer Ministry Coordinator, Children's Church Director or Coordinator, Communion Preparation/Serving Coordinator, Counting Offering Coordinator, Disaster Relief Ministry Coordinator, Elderly & Shut-Ins Ministry Coordinator, Grief Support Group Coordinator, Hospitality Ministry Coordinator, Marriage Ministry Coordinator, ICT Ministry Coordinator & Webmaster, Pantry Ministry Coordinator, Parenting Skills Coordinator, Prison Ministry Coordinator, Sanctuary Choir Director or Coordinator, Spanish Ministry Coordinator, Sunday School Superintendent or Coordinator, Head Usher, and Ushering & Greeting Coordinator.

(2) As and when appropriate, the Church Council can appoint either a Nominating Committee or a Ministry Mobilisation Team (MMT) to recruit members of the Congregation for church governance offices and ministry positions. A Nominating Committee normally focuses mainly on recruiting and recommending for nomination/appointment by the Church Council for election/ratification at the ABM. In contrast, the MMT has a broader role that may include some assessments for governance and ministry positions -- e.g., using SHAPE concepts and assessment tools: see <http://www.churchofgodchapel-gt.org/resources/shape-1/>, possibly some training and/or orientation for governance and ministry positions, and may also function year-round (not just during the period leading up to the ABM).

Section 2. **Core Teams.** Acts 6:3 instructs: "Seek out from among you persons of good reputation, full of the Holy Spirit and wisdom..." Therefore, ministry leaders are encouraged to recruit other suitable members of our Congregation to assist them with their respective ministry responsibilities and to request the Church Council to appoint them and to designate them as a core team. The following terms of reference are to guide the process:

- (a) **Role and Function as Auxiliary Groups.** The Church Council is first to resolve that the Congregation should have core teams as and where appropriate for the support and guidance of our Congregation's various ministries. As and when approved by the Church Council, these core teams shall be recognized auxiliary groups and shall function as such in accordance with these Bylaws. All appointments to these core teams shall be made by the Church Council and shall be ratified by the Congregation at the next ABM.
- (b) **Importance and Main Purpose.** In terms of importance, the work of these core teams is top priority. The main purpose of these teams is to offer prayer and practical support for the work and ministry of our pastors and of all other relevant ministry leaders and to give them such guidance and recommendations for the betterment of their work and ministries as seems good to the Holy Spirit and to them.
- (c) **Relationship and Authority.** These teams shall report directly to the recognized pastor of our Congregation or other recognized ministry leader under whose leadership they are appointed to serve. From time to time, the Church Council may give guidance to these core teams to help clarify or better define their role and responsibilities and to improve their effectiveness.

(d) Recruitment and Training. All recognized ministry leaders within our Congregation are encouraged to consult their respective core teams concerning recruitment and training for appropriate ministry positions within their respective areas of responsibility. Recommendations for such recruitment and training shall be sent by email or other writing to the Chairman of the Congregation (or, as relevant, to the administrative office of our Congregation), who shall refer them to the Church Council for consideration and (as appropriate) appointment and/or recognition. Where the Congregation has a functioning Nominating Committee or MMT, the Church Council can consider recommendations for appointments from such Nominating Committee or MMT.

(e) Qualifications and Skills. In addition to the qualifications of a deacon in the Bible (Acts 6:3, 5; I Tim. 3:8-12), members of these core teams should (unless exempted by the Church Council) also be Covenant Members and should also have skills, experience and passion for the ministry position in which he or she is to be appointed.

Section 3. Role of Chair, Vice Chair and Secretary. Subject to any other relevant provisions of these Bylaws, the Chairman of the Church Council and the chairman of each duly appointed and functioning Board, Team, Committee, Auxiliary Group and Leadership Role (acting with or without a core team) shall call and preside at all of its meetings. Unless otherwise approved in advance by the Church Council, no person shall be eligible to serve as chairman of more than one such Board, Team, Committee or Auxiliary Group. Whenever practicable after a new chairman has been duly appointed and ratified, the new and the retiring chairman shall work together for a period of one (1) month after such ratification in order to facilitate a smooth and efficient transition. The vice chairman thereof (if any) shall serve as chairman in his or her absence or inability so to serve. The secretary thereof shall keep an accurate record of minutes for each meeting. If appointed, an assistant secretary shall perform the duties of such secretary in his or her absence or inability so to serve and shall otherwise assist such secretary as and when required.

Section 4. Meeting Times and Notices. Unless provided otherwise in these Bylaws, the Church Council and each duly appointed and functioning Board, Team, Committee and Auxiliary Group herein shall meet regularly at such times as are set forth in these Bylaws or as the Church Council (or otherwise as the members of the relevant Board, Team, Committee or Auxiliary Group) may from time to time determine and also at other times whenever the situation warrants a special meeting. Notice of any such meeting (including any such meeting of the Church Council) may be given effectively to the relevant members thereof in person or by being sent to them by email or by being duly printed in the weekly bulletin or program (if any) of the Congregation and/or duly announced during any regular Sunday service thereof at least seven (7) days in advance of the relevant meeting; PROVIDED the Church Council or any particular Board, Team, Committee or Auxiliary Group may meet "on call", in which case personal and reasonable advance notice of such meeting may alternatively be given in person or by telephone in relation to any such "on call" meeting.

Section 5. Quorum. Except for the Church Council (whose quorum is to be two-thirds (2/3) of its current members), a simple majority of the current membership of any relevant Board, Team, Committee or Auxiliary Group shall at any given time constitute a quorum at any duly convened meeting thereof; PROVIDED that (if within fifteen [15] minutes from the time set for such meeting to commence and also at any time when any vote is to be taken) such simple majority is not present, then any:-

- (a) Two (2) or more members of such Board, Team, Committee or Auxiliary Group; or
- (b) Three (3) or more members of the Church Council

who are then present shall constitute a quorum thereof; PROVIDED good judgment and discretion shall be used when making any serious decision with only a minimal quorum present. For the purposes of this Section, "duly convened meeting" means a meeting which has been properly called by the appropriate chairman (or, in his or her absence or inability, by the appropriate vice chairman) and for which proper notice has been given in accordance with Section 4 of this Appendix A.

Section 6. **Adjournment.** With the consent of any such meeting at which a quorum is present, the chairman thereof may (and shall if so directed by such meeting) adjourn the meeting from time to time and from place to place; PROVIDED no business shall be transacted at any adjourned meeting other than the business left unfinished at the meeting from which the adjournment took place. When a meeting is adjourned for ten (10) days or more, notice of the adjourned meeting shall be given as in the case of an original meeting; save as aforesaid, it shall not be necessary to give any notice of an adjournment or of the business to be transacted at an adjourned meeting.

Section 7. **Decisions By Consensus or By Majority Vote.** All decisions are to be arrived at by consensus whenever practicable; PROVIDED when it is evident that there is no consensus concerning any particular decision which needs to be made, (except when some other majority is specified in these Bylaws) such decision shall be made on the basis of simple majority voting. Every current member of the Church Council or of any relevant Board, Team, Committee or Auxiliary Group who is personally present shall have one (1) vote, but no proxies shall be allowed. Every question which is to be decided by voting (rather than by consensus) shall be decided on a show of hands (or other clear expression of intended voting). In the case of an equality of votes, the chairman of the meeting shall be entitled to a casting vote only (but not to an original vote). When a resolution put to the vote of any such meeting has been decided on a show of hands (or other clear expression of intended voting) and such chairman has declared that a resolution has been carried (or carried unanimously or by a particular majority or lost), an entry to that effect in the minutes of proceedings of that meeting shall be conclusive evidence of the fact thereof without proof of the number or proportion of the votes recorded in favour of or against that resolution.

Section 8. **Decisions By Email or By Phone ("Round Robin").** When the relevant chairman of the Church Council or of each duly appointed and functioning Board, Team, Committee and Auxiliary Group herein determines that a need has arisen for an urgent decision to be made in exceptional circumstances, any meeting thereof may also be held by means of exchange of emails or by conference telephone calls (whereby all persons can hear each other at the same time) or otherwise by a series of phone calls by the relevant chairman to the other members thereof; PROVIDED: (a) if a majority of such members so requests, then the relevant chairman shall forthwith proceed to call a meeting without making any decision; but (b) if the over-the-phone meeting proceeds or if a decision is made by exchange of emails, then (at the next regularly called meeting of the relevant body) any decision made at such over-the-phone meeting or by exchange of emails shall be considered for ratification. Any person who participates in such over-the-phone meeting or by exchange of emails shall be deemed to be present in person for the purposes of these Articles. For clarity, this type of meeting may also be referred to as a meeting by "round robin".

Section 9. **When Dissent to Be Noted.** Any member present at any relevant meeting at which action on any matter is taken shall be deemed to have assented to it being so taken, unless he or she requests his or her dissent to be noted in the minutes thereof or otherwise files his or her dissent in writing with the person acting as secretary of that meeting before the adjournment thereof or, alternatively, files his or her dissent in writing with the Secretary of the Congregation in relation to the Church Council or, as the case may be, with the secretary of the other relevant body or agency of the Congregation, promptly after the said adjournment; PROVIDED such right of dissent shall not apply in the case of any such member who voted in favour of such action.

Section 10. **Robert's Rules of Order.** In case of any disagreement concerning procedures at any such meeting, Robert's Rules of Order shall be consulted and followed as nearly as may be.

APPENDIX B

[Congregation's letterhead or similar heading]

Relational Commitments¹

Introduction

The following Relational Commitments and The Church of God Chapel Membership Covenant as set out in Appendix C hereto are designed to help the people who attend and lead our Congregation relate to one another in a way that honours God and promotes authentic relationships. These Commitments cover important relational issues, such as fostering healthy relationships, peacemaking and reconciliation, preserving marriages, protecting children, biblical counseling, confidentiality, mutual accountability and church discipline.

These Commitments are intended to help us build a strong community of faith. By *community*, we mean a group of people who have voluntarily joined together to encourage and support one another as we worship God, grow in our understanding of His love for us, and seek to tell others about the salvation and peace they too can find through faith in Jesus Christ.²

We know that true community isn't easy to achieve. Each of us brings our own expectations and agendas in our church life and faith community. This diversity usually leads to rich discussions and creative ministries; but sometimes it can lead to conflict. As James 4:1-2 (NIV) warns: "What causes fights and quarrels among you? Don't they come from your desires that battle within you? You desire but do not have... You covet but you cannot get what you want, so you quarrel and fight."

That certainly describes us! At times, no matter how hard we try to build a close community of faith, our desires and expectations can still clash. That's where these Commitments come in. They pull together key principles from God's Word and serve as our relational guidelines. These Commitments are designed to accomplish several important purposes:

- They remind us of our mutual commitment to work together to pursue unity, maintain friendships, preserve marriages, and build relationships that reflect the love of Christ.
- They help to prevent surprises, disappointed expectations, confusion and conflict by describing how we expect to relate to one another within our Congregation.
- They provide a clear track for us to run on when conflict threatens to divide us, and they remind us how to move quickly toward reconciliation.
- They establish guidelines for how our leaders will counsel others, guard confidential information, and protect our children from abuse.
- They define and limit the spiritual authority of our church leaders and thereby ensure that all members are treated fairly.³
- Finally, they reduce our Congregation's exposure to legal liability by clearly establishing our relational practices and by affirming our mutual commitment to resolve conflict biblically.

As you read our Relational Commitments, we encourage you to study the Bible passages that are cited next to particular provisions. We want you to be confident that these Commitments are consistent with the Word of God. If your study does not answer all of your questions and concerns, please do not hesitate to approach one of our pastors and/or our other recognized church leaders, who will be happy to talk with you about these principles.⁴

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² Unless indicated otherwise, the words "we", "us" and "our" refer to Attenders, Covenant Members and Voting Members and the leaders of our Congregation--that is how "we" regard and define "our" church family and faith community broadly and inclusively. Thus, these Relational Commitments apply to all such persons who continue to attend our Congregation after receiving a printed copy of these Relational Commitments as set out in these Bylaws or who otherwise have effectively been notified concerning such applicability through a statement to that effect posted on the Congregation's bulletin board, in the Congregation's weekly church bulletin, and/or on the website of the Congregation and/or of the G.A.

³ When we use the term "leader" in these Commitments, we are referring to the pastors and/or other recognized leaders of our Congregation.

⁴ Embracing these Commitments does not imply that you affirm each and every explanatory comment, biblical interpretation, or resource mentioned in this document, but rather that you agree to support and follow the specific action steps set forth in sections entitled "Commitment to" If your conscience prevents you from affirming a particular concept

We encourage you to expressly embrace these Commitments and become a Covenant Member of our Congregation by acknowledging your faith in Jesus Christ and signing our Membership Covenant form. However, if you are not yet ready to become a Covenant Member, you and your family are certainly welcome to attend our worship services, find fellowship in one of our Congregation's small groups, and seek assistance from our leaders. Please know that if you continue attending and/or relating to us in any of these ways, we will take it as your indication that you have consented to these Relational Commitments, even if you have not yet signed our Membership Covenant form.

As followers of Christ, we will do all we can to encourage you to grow in faith and godliness and to live a disciplined life that honours our Lord Jesus Christ and enhances the witness of His church. We also encourage you to grow in relational wisdom,⁵ especially to get upstream of conflict (an ounce of prevention being worth a pound of cure).

Commitment to Fostering Healthy Relationships

In your relationships with one another, have the same mindset as Christ Jesus (Philippians 2:5 NIV).

Our Congregation is committed to fostering healthy relationships among all persons, especially among those who are of the household of faith (Gal. 6:10). Life is all about relationships. Jesus was highly relational and He calls us to be like Him.

Fostering healthy relationships involves the pursuit of relational wisdom (RW)⁶ and produces life-changing benefits. As we learn how to live more wisely, we will know and enjoy God more deeply, demonstrate love and unity among believers, observe God's transforming power at work in us, and experience more enjoyable, productive and enduring relationships. Indeed, God promises many blessings for those who pursue and find Godly wisdom (Prov. 3:13-24).

Fostering healthy relationships though RW is a lifelong journey and continual process—a garden that needs constant tending and pruning. Thankfully, the Gospel of Jesus Christ provides us with the motivation and the power for fostering healthy relationships that embody the Good News that Jesus died on the cross to pay for our sins and to rescue us from eternal separation from God. Through faith in Jesus, we are reconciled to God, adopted into His family, and empowered to love others as He has loved us.

In gratitude for this Good News, we make the following relational commitments to God and to each other:

- We will love God and other people (Mark 12:30-31).
- We will value others above ourselves and have regard for their interests (Philippians 2:3-4).
- We will build up others according to their needs (Eph. 4:29).
- We will uphold the weak and be patient with all (1 Thess. 5:14).
- We will be kind and forgiving to one another (Eph. 4:32).
- We will be quick to listen and slow to speak or become angry (James 1:19).
- We will speak the truth in love (Eph. 4:15).
- We will make every effort to do what leads to peace and to mutual edification (Rom. 14:19).

As God enables us to live more wisely, transforming and empowering us to love one another just as He loved us, we can give Him all the glory.

Commitment to Peacemaking and Reconciliation

Blessed are the peacemakers, for they will be called children of God (Matt. 5:9).

Our Congregation is committed to building a "culture of peace" that reflects God's peace and the power of the gospel of Christ in our lives. As we stand in the light of the cross, we realize that bitterness, unforgiveness and broken relationships are not appropriate for the people whom God has reconciled to Himself through the sacrifice of His only Son (John 13:34-35; Eph. 4:29-32; Col. 3:12-14). Therefore, out of love for Christ and in

or commitment in this document, you may request a special waiver of that provision in writing from our Church Council.

⁵ See <http://rw360.org> for information concerning Relational Wisdom (RW). For a summary of key RW principles, see <http://rw360.org/wp-content/uploads/2015/02/150113-One-Sheet.pdf>.

⁶ See <http://rw360.org/wp-content/uploads/2015/11/150902-Study-Guide-V4.0.pdf>.

reliance on the transforming power of the Holy Spirit, we are committed to resolving our differences according to the following principles of biblical peacemaking and reconciliation:

Personal Peacemaking

- Whenever we are faced with conflict, our primary goal will be to glorify God with our thoughts, words and actions (1 Cor. 10:31).
- We will first take the “log” out of our own eyes before focusing on what others may have done wrong (Matt. 7:3-5).
- We will seek to overlook minor offenses (Prov. 19:11).⁷
- We will refrain from all gossip, backbiting and slander (Eph. 4:29). If we have a problem with others, we will talk *with* them, not *about* them.
- We will make “charitable judgments” toward one another by believing the best about each other, until we have facts that prove otherwise (1 Cor. 13:4-7).
- If an offense is too serious to overlook, or if we think someone may have something against us, we will go promptly to seek reconciliation (Matt. 5:23-24; 18:15).
- When we offer a word of correction to others, we will do so graciously and gently, with the goal of serving and restoring them, rather than beating them down (Prov. 12:18; Eph. 4:29; Gal. 6:1).
- When someone tries to correct us, we will ask God to help us resist prideful defensiveness and to welcome correction with humility (Ps. 141:5; Prov. 15:32).
- As we seek to resolve differences with others, we will look out for their concerns and interests as well as our own (Phil. 2:4).
- When others repent, we will ask God to give us grace to forgive them as freely and fully as He has forgiven us, so that we might glorify His reconciling grace (Eph. 4:32).

Assisted Peacemaking

- When two of us cannot resolve a conflict privately, whether it’s personal or whether it has church, business or even legal implications, we will seek assistance from our church leaders or the wise people they appoint, and we will listen humbly to their counsel and correction (Matt. 18:16; 1 Cor. 6:1-8). If our conflict is with a church leader, we will look to other leaders for assistance.
- If we have a conflict with a person who attends another church, we will make a good faith effort to cooperate with our church leaders as they offer to work with the leaders of the other church to resolve the matter.
- If a person coming to our Congregation has an unresolved conflict with someone in his or her former church, we will assist him or her in seeking to be reconciled to the other person before becoming a Covenant Member of our Congregation (Matt. 5:23-24; Rom. 12:18).
- When a conflict involves matters of doctrine or church discipline, we will submit to the procedures set forth in our *Commitment to Accountability and Church Discipline*.
- If we have a dispute with or within our Congregation and cannot resolve it internally through the steps given above, we will obey God’s command not to go into the civil court (1 Cor. 6:1-8). Instead, we will submit the matter to mediation and (if necessary) legally binding arbitration in accordance with the *Rules of Procedure for Christian Conciliation* of the Institute for Christian Conciliation, a division of Peacemaker Ministries: see www.peacemaker.net (or scan the QR Code to access website).⁸ For the purposes of such Rules, the Church Council of our Congregation shall be the Administrator; PROVIDED that, if the Church Council declines or fails so to act for any reason (including any relevant conflict of interest), then the Executive Council of the General Assembly of the Church of God Chapel in the Cayman Islands shall be the Administrator.



⁷ Overlooking minor offenses is appropriate when the offense is not: (a) creating a wall between the persons who are affected; (b) causing serious harm to God’s reputation, to the offender and/or to others; or (c) forming part of a destructive pattern.

⁸ By making this commitment, our Congregation and each of our members are giving up their legal right to go to civil court against one another and are instead committing to resolve even legal differences through biblical mediation and arbitration, as commanded by 1 Cor. 6:1-8. However, we do recognize that (if a dispute involves possible coverage by an insurance company) it may be necessary to file a legal action to engage the insurance company in order to access such coverage.

Above all, we pray that our ministry of peacemaking will bring praise to our Lord Jesus Christ and lead others to know His infinite love and peace.⁹

Commitment to Preserving Marriages

So they are no longer two but one. Therefore, what God has joined together, let man not separate (Matt. 19:6).

On 17 September 2015, the General Assembly of the Church of God Chapel in the Cayman Islands issued a press release respecting an Affirmation of Traditional Orthodox Christian Marriage: see www.caymin.ky/heterosexual%20marriage%20affirmed%20%28ChofG%29.html (or scan the QR Code to access website).



On 7 December 2015, the Cayman Ministers' Association proclaimed The Fort Street Declaration dealing *inter alia* with the dignity of marriage as a faithful union of husband and wife: see www.caymin.ky/THE%20FORT%20STREET%20DECLARATION-2015.html (or scan the QR Code to access website); and see photo at the signing of this Declaration: www.caymin.ky/SigningTheFortStreetDeclaration.html (or scan the QR Code to access website).



This Affirmation and this Declaration both form a part of our Commitment to Preserving Marriages.

We believe God designed marriage to reflect the beauty and permanence of Christ's loving relationship with His bride, the church (Eph. 5:22-33; Rev. 19:7). Therefore, He established marriage to be a life-long, exclusive relationship between one man and one woman (Matt. 19:4-6). God also designed it to provide mutual companionship through life's joys and difficulties, to create stability for raising and nurturing children, and to give strength and cohesiveness to society in general.

In our society, marriages fail under a wide range of circumstances. Many people have gone through a divorce before having a relationship with Christ and others have experienced divorce through no desire or decision of their own. Still others may have divorced because of their own wrongful choices, but have since experienced the repentance and forgiveness offered through our Lord Jesus. We want all of you to know that you are welcome in our Congregation.

Because our Congregation recognizes both the divine origin of marriage and the devastating effects of divorce, we are deeply committed to preserving marriages and preventing divorce. Toward this end, we will devote a significant portion of our preaching and teaching ministry to strengthening marriages and families. We require and provide thorough premarital counseling to ensure that couples enter into marriage advisedly and are well prepared for its many challenges.

We also encourage couples to nurture their marriages by participating in weekly fellowship groups in which people can grow together in their love for God and for one another (Heb. 10:24-25). As relationships deepen within these groups, we expect husbands to spur each other on in loving and cherishing their wives and wives to encourage each other in respecting and loving their husbands (Eph. 5:33).

Our leaders are committed to providing counsel and support to couples who face marital difficulties. We will discourage couples from using divorce as a way to run away from issues that instead can be resolved through Spirit-guided counseling, repentance, forgiveness and ongoing discipleship.

However, we recognize that there are times when God permits a believer to seek a divorce without sinning against God or a spouse. We believe divorce is permissible when the other spouse has been sexually involved with a person outside the marriage (Matt. 5:31-32) or when an unbelieving spouse abandons a marriage (1 Cor. 7:12-16).

⁹ These principles are adapted from *The Peacemaker: A Biblical Guide to Resolving Personal Conflict*, by Ken Sande (Baker Books, 3rd Ed. 2004).

Even though divorce is *permissible* in these situations, it is not *required*. God patiently bears with our sins, repeatedly calls us to repentance, and freely forgives us when we turn back on Him (Ps. 103:8-12; Isa. 55:7). When divorce becomes an option, an offended spouse can imitate God's love by offering a straying spouse these same evidences of grace (Eph. 5:1-2). This may involve patiently bearing neglect or lovingly confronting serious sin (Col. 3:12-14; Gal. 6:1). In some situations, love may require asking our Congregation to initiate formal discipline to rescue a spouse and a marriage from the devastating effects of unrepentant sin (Matt. 18:12-20).

Just as church leaders are involved in beginning a marriage, they should be involved when it ends. Therefore, when someone is considering divorce, he or she is expected to bring the situation to our leaders and cooperate with them as they determine whether grounds exist, promote repentance and reconciliation, and exhaust redemptive discipline, if appropriate.

Separated spouses who have filed for divorce should consider themselves married until a divorce is formally approved both by our Congregation and by a civil court. Thus, they should refrain from dating or any other activity that is inconsistent with being married.

We are always interested in helping divorced people restore their previous marriage if that is possible and appropriate. We will support a decision to pursue a second marriage to a different person only when we have determined that it is biblically valid and that every reasonable effort has been made to seek and grant forgiveness of the sins that contributed to a previous divorce.

We rejoice that divorce never diminishes God's free offer of love, grace and forgiveness. He cherishes and loves every person who has been unwillingly divorced, as does our Congregation. God graciously extends this same love to those who have wrongly left their marriages. That love moves Him (and us) to call them to repentance, to encourage and aid reconciliation when possible, and gladly to restore those who have done all they can to rebuild broken relationships.

Commitment to Protecting Children

The prudent see danger and take refuge; but the naive keep going and pay the penalty (Prov. 27:12).

Children are a blessing from God, and He calls the church to support parents in their responsibility to train children in the discipline and instruction of the Lord. Therefore, the church should be a safe and blessed place for children, where they can grow, play, form friendships, and learn to experience and share the love of Christ.

However, since sin affects every person and organization in the world, it is possible that children could be harmed even during church activities. We cannot guarantee that such things will never happen within our fellowship, but we are committed to taking every reasonable precaution to protect our children from foreseeable harm. This Commitment includes (but is not limited to) the following steps:

- We do not allow anyone to work regularly with our youth (children or teenagers), unless he or she has regularly attended our Congregation for at least six months and (unless exempted by the Church Council) is a Covenant Member.
- We require all of our youth workers to complete a detailed application and screening process.
- We require that (whenever practicable) youth workers serve in teams of two or more and be visible to other workers.

If a child is harmed in our Congregation, we will take immediate steps to inform the parents, to accept responsibility for our role in the situation, and to hold offending youth workers fully responsible for their actions. This Commitment is in line with our Congregation's Child Protection First! Abuse Prevention Policy.

Commitment to Biblical Counseling

I myself am convinced, my brothers and sisters, that you yourselves are full of goodness, filled with knowledge and competent to instruct one another (Rom. 15:14 NIV).

All Christians struggle with sin and the effect it has on our lives and on our relationships. Whenever believers are unable to overcome sinful attitudes or behaviors through personal efforts, God calls them to seek assistance from other believers, and when needed from church leaders, who have the responsibility of providing pastoral counseling and oversight (Rom. 15:14; Gal. 6:1-2; 2 Tim. 4:1-2; Heb. 13:17; James 5:16). Therefore, our Congregation encourages its people to seek wise counsel and to confess sins to each other and to our leaders.

We believe that the Bible provides thorough guidance and instruction for faith and life (2 Tim. 3:16-17). Therefore, our counseling is based on scriptural principles rather than those of secular psychology or psychiatry. Unless they specifically state otherwise, none of those who counsel in our Congregation are trained or licensed as psychotherapists or mental health professionals, nor should they be expected to follow the methods of such specialists.

God calls our leaders to set an example for us “in speech, in life, in love, and in faith and in purity” (1 Tim. 4:12). Therefore, we expect them to treat counselees with every respect and courtesy, and to avoid even the appearance of impropriety or impurity during counseling (Eph. 5:3). We also expect counselees promptly to report to our Congregation’s leadership any conduct that fails to meet this standard.

To prevent our leaders from being placed in situations that might compromise their pastoral commitments, we (the Attenders, Covenant Members and Voting Members of our Congregation) agree that we will not try to compel them to testify in any legal proceeding or otherwise divulge any confidential information they receive through pastoral counseling or ministry (Prov. 11:13, 25:9). See further our Congregation’s Counseling Intake and Consent Form with the accompanying Policies & Procedures of Our Congregation’s Counseling Ministry.

There are occasions when our leaders do not have sufficient time to meet with every person who asks for counseling. At such times, we expect our leaders to give first priority to Covenant Members and Voting Members of our Congregation (Gal. 6:10) and (when necessary) to serve any Attenders (who are not Voting Members) by referring them to another source of Godly counsel.

Commitment to Confidentiality

A gossip betrays a confidence, but a trustworthy person keeps a secret (Prov. 11:13).

The Bible teaches that Christians should carefully guard any personal and private information that others reveal to them. Protecting confidences is a sign of Christian love and respect (Matt. 7:12). It also discourages harmful gossip (Prov. 26:20), fosters trust and invites confession, and thus encourages people to seek needed counseling. Since these goals are essential to the ministry of the gospel and the work of the local church, all Covenant Members, Voting Members and Attenders of our Congregation are expected to refrain from gossip and to respect the confidences of others. In particular, our leaders will carefully protect all information that they receive through pastoral counseling, subject to the following guidelines.

Although confidentiality is to be respected as much as possible, there are times when it is appropriate to reveal certain information to others. In particular, when our leaders believe it is biblically necessary, they may disclose confidential information to appropriate people in the following circumstances:

- When a leader is uncertain of how to counsel a person about a particular problem and needs to seek advice from other leaders in our Congregation or, if the relevant person attends another church, from the leaders of that church (Prov. 11:14);
- When the person who disclosed the information, or any other person, is in imminent danger of serious harm, unless others intervene (Prov. 24:11-12);
- When a person refuses to repent of sin, and it becomes necessary to promote repentance through accountability and redemptive church discipline (Matt. 18:15-20); or
- When leaders are required by law to report suspected abuse (Rom. 13:1).

Commitment to Accountability and Church Discipline

Let us hold unswervingly to the hope we profess, for He who promised is faithful. And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, ... but encouraging one another... (Heb. 10:23-25).

***The principles and practices described below
apply to all people who regularly attend our Congregation
(be they Covenant Members, Voting Members or Attenders).***

A. Accountability and Discipline Are Signs of God's Love

God has established the church to reflect His character, wisdom and glory in the midst of a fallen world (Eph. 3:10-11). He loves His church so much that He sent His Son to die for her (Jn. 6:40; Eph. 5:25). His ultimate purpose for His church is to present her as a gift to His Son; thus Scripture refers to the church as the "bride" of Christ (Rev. 19:7). For this reason, the Father, Son and Holy Spirit are continually working to purify the church and to bring her to maturity (Eph. 5:25-27).

Although God's standard for His church is that His people live holy lives (1 Cor. 1:2; 1 Pet. 1:15-16), He knows that the best of churches are still companies of saints (1 Cor. 1:2; Rom. 1:7) who wrestle continually against sin as they grow in grace and in the knowledge of Him. Therefore, it would be unbiblical for us to expect church members to exhibit perfect conduct at all times. However, what we can do is to confess our common struggle with sin and our mutual need for God's mercy and grace, with Jesus Christ the righteous being our Advocate with the Father (1 Jn. 2:1). We also can spur one another on toward maturity by encouraging and holding each other accountable to love, seek after and obey God with all of our heart, soul, mind and strength, and to love others as we love ourselves (Mark 12:30-31; Heb. 10:24-25).

The Bible sometimes refers to this process of mutual encouragement and accountability as "discipline." The Bible never presents church discipline as being negative, legalistic or harsh, as modern society does. True discipline originates from God Himself and is always presented as a sign of genuine love. "The Lord disciplines those He loves" (Heb. 12:6). "Blessed is the one you discipline, O Lord, the one you teach from your law" (Ps. 94:12). "Those whom I love I rebuke and discipline" (Rev. 3:19).

God's discipline in the church, like the discipline in a good family, is intended to be primarily positive, instructive and encouraging. This process, which is sometimes referred to as "formative" discipline involves preaching, teaching, prayer, personal Bible study, small group fellowship and countless other enjoyable activities that challenge and encourage us to love and serve God more wholeheartedly.

On rare occasions, God's discipline (like the discipline in a family with growing children) also may have a corrective purpose. When we forget or disobey what God has taught us, He corrects us. One way He does this is to call the church to seek after us and lead us back onto the right track. This process, which is sometimes called "corrective" or "restorative" discipline, is likened in Scripture to a shepherd seeking after a lost sheep.

If a man has 100 sheep, and one of them wanders away, will he not leave the 99 on the hills and go search for the one that wandered off? And if he finds it, ... he is happier about that one sheep than about the 99 that did not wander off (Matt. 18:12-13).

Thus, "restorative" or "corrective" discipline is never to be done in a harsh, vengeful or self-righteous manner. It is always to be carried out in humility and love, with the goals of restoring someone to a closer walk with Christ (Matt. 18:15; Gal. 6:1), protecting others from your harmful boasting (1 Cor. 5:4-6), and showing respect for the honor and glory of God's name (1 Pet. 2:12).

Biblical discipline is similar to the discipline we value in other aspects of life. We admire parents who consistently teach their children how to behave properly and lovingly discipline them when they disobey. We value music teachers who bring out the best in their students by teaching them proper technique and consistently pointing out their errors, so they can play a piece properly. And we applaud athletic coaches who diligently teach their players to do what is right and correct them when they fumble, so that the team works well together and can compete for the championship.

The same principles apply to the family of God. We too need to be taught what is right and to be lovingly corrected when we do something contrary to what God teaches us in His Word. Therefore, we as a church are committed to help one another obey God's commands to crucify the flesh with its passions and desires, to live and walk in the Spirit, and thereby to manifest the fruit of the Spirit (love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control) (Gal. 5: 22-24).

The leaders of our Congregation recognize that God has called them to an even higher level of accountability regarding their faith and conduct (James 3:1; Titus 1:7-9; 1 Tim. 5:19-20). Therefore, they are committed to listen humbly to loving correction from each other or from any member in our Congregation, and (if necessary) to submit themselves to the corrective discipline of our body: see also www.peacemaker.net/accountability (or scan the QR Code to access website).



B. Most Corrective Discipline Is Private, Personal and Informal

God gives every believer grace to be self-disciplined. "For God has not given us a spirit of fear, but of power, love and discipline" (2 Tim. 1:7). Thus, discipline always begins as a personal matter and usually remains that way, as each of us studies God's Word, seeks Him in prayer, and draws on His grace to identify and change sinful habits and to grow in Godliness.

But sometimes we are blind to our sins or so tangled in them that we cannot get free on our own. This is why the Bible says: "Brothers, if someone is caught in a sin, you who are spiritual should restore him gently" (Gal. 6:1). In obedience to this command, we are committed to giving and receiving loving correction within our Congregation whenever a sin (whether in word, behavior or doctrine) seems too serious to overlook (Prov. 19:11).

If repeated private conversations do not lead another person to repentance, Jesus commands that we ask other brothers or sisters to get involved. "If he will not listen, take one or two others along" (Matt. 18:16). If informal conversations with these people fail to resolve the matter, then we may seek the involvement of more influential people, such as a small group leader, Sunday school teacher or church leader. If even these efforts fail to bring a brother or sister to repentance, and if the issue is too serious to overlook, we will move into what may be called "formal" discipline.

C. Formal Discipline May Involve Our Entire Congregation

If an individual persistently refuses to listen to personal and informal correction to turn from speech or behavior that the Bible defines as sin, Jesus commands us to "tell it to the church" (Matt. 18:17). This first involves informing one or more church leaders about the situation. If the offense is not likely to cause imminent harm to others, our leaders may approach the individual privately to personally establish the facts and encourage repentance of any sin they discover. The individual will be given every reasonable opportunity to explain and defend his or her actions. If the individual recognizes his or her sin and repents, the matter usually ends there, unless a confession to additional people is needed.

If an offense is likely to harm others or lead them into sin, or cause division or disruption, our leaders may accelerate the entire disciplinary process and move promptly to protect our Congregation (Rom. 16:17; 1 Cor. 5:9-13; Titus 3:10-11).

As the disciplinary process progresses, our leaders may impose a variety of sanctions to encourage repentance, including (but not limited to) private and public admonition, withholding of the Lord's Supper (i.e., Holy Communion), removal from a relevant church office, withdrawal of normal church fellowship, and (as a last resort) removal from church membership in our Congregation (Matt. 5:23-24; 2 Thes. 3:6-15; Matt. 18:17).

If the straying individual does not repent in response to private appeals from our leaders, they may inform others in our Congregation who may be able to influence that individual or be willing to pray for him or her, or people who might be harmed or affected by that person's behavior.¹⁰ This step may include close friends, a

¹⁰ For example, it is not uncommon for a person to attend a church, develop relationships of trust, persuade people to give him money to invest, and then fail to return the money as promised. Senior citizens are particularly vulnerable to these schemes, and many people have lost much of what they had saved for retirement. When such sinful men are discovered, they usually leave a church, but continue to prey on members who have not heard about their schemes. If our leaders found such a man in our Congregation, they would call him to repent and confess his wrongs. If he refused, they would bring him under formal discipline, and also warn our Congregation not to trust him with their money.

small group, a Sunday School class, or our entire Congregation if our leaders deem it to be appropriate (1 Tim. 5:20).¹¹

If (after a reasonable period of time) the individual still refuses to change, then our Congregation's Church Council may bring the situation before an ABM or SBM with the recommendation that the individual be removed from membership and normal fellowship. If the Congregation supports that recommendation, then we will treat that individual as an unbeliever in accordance with our Congregation's current bylaws. Regarding expulsion procedures, see Section 3 of Article IX of our Congregation's current Bylaws.

This means that we would thereafter cease to treat that individual as a fellow Christian. Instead of having casual, relaxed fellowship with him, we would still seek opportunities to lovingly bring the gospel to him, remind him of God's holiness and mercy, and call him to repent and put his faith in Christ (Matt. 18:17; 1 Cor. 5:5; 1 Tim. 1:20).

We realize that our natural human response to correction often is to hide or run away from accountability (Gen. 3:8-10). To avoid falling into this age-old trap and to strengthen our Congregation's ability to rescue us if we are caught in sin, we agree not to run away from our Congregation to avoid "corrective" discipline. Therefore, we waive our right to withdraw from membership or accountability if discipline is pending against us. Although we are free to stop attending church at any time, we agree that a withdrawal while discipline is pending will not be given effect until our Congregation has fulfilled its God-given responsibilities to encourage our repentance and restoration, and to bring the disciplinary process to an orderly conclusion, as described in these Commitments (Matt. 18:12-14; Gal. 6:1; Heb. 13:17).

If an individual leaves our Congregation while discipline is in effect or is being considered, and our leaders learn that he or she is attending another church, they may inform that church of the situation and ask its leaders to encourage the individual to repent and be reconciled to the Lord and to any people he or she has offended. This action is intended both to help the individual find freedom from his or her sin and to warn the other church about the harm that he or she might do to their members¹² (Matt. 18:12-14; Rom. 16:17; 1 Cor. 5:1-13; 3 John 1:9-10).

Loving restoration always stands at the heart of the disciplinary process. If an individual repents, and our leaders confirm his or her sincerity, we will rejoice together and gladly imitate God's forgiveness by restoring the person to fellowship within the body (Matt. 18:13; Luke 15:11-32; 2 Cor. 2:5-11; Col. 3:12-14).

People who have been excluded from another church will not be allowed to partake of the sacraments of Holy Communion in our Congregation, to become a Covenant Member and/or a Voting Member, or to participate in the regular fellowship of our Congregation, unless and until they have repented of their sins and made a reasonable effort to be reconciled, or our leaders have determined that the discipline of the former church was not biblically appropriate.

¹¹ If our leaders inform our entire Congregation about a disciplinary situation, they have discretion whether to divulge the individual's name. This decision usually will depend on a variety of factors, such as: (a) how widely known the situation already is; (b) whether there might be people in our Congregation who could persuade the individual to repent; or (c) whether our Congregation needs to be on guard against potential harm he might cause (see previous footnote). Even if our leaders decide it is not necessary to identify an individual specifically, they may still inform our Congregation of the general situation and the disciplinary steps they have followed. This general information can help to enlist wide prayer support, let our Congregation know that our leaders are obeying the Lord's command to seek after those who stray, and warn people who may be flirting with secret sin that they too may face discipline if they do not turn back to God.

¹² For example, if we confronted a man in our Congregation for seducing young women, or for acting inappropriately around little children, or for sowing gossip and division, and he left and started attending another church, we would consider it our duty to urge the leaders of that church to counsel with him and to protect their people from his harmful behavior.

If an individual disagrees with the way discipline has been carried out, he or she may appeal according to the established procedures set out in our Congregations current bylaws.

As we pursue the blessings of accountability and church discipline, we will hold fast to the promise of Scripture: "God disciplines us for our good, that we may share in His holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it" (Heb. 12:10-11).



[Congregation's letterhead or similar heading]

Child Protection First! Abuse Prevention Policy

PURPOSE: It is the purpose and intent of our Congregation to provide a safe and secure environment in which to teach and care for the children and students of our faith family.

GOAL: Our goal is to protect children from sexual abuse, child molestation or any type of inappropriate sexual behavior by employees or volunteers affiliated with our Congregation and to protect our employees and volunteers from false accusations.

SCOPE: The policy and procedure set forth below will apply to all people who give supervision or have custody of any "child" (being a person under the age of 18) or who have opportunity to have contact with any children in "church facilities" (including our Church Sanctuary, the Parsonage and/or any other relevant building belonging to the Congregation and also including any portion of these buildings as well as our parking lots and lawn or garden areas) or in any activities organised, conducted and/or sponsored by our Congregation.

I. DEFINITIONS

DEFINITION OF "CHILD ABUSE" AND OF "SEXUAL ABUSE": In the Cayman Islands Children's Law (2012 Revision) (the "Law"), "abuse" or "neglect" of a child is defined to mean (a) sexual abuse of the child or (b) physical or emotional abuse of the child or neglect of the child to the extent that (i) the child has suffered (or is likely to suffer) physical or psychological injury detrimental to the child's wellbeing or (ii) the child's physical or psychological development is in jeopardy. And "sexual abuse" is defined to include (a) the employment, use, persuasion, inducement, enticement or coercion of any child to engage in (or assist another to engage in) any sexually explicit conduct or simulation of such conduct for the purpose of producing a visual depiction of such conduct, (b) the rape, statutory rape, molestation, prostitution or other form of sexual exploitation of children or incest with children, or (c) involving children in looking at pornographic material or watching sexual activities or encouraging children to behave in sexually inappropriate ways. For the purposes of this policy, "sexual abuse" also includes any sexual activity with a child, whether in any organized church ministry or whether at any of our church facilities or away, or in any other setting (including on the street or sidewalk) by a person whether known or unknown to the child. The abuser may be an adult, an adolescent or another child. Child sexual abuse can be violent or non-violent, and it can involve fondling, penetration of the oral, genital and/or anal areas or any other form of sexual intercourse. Other forms of such abuse can include verbal comments, exposure to pornographic materials, inappropriate internet activity, obscene phone calls, exhibitionism or allowing children to witness sexual activity.

II. ENLISTMENT POLICY

Definition of "volunteer" includes anyone who is not paid by our Congregation on a full-time or part-time basis and who is serving in any position involving supervision or custody of a child. Examples include workers, bus drivers, teachers, parents, guardians and/or chaperones in any child-related activities organized, conducted and/or sponsored by our Congregation.

Enlistment Process for New Volunteers:

- ▶ Complete a Volunteer Application form
- ▶ Complete a consent to release confidential information
- ▶ Interview by appropriate church staff and/or core team coordinator/member(s)
- ▶ References checked and verified
- ▶ Possible criminal records check*
- ▶ Received appropriate clearances on all checks to work with children

*Possible criminal records checks for volunteers will be limited to any criminal activity involving the following: (1) a child, (2) child molestation, (3) any type of sexual offense, (4) any type of pornographic or obscene material, (5) any type of physical violence and (6) suspected child abuse.

Members: In addition to the above requirements, a volunteer should be a Covenant Member of our Congregation (or, at least very least, an Attendee who is a born again Christian and who has worshiped regularly with our Congregation for at least six (6) months prior to serving as a volunteer). A volunteer who does not meet these requirements may serve only upon approval of the appropriate age-group Pastor.

Children: In addition to the above requirements, a child who is an employee or volunteer must also submit a separate certification from his or her parent or guardian that the parent or guardian “knows no reason why the child should not be allowed to work directly or indirectly with other children”.

III. PROTECTION POLICY

A. Two Adults

Age-group Pastors and/or relevant core team coordinator or members are to be present or nearby and available where children are present. Reasonable effort is to be made at all times to have two (2) adult workers present or nearby with preschoolers, children and students during activities sponsored by our Congregation. Reasonable effort shall also be made to ensure that one adult is not left alone with one child. A husband and wife working the same room will typically be considered as one adult for purposes of this policy.

B. View Windows/Open Doors

Reasonable effort will be made to place preschoolers, children and students in rooms with view windows or open doors for all teaching/learning activities.

C. Other Activities

All employees and volunteers are required to comply with all of these Child Protection First! policies during all activities organised, conducted and/or sponsored by our Congregation.

D. Out-of-Town Activities

All participants should have written parental consent and a notarized medical release form. Consent forms may be completed for a one-year period and should be renewed annually. All consent forms will be considered valid until renewed. All employees and volunteers shall be required to comply with all of our Congregation’s policies (including, but not limited to, those outlined in this Child Protection First! Policy) during out-of-town activities organised, conducted and/or sponsored by our Congregation.

IV. REPORTING PROCEDURES

Observed or reported child sexual abuse or child molestation should be reported immediately to the appropriate age-group Pastor or relevant core team coordinator or member. Reporting abuse can precipitate severe consequences to a family, so it should never be done casually or thoughtlessly, and certainly not for malicious purposes. At the same time, failing to report such abuse can have severe consequences to a child at risk. Therefore, if you have reasonable cause to suspect such abuse, you should talk with an appropriate person to see what steps could and should be taken to protect the child and to help the family. When time and circumstances permit, the report should first be made to the appropriate age-group Pastor, who will then proceed with the correct and thorough process.

In addition to these reporting procedures, our Congregation must observe various legal requirements under the Law, specifically Part III(A) dealing with mandatory notification and investigation of abuse. This Part applies *inter alia* to (a) a minister of religion, (b) an employee of an organisation formed for religious or spiritual purposes, and (c) any other person who (by virtue of his/her employment or occupation, whether paid or unpaid) has a responsibility to discharge a duty of care toward a child.

If any such person has a reasonable suspicion that a child has been or is being abused or neglected and the suspicion is formed in the course of the person’s work/service, that person must (as soon as practicable after he/she forms the suspicion) notify the Cayman Government’s Department of Children & Family Services (the “Department”) concerning such suspicion. This notification must be accompanied by a statement of the observations, information and opinions on which the suspicion is based. Failure to give such notification is a criminal offence, but merely giving such notification does not exhaust his/her duty of care to the child

concerned.

However, it should also be noted that the Law does provide protection from liability for notification to the Department (whether voluntary or mandatory). The person who provides such notification cannot (by virtue of so doing) be held to have breached any code of professional etiquette or ethics, or to have departed from any accepted form of professional conduct. Insofar as such person has acted in good faith, he/she incurs no civil or criminal liability in respect of the notification.

The Law also provides a measure of confidentiality respecting such notifications made to the Department. The person who receives such notification from a notifier (or who otherwise becomes aware of the identity of a notifier) shall not disclose the identity of the notifier to any other person, unless the disclosure is made (a) in the course of official duties to another person acting in the course of official duties; (b) with the consent of the notifier; or (c) by way of evidence adduced in accordance with specific and relevant provisions of the Law.

V. RESPONSES TO ALLEGATIONS

A. All allegations will be taken seriously and our church staff are to take appropriate action in accordance with the laws of the Cayman Islands, insurance policy requirements, and based upon any advice of legal counsel that our Congregation may (but shall not necessarily be required to) receive.

B. The official spokesperson for our Congregation in any of these matters will be our Senior Pastor or his/her appointee. No other staff members or church members shall speak to the media or any other parties in an official capacity.

C. Our church staff will document (in writing, with date and signature) all efforts in the handling of any incident.

D. Our church staff will not deny, minimize or blame any individual involved in allegations. Our church staff will minister to all involved, as well as cooperate with the appropriate authorities.

VI. RESOLUTION OF DISPUTES

Our Congregation believes that the Bible commands Christians to make every effort to live at peace and to resolve disputes with each other in private or within the Christian church (see Matthew 18:15-20; 1 Corinthians 6:1-8). Therefore, any civil claim or dispute arising from or related to allegations by or against workers, employees, volunteers, church members or their families, will be submitted to biblically based conciliation in accordance with the *Rules of Procedure for Christian Conciliation* of the Institute for Christian Conciliation, a division of Peacemaker Ministries. For the purposes of these Rules, our Congregation's Church Council shall be the Administrator; PROVIDED that, if the Church Council declines or fails so to act for any reason, then the Executive Council of the General Assembly of the Church of God Chapel in the Cayman Islands shall be the Administrator. That forum provides the best opportunity for resolving issues in a fair manner while seeking to preserve or restore the relationships fractured by the dispute and allowing our Congregation to continue its ministry to all people.

VII. AMENDMENT OF POLICY

Our Congregation's Church Council may amend these policies upon 30 days' notice to our Congregation.

VIII. EFFECTIVE DATE

[insert relevant date].

[Congregation's letterhead or similar heading]
Counseling Intake and Consent Form

Name of Counselee:		
Home Phone:	Cell Phone:	Work Phone:
Email:		
Work or School (if any):		
Church Attendance (if any):		
Mailing Address:		
Street Address:		
Spouse (if any):		
Children (if any):		
Parents:		
Siblings:		
Other Significant Friends/Relatives:		
Name of Counselor:		
Reason for Counseling:		
Acceptance of Guidelines: The Policies & Procedures for Counseling Ministry are set out overleaf, and they are deemed to form a part of this Counseling Intake and Consent Form. Please be sure that you read these Policies & Procedures (or that the Counselor reads them to you) and that the Counselor answers any questions you may have about these Policies & Procedures. Our Congregation welcomes the opportunity to minister to you in the name of Jesus Christ and to be used by Him as He helps you to grow in spiritual maturity, leads you into His truth and prepares you for usefulness in His body. If these guidelines are acceptable to you, please so indicate by signing below.		
Signature of Counselee:		Date:
Signature of Counselee's Parent or Guardian:		Date:
Signature of Counselor:		Date:

[Congregation's letterhead or similar heading]

Policies & Procedures for Counseling Ministry

Our Goal: Our goal in providing Christian counseling is to help you meet the challenges of life in a way that will please and honor the Lord Jesus Christ and enable you to enjoy fully His love for you and His plans for your life.

Biblical Basis: We believe that the Bible provides thorough guidance and instruction for faith and life. Therefore, our counseling is based on scriptural principles rather than those of secular psychology or psychiatry. Neither the pastoral nor the lay counselors of our Congregation are trained or licensed as psychotherapists or mental health professionals, nor should they be expected to follow the methods of such specialists.

Not Professional Advice: Some of our counselors may work in professional fields outside the church. However, when serving as counselors within our Congregation, they do not provide the same kind of professional advice and services that they do in their professional capacities. Therefore, if you have significant legal, financial, medical or other technical questions, you should seek advice from an independent professional. Our pastoral and lay counselors will be happy to cooperate with such advisors and to help you consider their counsel in the light of relevant scriptural principles.

Confidentiality: Confidentiality is an important aspect of the counseling process, and we will carefully guard the information you entrust to us. However, there are four situations when it may be necessary for us to share certain information with others: (1) when a counselor is uncertain how to address a particular problem and needs to seek advice from another pastor or other leader in our Congregation; (2) when a counselee regularly attends another church and it is necessary to talk with his or her pastor, elders or other leaders; (3) when there is a clear indication that someone may be harmed unless others intervene; or (4) when a person persistently refuses to renounce a particular sin and it becomes necessary to seek the assistance of others in the church to encourage repentance and reconciliation (Proverbs 15:22; 24:11; Matthew 18:15-20). Please be assured that our counselors strongly prefer not to disclose personal information to others and they will make every effort to help you find ways to resolve a problem as privately as possible.

Resolution of Conflicts: On rare occasions, a conflict may develop between a counselor and a counselee. In order to make sure that any such conflicts will be resolved in a biblically faithful manner, we require all of our counsees to agree that any dispute that arises with a counselor or with our Congregation as a result of counseling will be settled by mediation and, if necessary, legally binding arbitration in accordance with the *Rules of Procedure* of the Institute for Christian Conciliation, a division of Peacemaker Ministries. For the purposes of such Rules, the Church Council of our Congregation shall be the Administrator; PROVIDED that, if the Church Council declines or fails so to act for any reason (including any relevant conflict of interest), then the Executive Council of the General Assembly of the Church of God Chapel in the Cayman Islands shall be the Administrator. Judgment upon an arbitration award may be entered in the Grand Court or in any court having jurisdiction. (We would be happy to provide you with a copy of these *Rules of Procedure*. For additional information, see: www.peacemaker.net/rules (or scan the QR Code to access website).



Agreement: By signing the Counseling Intake and Consent Form overleaf, as counselee you agree that you will not attempt to subpoena or require any of our counselors to appear in any legal proceeding related to any matters discussed during counseling, nor will you attempt to subpoena any notes or records related to any counseling session you may have had with any of our counselors. If counselee is under 18 years of age, his/her parent or guardian must also sign to indicate the same agreement.

APPENDIX C

[Congregation's letterhead or similar heading]

What We Believe and Practice

Salvation: John 3:3

The necessity of a personal salvation experience through faith in Jesus Christ.

The Bible as Our Sole Authority: 2 Timothy 3:16

God's Word is the only completely reliable and truthful authority, so we accept the Bible as our manual for living.

Autonomy of Each Local Church: Colossians. 1:18

Christ Jesus is the recognized Head of our church, not any person, group or religious organisation.

Priesthood (Ministry) of Every Believer: Revelation 1:5-6; 1 Peter 2:9

The Bible teaches that every Christian is called to "full-time" Christian service regardless of his or her vocation.

Tithing: Leviticus 27:30; Matthew 23:23

We practice tithing for the support of Christ's Body, the church--not as a commandment, but as a Biblical principle.

Baptism by Immersion: Romans 6:4

We practice baptism by immersion (under water)—the way Jesus was baptized and the way the Bible commands.

Spirit-Led Living: Philippians 2:13; Ephesians 5:18

We believe the only way possible to live the Christian life is by God's power within us.

Telling Others about Christ: 1 Peter 3:15

Every Christian is personally responsible to share the Good News of Jesus Christ with those God sends our way or causes to come into contact with us.

What is Expected of Each Member

At The Chapel, we never ask our members to do more than the Bible clearly teaches. We only encourage our members to do what the Bible expects every Christian to do. These responsibilities are spelled out below.

The Church of God Chapel Membership Commitments

Having received Christ as my Lord and Savior and being in agreement with The Church of God Chapel's statements, strategy, and structure (including the Relational Commitments that are now incorporated into our Bylaws), I now feel led by the Holy Spirit to unite with The Chapel church family. In doing so, I commit myself to God and to the other members to do the following:

1. I WILL PROTECT THE UNITY OF MY CHURCH

- By acting in love toward other members
- By refusing to gossip
- By following the leaders
- By reconciling conflict

"So let us concentrate on the things which make for harmony, and on the growth of our fellowship together." Rom. 15:19 (PH)

"Live in complete harmony with each other - each with the attitude of Christ toward each other." Rom. 15:5 (TLB)

"Have a sincere love for your fellow believers, love one another earnestly with all your hearts." 1 Peter 1:22 (GNT)

"Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs ..." Eph.4:29 (NIV)

"Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you." Heb. 13:17 (NASB)

2. I WILL SHARE THE RESPONSIBILITY OF MY CHURCH

"To the church ... we always thank God for all of you and continually mention you in our prayers." 1 Thes. 1:1-2 (NIV)

"Go out into the country ... and urge anyone you find to come, so that My House will be full." Luke 14:23 (TLB)

"Warmly welcome each other into the church, just as Christ has warmly welcomed you; then God will be glorified." Rom. 15:7 (TLB)

3. I WILL SERVE THE MINISTRY OF MY CHURCH

- By discovering my gifts and talents
- By being equipped to serve
- By developing a servant's heart

"Serve one another with the particular gifts God has given each of you ..." 1 Peter 4:10 (PH)

"[Jesus Christ] gave some to be apostles, prophets, evangelists, pastors and teachers to prepare God's people for works of service, so that the Body of Christ may be built up..." Eph.4:11-12 (NKJV/NIV)

"Let each of you look not only to your own interests, but also to the interests of others. In your relationships with one another, have the same mindset as Christ Jesus... who made himself nothing by taking the very nature of a servant..." Phil. 2:4-5, 7 (NIV)

4. I WILL SUPPORT THE LIFE OF MY CHURCH

- By attending faithfully
- By supporting the ministry of the church financially
- By living a godly life

"Let us not give up meeting together, as some are in the habit of doing... but let us encourage one another..." Heb. 10:25 (NIV)

"Since you excel in everything...see that you also excel in the grace of giving." 2 Cor. 8:7 (NIV)

"Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ." Phil. 1:27 (NIV)

The Church of God Chapel Membership Covenant

1. Have you committed your life to Jesus Christ and trusted Him for salvation?

_____ Yes

When? _____

Where? _____

_____ No, but I am now ready to commit my life to Jesus Christ.

2. Have you been baptized by immersion (under water) after you committed your life to Christ?

_____ Yes

When? _____

Where? _____

_____ I want to be baptized.

3. Have you read The Chapel Membership Commitments? And do you understand them?

_____ Yes, I have read them and I do understand them (including the Relational Commitments).

4. Do you desire to abide and live by The Chapel Membership Commitments (including the Relational Commitments)?

_____ Yes, I do!

4. I am _____ years of age and have been worshipping at the Church of God Chapel at _____ for more than six (6) months.

If you meet the criteria above and desire to be a Covenant Member of our Congregation, please provide the details below, sign where indicated below and then return this form to us:

Print Your Name Above This Line

Email Address

Phone Numbers

Date

Your Signature