

CONSTITUTION

Preamble

We 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 relation to other churches.

I. Name

This body shall be known as the Wilmont Place Baptist Church, located at 6440 S. Santa Fe, Oklahoma City, Oklahoma 73139.

II. Objectives

- A. To be a dynamic spiritual organism empowered by the Holy Spirit to share Christ with as many people as possible in our church, community, and throughout the world.
- B. To be a worshipping fellowship, experiencing an awareness of God, recognizing His person, and responding in obedience to His leadership.
- C. To experience an increasingly meaningful fellowship with God and fellow believers.
- D. To help people experience a growing knowledge of God and man.
- E. To be a church which ministers unselfishly to persons in the community and world in Jesus' name.
- F. To be a church whose purpose is to be Christlike in our daily living by emphasizing total commitment of life, personality, and possessions to the lordship of Christ.

III. Statement of Basic Beliefs

We affirm the Holy Bible as the inspired word of God and the basis for our beliefs. This church subscribes to the doctrinal statement of The Baptist Faith and Message as adopted by the Southern Baptist Convention in 2000 specifically:

A. The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

B. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

1. God the Father

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2. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

3. God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

C. Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

D. Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Savior, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

1. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace. Repentance is a

genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Savior.

2. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.
3. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.
4. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

E. God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

F. The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

G. Baptism and The Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

H. The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship

and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

I. The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

J. Last Things

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

K. Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

L. Education

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

M. Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

N. Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed

to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

O. The Christian and The Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

P. Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

Q. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

R. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual

expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

S. Statement on Marriage, Gender, and Sexuality

We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Gen 2:18-25.) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Cor 6:18, 7:2-5; Heb 13:4.) We believe that God has commanded that no intimate sexual activity be engaged in outside of marriage. Gender identity is limited to the male and female biological assignment at birth designed and implemented by our sovereign Creator. Individuals should live in expression of God's assigned gender.

IV. Church Covenant

Having been led, as we believe by the Spirit of God, to repent and believe on the Lord Jesus Christ as our Savior 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 and this assembly willingly enter into covenant with one another as one body in Christ.

1. We have established the church Constitution and Bylaws as an expression of this covenant and affirm its doctrine and practice as well as any changes to it as congregationally approved.
2. We affirm, having surrendered to Christ's Lordship, to live in such a way that maintains the testimony of God's power and grace. Therefore, we will live carefully in the world, denying ungodliness and worldly lusts, and remember that our identities and rights have been voluntarily buried and we have been raised to a new life in Christ.
3. We will strive and pray for unity through peace in our church with willingness to sacrifice.
4. We will not forsake the regular weekly assembling of ourselves together.
5. We will intentionally seek opportunities outside our church with family, friends, our community, and the world to share the gospel, inviting them to trust Christ as their Savior.
6. We will work with other believers in our church, our friends, and our family to make disciples by living a holy life and teaching them to follow Christ as revealed in Scripture.
7. We will rejoice at each other's happiness and bear each other's burdens and sorrows.
8. We will advance the ministries of our church through participation and service. Regular undesignated giving with a goal of at least 10% will be a part of my worship.
9. We will, when we move from this place, as soon as possible, unite with some other like-minded church where we can carry out the spirit of this covenant and the principles of God's Word.

May the grace and mercy of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit enable us to fulfill the spirit of this covenant and correct us when we err.

V. Polity and Relationships

The government of this church is vested in the body of believers who compose it. Persons duly received by the members shall constitute the membership. (See Article I of the Bylaws.)

All internal groups created and empowered by the church shall report to and be accountable only to the church, unless otherwise specified by church action.

This church 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 Baptist churches. Insofar as is practical, this church will cooperate with and support the association, the state convention, and the Southern Baptist Convention.

BYLAWS

I. Church Membership

Section 1. General

This is a sovereign and democratic Baptist 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.

The membership reserves the exclusive right to determine who shall be members of this church and the conditions of such membership.

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 at any regular church service for membership in any of the following ways:

1. Upon profession of faith, by baptism according to the policies of this church.
2. By promise of a letter of recommendation from another evangelical church of like faith and practice.
3. By profession of both faith and previous scriptural baptism when no letter is obtainable.
4. By restoration through open confession and repentance when membership has been terminated willfully by this church.
5. By proxy of the pastor or deacon(s) when the person is physically incapacitated provided that one of the aforementioned criteria has been met.

Should there be any dissent as to any candidate, such dissent shall be referred to the CaringWell Team (Bylaw 1, Section 5 Discipline), for investigation and the making of a recommendation to the church at a business meeting within forty-five (45) days. A 90% vote of those active church members present and voting shall be required to elect such candidates to membership. Membership is contingent upon the candidate affirming the Christian doctrine and covenant of this church through the membership process determined by the church's ministry staff.

Section 3. Rights of Active Members

1. Every active member of the church is entitled to vote at all elections and on all questions submitted to the church in conference, provided the active member is present.
2. Every active member of the church is eligible for consideration by the membership as candidates for elective offices, committees, or teams in the church unless specified otherwise in these bylaws.
3. Every active member of the church may participate in the ordinances of the church as administered by the church.

Section 4. Termination of Membership

Membership shall be terminated in the following ways:

1. Death of the member.
2. Dismissal to another church.
3. Exclusion by action of this church.
4. Erasure upon written member request.
5. Proof of membership in another church.
6. Unless due to extenuating circumstances, members who attend less than six times in one year will be removed as 'active' members and designated as 'unengaged' members without congregational vote. Unengaged members lose their "Rights of Active Members" as stated above. Members designated as 'unengaged' for no less than six months will be removed from membership in this church without congregational vote. Members designated as 'unengaged' for no less than six months will be removed from membership in this church without

congregational vote. (Members with extenuating circumstances recognized by this church that make attendance impossible can make this point of termination invalidated.)

Any unengaged member desiring to re-engage as an active member will be assisted by an assigned ministerial staff member to work with them thru the re-engagement process. Together, the unengaged member and staff member will submit a re-engagement letter to the CaringWell Team. The CaringWell Team may request a meeting with the unengaged member as part of their review assessment. The CaringWell Team will make a recommendation to the church at a business meeting within forty-five (45) days. A majority vote of those active church members present and voting shall be required to return an unengaged member to active status.

Section 5. Discipline

The CaringWell Team receives questions, comments, suggestions, problems, and issues from active members. It shall be the practice of this church to emphasize to its members that every reasonable measure will be taken to assist any troubled member. The CaringWell Team members, pastor, other members of the church staff, and deacons are available for counsel and guidance. The attitude of members toward one another shall be guided by a concern for redemption rather than punishment.

Should some serious condition exist which would cause a member to become a liability to the general welfare of the church, the CaringWell Team will take every reasonable measure to resolve the problem in accord with Matthew 18. If it becomes necessary for the church to take action to exclude a member, a two-thirds vote of the active members present is required; and the church may proceed to declare the person to be no longer in the membership of the church. All such proceedings shall be pervaded by a spirit of Christian kindness and forbearance.

The church may restore to membership any person previously excluded, upon request of the excluded person through the process of membership under "Candidacy" above.

II. Church Officers and Committees

All who serve as officers of the church and those who serve on church committees shall be active members of this church. They shall regularly participate in church worship and will be measured for service against the church covenant.

Section 1. Church Officers

The officers of this church shall be the pastor, the church ministerial staff, the deacons, a moderator, a clerk, a treasurer, and trustees.

1. The pastor is leader of pastoral ministries in the church. As such he works with deacons and church staff in leading the church: (1) in the achievement of its mission, (2) to proclaim the gospel to believers and unbelievers, (3) to care for the church's members and other persons in the community. (4) He shall preside at meetings of this church and, if so designated, may serve as moderator in all business meetings in keeping with the rules of order authorized in these bylaws. (5) He shall advance biblical doctrine in keeping with this church's Statement of Basic Beliefs through the text-driven preaching and teaching of Scripture.
2. The ministerial staff shall be called and employed as the church determines the need for such offices. A job description shall be written by the Personnel Committee and adopted by the church when the need for a ministerial staff member is determined.
3. A pastor or ministerial staff person shall be chosen and called by the church whenever the need is determined. The election shall take place at a meeting called for that purpose, of which at least one week's public notice has been given. A selection committee shall be

elected by the church to seek out a suitable person, and its recommendations will constitute a nomination. The church will take care that the selection team is not overly weighted by any household or unique demographic of the church as to ignore a representation of the entire church. Any active church member has the privilege of making recommendations to the selection committee according to the policy established by the selection committee. The committee shall bring into consideration of the church only one name at a time. If a supervising staff member exists, the candidate must be approved by the supervising staff member. Election shall be by ballot, an affirmative vote of 80% of those present being necessary for an affirmation of the candidate. The person, thus elected, shall serve until the relationship is terminated by his request or the church's request.

The pastor or ministerial staff person may relinquish his office by giving at least two weeks' notice to the church at the time of resignation, thereby declaring such office to be vacant upon notice to the church. Likewise, the church may declare a ministerial office with no existing supervisor to be vacant. Such action shall take place at a meeting called for that purpose; of at which at least one week's public notice has been given. The meeting may be called upon a recommendation of a majority of the personnel committee and the deacons or by written petition signed by not less than one fourth of the active church members. The moderator for this meeting shall be designated by the active members present by majority vote, and he shall be someone other than the pastor or ministerial staff person so affected by such action. The vote to declare the office vacant shall be by ballot; an affirmative vote of 80% of the active members present being necessary to declare the office vacant. A supervising staff member shall have the authority to terminate a ministerial staff member with, as appropriate, the consultation of related committees of the church. Except in the case of gross misconduct by the person so excluded from office, the church will compensate that person with not less than one twelfth of his total annual compensation. The termination shall be immediate, and the compensation shall be rendered in not more than thirty days.

No church staff or members of Wilmont will be compensated for pulpit supply in this church. It will be a volunteer substitution.

4. Other staff members shall be employed as the church determines the need for their services. The church personnel committee or supervising staff member shall have the authority, with church approval, to employ and to terminate services of non-ministerial staff members. Such employment and termination of services shall require the recommendation of the supervising staff member and, as appropriate, with the consultation of related committees of the church.
5. The church shall elect deacons by ballot at regular business meetings of the church. Deacons shall be elected and ordained by the church when the church deems there is a need. There shall be no obligation to constitute as deacon one who has been a deacon in another church; but in such instances as one might be chosen by this church to serve as deacon, his previous ordination by another church of like faith and practice shall suffice for this church.

In accordance with the meaning of the work and the practice in the New Testament, deacons are to be servants of the church. Their task is to serve with the pastor and staff in performing the pastoral ministries tasks of 1) leading the church in the achievement of its mission, 2) proclaiming the gospel to believers and unbelievers, 3) caring for the church's active members and other persons in the community, and 4) supervising the CaringWell Team to promote unity and safety of the congregation.

Deacons will actively serve for three years and can be elected to serve again by ballot at a regular business meeting of the church after one year of inactivity.

Deacons can be moved to inactive deacon status:

- a. After actively serving for three years.

- b. Upon the deacon's written request to the Chairman of the Deacons or the Pastor.
 - c. Upon the decision of the Chairman of the Deacons or Pastor.
 - d. Once he is no longer an active member.
6. The pastor shall be moderator as the presiding officer in business meetings of the church or shall appoint a moderator to serve in his stead. In the absence of the pastor, the chairman of deacons shall preside; or in the absence of both, the clerk shall call the church to order and preside for the election of an acting moderator.
 7. The pastor's secretary, or another whom the pastor appoints, shall be clerk as the clerical officer in business meetings of the church. The clerk shall be responsible for keeping a suitable record of all official actions of the church, except as otherwise herein provided. The clerk shall be responsible for keeping a register of names of members, with dates of admission, dismissal, death, or erasure, together with a record of baptisms. The clerk shall issue letters of dismissal voted by the church, preserve on file all communications and written official reports, and give required notice of all meetings where notice is necessary, as indicated in these bylaws. The clerk shall be responsible for preparing the annual letter of the church to the association.

All church records are church property and shall be kept in the church office.

8. The church shall elect annually a church treasurer as its financial officer. It shall be the duty of the treasurer to receive, preserve, and pay out, upon receipt of vouchers approved and signed by authorized personnel, all money or things of value paid or given to the church, keeping at all times an itemized account of all receipts and disbursements. It shall be the duty of the treasurer to render to the church at each regular business meeting an itemized report of the receipts and disbursements of the preceding month. The treasurer's report and records shall be audited optionally at three years and at least every five years by an auditing committee or public accountant.

Upon rendering the annual account at the end of each fiscal year and its acceptance and approval by the church, the records shall be delivered by the treasurer to the church clerk, who shall keep and preserve the account as a part of the permanent records of the church.

9. The church shall elect three trustees to serve as legal officers for the church. They shall hold in trust the church property. Upon a specific vote of the church authorizing each action, they shall have the power to buy, sell, mortgage, lease, or transfer any church property. When the signatures of trustees are required, they shall sign legal documents involving the sale, mortgage, purchase, or rental of property, or other legal documents related to church approved matters. Trustees shall serve on a rotation basis, with one new trustee being elected annually.

Section 2. Church Committees

The permanent committees of the church shall be a Nominating Committee, a Missions Committee, a Finance and Personnel Committee, a Building and Grounds Committee, and other such committees as the church shall authorize. Additional permanent and temporary committees may be added by the amendment procedure prescribed within these bylaws. All church committee members shall be recommended by the Nominating Committee and elected by the church unless otherwise specified within these bylaws. Permanent committee members shall serve on a three-year rotation basis with one third to be elected each year. No committee may be formed without a definite purpose, clearly defined duties, and specific relationships to other organizations within the church.

1. The Nominating Committee is appointed by the pastor, or if that position is vacant, then by the Deacon Chairman. They recommend to the church all committee and officer elected leadership and service positions except with deacons.

2. The Missions Committee studies community and worldwide needs in missions, recommends plans, and implements the work assigned to it.
3. The Finance and Personnel Committee helps the church in matters relating to personnel administration and management and develops a program for budget development, budget subscription, budget administration, stewardship development, and weekly management of funds.
4. The Building and Grounds Committee assists the church in matters related to properties administration.

III. Church Program Organizations

The church shall maintain programs of Bible Teaching; church member training, church leader training, new member orientation; mission education, action, and support; and music education, training, and performance. All organizations related to the church programs shall be under church control, all officers being elected by the church and reporting regularly to the church, and all program activities subject to church coordination and approval. The church shall provide the human resources, the physical resources, and the financial resources for the appropriate advancement of these programs.

1. The discipleship training work of the church shall serve as the Christian training unit of the church. Its tasks shall be to train church members to perform the functions of the church; train church leaders; orient new church members; teach Christian theology, Christian ethics, Christian history, and church polity and organization; and provide and interpret information regarding the work of the church and denomination. The pastor and ministry staff are the church's primary discipleship facilitators, teaching active church members to go and make disciples of all people. The Sunday School shall be the basic organization for the Bible teaching program and the preferred regular method of discipleship and evangelism training.
2. The evangelism training work of the church shall serve as the primary outreach unit of the church. Its task shall be to train church members to reach all people with the gospel and inviting them to trust Jesus Christ as Savior and Lord. Evangelism training is concerned with reaching all people groups with the gospel regardless of race, gender, age, or ideology; whether local or worldwide; and without regard to political, national, or ethnic identity. The pastor and ministry staff are the church's primary evangelism facilitators, teaching active church members to go and make disciples of all people.

IV. Church Program Services

The Church shall maintain audiovisual teams, welcome teams, safety teams, hospitality teams, and other teams as deemed appropriate for the purpose of enriching and extending the worship, ministries, and programs of the church.

1. The Audiovisual Team will work to extend the message of the church to audiences using audio and video resources.
2. The Welcome Team will seek to greet people before and after worship services, seat people during the service, provide information to persons concerning church services, programs, and facilities, be alert to needs of persons during the service, and help maintain order during the services.
3. The Safety Team will patrol the church grounds and parking areas during church events as a deterrent to crime and take appropriate action to prevent criminal or otherwise unwanted activity in and around the church plant.
4. The Hospitality Team will enlist other active members of the church body to minister with acts of kindness including but not limited to funeral meals, event and conference services, food to those who are sick, facility and campus decorating, or other activities that provide the warm and hospitable spirit of Christ that God brings to our church.

V. Church Ordinances

Section 1. Baptism

This church shall receive for baptism any person who has received Jesus Christ as Savior by personal faith, who professes Him publicly at any worship service, and who indicates a commitment to follow Christ as Lord.

1. Baptism shall be by immersion in water.
2. The pastor, or whomever the church shall authorize, shall administer baptism. The deacons shall assist in the preparation for, and the observance of, baptism.
3. Baptism shall be administered as an act of worship during any worship service of the church.
4. A person who professes Christ and is approved for baptism and is not baptized after a reasonable length of time shall be counseled by the pastor and/or staff or deacons. If negative interest is ascertained on the part of the candidate, he shall be deleted from those awaiting baptism.

Section 2. The Lord's Supper

The church shall observe the Lord's Supper at least quarterly on a schedule as determined by the ministry staff. The pastor or other ministry staff and deacons shall administer the Lord's Supper, the deacons being responsible for the physical preparations.

VI. Church Meetings

Section 1. Worship Services

The church shall meet regularly each Sunday morning and Wednesday evening for the worship of the Almighty God. Prayer, praise, preaching, instruction, and evangelism shall be among the ingredients of these services. The pastor shall direct the services for all the church members and for all others who may choose to attend. No private or group meetings or practices of any kind outside this scope will be held during regularly scheduled Bible Studies or Worship Services.

Section 2. Special Services

Revival services and any other church meetings essential to the advancement of the church's objectives shall be placed on the church calendar.

Section 3. Regular business Meetings

The church shall hold regular business meetings monthly before, during, or after a regularly scheduled weekly event so as to include as many active church members as possible.

Section 4. Special Business Meetings

The church may conduct called business meetings to consider matters of special nature and significance. A one-week notice must be given for the specially called business meeting unless extreme urgency renders such notice impractical. The notice shall include the subject, the date, time and place; and it must be given in such a manner that all active members have opportunity to know of the meeting.

Section 5. Quorum

The Quorum consists of those active members who attend the business meeting, provided it is a stated business meeting or one that has been properly called.

Section 6. Parliamentary Rules

Robert's Rules of Order, Revised, is the guide for parliamentary rules of procedure for all business meetings of the church.

VII. Church Finances

Section 1. Budget

The Finance and Personnel Committee, in consultation with the church ministry staff, shall prepare and submit to the church for approval an inclusive budget, indicating by items the amount needed and sought for all local and other expenses.

It is understood that membership in this church involves financial obligation to support the church and its cause with regular, proportionate gifts. Annually there may be opportunity provided to secure worthy commitments of financial support from the church members.

Section 2. Accounting Procedures

All funds received for any and all purposes shall pass through the hands of the church Treasurer, Finance and Personnel Committee, or financial secretary, and be properly recorded on the books of the church.

A system of accounting that will adequately provide for the handling of all funds shall be the responsibility of the Finance and Personnel Committee and the Treasurer.

Section 3. Fiscal Year

The church fiscal year will begin on January 1 and end on December 31 of each calendar year.

VIII. Church Operations Manual

The Finance and Personnel Committee shall develop and maintain a church operations manual to include church policies and procedures and organization charts depicting lines of responsibility in the administration of the church. The manual shall be kept in the church office and made available for use there by any active member of the church.

IX. Amendments

Changes in the constitution and bylaws may be made at any regular business meeting of the church provided each amendment shall have been presented in writing at a previous business meeting and copies of the proposed amendment shall have been furnished to each active member present at the earlier meeting. Amendments to the constitution shall be by two-thirds vote of active church members present. Amendments to the bylaws shall have a concurrence of a majority of the active members present and voting.

X. Dissolution

In the event of church dissolution, all outstanding liabilities will be paid from church assets. After paid liabilities, all church assets will be given undesignated to the Oklahoma Baptist State Convention for the purpose of continued ministry. No member may financially profit from the dissolution of this church.

Adopted by Congregational affirmation March 2022