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STATEMENT OF FAITH
AND CONSTITUTION

MARS HILL CHURCH

STATEMENT OF FAITH

THE BIBLE

We believe that the Bible, made up of sixty-six books of the Old and New Testaments, is God-breathed, meaning that the Holy Spirit gave the very words to holy men of old. We believe that these words are fully inspired by the Spirit of God in all parts of the Bible, the historical, the poetical, the doctrinal, and the prophetic books and passages, including the smallest word and inflection of a word as God gave it in the original manuscripts. The Bible is the complete and unalterable special revelation of God Himself to all human beings (Deuteronomy 5:22, 6:1-3; Psalm 19:7-11; Mark 12:26; Acts 1:16; 1 Corinthians 2:13; 2 Timothy 3:15; 1 Peter 1:20-21).

We believe that the Bible, from the beginning to the end, centers on the person and work of Jesus Christ including both His first and second comings to earth. Every chapter of both the Old and New Testaments, properly read and understood, leads to Jesus Christ (Luke 24:27, 44; John 5:39; Acts 17:2-3, 18:28, 28:23).

THE GODHEAD

We believe that there is one God, the Creator of all things, eternally existing in three persons, the Father, the Son, and the Holy Spirit. These three persons have precisely the same nature, attributes, and perfection and are worthy of our worship and obedience (Genesis 1:1; Deuteronomy 6:4; Matthew

28:19-20; Mark 12:29; John 1:1-4; Acts 5:34, 17:24-25; 2 Corinthians 13:14; Hebrews 3:1-3; 1 John 5:7; Revelation 1:4-6).

We believe God is Spirit and is limited by only his own self-imposed limitation which makes him limitless, eternal, self-existent, unchangeable, omnipotent, omniscient, omnipresent, holy, loving, good, truthful, sovereign, and righteous (Exodus 3:14; Deuteronomy 32:4; 1 Kings 8:27; Psalm 90:2, 100, 139:7-11, 147:5; Malachi 3:6; John 4:24, 14:6, 17:25; Acts 17:28; Romans 8:28; Ephesians 1:11; 1 Peter 1:15-16; 1 John 4:8; Revelation 19:6).

GOD THE FATHER

We believe that God the Father, the first person of the Trinity, orders, arranges, and controls all things according to His own sovereign purposes. Everything that happens is by His will and decree and is for His glory. He does not approve of sin and holds every individual accountable to Him for their personal actions and attitudes (Isaiah 43:7, 48:11; Habakkuk 1:13; Luke 13:3; John 3:16; Ephesians 1:3-11; Romans 8:28, 11:36; James 1:13; 1 Peter 1:17).

The Fatherhood of God involves both His designation within the Trinity and His relationship with the human beings He has created. As Creator, He is Father to all people, but He is spiritual Father only to believers in Jesus Christ. He saves from sin all that are spiritually reborn into the family of God. He

shares with us the full responsibilities and privileges as sons and daughters of God and remains intimately involved in the lives of those sons and daughters. The Father lovingly cares for believers and nurtures and disciplines them as a Father cares for His own children (John 1:12; Acts 17:29; Romans 8:14-15; 2 Corinthians 6:18; Galatians 3:26, 4:6; Ephesians 1:5, 4:6; Hebrews 12:5-9).

JESUS CHRIST

We believe that Jesus Christ exists as God eternally, that nothing has been created or made without the presence and work of Jesus Christ (John 1:1-4, 3:16, 5:18).

We believe that Jesus Christ came to earth in human form, conceived by the Holy Spirit and born of a virgin, to redeem us from our sins. He became fully human when He was conceived in the womb by the miraculous work of the Holy Spirit. He lived a sinless life and died a sinless death, sacrificing Himself as a substitutionary atonement for the sins of the entire world (Romans 5:8; 2 Corinthians 5:21; Colossians 2:9-10; 1 Peter 2:24; 1 John 2:2).

His personal, literal, and historical resurrection from the dead conquered sin and death forever and attests to God the Father's acceptance of Jesus Christ's finished work of redemption. He ascended to heaven and now sits at the right hand of God. He will ultimately judge all creation. (Genesis

3:15; Isaiah 11:1-4; Matthew 1:21-23, 11:27-29, 25:31-46, 28:1-6; Mark 2:10, 14:61-62; John 10:11, 20:27-28; Acts 26:22-23; Romans 1:4, 8:34; 1 Corinthians 15:4; Galatians 4:4-5; Philippians 2:5-11; Colossians 2:9, 3:1; 2 Timothy 4:1).

THE HOLY SPIRIT

We believe that the Holy Spirit is the third person of the Trinity, eternally present and active throughout the Old and New Testaments. The Holy Spirit lives within each believer, convicting us of sin and making us children of God by baptizing us into the body of Christ (Numbers 11:17-29; 1 Samuel 10:6; Joel 2:28-29; Matthew 1:18; Luke 1:35; John 3:5-8; Acts 1:5; Romans 8:9, 13; Galatians 4:6).

The Holy Spirit is our eternally abiding Comforter and Helper and is always with us, pointing us to Jesus Christ. It is the power of the Holy Spirit within us that enables us to live the Christian life (John 7:38-39, 14:16-17, 15:26, 16:7-15; Acts 1:8, 2:1-4; Romans 8:1-9; 1 Corinthians 2:10-14, 6:19; Philippians 3:3).

THE FALL OF THE HUMAN RACE

We believe that human beings, originally created in the image of God, fell from their innocent and sinless condition by disobeying God in the Garden of Eden. As the consequence of this disobedience, sin and the penalty of death entered into human history, alienating and separating us from God. All creation came under the curse of sin and death and is unable to save itself. All have sinned, all are spiritually dead, and all come

short of the glory of God (Genesis 1:26-27; 2:16-17, 3:6, 6:5; Psalm 14:1-3, 51:5; Ecclesiastes 7:20; Jeremiah 17:9; John 3:6, 19; 8:6-7; Romans 3:10, 23, 5:12, 7:18; 8:5-22; Ephesians 2:1-2; 1 Timothy 5:6; 1 Peter 2:22; 1 John 1:8, 3:8).

THE NECESSITY OF THE NEW BIRTH

We believe that because of sin no one can enter the Kingdom of God unless that person is born again by the Spirit of God through Jesus Christ and has received a new spiritual nature. No degree of reformation, however great, no attainment in morality, however useful, no baptism or other ordinance, however administered, can help the sinner take even one step toward heaven (Isaiah 64:6; John 3:5, 18, 5:40; Galatians 6:15; Philippians 3:4-9; Titus 3:5; James 1:18; 1 Peter 1:23).

SALVATION

We believe that our salvation has been accomplished solely by the blood of Jesus Christ when He died on the cross at Calvary, taking all of our sins upon Himself. We believe that no repentance, feeling, faith, good resolution, sincere efforts, or submission to the rules and regulations of any church can add in any way to the value of the precious blood of Jesus or to the merit of the work that He finished for us; only Jesus Christ united in His Person true and proper divinity with perfected sinless humanity (Leviticus 17:11; Matthew 26:28; Romans 5:6-9; 2 Corinthians 5:21; Galatians 3:13, Ephesians 1:7; Colossians 2:9-10; 1 Peter 1:18-19).

ETERNAL SECURITY

We believe that all that are born again by the Holy Spirit through faith in Jesus are assured of their salvation the very day they take Jesus to be their Savior. This assurance of salvation is not based on a sudden discovery of personal worth but on the testimony of God Himself in His written Word, the Bible, where He tells us that He loves us, has saved us from our sins, and will keep us with Him throughout all eternity (Luke 10:20; John 6:47; Romans 8:33-19; 2 Corinthians 5:1, 6-8; 2 Timothy 1:12; 1 John 5:13).

THE BELIEVER'S POSITION BEFORE GOD

We believe that the moment we receive Jesus Christ as our Savior and we put our trust for eternal life in Him; we pass out of death and into everlasting life. We believe that Jesus Christ has completely taken away our sins before God, and as God looks at us He sees Jesus as our substitute. As the Father loves the Son, He loves us and accepts us because we are linked with Jesus forever (John 5:24, 17:23; Acts 13:39; Romans 5:1; Ephesians 4:6,13; 1 John 4:17, 5:11-12).

THE LIFE OF THE BELIEVER

We believe that as Christians we are called to live a holy life such that our spirits and our bodies are subject to the control of the Holy Spirit and not the control of the lusts of our flesh.

In this life we will struggle with the desires of our flesh. However, because of Jesus' death, burial, and resurrection,

believers become new creations, the old has passed away, and all has become new. As we submit ourselves to God on a daily basis, our old sinful nature will not be our basis of life and will not bring dishonor to the name of Christ. (John 15:1-5; Romans 6:12-14, 7:14-25, 8:12-13, 13:14; Galatians 2:20, 5:16-25; Ephesians 4:22-24; Colossians 3:1-10; 1 Peter 1:14-16; 1 John 3:5-9)

THE CHURCH

We believe that the Church is a spiritual organism and is made up of all authentic believers in Jesus Christ. We believe that we are all baptized and united into one body by the Holy Spirit whether we are Jews or Gentiles. We are responsible to keep the unity of the Spirit, to act in peace towards each other, and to rise above our prejudices and bigotry in dealing with each other. As members of Christ's body, we are to love one another purely and fervently through the grace of God. The local assembly called the church is an autonomous group observing the ordinances of baptism and the Lord's Supper (Matthew 16:16-18; Acts 2:32-47; Romans 12:5; 1 Corinthians 12:12-17; 2 Corinthians 11:2; Galatians 3:26-29; Ephesians 1:20-23, 4:3-10; Colossians 3:14-15).

SPIRITUAL GIFTS

We believe that the Holy Spirit bestows spiritual gifts on all believers for Christian service and the building up of the Church. These spiritual gifts are to be exercised according to biblical guidelines. However, Jesus will be the focus and priority

of this body of believers. Our practice, teaching, encouragement, and endorsements will promote a relationship with Jesus Christ and not an emphasis on the sign gifts (Romans 12:3-8, 1 Corinthians 12:4-11; 1 Peter 4:10-11; 1 Corinthians 12:28-31, 13:8-10; 14:1-28; 2 Corinthians 12:12; Ephesians 2:19-22; Hebrews 2:3-4).

THE CHURCH ORDINANCES

We believe that two ordinances or directives have been committed to the local church: baptism and the Lord's Supper (Acts 2:38-42). Christian water baptism is a public testimony of the believer's personal faith in Jesus Christ and illustrates the believer's death to the old life and resurrection to a new life in Christ. Baptism is also a sign of the believer's identification with the Church (Matthew 28:19; Acts 2:41-42, 8:36-39; Romans 6:1-11; Galatians 2:20; Colossians 2:11-12).

Elders' Note: While recognizing other forms of believer's water baptism, at Mars Hill we will practice water baptism by immersion.

We believe that the Lord's Supper proclaims the continual commemoration of the death of Christ until He comes again and should always be preceded by worshipful self examination for sin. We believe that the elements of communion are only symbolic of the body and blood of Jesus Christ. The Lord's Supper is a time to remember that Christ's body was the sacrifice for our sins and that Christ's shed blood ushered in the

new covenant whereby we personally come before God apart from any system of priests and sacrifices (1 Corinthians 11:23-32).

We believe that God hears and answers prayer in accordance with His own will for the healing of the sick and afflicted. Scripture teaches that those who are sick should call for the elders of the church to anoint them with oil, lay hands on them, and pray for their healing. During the Lord's Supper, we will offer this opportunity (John 14:13-14, 15:7; 1 John 5:14-15).

LIFE AFTER DEATH

We believe that, at death, the souls of those who have trusted in the Lord Jesus Christ for salvation pass into His presence immediately and remain there in conscious bliss until the resurrection of their bodies at His Second Coming when the soul and body reunited will be associated with Him forever in heaven. At death, the souls of unbelievers remain in conscious misery until the final judgment of the Great White Throne at the close of the Millennium, when soul and body reunited will be cast into the Lake of Fire, not to be annihilated but to be punished with everlasting separation from the presence of the Lord (Luke 16:19-26, 23:43; 2 Corinthians 5:8; Philippians 1:23; 2 Thessalonians 1:7-9; Revelation 20:11-15).

ESCHATOLOGY – THE DOCTRINE OF THE LAST THINGS

We believe that the world will not improve by human effort and that everyone in the world will not become a believer in Jesus

Christ. We further believe that as God's judgment approaches, the professing body of Christians will experience among its members a fearful defection from the faith. We believe that at some time Jesus Christ will return to earth and establish and rule an earthly Millennial Age when Israel will be restored to her own land and the earth will be full of the knowledge of the Lord. We believe that at some time in the future the Lord Jesus will come in person to rapture or "carry away" the Church to meet Him in the air. This personal return of Christ for His Church is the blessed hope set forth in the Gospels (Luke 12:35-40, 17:26-30; Acts 15:14-17; 2 Thessalonians 2:3-8; 2 Timothy 3:1-5; Titus 2:11-15).

Elders' Note: We realize the many options that are available when speaking of pre-, mid-, and post-tribulation positions and pre-, a-, and post-millennial positions. Members of Mars Hill are expected to believe that Christ will return for the Church. While there are variations as to the exact timing of the "Rapture" of the Church, the Church's involvement or lack of involvement in the Tribulation, and some of the details regarding the Millennial Kingdom, it must be agreed that these events will take place.

MARRIAGE, GENDER, AND SEXUALITY¹

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (Gen 1:26-27.) Rejection of one's biological sex is a rejection of the image of God within that person and the intent of the Creator.

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 marriage is a picture of the gospel of Jesus Christ and should be a commitment between two Christ followers. We believe that the husband's role is to love his wife as Christ loves the church and gave his life for her (Eph 5:25-31). We believe that a wife should submit to the authority and headship of her husband as the church submits to the authority and headship of Christ (Eph 5:22-24). We believe that a husband and wife should submit to one another in a loving, committed, and mutually respectful relationship (Eph 5:20).

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 outside of a marriage between a man and a woman.

¹ Updated January 12, 2016

We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (Matt 15:18-20; 1 Cor 6:9-10.)

We believe that in order to preserve the function and integrity of Mars Hill Church as the local Body of Christ, and to provide a biblical role model to the Mars Hill Church members and the community, it is imperative that all persons employed by Mars Hill Church in any capacity, or who serve as volunteers, or who wish to become members of Mars Hill, agree to and abide by this Statement on Marriage, Gender, and Sexuality. (Matt 5:16; Phil 2:14-16; 1 Thess 5:22.)

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ (Acts 3:19-21; Rom 10:9-10; 1 Cor 6:9-11).

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31). Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of Mars Hill Church.

FINAL AUTHORITY FOR MATTERS OF BELIEF AND CONDUCT

The statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of Mars Hill Church's faith, doctrine, practice, policy, and discipline, our Pastoral staff and board of Elders is Mars Hill Church's final interpretive authority on the Bible's meaning and application.

ARTICLE IV: MEMBERSHIP

4.000 Qualifications: Membership in this church shall be composed of those individuals who have accepted Jesus Christ as their personal Savior, been scripturally baptized, desire to live Christian lives, submit to church authority, believe the truths of Scripture and our Statement of Faith, and are willing to be fully engaged in the ministry and community of The People of Mars Hill.

4.100 Procedures for Becoming Members: All members of Mars Hill Church must first attend an orientation meeting which explains the vision, beliefs, mission and values of the church. These meetings will be offered quarterly or as the church staff sees fit and will serve as a pre-membership class. Upon completion of the pre-membership class, all those desiring church membership must sign a Membership Covenant. By signing the Membership Covenant the individual affirms that he/she agrees to the terms of the Constitution and agrees to Mars Hill's Statement of Faith.²

4.200 Termination of Membership:

4.201 Death.

² Updated July 1, 2011

4.202 Resignation by filing a written resignation with the Administrator of the church.

4.203 Exclusion. It is the right of the Elders, in harmony with the Scriptures, to exclude from membership any person who:

(a) Holds to false or heretical doctrine (Romans 16:17-18; 1 Timothy 6:3-5; Titus 3:10-11);

(b) Lives in an immoral manner contrary to the teaching of Scripture (1 Corinthians 5:9-13; 2 Corinthians 6:14-17; 2 Thessalonians 3:6, 11);

(c) Is sowing discord and disturbing the unity of this church.

(d) Is under pending church discipline from another church.

4.204 Inactivity. Any person who fails to attend or participate in the worship or ministry of Mars Hill Church for a period of six months shall be considered inactive.

4.205 Failure to Renew Membership. The Elders may periodically require all members to renew their membership with Mars Hill Church.³

³ Updated July 1, 2011

4.300 Discipline of Members:⁴

4.301 God's discipline in the church, like the discipline in a good family, is intended to be primarily positive, instructive, and encouraging. This process, which is sometimes referred to as "formative discipline," involves preaching, teaching, prayer, personal Bible study, small group fellowship, and countless other enjoyable activities that challenge and encourage us to love and serve God more wholeheartedly. On rare occasions, God's discipline, like the discipline in a family with growing children, may also have a corrective purpose. When we forget or disobey what God has taught us, He corrects us. One way He does this is to call the church to seek after us and lead us back onto the right track. This process, which is sometimes called "corrective" or "restorative" discipline, is likened in Scripture to a shepherd seeking after a lost sheep (Matthew 18:12-13). Thus, restorative or corrective discipline is never to be done in a harsh, vengeful, or self-righteous manner. It is always to be carried out in humility and love, with the goals of restoring someone to a close walk with Christ (Matt. 18:15; Gal. 6:1), protecting others from harm (1 Cor. 5:6), and showing respect for the honor and glory of God's name (1 Pet. 2:12).

⁴ Updated January 12, 2016

4.302 God gives every believer grace to be self-disciplined. “For God gave us a spirit not of fear but of power and love and self-control” (2 Tim. 1:7; cf. Gal. 5:23). Thus discipline always begins as a personal matter and usually remains that way, as each of us studies God’s Word, seeks Him in prayer, and draws on His grace to identify and change sinful habits and grow in godliness. But sometimes we are blind to our sins or so tangled in them that we cannot get free on our own. This is why the Bible says, “Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness” (Gal. 6:1). In obedience to this command, we are committed to giving and receiving loving correction within our church whenever a sin (whether in word, behavior, or doctrine) seems too serious to overlook (Prov. 19:11).

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

serious to overlook, we will move into what may be called “formal discipline.”

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

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

As the disciplinary process progresses, our elders may impose a variety of sanctions to encourage repentance, including, but not limited to, private and public admonition, withholding of the Lord’s Supper, removal

from office, withdrawal of normal fellowship, and, as a last resort, removal from membership (Matt. 5:23-24; 2 Thess. 3:6-15; Matt. 18:17).

If the straying member does not repent in response to private appeals from our elders, they may inform others in the church who may be able to influence that individual or be willing to pray for him or her, or people who might be harmed or affected by that person's behavior. This step may include close friends, a small group, or the entire congregation if our elders deem it to be appropriate (Matt. 18:17, 1 Tim. 5:20).

If, after a reasonable period of time, the member still refuses to change, then our elders may bring the situation before the governing body of the church, with the recommendation that the member be removed from membership and normal fellowship. If the governing body supports that recommendation, we will treat the member as an unbeliever. This means that we will no longer treat the member as a fellow Christian. Instead of having casual, relaxed fellowship with the member, we will look for opportunities to lovingly bring the gospel to him or her, remind him or her of God's holiness and mercy, and call him or her to repent and put his or her faith in Christ (Matt. 18:17; 1 Cor. 5:5; 1 Tim. 1:20).

We realize that our natural human response to correction often is to hide or run away from accountability (Gen. 3:8-10). To avoid falling into this age-old trap and to strengthen our church's ability to rescue us if we are caught in sin, members agree not to run away from Mars Hill Church to avoid corrective discipline.

Therefore, members waive their right to withdraw from membership or accountability while discipline is pending against he/she. Although anyone is free to stop attending Mars Hill at any time, Members agree that a withdrawal while discipline is pending will not stop the process of discipline until the church has fulfilled its God-given responsibilities to encourage repentance and restoration, and to bring the disciplinary process to an orderly conclusion, as described in these Commitments (Matt. 18:12-14; Gal. 6:1; Heb. 13:17).

If a member leaves the church while discipline is in effect or is being considered, and our elders learn that he or she is attending another church, they may inform that church of the situation and ask its leaders to encourage the member to repent and be reconciled to the Lord and to any people he or she has offended. This action is intended both to help the member find freedom from his or her sin and to warn the other church about the harm that he or she might do to their members¹² (see Matt.

18:12-14; Rom. 16:17; 1 Cor. 5:1-13; 3 John 1:9-10).

Loving restoration always stands at the heart of the disciplinary process. If a member repents, and our elders confirm his or her sincerity, we will rejoice together and gladly imitate God's forgiveness by restoring the person to fellowship within the body (see Matt. 18:13; Luke 15:3-7, 11-32; 2 Cor. 2:5-11; Col. 3:12-14).

People who have been disciplined by another church will not be allowed to become members at Mars Hill until they have repented of their sins and made a reasonable effort to be reconciled, or the elders have determined that the discipline of the former church was not biblically appropriate.

As we pursue the blessings of accountability and church discipline, we intend to hold fast to the promise of Scripture: "He disciplines us for our good, that we may share his holiness. For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it" (Heb. 12:10-11).

ARTICLE V: MEETINGS

5.000 Quorum: Twenty-five percent (25%) of the total membership shall constitute a quorum for any annual or special meeting.

5.100 Notice: Public notice of the time and place of the Annual Meeting and the time, place and purpose of all special meetings shall be announced in the worship services and in The Weekly on the two successive Sundays preceding the meeting day.

5.200 Voting: The only issue requiring a vote of the membership will be the election/dismissal of the Lead Pastor, which will happen at the annual meeting and restricted to members eighteen (18) years of age and older. This vote, unless otherwise stated in the constitution (see 7.704), shall require approval of two-thirds (2/3) of the members present and voting to pass.

5.300 Place of Meeting: Annual or special meetings shall be held at the normal meeting place of The People of Mars Hill. All business meetings will be conducted using the latest edition of *Roberts Rules of Order, Revised*, unless otherwise directed by this Constitution.

5.400 Annual Meetings:

5.401 The first meeting will take place during the month of June. At this meeting, the members shall transact any such business as may come before them, including the election of Elders. The Treasurer will present a financial report for the first half of the current fiscal year.

5.402 The second meeting will take place during the month of December. A budget will be presented for the next fiscal year. Audited financial reports will be made available to the membership ninety (90) days after the close of the fiscal year.

5.403 Special Meetings: Special meeting of the membership may be called by the Elders, or petitioned by members with signatures of at least twenty-five percent (25%) of the membership.

ARTICLE VI: ELDERS⁵

6.100 *Executive Elders:*

⁵ Updated January 12, 2016

6.101 Executive Elders. The executive elders, comprised of both staff and non-staff appointments (non-staff outnumbering staff elders by at least one), will serve as an oversight committee who examines and arbitrates on all matters mentioned hereto. The body of executive elders will have an odd number of appointments, making majority viable and avoiding the possibility of a tied vote. All decisions adjudicated by the body of executive elders will be passed/denied with a two-thirds majority vote when elders make quorum. To make quorum, at least four of the five executive elders must be present, wherefore making attendance at the quarterly meeting crucial and mandatory. In the event of a tied vote—due to the absence of an elder—the issue will be delayed until the entire body of executive elders are present. While digital presence, i.e., video conference, is an acceptable medium for discussion and voting, it will count as an absence nonetheless. Two absences in a calendar year will result in an automatic forfeiture of eldership. The duration of the term of a staff elder serving in the executive role, i.e., the campus pastors, shall be the period for which their office is held. The executive elders not serving in a staff position may serve a maximum of two consecutive two-year terms followed by a subsequent two-year sabbatical. After the aforementioned sabbatical, the former executive elder(s) may be available for reappointment on the body of

elders. The election process for both appointment and reelection will come through a majority vote—excluding votes for one’s self—when the elders make quorum. In the event of a premature departure, an elder(s) on sabbatical may serve in an interim role until a suitable replacement is found. Executive elders are expected to regularly attend the weekly gatherings and special events at their respective campus. Additionally, they will be expected to lead a small group and/or actively disciple members in a specific area of ministry.

6.102 Responsibility of Executive Elders.

- Approving/denying proposed budgets presented by the local body of elders from each campus.
- Filling and terminating staff positions.
- Enforcing and approving any spontaneous expense or deviation from the budget.
- Overseeing and giving final approval to all future church plants: both the planter and the location.
- Voting on the installation of all future elders on the executive level, as well as suggesting candidates to the local elders for a possible future appointment.
- Determine all decisions regarding facilities and properties, both current and future.

- Approving/denying the proposed amendments to the church’s constitution, bylaws, and Statement of Faith.
- Serve as the arbiters of financial remuneration for all staff positions.

6.200 Local Elders

The local elders, comprised of both staff and non-staff appointments, will serve the church by firstly devoting themselves to prayer and the Word. The local elders are responsible for governing the church under the auspice of the executive elders, teaching the Word, and tending the flock of God in this church. The body of local elders will have an odd number of appointments, making majority viable and avoiding the possibility of a tied vote. All decisions adjudicated by the body of elders will be passed/denied with a two-thirds majority vote when elders make quorum. To make quorum, at least half of the elders must be present, wherefore making attendance at the monthly meeting crucial. The executive elder concurrently serving as a local elder may do so as an ex officio member (they are not required to attend local meetings, yet neither can they vote in their absence). In the event of a tied vote—due to the absence of one or more elders—the issue will be delayed until the executive elder serving concurrently as a local elder is present to cast the deciding vote. While digital presence, i.e., video conference, is an acceptable medium for discussion and voting, it will count as an absence nonetheless. Four absences in a calendar year will result in an automatic forfeiture of

eldership. The duration of the term of a staff elder serving in the the local role shall be the period for which their office is held. The local elders not serving in a staff position may serve a maximum of two consecutive two-year terms followed by a subsequent two-year sabbatical. After the aforementioned sabbatical, the former local elder(s) may be available for reappointment on the body of elders. The election process for both appointment and reelection will come through a majority vote—excluding votes for one’s self—when the elders make quorum. The membership of the church may recommend appointees to the local board of elders by filling out a elder nomination application. Local elders are expected to regularly attend the weekly gatherings and special events at their respective campus. Additionally, they will be expected to attend a small group and/or actively invest in a specific area of ministry.

6.201 Responsibility of Local Elders

- Accepting/denying the application of guests wishing to become a members of the campus.
- Enact church discipline with the goal of restoring the individual and thereby strengthening the church.
- Proposing budgets for their respective campus to the body of executive elders for approval.
- Installing deacons.
- Voting on the installation of all future elders on the local level, as well as suggesting candidates to the executive elders for a possible future appointment.
- Casting local vision and implementing new ministerial programs.

- Proposing written amendments to the church's constitution, bylaws, and statement of faith to receive approval/denial from the body of executive elders.

6.300 Meetings of the Elders:

6.301 A regular meeting of the Local Board of Elders shall be held at least monthly. A regular meeting of the Executive Board of Elders shall be held at least quarterly.

6.302 Special meetings of the Board of Elders may be called at the request of any two Elders, or the Lead Pastor.

6.303 Notice of special meetings of the Local Board of Elders and Executive Board of Elders shall be made by telephone or email to home or business as shown in the records of the corporation or by written notice mailed to the Elder's residence. Said notices shall state the time, place and business which are intended to be the subject of the special meeting.

6.400 Elder Qualifications:

6.401 The qualifications for Elders shall be any member who meets the qualifications stated in 1 Timothy 3:1-7; Titus 1:5-9 and 1 Peter 5:1-3.

6.402 A careful review of any potential elder's life shall ensue including but not limited to family relationships, financial responsibility, personal morality and ethics, and spiritual maturity.

6.500 Process for Elder Selection:

6.501 Any man wishing to become an elder of the People of Mars Hill should make their desire to be elder known to the Lead Pastor and interviewed for approval. Any member wishing to nominate an individual to the local board of elders must fill out an Elder Nomination Application and present it to the church office.

6.502 Upon approval from the Local Board of Elders his nomination must be approved without objection from the Local Board of Elders.

6.503 Upon approval from the Local Board of Elders, the man shall undergo a period of testing and training for not less than six months and not more than one year. This training includes regular meetings with the Lead Pastor / Pastoral Staff and members of the Local Board of Elders. The purpose of this training period is to test the character of the man, to be sure he is in good standing with Mars Hill Church, and affirm that the man supports the overall vision and direction of the church.

6.504 Upon completing this training the man must be approved by all elders without objection.

6.505 Each nominee must receive unanimous approval from the Board of Elders before being installed as an elder.

6.506 The local elders may nominate anyone is currently serving or has served as a local elder for a minimum of two years to serve as an Executive Elder. The Executive Elders may nominate any former Executive Elder that has not served as an Executive Elder for at least two years to serve as an Executive Elder. The Executive Elders will vote on each nominee until all seats on the Executive Elder Board are filled.

6.600 Compensation: With the exception of the Pastoral Staff, Local and Executive Elders shall not receive any salaries for their services.

6.700 Termination of an Elder:

6.701 In the instance that an Elder needs to be removed, The Elders, by a two-thirds (2/3) majority vote (with the exclusion of the elder in question), may suspend or terminate an Elder for cause after an

appropriate hearing. This is to be done by secret ballot. Cause shall include, but not limited to, an Elder: (a) holding to false or heretical doctrine; (b) living in an immoral manner contrary to the teaching of Scripture; or (c) sowing discord and disturbing the unity of the church.

6.702 Any credible charge of moral impropriety, doctrinal error, or anything else that would displease the Lord or harm Mars Hill Church, against an elder shall be investigated by a task force established by the Board of Elders. During the investigation, the elder in question shall not be allowed to vote on any church matter and shall be placed on temporary leave. If the task force finds credible evidence of wrongdoing, the elder in question shall be tried by the Board of Elders in accordance with the criteria of Scripture (James 3:1 ; 1 Timothy 5:19-21, etc.). A three-fourths votes of the remaining elders is necessary in order to find an elder guilty of the charges. If such a verdict is rendered by the remaining elders, the consequences shall be determined by the elders with any action requiring a three-fourths vote of the remaining elders.

6.703 Resignation of Elders: Any Elder may resign voluntarily at the annual renewal period or by filing a written resignation with the Elders at any time during his/her term. Resignation will take effect upon acceptance of

the Elders. Leaving the Board of Elders voluntarily does not preclude future service as an Elder subject to the Elder selection process.

ARTICLE VII: OFFICERS AND PASTORAL STAFF

7.100 Lead Pastor:

7.101 The Lead Pastor along with the Elders and Pastoral Staff shall oversee the spiritual life of the church. He shall preach and teach the Word, administer the ordinances, and have charge of the Church services. He will be a voting member of the Executive Elder Board. The Lead Pastor will oversee all of the staff of the church.

7.102 The Lead Pastor shall be called to full time service by an affirmative vote of two-thirds (2/3) of the members present at a duly called meeting for this purpose. Church membership will be automatic for the Lead Pastor and his wife, if married, on acceptance of the call.

7.103 The Lead Pastor's term of office shall be indefinite. A vote may be taken by the members at any time to terminate the Lead Pastor's services subject to the following: It shall be placed on the agenda of an annual

or special meeting, provided that it is presented by majority vote of the Elder Board, or by petition of the members as provided in 5.403. A majority vote of ballots cast shall be required to terminate the Lead Pastor's services.

7.104 In the event of doctrinal and/or moral defection, the Lead Pastor's services may be terminated immediately by action of the Elders, to be ratified within thirty (30) days by a majority vote of the ballots cast at a special meeting of the membership called for that purpose.

7.200 Other Pastoral and Ministry Staff:

7.201 The pastoral staff will be called with the consent of the Lead Pastor, by a two-thirds (2/3) majority vote of the Executive Board of Elders. The length of time of service will be at the will of the Elders. Church membership for these staff members and spouses, if any, assuming they are both interviewed, will be automatic on their accepting the call. The ordination will be approved upon a two-thirds (2/3) majority vote of the Executive Board of Elders.

7.202 The Lead Pastor will formulate the duties of all staff, other than that of the Lead Pastor.

7.300 Other Individuals: All persons or agencies approved for financial support, including short-term missionaries, will be doctrinally compatible with The People of Mars Hill Statement of Faith.

7.350 Licensing, Commissioning, and Ordaining:

7.351 Licensing: As Spirit-filled individuals are called out from among us to proclaim the Gospel of the grace of God, such may be given a renewable one (1) year license to preach and administer the ordinances by a two-thirds (2/3) majority of the Elders.

7.355 Commissioning: When a missionary requests commissioning the request must be approved by the appropriate staff and/or committee, then presented for a two-thirds (2/3) majority vote of approval by the Elder Board to become effective.

7.360 Ordaining: When, in the judgment of the Elders, a member, or in special cases a non-member, is called to Christian service (including both preaching and non-preaching ministries), it will be within the power of the Elders to call and conduct a Council of Ordination after announcing it to the church. This Council will consist of five or more ordained evangelical ministers. The Council shall thoroughly examine the candidate regarding the

person's personal Christian experience, call to the ministry, educational training, doctrinal belief and reputation. The Council shall make a recommendation to the Elders, whether or not this person should be ordained into Christian ministry.

7.365 Power of Revocation: The Elders will have the power to discipline, even to the revoking of the ordination credentials, license, or commission of any minister or missionary ordained, licensed or commissioned under this Constitution, if said minister or missionary is found guilty of doctrinal or moral default.

ARTICLE VIII: MISCELLANEOUS

8.000 Gifts and Property: The church shall have power to receive, either by gift or purchase, and hold such real, personal or mixed property as is authorized by the State of Alabama and is deemed necessary for the business of the church and shall have the power to dispose of such property, mortgage, deed or otherwise, in agreement within the limits of this Constitution.

8.100 Disputes:

8.101 In case of division of the church the property of the church shall belong to those who abide by these bylaws.

8.102 In the event of an irreconcilable dispute, all members agree to submit the disputed issue to the board of an agreed upon evangelical church, and agree to be bound by its recommendations. No member or groups of members may file any law-suit against the church, the Elders, ministry staff, or officers, except to enforce, if necessary, this Constitution.

ARTICLE IX: FISCAL YEAR

9.000 Fiscal Year: The fiscal year of the church shall begin on the first day of January and end on the last day of December each year.

ARTICLE X: LIMITATION OF LIABILITY

10.000 Liability: No member of the Elders who is a volunteer shall be personally liable to this church for monetary damages for a break of fiduciary duty; provided, however, that this provision shall not eliminate or limit the liability of any of the following:

1. A breach of duty or loyalty to the corporation;
 2. Acts of intentional misconduct or knowing violation of the law;
 3. A transaction from which the Elder derived an improper personal benefit; or
 4. An act of omission that is grossly negligent.
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ARTICLE XI: AMENDMENTS TO THE CONSTITUTION

11.000 Amendments: The Constitution may be amended or repealed by a two-thirds (2/3) vote of the Voting Elders provided that notice of the proposal to amend or repeal is announced to the membership two (2) weeks prior to the meeting and the previous two (2) Sunday worship services. The changes shall be made available online at least two weeks prior to the final elder vote. Printed copies will be made available upon request.

11.100 Dissolving the Church: The church shall be dissolved if so decided by the members, or if the church has not held an annual meeting for three years, or when less than twenty members remain.

