

Mt. Zion, Inc.

Constitution and By-Laws

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Constitution

Preamble

The Elders and members of Mt. Zion declare and establish this Constitution to preserve and secure the principles of our faith, and to govern the body in an orderly manner. This Constitution will preserve the liberties of each individual church member and the freedom of action of this body in its relation to other churches.

Article I – Name

This body shall be known as Mt. Zion, Inc. It is in the Cary community located at 316 Allen Lewis Drive, Cary, North Carolina 27513.

Article II – Purpose and Goals

To be a church whose purpose is to be CHRIST LIKE in our daily living by emphasizing total commitment of life, personality, and possessions to the lordship of CHRIST.

Since we believe that the Bible is God's holy and inspired word, it is our purpose to draw from the Scriptures the principles that determine our beliefs and practices. As the name implies, it is the Word of God rather than the word of men that ultimately directs our church.

It is our purpose to meet frequently for Worship, Christian Education, Fellowship, and Outreach in accordance with Acts 2:42. The message we declare to young and old alike is based upon a literal, grammatical, and historical interpretation of the entire Bible.

We proclaim the truths of the Bible, being confident that God is glorified and man's needs are met when His truths are presented and obeyed. We further believe that because Mt. Zion is a body of believers, it is the mission of this church to make disciples.

Article III – Articles of Faith

- 1) **WE BELIEVE** in God, creator of all life, the creator of mankind, the provider, sustainer, the keeper, who is all wise, all holy, all powerful, all loving, who eternally makes Himself known as Father, Son, and Holy Spirit. (See Gen. 1:1; Matt. 28:19, 20; Mark 12:29; John 1:1, 14; II Cor. 13:14).
- 2) **WE BELIEVE** the Bible to be the Holy word of God, literally given to man by God to be a final authority in faith and life. (See I Cor. 2:13; 10:11; II Tim. 3:16, 17; II Pet. 1:21).
- 3) **WE BELIEVE** in Jesus Christ, the only Savior and Lord of all life. We believe He is the only begotten Son of God, and the eternal Word of God made flesh. We believe He was conceived in the womb of Mary by the powers of the Holy Ghost, and that He is truly God and truly man. (See John 1:1, 2, 14, 18; 3:16; Luke 1:30-35; Phil. 2:5-8).

- 4) **WE BELIEVE** that man in his natural state is a sinner – that is, his life is lived in rebellion to God’s Holy will. Thus, the natural state of man is spiritual death. We believe that man needs to be born again through the grace of God given in Jesus Christ. We, therefore, believe that everyone who receives the Lord Jesus Christ by faith as Savior and Lord of his life will be born again by the Holy Spirit and will enter into immediate fellowship with God. (John 3:3-8, 16; 5:24; Romans 10:9, 10; 8:16; Acts 16:31).
- 5) **WE BELIEVE** in the ministry of the Holy Spirit, being the Third Person of the Godhead. We believe He alone quickens the human heart from the curse of sin, regenerates, indwells, baptizes, seals, and sets the believer apart to live a holy life. He is the teacher of God’s Word, the power in every true sermon, and the source of victory in the believer’s daily life. (See John 16:7-11; 14:17; I Cor. 3:16; 6:19; Eph. 1:13; 4:30; I Pet. 1:11; Romans 8:2, 4, 9, 12, 14).
- 6) **WE BELIEVE** in the Church, the Mystical Body of Christ, comprised solely of those who have trusted Jesus Christ as their Savior, been baptized into His spirit, and sealed by His Saving Blood, to worship Him, to witness of Him, to seek to win others to Him, so that all may live in fellowship with Him to the Glory and the Honor of God. (See Matt. 16:15-18; Rev. 1:5; Tit. 3:5, 12; Zeph. 1:13, 14; Luke 24:47).
- 7) **WE BELIEVE** that Christ instituted the Ordinances of Baptism and the Lord’s Supper, to be observed in reverence, remembrance, respect, and spiritual reward, until He comes. (See Matt. 28:19, 20; Acts 10:47; 19:15; Luke 22:19, 20; I Cor. 11:23-26).
- 8) **WE BELIEVE** in Heaven and Hell, the eternal security of everlasting blessedness for the saved, lived in the kingdom of God, and in the eternal punishment of the lost (who have rejected the plan of salvation) lived outside the presence and kingdom of God. (See John 5:24; 10:28, 29; 13:1; 17:11; 14:16; Rom. 8:28-39; Heb. 7:25; I Pet. 1:5; Jude 24; Matt. 25:41; Luke 16:19-31; Rev. 20:11-15).
- 9) **WE BELIEVE** there is a personal devil, a being of evil powers and great cunning, “the prince of the power of the air.” We believe his power is great, but the power of our God is greater still! We believe the just have victory over him through the victorious life of Jesus Christ and that he will ultimately be cast into the lake of fire and brimstone and will be tormented forever! (See Job 1:6, 7; Ezek. 28:11-19; Is. 14:12, 17; Matt. 4:11-17; Eph. 2:2; II Cor. 4:4; Rev. 20:10).

Article IV – Relationships

The government of this church is vested in the body of believers who compose it. It is subject to the control of no other ecclesiastical body, but it recognizes and sustains the obligations of mutual counsel and cooperation, which are common among Christian Churches. Insofar as is practical, this church will partner with and support other Christian based organizations in the greater Triangle region of North Carolina.

Article V – Church Covenant

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Savior and Lord; and, on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now in the presence of God, angels and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church in knowledge and holiness; to give it a place in our affections,

prayers and services above every organization of human origin; to sustain its worship, ordinances, discipline and doctrine; to contribute cheerfully and regularly, as God has prospered us for its expenses, for the support of a faithful and evangelical ministry among us, the relief of the poor and the spread of the Gospel throughout the world. In case of difference of opinion in the church, we will strive to avoid a contentious spirit, and, if we cannot unanimously agree, we will cheerfully recognize the right of the majority to govern.

We also engage to maintain family and personal devotion; to study diligently the word of God; to religiously educate our children; to seek the salvation of all with whom we come in contact; to walk circumspectly in the world; to be kind and just to one another and to those in our employ, and faithful in the service we promise others; endeavoring in the purity of heart and good will towards all men to exemplify and commend our holy faith.

We further engage to watch over, to pray for, to exhort and stir up each other unto every good word and work; to guard each other's reputation, not needlessly exposing the infirmities of others; to participate in each other's joys, and with tender sympathy bear one another's burdens and sorrows; to cultivate Christian courtesy; to be slow to give or take offense, but always ready for reconciliation, being mindful of the rules of the Savior in the eighteenth chapter of Matthew, to secure it without delay; and through life, amid evil report, and good report, to seek to live to the glory of God, who hath called us out of darkness into His marvelous light. When we remove from this place, we engage as soon as possible to unite with some other church where we can carry out the spirit of this covenant and the principles of God's word.

By-Laws

Article I – Church Operations

The Pastor, under the auspices of the Holy Spirit serves as the Under-shepherd for the congregation. The Pastor is not the “boss” of the Church but the administrator and overseer. The Head or Chief shepherd of the Church is Jesus Christ (1 Peter 5:4). It is not the responsibility of the officers or members to dictate direction of church operations or administration to the Pastor.

The Elders, who are appointed by the Pastor, as directed by God, oversee all of the operations and ministries of the Church. They function as partners with the Pastor to carry out the mission of the Church. The Elders along with the Pastor will be responsible for and give direction to the Ministers, Deacons, and Deaconesses, with regard to the Church’s mission, ministries and operational objectives. The Elders should supervise all of the ministries and activities of the Church. Nothing should go on within the Church or in the name of the Church without the Elders’ knowledge.

Article II – Church Offices

There are two Scriptural offices in the church: the Elder and the Deacon. Both of these offices are restricted to men (1 Timothy 2:12; 3:2, 12).

Section 1: Elders

A. Role and Responsibility

An Elder is one of a plurality of biblically qualified men who jointly shepherd and oversee a local body of believers. As numerous passages in the New Testament (1 Timothy 3:1; Acts 20:17, 28; Titus 1:5, 7) indicate, the words “elder” (*presbuteros*), “overseer” (*episkopos*), and “pastor” (*poimēn*) all refer to the same office. In other words, overseers and pastors are not distinct from elders; the terms are simply different ways of identifying the same people.

A distinction is made (in 1 Timothy 5:17) between those Elders who rule well, especially those who labor in the preaching and teaching (who are now called ministers), and others (who are now referred to as Elders and whose full-time task is directing the affairs of the church). All Elders have the task of oversight and discipline of the congregation (Acts 20:28) and all have the responsibility to rule and guide the people of God with the Word in a manner that is pleasing to God (Acts 20:29-31).

The primary responsibility of an Elder is to serve as a manager and caretaker of the church (1 Tim. 3:5). That involves a number of specific duties. As spiritual overseers of the flock, Elders are to determine church policy (Acts 15:22); oversee the church (Acts 20:28); ordain others (1 Tim. 4:4); rule, teach, and preach (1 Tim. 5:17; cf. 1 Thess. 5:12; 1 Tim. 3:2); exhort and refute (Titus 1:9); and act as shepherds, setting an example for all (1 Pet. 5:1-3).

The Pastor is considered the lead Elder and the Under Shepherd of the Church. It shall be the duty and obligation of the Pastor to be the primary teacher of the Word of God as contained in the Old and New Testaments and to oversee the spiritual ministry of the Church, which shall include but not be limited to the administration of the ordinances and direction of worship services. The Pastor is responsible for feeding the flock (Jeremiah 3:15; 1 Peter 5:2). This is done by preaching and teaching the Word of God (Matthew 28:20; Mark 16:15; 1 Timothy 3:2). He is responsible for overseeing and supervising the ministries of the Church (1 Peter 5:2); and equipping and preparing the saints for the ministry (Ephesians 4:11-12).

B. Qualifications

The qualifications for Elders are found in 1 Timothy 3:2-7 and Titus 1:6-8. According to these passages, an Elder must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine, not pugnacious, gentle, uncontentious, free from the love of money, not fond of sordid gain, a good manager of his household, one who has his children under control with dignity, not a new convert, one who has a good reputation outside the church, self-controlled, sensible, able to exhort in sound doctrine and to refute those who contradict, above reproach as God's steward, not self-willed, not quick-tempered, loving what is good, just, and devout.

In addition, the office of Elder is limited to men. 1 Timothy 2:11-12 says, "Let a woman quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet." In the church, women are to be under the authority of the Elders.

C. Selection

When the Pastor deems the need for an additional Elder (s), the Pastor shall have the responsibility of appointing and assessing the qualifications of each prospective candidate, and overseeing of the training of the individuals (Acts 14:23). Upon successful completion of the Elder's training period, each candidate will be approved by the Pastor as a qualified candidate for the office of Elder. Upon approval of the Pastor, each candidate will be presented before the congregation at the elder's ordination service.

The Pastor should be one called by God to shepherd God's people. Ideally, he will be selected by a succession plan developed by the previous Pastor. In the absence of a succession plan, a pastoral committee consisting of the elders will be formed. In selecting a Pastor for the church, as directed by God, the committee will preferably recommend a person who can fully subscribe to the mission and evangelistic goals of the Church and who is totally grounded upon the authority of God's Word and basic beliefs. It is expected that the person brought before the Church will be of sound Christian bearing, born again, called by God, knowledgeable in the Bible, zealously and forcibly committed to doing the work of God. The Pastoral Committee will present, to the church, the candidate who meets the aforementioned qualifications for the office of Pastor. The congregation will then have an opportunity to provide any concerns and feedback, regarding the candidate, to the Pastoral Committee for consideration prior to installation.

The person recommended to the office of Pastor should be able to clearly articulate God's call into the role of Pastor. His calling into the office of Pastor should be confirmed by at least one person on the Pastoral Committee. After the selection, calling, and confirmation, the new Pastor will be considered the Pastor-elect until officially installed in the work of the Church.

D. Dismissal

Candidates for the office of Elder, who fail to meet the qualifications during the training period, will not be approved by the Pastor. Elders who are ordained and found to be in violation of the qualifications of an Elder, as described in 1 Timothy 3:1-7, will be counseled by the Pastor. If violations continue, the elder will be dismissed.

The Pastor shall not be dismissed from his position or duties as Pastor unless (1) proven immorality or gross moral sin on the part of the Pastor and/or (2) proven preaching or teaching of doctrine different from the Articles of Faith listed in the Constitution or doctrine contrary to the Word of God. If there is a charge of immorality or false teaching, the Pastor will be given a hearing before the Elders with evidence presented and established by the testimony of two or three witnesses. Upon examination, the elders shall determine if the Pastor is unfit for further service to the Church. If he is deemed unfit, he will be suspended without pay and the elders will call a special business meeting of the Church. At this meeting, the Elders will make the recommendation to the Church for the Pastor's dismissal. The congregation will then have the opportunity to provide any concerns and feedback. The Elders will then make the final decision on dismissal based upon the congregational feedback. If the Pastor is dismissed under these conditions, it will be considered a breach of contract and no further pay will be accorded the dismissed Pastor.

E. Emeritus Status

Emeritus status is given to an Elder (by the Pastor) who is in good standing with the church, but is no longer able to perform his purpose, duties and responsibilities, either due to illness or retirement, but retains an honorary title only and has no decision making authority.

This status can also be given to the Pastor who is in good standing with the church, but is no longer able to perform his responsibilities as the under shepherd, either due to illness or retirement, but is retaining an honorary title only, and has no decision making authority.

F. Pastor's Death

In the event of the Pastor's death, while actively serving the Church, the following considerations will be made for the Pastor's surviving wife:

- a. The Church will underwrite basic expenses of the Pastor's funeral according to the wishes of the Pastor's wife.
- b. The church will provide a basic gift of six months of the Pastor's salary (should an untimely death occur) if he has served up to ten years; beyond ten years of service, the Church will offer a gift consisting of one year of the Pastor's salary, payments to be determined by the elders.
- c. The Pastor's wife will relinquish any rights to the parsonage within a minimum of three months and no more than six months after the Pastor's death.

Section 2: Deacons

A. Role and Responsibilities

The duties of the Deacons are to assist in meeting the spiritual, physical, material and temporal needs of the members, to encourage and develop individual moral and spiritual character, encourage congregational support of the Church's ministry, develop and implement the visitation of sick and shut-in, be able to minister to a variety of needs, assist in serving communion elements, prepare candidates for Baptism, make regular reports to the Elders regarding the state

of the congregation, to serve and support the Elders, to guard the unity of the spirit within the church, and to perform other duties and responsibilities delegated and prescribed by the Elders.

B. Nomination

Nomination of persons to be considered for the office of a Deacon may come from the Elders and Deacons to the Pastor. When the Pastor deems the need for an additional Deacon(s), the Elders shall have the responsibility of assessing the qualifications of each prospective candidate, making selections and oversight of the training of those individuals.

C. Qualifications

The qualifications for deacons are found in 1 Timothy 3:8-13 and Acts 6:3-4. According to these passages, a deacon must be worthy of respect, sincere, not indulging in much wine, not pursuing dishonest gain, keeping hold of the deep truths of the faith, the husband of one wife, manage his children and household well, and be full of the Spirit and wisdom,

If the deacon is married, his wife must be worthy of respect, not a malicious talker, but temperate and trustworthy in everything.

D. Appointment

Upon successful completion of the Deacon's training period (1 Tim. 3:10), each candidate will be approved by the Elders as a qualified candidate for the office of Deacon. Upon approval of the Elders, each candidate will be presented before the congregation at the Deacon's ordination service.

E. Dismissal

Candidates for the office of Deacon who fail to meet the qualifications during the training period will not be approved by the Elders.

Deacons who are ordained and found to be in violation of the qualifications of a Deacon, as described in 1 Timothy 3: 8-12, will be counseled by the Pastor. If violations continue, the Deacon will be dismissed.

F. Emeritus Status

Emeritus status is given to a Deacon (by the Pastor) who is in good standing with the church, but is no longer able to perform his purpose, duties, and responsibilities, either due to illness or retirement, but retains an honorary title only, and has no decision making authority.

Section 3: Church Staff

The Church shall call or employ such staff members as the Church shall need. A job description shall be written when the need for staff members is determined. Staff members other than the Pastor shall be recommended by the Church Administrator to the Elders and employed by the final decision of the Elders.

3.1 Church Administrator

Primary function will be to oversee and direct all business affairs of the Church. Provide supervisory oversight to all support staff within the Church.

Responsibilities:

1. Supervise employed staff responsible for the daily operations of the church.
2. Serve as the resource person regarding legal and business matters of the church.

3. Assist the ministries in the planning and executing of programs and events.
4. Administer church-adopted policies and procedures concerning the use of all church properties and facilities.
5. Direct staff and/or perform administrative tasks assigned by the Pastor and Elders.
6. Oversee Budget/Financial Administration and Public Relations activities in the best interest of the Church.
7. Present financial reports at quarterly Church family meetings.

3.2 Church Secretary

Provide secretarial support to the Pastor, Elders, and Church Administrator. Provide limited secretarial support to church ministries. Perform general office work and clerical duties.

Responsibilities:

1. Possess a working knowledge of the leadership roles and the function of all ministries.
2. Work closely with the Pastor, Elders, and Church Administrator in all endeavors.
3. Maintain a spiritual, warm, and friendly disposition as a representative of the Church office. Relate to people on various levels in a variety of situations.
4. Maintain and exhibit effective written and oral communication skills.
5. Develop and maintain a well-organized office.
6. Manage the daily operations of the Church office professionally.
7. Complete tasks in a timely manner and with accuracy.
8. Ensure timely communication with the Pastor and Church Administrator regarding church issues.

3.3 Church Clerk / Special Assistant

Maintain thorough minutes from the quarterly Church family meetings and other meetings that the Church Clerk has been asked to attend. Perform other duties and special projects assigned by the Church Administrator.

Responsibilities:

1. Record minutes from the quarterly Church family meetings.
2. Attend quarterly church family meetings and other meetings requested by the Pastor, Elders or Church Administrator.
3. Generate Church membership reports per request of the Pastor. Provide periodic membership reports for review at Elder's meetings.
4. Maintain and exhibit effective written and verbal communication skills.
5. Preserve any records of Church's business or actions as directed by the Pastor, Elders or Church Administrator.
6. Perform special projects assigned by Pastor, Elders, and Church Administrator.

3.4 Church Financial Secretary

Primary function is to carry out the accounting activities of the church including ensuring the payment of expenditures, federal tax activity, maintaining the church's financial records, and providing monthly, quarterly and year-end financial reports.

Responsibilities:

1. Receive, deposit, and document monies (not counted by the Deacons on Sundays) from individuals, businesses, or ministries.
2. Post receipts and disbursements of all accounts according to financial system.
3. Post contributions weekly to individual accounts; file envelopes.
4. Prepare monthly report for Pastor and Elders and quarterly report for Church family meeting. Receive and answer questions/feedback concerning financial matters.

5. Maintain file of invoices, correspondence, and reports. Pay church bills in a timely manner. Escalate any issues with bills to the Church Administrator.
6. Prepare and issue checks within and outside church in accordance with Church policy.
7. Prepare and mail annual Church contribution statements to members in a timely manner (prior to January 31st of each calendar year).
8. Perform other related office duties as assigned.

3.5 Church Facilities Manager

Primary function is to maintain overall maintenance of the church building and grounds.

Responsibilities:

1. Oversee the preparation of the building for all ministry activities and events including the removal and replacement of chairs, tables and other church property.
2. Responsible for ordering building supplies and ensuring that the cleaning and sanitary supplies are maintained throughout the church building.
3. Ensure that the maintenance plans and requirements for all of the facility and ground systems are routinely checked by the appropriate vendor.
4. Repair and fix minor problems that arise in the church building or on the church grounds and procure estimates for large building repair or addition projects.
5. Supervise the upkeep of the church grounds to include cutting the grass and plants, fertilizing, and, all activities that maintain the overall appearance of the outside grounds.

3.6 Minister of Music

Primary function is to direct all musical activities for the church.

Responsibilities:

1. Oversee all members within the music ministry including musicians, choir directors, and choir members.
2. Develop the Choir Directors to reach full potential of each choir.
3. Determine the music for Sunday Service and other programs at the church.
4. Develop and communicate schedule for rehearsals and training for all choirs.
5. Oversee all music ministry activities that support other ministries' events.

Article III – Membership

Section 1: General

This is a sovereign and democratic Church under the Lordship of Jesus Christ. The membership retains unto itself the exclusive right of self-government in all phases of the spiritual and temporal life of this church.

Section 2: Candidacy

Any person may offer himself as a candidate for membership in this church. All such candidates shall be presented to the church during regular church service for membership in any of the following ways:

- a. By trusting Jesus Christ as Lord and Savior of his/her life and for Baptism according to the policies of this church.
- b. By promise of a letter of recommendation from another church.

- c. By Christian Experience upon a statement of prior conversion of trusting in Jesus Christ as Lord and Savior of their life and Baptism in a church when no letter is obtainable.
- d. Under Watch Care whereby candidates who desire to retain their membership in another church outside the city or state, but who are residing temporarily in the Triangle area.

Section 3: Full-Fledged Membership

All new members shall be received as full-fledged members upon successful completion of the New Members Class. As a full-fledged member, you will be able to participate in ministry activities. Should there be any dissent amongst the church membership regarding any candidate for full membership, such dissent shall be referred to the Pastor, Elders, or Deacons for investigation within thirty (30) days of the candidate's initial presentation.

We encourage all members to use their spiritual gifts within the Church Body by joining a ministry upon completion of the New Members Class. However, a minimum of one-year membership is required before a member can be invited to participate in the following Leadership roles: Elder, Deacon, Deaconess, Minister, and Ministry Director.

Section 4: Church Discipline

On occasion, a Christian will wander away from the fellowship of other believers and find himself ensnared by sin through ignorance or willful disobedience. It then becomes necessary for the church, and particularly its shepherds, to actively seek the repentance and restoration of that Christian. As shepherds of the flock, the Elders love the sheep and are also held accountable by God for their spiritual welfare, including that of the wandering sheep.

One means by which the church seeks to lovingly restore wandering believers is the process of church discipline. In Matthew 18, the Lord explains to His disciples how to respond when a fellow believer sins.

Church discipline is the exercise of that authority that the Lord Jesus Christ has committed to the church for the preservation of its purity, peace, and good order. All members of the church are under the care of and subject to the discipline of the church. The ultimate goal of all discipline is to train Christians to be self-disciplined so that they may share in the holiness of God (see Heb. 12:7-13).

Discipline is concerned with the prevention and correction of offenses, an offense being defined as anything in the doctrine or practice of a member of the church that is contrary to the Word of God. The purpose of church discipline is: (1) to guard and preserve the honor of God (see Rom. 2:24; 1 Cor. 10:31); (2) to protect the purity of the church and to guard other Christians being tempted, or otherwise being harmed. (See 1 Cor. 5:6); and, (3) to restore fallen Christians to usefulness to God and fellowship with his church (see Matt. 18:12-14; 2 Cor. 2:5-11; 7:8-10; Gal. 6:1-2).

Section 5: Christian Alternative Dispute Resolution

All disputes which may arise between any member of the Church and the Church itself, or between

any member of the Church and any Pastor, Elder, officer, employee, volunteer, agent, or other member of this Church, which could not be resolved by the preceding guidelines shall be resolved by mediation, and if not resolved by mediation, then by binding arbitration under the procedures and supervision of the *Rules of Procedure for Christian Conciliation, Institute for Christian Conciliation*, or similar faith-based mediation and arbitration group. In the event that the Institute for Christian Conciliation ceases to exist during the course of this Agreement during this Agreement, arbitration under this section shall be conducted according to the rules of the American Arbitration Association. Judgment upon an arbitration award may be entered in any court otherwise having jurisdiction. The parties each agree to bear their own costs related to any mediation or arbitration proceeding including payment of their own attorneys' fees. Either party may file a motion seeking move to seek temporary injunctive relief from a court of competent jurisdiction in order to maintain the status quo until the underlying dispute or claim can be submitted for mediation or arbitration.

If a dispute may result in may cause an award of monetary damages that could be paid under a Church insurance policy, then use of the conciliation, mediation, and arbitration procedure is conditioned on acceptance of the procedure by the liability insurer of the Church and the insurer's agreement to honor any mediation, conciliation or arbitration award up to any applicable policy limits. The mediation, conciliation, and arbitration process is not a substitute for any disciplinary process set forth in the Bylaws of the Church, and shall in no way affect the authority of the church to investigate reports of misconduct, to conduct hearings, or to administer discipline of members.

Section 6: Nomination and Election of Directors

The Board of Directors will consist of members serving on the Elder Board. The Elder Board is comprised of the Pastor and Elders. Directors are nominated by the Board of Directors during the annual meeting or any special meeting called. Directors nominated are presented at the church family meeting or any special meeting. Directors shall be elected at the church family meeting or any special meeting by a vote of the majority of Members in attendance. Each Director shall hold office for a term of five (5) years or until his successor is elected and qualifies.

Article IV – Church Ministries

Section 1: Care

Meet spiritual, mental, and physical needs of both new and existing members by providing spiritual counseling through prayer and the Word of God. Also, we can assist members by providing referrals from our social services resource database. Our goal is to promote healing, strength, stability, and restoration

Section 2: Service

Provide members and guests an atmosphere of excellence starting with a warm greeting and smile upon entering our church edifice; ensure seating and order in the sanctuary during our Worship Service; experience a dynamic Worship experience through creative forms of media and technology; receive great service of food and hospitality at church special events. Other services such as transportation may be provided upon request.

Section 3: Fellowship

Foster closer relationships among members, their families, and friends through spiritual and social events. Targeted events for Men, Women, Couples, Singles, Youth and Children are offered both at the church and off site. These fun-filled events are designed to enhance and nurture our lives and the lives of others.

Section 4: Special Events

Provide church-wide events involving multiple ministries. Events include Revivals, Homecoming, Family Outings, and Anniversaries.

Section 5: Worship

Create an atmosphere of corporate praise and worship by glorifying a living God through song, sign language, drama and dance. Our purpose is to usher in the Holy Spirit and draw all into His presence and prepare hearts to receive the Word of God.

Section 6: Education

Provide new and mature Christians with a strong biblical foundation for their lives through the teaching of God's Word to further spiritual growth. Classes include New Members, New Believers, Bible Study, Spiritual Enrichment, Sunday School, and Vacation Bible School. Also, classes are offered for children and teens through our Children's Ministry and Youth Ministry during Worship Services and Bible Study.

Section 7: Outreach

Extend beyond the church walls to impact people in our community, our country, and the world. Members are equipped to use their spiritual gifts for advancing the Kingdom of God and Winning Souls at home and abroad, thus fulfilling the Great Commission through evangelism and discipleship. Also, donations are provided by the church throughout the year to individuals, families, and organizations to meet personal care needs.

Article V – Ordinances

Mt. Zion observes two ordinances, Baptism and The Lord's Supper. These practices are biblically based, adapted from the mandates of Christ. After the resurrection, Christ commanded the disciples to "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit;" (Matthew 28:19); While later Paul reminds the believers, "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes" (1 Corinthians 11:26). In some Christian traditions, these ordinances are understood as sacraments, which are outward and visible signs of inward spiritual signs of grace.

Section 1: Baptism

Baptism is the public act of the private confession of faith in Jesus Christ. After repenting of one's sins and asking Jesus to be Lord over his or her life, the person publicly acknowledges his or her new birth in Christ. This is modeled after the baptism of Jesus, which was a public acknowledgment of His submission to God's will (Mark 1:9-11, Matthew 3:13-17, and Luke 3:21-22).

The word baptism comes from the Greek word, (*baptizo*), which means to dip, plunge, or immerse. It is our belief that baptism is based on the individual's confession of faith and involves total

immersion in water as opposed to other Christian traditions, which believe in infant baptism and sprinkling of water. The practice comes from the Jewish tradition of an act of repentance and purification.

Mt. Zion observes this ordinance once a month on fourth Sunday. The entire church family is encouraged to share in the baptism of new brothers and sisters in the faith and family of Jesus Christ.

Section 2: The Lord's Supper

Holy Communion is known to some as the Lord's Supper and to others as the Eucharist. It is a re-creation of the last meal that Jesus had with His disciples before He was led to Calvary to die for our sins. The elements of the Lord's Supper are comprised of bread and wine, symbolizing Christ's body and blood. On that very night when Jesus was to be handed over He said to His disciples, "Take; this is My body...He took the cup...this is My blood of the new covenant, which is poured out for many."

As Paul reminds the believers at Corinth, the Lord's Supper is to be done "in remembrance of Christ." It is intended to be repeated frequently, and symbolizes the sustaining of that life by Christ. Hence, communion signifies the beginning of a new relationship, and maintaining the vital relationship with Christ and the church. In many ways, the Lord's Supper is viewed as a memorial to Christ. It is a time when we come together as believers, the family of God, to join anew with the call of God in Christ, to remember Christ's sacrifice and God's love, and our commitment to God.

Article VI – Church Service and Meetings

Section 1: Service Schedule

The church shall meet the following weekly schedule:

- Sunday School
- Sunday Service
- Wednesday evening Bible Study

Section 2: Special Services

Revival services and any other special program events, which will be essential in the promotion of the objectives of the church, must be approved by the Elders before being placed on the church calendar.

Section 3: Church Family Meeting

The Church family meeting will be held quarterly to review the Church's business affairs from the previous quarter(s). Advanced notice of the date, time, and location will be announced.

Section 4: Quorum

A Quorum consists of those who are present at the quarterly Church family meeting, or any special called meeting, provided it is a stated meeting or one that has been properly called.

Article VII – Church Financial Management

Section 1: Budget

Annual budgets for ministries are established and approved by the Elders.

Section 2: Finances

It is the responsibility of the Church Finance Committee to ensure that God's important assets are handled with care through an established routine set of procedures, which include counting and

recording financial contributions, analyzing and verifying all computations, and reporting accurate results. All accounting procedures, bookkeeping, and financial reporting are handled by the Church Financial Secretary.

Section 3: Fiscal Year

The fiscal year of the Church begins on January 1 and ends on December 31.

Article VIII – Marriage Policy

We believe that because God our Creator established marriage as a sacred institution between one man and one woman, the idea that marriage is a covenant only between one man and one woman has been the traditional definition of marriage for all of human history (“Traditional Definition of Marriage”). Because of the longstanding importance of the Traditional Definition of Marriage to humans and their relationships and communities, and, most importantly, the fact that God has ordained that marriage be between one man and one woman, as clearly conveyed in God’s inerrant Scriptures, including for example in *Matthew* 19:4-6 where in speaking about marriage Jesus referred to the fact that “he which made them at the beginning made them male and female,” the Church hereby creates this policy, which shall be known as the “Marriage Policy.”

Under this Church’s Marriage Policy, the Traditional Definition of Marriage is the only definition of marriage that will be recognized or accepted. No elder, officer, direction or control of this Church shall commit any act or omission, or make any person to be inconsistent with, full support of this Church’s Marriage Policy and the Traditional Definition of Marriage.

This Church’s Marriage Policy specifically prohibits acts or omissions including but not limited to permitting any Church assets or property, whether real property, personal property, intangible property, or any property or asset of any kind that is subject to the direction or control of the Church, to be used in any manner that would be or could be perceived by any person to be inconsistent with this Church’s Marriage Policy or the Traditional Definition of Marriage, including but not limited to permitting any church facilities to be used by any person, organization, corporation, or group that would or might use such facilities to convey, intentionally or by implication, what might be perceived as a favorable impression about any definition of marriage other than the Traditional Definition of Marriage.

We believe this Church’s Marriage Policy is based upon God’s will for human life as conveyed to us through the Holy Scriptures, upon which this Church has been founded and anchored, and this Marriage Policy shall not be subject to change through popular vote; referendum; prevailing opinion of members or the general public; influence of or interpretation by any government authority, agency, or official action; or legal developments on the local, state, or federal level.