



HOPE CHURCH

Passionately Following Jesus

BY-LAWS

ARTICLE I. Name

The name of the corporation is Blessed Hope Church, Inc. This organization will be further referred to in these Bylaws as the "Church" and also may be referred to in these Bylaws by and may do business as "Hope Church", "Blessed Hope", or "Blessed Hope Church".

ARTICLE II. Vision & Mission Statement

The vision of Hope Church is **"Passionately following Jesus"**

This statement cannot be changed by any individual or groups of individuals. It is now and will continue to be the vision statement for all existing Hope Church locations and future locations as well.

The mission's statement of Hope Church is, "Passionately following Jesus by advancing the cause of the Gospel, impacting our communities, making disciples and planting local Christ-centered Churches."

ARTICLE III. Offices

The principal office for business transactions of the Church is 1118 Franklin Turnpike, Danville, VA. The Executive Elders shall have full power and authority to change the principal office from one location to another. The Church secretary shall record any change in the location of the principal office.

Other Offices

The Executive Elders of the Church shall have power and authority to establish other offices, campuses, sites and locations at any place or places where the Church is qualified under applicable law to conduct its business.

ARTICLE IV. Nonprofit Status

The Church is incorporated as a non-profit corporation under the laws of the commonwealth of Virginia.

ARTICLE V. Purposes

The Church is organized and shall be operated exclusively for religious, charitable and educational purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986, as amended. Notwithstanding the foregoing, the Church's purposes also include the limited participation of the Church in any other activities, including taxable activities, but only to the extent the activities would be permitted by a tax-exempt organization. More particularly, but without limitation, the purposes of this Church are:

- (a) to promote the Christian religion by any appropriate form of expression, within any available medium, and in any location, through the Church's combined or separate formation, of a church, ministry, charity, school, or eleemosynary institution, without limitation;
- (b) to ordain, employ and discharge ordained ministers of the gospel, and others, to conduct and carry on divine services at the place of worship of the Church, and elsewhere;
- (c) to collect and disburse any and all necessary funds for the maintenance of said Church and the accomplishment of its purpose within the State of Virginia and elsewhere;
- (d) to make distributions to organizations that qualify as exempt organizations under Section 501(c)(3) of the Internal Revenue Code of 1986 as amended; and
- (e) to promote, encourage, and foster any other similar religious, charitable and educational activities; to accept, hold, invest, reinvest and administer any gifts, legacies, bequests, devises, funds and property of any sort or nature, and to use, expend, or donate the income or principal thereof for, and to devote the same to, the foregoing purposes of the Church; and to do any and all lawful acts and things which may be necessary, useful, suitable, or proper for the furtherance of accomplishment of the purposes of this Church; provided, however, no act may be performed which would violate Section 501(c)(3) of the Internal Revenue Code of 1986, as it now exists or as it may hereafter be amended.

ARTICLE VI. Affiliations

The Church is autonomous and maintains the right to govern its own affairs, independent of denominational control. Recognizing, however, the benefits of cooperation with other churches in the fulfillment of its purposes, the Church may voluntarily affiliate with other churches and conventions by a passing vote of the Executive Elders .

ARTICLE VII. Meetings

Public Worship

Meetings for public worship shall be held at such times and places as may be provided for under the direction of the Executive Elders or the local Elders for their specific campus or location.

Church Business Meetings

The Executive Elders shall have the authority to call a Church business meeting for each Hope Church location or special meetings as needed. Local Elders along with the Local Pastor are empowered to call business meetings for their specific location.

ARTICLE VIII. Articles of Faith

Statement of Biblical Authority

At the center of Christian faith and practice stands the belief that God has spoken to the world in the person and work of Jesus Christ, which is accurately and authoritatively revealed in the Christian Bible ("the Bible," "Scripture" or Scriptures"). **The Bible in and of itself ultimately serves as the By Laws of Hope Church, all of its actions and locations.** The Bible is the inspired, inerrant and sufficient Word of God and is thus the ultimate authority for life, faith and morals. Though the various theological statements of the Church reflect succinct summaries of biblical boundaries, it is the Bible itself to which we are in ultimate submission.

Partners have the responsibility and opportunity to engage Local Elders and Church staff on areas of theological disagreement. However, partnership carries with it the implicit understanding that the Executive Elders shall function as the interpretive authority on biblical meaning and application for the purpose of Church doctrine, practice, policy and discipline.

Statement of Basic Belief

The following Statement of Basic Belief represents the core orthodox beliefs of the Church from a biblical and historical perspective. While Church Partners are not required to fully understand or articulate all aspects of the Statement of Basic Belief, the explicit rejection of any part of it disqualifies one from partnership in Hope Church. Revisions to the Statement of Basic Belief in order to more clearly align to Scripture shall be at the sole discretion of the Executive Elders, with the understanding that such changes will be communicated to the Partners of the Church.

We believe . . .

- The Scriptures are true, authoritative and sufficient (Psalm 19:7-11; 2 Timothy 3:16; 2 Peter 1:20-21).
- There is only one God (Deuteronomy 6:4; Isaiah 46:9-10; John 17:3, 1 Corinthians 8:4:-6; 1 Timothy 2:5).
- The Father is God. The Son is God. The Holy Spirit is God. The Father is neither the Son nor the Holy Spirit. The Son is neither the Father nor the Holy Spirit. The Holy Spirit is neither the Father nor the Son (Genesis 1:26; Psalm 45:6-7; Psalm 110:1; Matthew 3: 13-17; Matthew 28: 17-20; 1 Corinthians 12:4-6).
- I am, along with all humanity (Christ excluded), by birth and action a sinner (Genesis 6:5; Psalm 51:5; Jeremiah 17:9; Romans 3:23; 5:8, 12-21, 7:18; Ephesians 2:1-3).
- The deserved penalty for sin is death, both physical and spiritual (Genesis 2:15-17; Genesis 3:19, Romans 5:12; 6:23, James 1:14-15).
- Jesus Christ is the eternal Son of God, was born of a virgin and is both fully God and fully human (Matthew 1:20; Luke 2:52; John 1:1-4, 14; Colossians 1:15-20; Hebrews 1:1-3).
- Jesus Christ died as my substitute to pay the penalty for my sin (John 1:29; 10:1-18, Romans 5:8, 1 Corinthians 15:1-4; 2 Corinthians 5:21; Galatians 1:4; 1 Peter 3:18).
- Jesus Christ physically rose from the dead (Matthew 28:1-20; Mark 16:1-8; Luke 24:1-53; John 1:20-21:25; 1 Corinthians 15:12-34).

- Jesus Christ physically ascended into heaven and will one day physically return (John 14:3; Acts 1:11; 1 Thessalonians 4:16; Hebrews 9:28; 1 John 3:2; Revelation 1:7).
- There will be a future physical resurrection of the dead. Those who trust in Jesus Christ alone will be raised to eternal reward. Those who have not trusted in Jesus Christ will be raised to eternal punishment (Matthew 25:31-46; John 5:28-29; Acts 24-15).
- Only by trusting in the person and work of Jesus Christ alone can I be reconciled to God and experience true life and joy (John 3:18, 14:6; Acts 4:12; Romans 3:21-26; 1 Timothy 2: 5-6).

Statement on Marriage and Sexuality

It is the biblical position that marriage involves the union of one man and one woman in permanent sacred fidelity. Though various cultures and customs have evolving definitions of marriage, it is God alone who has ultimate authority to prescribe and describe the marital relationship (Genesis 2:24, Matthew 19:1-9, Mark 10:1-12).

Furthermore, sexual intimacy is only properly exercised and pursued within the confines of this marital relationship. Sexual immorality, defined as any sexual activity outside of the boundaries of the sacred marital relationship between one man and one woman, is clearly and expressly prohibited by the Lord (Matthew 15:19, 1 Corinthians 6:9-11, 1 Thessalonians 4:3, Hebrews 13:4).

As a consequence, the Church regards any and all forms of sexual immorality, including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, pornography or even lustful intent toward such, as sinful and ultimately unsatisfying. Moreover, the Church also regards as sinful the intent or desire to surgically alter one's biological sex to a different sex. Since the body is a creation of God, the Church holds sexual identity to be biologically determined, and associated gender norms are to be observed as appropriate to biblical standards. Disagreement with one's biological sex only leads to spiritual confusion and emotional chaos. We do acknowledge the existence of biological birth defects related to sexual identity that may require medical attention that does not relate to disagreement with one's biological sexual identity. (Genesis 1:27, Romans 1:26-32, 1 Corinthians 6:9-11).

In order to preserve the function and integrity of the Church as the local Body of Christ, and to provide a biblical example to the Church Partners and the community, it is imperative that all persons employed by the Church in any capacity or united to the Church in partnership should abide by and agree to this "Statement on Marriage and Sexuality" and conduct themselves accordingly.

Though sinful sexual expression is egregious (as is all sin), the gospel provides redemption and restoration to all who confess and forsake their sin, seeking mercy and forgiveness through Jesus Christ (1 Corinthians 6:9-11, Ephesians 2:1-10, Titus 3:3-7).

Furthermore, there is a difference between temptation and unrepented sin. Jesus was tempted in all ways as we are, yet He never sinned. Partners, employees, volunteers and attendees of the Church wrestling with all manner of sexual temptation will find a Church ready to point them to Jesus and join with them to fight for their obedience to Christ. Jesus called the weary and heavy-laden to Himself. As a church desiring to follow Christ fully, the Church will be a safe place for men and women fighting sexual temptations of all kinds. For those fighting temptation and repenting of sin, the Church will provide love, care and direction (Matthew 11:28-30, 1 Corinthians 10:13, Hebrews 2:17-18, Hebrews 4:14-16).

The Church's Statement on Marriage and Sexuality does not provide grounds for bigotry, bullying or hate, as we fully believe that every person must be afforded compassion, love, kindness, respect and dignity, regardless of his or her lifestyle. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated as sinful and are not in accordance with the Scriptures nor the doctrines of the Church.

This specifically gives the Executive Elder board the right and authority to prohibit acts or omissions, including but not limited to (a) 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, in the sole determination of the Executive Elders, could be perceived by any person to be—inconsistent with this Statement on Marriage and Sexuality; and (b) 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 that contained in this Section.

The Church's Statement on Marriage and Sexuality is based upon God's will for human life as conveyed to us through the Scriptures, upon which this Church has been founded and anchored, and this shall not be subject to change through popular

vote; referendum; prevailing opinion of Partners 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. Specific details regarding Hope Church's policy and procedures on marriage ceremonies connected with the use of the facilities and pastors are in Hope Church's Marriage Manual.

ARTICLE X. Partnership (Membership) Requirements

Partnership within the Church is first predicated on one becoming a genuine follower of Jesus Christ through having responded by faith by the drawing of the Holy Spirit to the message of the gospel. In addition, Partners shall have completed all of the requirements of partnership as defined by the Executive Elders; The Family Room Material and Partners shall have signed the Church **Partnership Covenant**, as it is revised, amended or restated from time to time, thus committing themselves to the responsibilities therein assigned.

Responsibilities

Partnership within a local church carries both privileges and responsibilities. Partners of the Church are held accountable to the responsibilities of general Christian obligations comprehensively though not exhaustively outlined within the Church's **Partnership Covenant**. These responsibilities include praying for and pursuing both corporate health and individual holiness.

In signing the **Partnership Covenant**, Partners attest that they have completed the partnership process as instructed, read the **Partnership Covenant**, and are willingly covenanting:

To submit to the authority of the Scriptures as the final arbiter on all issues (Psalm 119; 2 Timothy 3:14-17; 2 Peter 1:19-21). to pursue the Lord Jesus Christ through regular Bible reading, prayer, fellowship and practice of spiritual disciplines (Luke 18:1; Acts 17:11; 1 Corinthians 9:24-27; Ephesians 5:1-21; 1 Thessalonians 5:12-22).

To follow the command and example of Jesus by participating in the ordinances prescribed to His Church: by being baptized after conversion by regularly remembering and celebrating the person and work of Christ through communion.

To steward the resources God has given each Partner, including time, talents, spiritual gifts and finances. This stewardship includes regular financial giving, service and participation in community that is sacrificial, cheerful and voluntary (Matthew 25:14-30; Romans 12:1-2; 2 Corinthians 8-9; 1 Peter 4:10-11).

By God's grace through the power of the Holy Spirit, to walk in holiness in all areas of life as an act of worship to Jesus Christ (1 Peter 1:13-16, 4:1-3). Partners should strive to put certain attitudes and actions to death while stirring and stimulating love and good deeds through the Spirit. Below are a few examples of actions addressed in the Scriptures: Partners will practice complete chastity unless married and, if married, complete fidelity within heterosexual and monogamous marriage. Complete chastity and fidelity means, among other things, that regardless of a Partner's marital status, such Partner will pursue purity and abstain from sexually immoral practices such as adultery, homosexuality, premarital sex and pornography (Romans 13:11-14; 1 Corinthians 6:15-20, 10:8; Ephesians 5:3; 1 Thessalonians 4:1-8; Hebrews 13:4).

To refrain from illegal drug use, abusive legal, prescription drug use, drunkenness, gossip and other sinful behavior as the Bible dictates (Romans 1:28-32, 13:13; Galatians 5:19-21; Ephesians 5:18; James 3:3-18).

To refrain from such activities that the Scriptures would deem foolish (Romans 14:14-23).

To take seriously the responsibility of Christian freedom, especially actions or situations that could present a stumbling block to another (1 Corinthians 8:1-13).

To submit to the discipline of God through His Holy Spirit by: following the biblical procedures for church discipline where sin is evident in another, the hope of such discipline being repentance and restoration.

To submit to receiving righteous and loving discipline when approached biblically by fellow believers as described in (Psalm 141:5; Matthew 18:15-20; 1 Corinthians 5:9-13; Hebrews 12:5-11).

To do the following when the Partner sins: confess the sin to God and to fellow believers and repent and seek help to put the sin to death (Romans 8:13; Colossians 3:5; James 5:16; 1 John 1:6-10).

To submit to the Elders and other appointed leaders of the Church and diligently strive for unity and peace within the Church (Ephesians 4:1-3; Hebrews 13:17; 1 Peter 5:5).

To do the following should I leave the Church for righteous reasons: to notify the appropriate staff member on the campus I attend.

To seek another church with which I can carry out my biblical responsibilities as a believer.

Voting by Partners

The Partners of the Church shall vote in the event the Executive Elders, along with the Local Elders determine that one of our campuses, or Hope Church as an organization needs to borrow money.

However, borrowing money will not be allowed if the outcome of the vote is less than 75% approval by Church Partners in good standing, in attendance at the time of the vote.

It is also required that the date and time of the vote be announced at least 2 weeks prior to the actual vote. The vote should also occur on Sunday morning following the main service or services.

Partners will also be given the opportunity to vote on accepting a new Pastor/Lead Elder. A vote that exceeds 75% approval by those in attendance at the time of the vote, who are Partners in good standing will be required. Each Hope Church Campus should also take comfort in the fact that no one will be presented to the Church body as a potential Pastor until he first meets the approval and recommendation of the Executive Elders of Hope Church.

Formal Dispute Resolution

Partners shall refrain from filing lawsuits against the Church and in keeping with 1 Corinthians 6:1-8, all disputes should be resolved in submission to God and His Word. Any conflict which may arise between any Partner of the Church and the Church itself, or between any Partner of the Church and any Elder, employee, volunteer, agent, or other Partner of this Church, shall be resolved by mediation, and if not resolved by mediation. In the event that mediation fails, the Lead Elder of that specific location, along with the Local Elders and/or Executive Elders shall strive to resolve the conflict in a way that glorifies God and protects the Church.

Church Discipline

Church discipline is a necessary mark of a healthy church and shall be applied in cases of sexual misconduct, gossip, divisiveness, dishonesty, and various other expressions of sin. In accordance with the biblical pattern generally outlined in Matthew 18:15-17, a person who evidences such sin will be confronted in an initial one-on-one meeting, followed by escalating engagement by ministerial and pastoral staff and Local Elders.

Where the steps of discipline are exhausted in cases of unrepentant and/or habitual sin, the Local Elders and/or Executive Elders will consider removing a person from partnership with the hope of eventual reconciliation and restoration. This removal may or may not include a prohibition to attend Church services and events, depending on the circumstances. In addition, it might include public disclosure of removal from Partnership and the circumstances leading to this decision to the corporate partnership of the Church. Those so disciplined will in turn be restored to fellowship where the Local Elders and/or Executive Elders have determined that appropriate repentance has occurred.

Termination of Partnership

Partners can be removed through (a) voluntary resignation of partnership by one in good standing, (b) death, or (c) a decision by the Local Elders and/or Executive Elders as a result of the disciplinary process.

ARTICLE XI. Church Officers, Elders, Pastors, Staff and Deacons

The overall policy, control, direction and management of the ministry, operations and finances of the Church shall be vested in the Executive Elders. The Executive Elders are Lead Pastors of specific Hope Church locations or other men ordained, approved & assigned unanimously by the Executive Elders.

Designation of Corporate Officers

As an accommodation to legal relationships outside the church, the executive lead pastor (elder) shall serve as president of the corporation; the church secretary of the Danville campus shall serve as secretary of the corporation; the executive administrative pastor (elder) shall serve as treasurer of the corporation; and the executive missions pastor (elder) shall serve as vice president of the corporation. The Executive Elders shall constitute the board of directors of the corporation.

Executive Elders

The Executive Elders are entrusted with the governance of the Church, leading the Church from a centralized vantage point. The Executive Elder's oversight includes, but is not limited to, teaching, protecting, leading, disciplining, equipping and caring for the corporate Church body and its individual Partners as well as the oversight of all ministry, operations and finances of the

Church. The Executive Elders are also responsible for being obedient to the Scriptures in the doctrine of the Church, establishing the overall vision of the Church and appointing local Elders.

Qualifications

The minimum qualifications for both Executive Elders shall not be less than those listed in 1 Timothy 3:1-7 and Titus 1:6-9, including without limitation the requirement that Executive Elders be men. In addition to the minimum qualifications given in Scripture, Elders must be Covenant Partners who fully subscribe to the Church's Articles of Faith and Doctrinal Statement, and are actively involved in the ministry of the Church.

Duties

The duties of the Executive Elders shall include, but not be limited to, leading the Church to fulfill the purposes of the Church.

The Executive Elders, as a group, shall supervise all employees of the Church. Before an individual can be hired it is required that they first meet with the Executive Elders for approval. The Executive Elders may delegate to Church employees any and all duties and responsibilities the Executive Elders deem reasonable.

The Executive Elders of the Church shall vote on the matters of (a) appointment of any Elder, (b) doctrinal issues, (c) removal of any Elder, and (d) other actions deemed major and extraordinary by the Executive Elders. Elder votes on any matter may be communicated to the Church at the sole discretion of the Executive Elders, other than a vote on the appointment of any Elder, which shall follow the correct procedure previously described.

The Executive Elders shall make the final determination in regards to any ecclesiastical questions. The Executive Elders shall be the express and final arbiter of ecclesiastical polity, religious doctrine, and questions of Church property, and shall make the final decision with respect to any other matter that shall arise concerning the Church, its internal workings, and its governance in every respect, consistent with these Bylaws. In deciding such matters, the Executive Elders shall use the standards of: (a) the best spiritual, financial, and operating interests of the Church in light of the Bible and the tenets of faith of the Church; and (b) the furtherance of the religious purposes of the Church as discerned by the Executive Elders according to the teachings of the Bible.

Selection

The Executive Elders shall have the sole authority to appoint new Executive Elders. A man shall be appointed as a Executive Elder by a passing vote of the Executive Elders after he has been tested and proven to meet the qualifications stated above . The Executive Elders may also receive recommendations for Elder candidates from Church Partners.

The proposed appointment of any Executive or Local Elder shall be communicated to the Church at least fourteen (14) days in advance and Covenant Partners shall have an opportunity to submit questions, comments and concerns, which will be considered by the Executive Elders on a case-by-case basis. Confirmation and appointment of a new Executive Elder shall be at the sole and final discretion of the existing Executive Elders and effectuated upon their passing vote.

Once a man is appointed to the Executive Elder team he is expected to serve God and the Church to the best of his ability.

If the Executive Elders determine that an Executive Elder needs an extended Sabbath because of a legitimate need (e.g., illness or tragedy), this will be determined by a vote by the Executive Elder team.

To resign from the Executive Elder body, an Executive Elder shall notify, in writing the other Elders with a reasonable advance notice unless for issues of moral failure. A vacancy in the Executive Elder team because of death, resignation, removal or any other cause shall be filled only in the manners prescribed in these Bylaws. Such vacancies may be filled as they occur.

Removal

Any Executive Elder may be removed from the office of Executive Elder for valid cause. Discipline of Executive or Local Elders must be consistent with the standards set forth in our Elder's Orientation Guide . The Executive Elders will determine the specific procedure for removal of an Executive Elder working closely with the Local Elders and the Church body. This procedure may be altered, amended, repealed or restated by a resolution of the Executive Elders. The Executive Elders shall have the sole authority to remove an Executive Elder if just cause is found and proven.

A written notice of the proposed removal of any Executive Elder shall be given to such Executive Elder at least ten (10) days prior to the meeting at which an action to effectuate such removal is to be taken to ensure that the Executive Elder is given a reasonable opportunity to defend himself. The Executive Elder shall have the opportunity to answer the charges in the presence of his accusers, but shall not be present during the discussion and vote on his removal. Such removal shall take place only upon and after a passing vote of the Executive Elders. The Executive Elder under consideration for removal shall not have voting rights while such removal is considered.

Elder Meetings

Regular meetings of the Executive Elders shall be held in a location that the Executive Elders deem from time to time.

Any meeting may be held by conference telephone or similar communication equipment, as long as all of the Executive Elders participating in the meeting can hear one another. All Executive Elders participating telephonically shall be deemed present at such meetings.

A passing vote must be equal to or greater than seventy-five percent (75%) of the Executive Elders present. Voting by proxy is prohibited.

Local Elders

As used in the Bylaws, the term "Local Elders," is used to mean a group of Elders serving at and identifying with one of the campus locations of the Church. The Church shall have only one Executive Elder body but may have one or more Local Elder boards. Executive Elders are also Local Elders, or Pastors for the Church location with which they primarily affiliate and at which they attend worship services as a Local Church Pastor.

Qualifications

The minimum qualifications for Local Elders shall not be less than those listed in 1 Timothy 3:1-7 and Titus 1:6-9, including without limitation the requirement that Local Elders be men. In addition to the minimum qualifications given in Scripture, Local Elders must be Partners who fully subscribe to Church's beliefs and are actively involved in the ministry of the Church. It is required that they be found faithful in their service to God, their handling of the Word, their employment, their morals, their finances, as well as their families.

It is also required that they complete the Elders Training Manual and be approved by their specific Hope Church location. The Executive Elders may at any time create, alter, amend, repeal or restate resolutions establishing additional qualifications for Local Elders outside of those listed in the above scriptures.

Duties

Local Elders shall lead a particular campus location of the Church from a decentralized vantage point. Duties of Local Elders include:

- *shepherding campus staff and Partners
- *oversight of campus discipline
- *care for campus missions
- *ministry contextualization and implementation
- *oversight of campus Deacons
- *oversight of campus discipleship
- *financial stewardship of campus ministries

The Local Elders shall vote on campus-related matters within their authority, including the appointment of Deacons and local missions/benevolence

Selection

The Executive Elders shall have the sole authority to appoint new Local Elders. A man shall be appointed as a Local Elder by a passing vote of the Executive Elder body after he has been tested and proven to meet the qualifications stated in above. The Executive Elders may also receive recommendations for Local Elder candidates from Church Partners.

The proposed appointment of any Local Elder shall be communicated to the Church at least fourteen (14) days in advance and Church Partners shall have an opportunity to submit questions, comments and concerns, which will be considered by the Executive Elders on a case-by-case basis. Confirmation and appointment of a new Local Elder shall be at the sole and final discretion of the Executive Elders and effectuated upon their passing vote.

If the Executive Elder body determines that a Local Elder needs an extended Sabbath because of a legitimate need (e.g., illness or tragedy), then such Local Elder may transition to being an active but nonvoting Local Elder for a set period of time determined by the Executive Elder body.

To resign from the Local Elder body, a Local Elder shall notify, in writing, the Executive Elder/Pastor with whom he serves. That Executive Elder/Pastor shall notify the Executive Elders, who shall determine the most fruitful and edifying way to notify the remaining Elders and the Church Partners. A vacancy in the Local Elder body because of death, resignation, removal or any other cause shall be filled only in the manners prescribed in these Bylaws. Such vacancies may be filled as they occur.

Removal

Any Local Elder may be removed from the office of Local Elder for valid cause. Discipline of Local Elders must be consistent with the standards set forth in these Bylaws and in our Elder Orientation Guide. The Executive Elder body will determine the

specific procedure for removal of a Local Elder. This procedure may be altered, amended, repealed or restated by a resolution of the Executive Elders. The Executive Elders shall have the sole authority to remove a Local Elder.

A written notice of the proposed removal of any Local Elder shall be given to such Local Elder at least ten (10) days prior to the meeting at which an action to effectuate such removal is to be taken to ensure that the Local Elder is given a reasonable opportunity to defend himself. The Local Elder shall have the opportunity to answer the charges in the presence of his accusers, but shall not be present during the discussion and vote on his removal. Such removal shall take place only upon and after a passing vote of the Executive Elders. The Local Elder under consideration for removal shall not have voting rights while such removal is considered.

Elder Meetings

Regular meetings of the Local Elders shall be held in a location that the Local Elders deem from time to time. Any meeting may be held by conference telephone or similar communication equipment, as long as all of the Local Elders participating in the meeting can hear one another. All Local Elders participating telephonically shall be deemed present at such meetings.

Any action required or permitted to be taken by the Local Elders may be taken without a meeting if all of the Local Elders, individually or collectively, consent in writing to the action.

Executive Lead Pastor

The Executive Lead Pastor (Elder) shall serve as the "first among equals" on the Executive Elder council as well as a voting member of the Local Elder board of the location he attends. The Lead Pastor must, for an extended period of time prior to his calling, give evidence of the spiritual maturity, service, devotional life and leadership ability that is required for the position.

Qualifications

The minimum qualifications for the Lead Pastor shall not be less than those listed in 1 Timothy 3:1-7 and Titus 1:6-9, including without limitation the requirement that the Lead Pastor be a man. In addition to the minimum qualifications given in Scripture, the Lead Pastor must be a Covenant Partner who fully subscribes to the Church's Articles of Faith and Doctrinal Statement.

Responsibilities

The Lead Pastor shall have charge of the preaching and teaching ministry of the church, administer the ordinances of believer's baptism by immersion and communion, and perform such other duties as usually pertain to that office, or as set forth in the Bylaws.

Succession

In the event of a vacancy, for any reason, in the office of Lead Pastor, the Executive Elder council and the Local Elder boards shall serve as the Pastor Selection Team and appoint an interim Lead Pastor. The recommendation of the Pastor Selection Team shall constitute a nomination for the office of Lead Pastor.

A candidate for Lead Pastor as nominated by the Pastor Selection Team shall be approved by (1) the affirmative vote of at least 90% of the Elders in attendance at a meeting of the Pastor Selection Team, and then (2) the affirmative vote of at least 90% of the Church Covenant Partners present at a Family Meeting called for that purpose. The Pastor Selection Team shall determine the method of voting.

Selection

The vote on the nomination of Lead Pastor shall be communicated to the Church at least fourteen (14) days in advance and Covenant Partners shall have an opportunity to submit questions, comments and concerns, which will be considered by the Executive Elders on a case-by-case basis. Confirmation and appointment of the new Lead Pastor shall be effectuated upon the 90% passing vote of the Church Covenant Partners. Once a man is appointed as Lead Pastor, he is expected to serve God and the Church to the best of his ability.

If the Executive Elders determine that the Lead Pastor needs an extended Sabbath because of a legitimate need (e.g., illness or tragedy), this will be determined by a vote by the Executive Elder council.

To resign from as Executive Lead Pastor, the Lead Pastor shall notify, in writing the other Executive Elders with a reasonable advance notice unless for issues of moral failure. A vacancy in the Lead Pastor role because of death, resignation, removal or any other cause shall be filled only in the manners prescribed in these Bylaws.

Removal

The Lead Pastor may be removed from the office of Executive Lead Pastor for valid cause. Discipline must be consistent with the standards set forth in our Elder's Orientation Guide . The Executive Elders will determine the specific procedure for removal of the Lead Pastor working closely with the Local Elders and the Church body. This procedure may be altered,

amended, repealed or restated by a resolution of the Executive Elders. The Executive Elders shall have the sole authority to remove the Lead Pastor if just cause is found and proven.

A written notice of the proposed removal of the Lead Pastor shall be given to such Lead Pastor at least ten (10) days prior to the meeting at which an action to effectuate such removal is to be taken to ensure that the Lead Pastor is given a reasonable opportunity to defend himself. The Lead Pastor shall have the opportunity to answer the charges in the presence of his accusers, but shall not be present during the discussion and vote on his removal. Such removal shall take place only upon and after a passing vote of the Executive Elders. The Lead Pastor under consideration for removal shall not have voting rights while such removal is considered.

Deacons

Deacons of Hope Church will be viewed as lead servants in the Church. Deacons will attend to issues of personal care, property concerns and people issues.

Deacons shall be appointed to various ministries and areas of ministry by the vote and appointment of the Local Executive Elder/Pastor along with the Local Elder Body.

A passing vote must be equal to or greater than seventy-five percent (75%) of the Central Elders present. Voting by proxy is prohibited.

Removal

Any Deacon may be removed from their position of service if there is a valid cause. Discipline of a Deacon must be consistent with the standards set forth in these bylaws.

A written notice of the proposed removal of any Deacon shall be given to such Deacon at least ten (10) days prior to the meeting at which an action to effectuate such removal.

The Deacon shall have the opportunity to answer the charges in the presence of his accusers, but shall not be present during the discussion and vote on their removal. Such removal shall take place only upon and after a passing vote of the Executive Elder and Local Elders combined.