

CONSTITUTION AND BY-LAWS

KATY BIBLE CHURCH

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PREAMBLE

We the Members of the Katy Bible Church do ordain and establish the following articles, to which we voluntarily submit ourselves.

Article I: Name

The name of this church shall be the "Katy Bible Church."

Article II: Purpose

The purpose of the Katy Bible Church shall be the teaching of the Word of God, the organized worship and fellowship of believers knit together in the love of Christ and of one another, the growth and spiritual improvement of its members, the ministry of Jesus Christ in its own community, and spread of the Gospel in all the earth.

Article III: Goals

Our goal is:

1. to guide each individual to put his full faith and trust in the Lord Jesus Christ and to love Him with all his heart, soul, mind, and strength. Rom. 10:9
2. to build Christ's character in individuals, in marriages and in families so that we will be above reproach and an advertisement for the Christian faith. Col. 1:28,29.
3. to teach every man how to delight in and meet the needs of his wife with the same sort of love that Christ gave to the church when He sacrificed Himself for her. Eph. 5:25.
4. to teach every wife how to love her husband and children, how to be discreet, pure in mind; how to manage her own home, and how to adapt to her own husband so that the Christian faith cannot be spoken against by those who know them. Titus 2:4,5.
5. to turn the heart of every father toward his sons and daughters in order to teach them Scriptural Principles on how to be successful persons, partners and parents. Mal. 4:6.
6. to demonstrate our love for the Lord and our loyalty to each other by giving only a good report of each other unless we follow Matthew 18 in the spirit of restoring rather than exposing. Gal. 6:1.
7. to explain and apply God's principles of finances in the church and in each family so that God can provide specific direction and illustrate His supernatural power. Luke 16:11,12; I Cor. 4:7; 16:2; II Cor. 9:6-8.
8. to motivate women to a life of godliness and faithfulness by providing meaningful ministries and financial assistance for them when they are older and without husband or relatives who can support them. I Tim.5.

9. to help each Christian discover his spiritual gift and assist him to exercise his gift in expressing God's love to the members of the body of Christ. I Cor. 12; Rom. 12; Eph. 4

10. to train each Christian to edify one another and make the church strong by sharing with each other what God is doing in each life. Eph. 4:29-32

Article IV: Statement of Faith

The Scriptures

We believe that "all scripture is given by inspiration of God," by which we understand the whole Bible is inspired in the sense that holy men of God "were moved by the Holy Spirit" to write the very words of Scripture. We believe that this divine inspiration extends equally and fully to all parts of the writings - historical, poetical, doctrinal, and prophetic - as appeared in the original manuscripts. We believe that all the Scriptures center about the Lord Jesus Christ in His person and work in His first and second coming, and hence that no portion, even of the Old Testament, is properly read, or understood, until it leads to Him. We also believe that all the Scriptures were designed for our practical instruction. (Mark 12:26,36; 13:11; Luke 24:27,44; John 5:39; Acts 1:16; 17:2-3; 18:28; 26:22-23; 28:23; Rom. 15:4; I Cor. 2:13; 10:11; II Tim. 3:16; II Peter 1:21)

The Godhead

We believe that the Godhead eternally exists in three persons - the Father, the Son, and the Holy Spirit - and that these three are one God; having precisely the same nature, attributes and perfections, and worthy of precisely the same homage, confidence, and obedience. (Matt. 28:18-19; Mark 12:29; John 1:14; Acts 5:3-4; II Cor. 13:14; Heb 1:1-3; Rev. 1:4-6)

Angels, Fallen and Unfallen

We believe that God created an innumerable company of sinless, spiritual beings, known as angels; that one "Lucifer, son of the morning" - the highest in rank - sinned through pride, thereby becoming Satan; that a great company of the angels followed him in his moral fall, some of whom became demons and are active as his agents and associates in the prosecution of his unholy purposes, while others who fell are "reserved in everlasting chains under darkness unto the judgment of the great day." (Isa. 14:12-17; Ezek. 28:11-19; I Tim. 3:6; II Peter 2:4; Jude 1:6)

We believe that Satan is the originator of sin, and that, under the permission of God, he, through subtlety, led our first parents into transgression, thereby accomplishing their moral fall and subjecting them and their posterity to his own power; that he is the enemy of God and the people of God, opposing and exalting himself above all that is called God of that is worshipped; and that he who in the beginning said, "I will be like most High," in his warfare appears as an angel of light, even counterfeiting the works of God by fostering religious movements and systems of doctrine, which systems in every case are characterized by a denial of the efficacy of the blood of Christ and of salvation by grace alone. (Gen. 3:1-19; Rom. 5:12-14; II Cor. 4:3-4; 11:13-15; Eph. 6:10-12; II Thess. 2:4; I Tim. 4:1-3)

We believe that Satan was judged at the cross, though not then executed and that he, a usurper, now rules as the "god of this world"; that, at the second coming of Christ, Satan will be bound and cast into the abyss for a thousand years, and after the thousand years he will be loosed for a little season and then "cast into the lake of fire and brimstone," where he "shall be tormented day and night for ever and ever." (Col. 2:15; Rev. 20:1-3, 10).

We believe that a great company of angels kept their holy estate and are before the throne of God, from whence they are sent forth as ministering spirits to minister for them who shall be heirs of salvation. (Luke 15:10; Eph. 1:21; Heb. 1:14; Rev. 7:12).

We believe that man was made lower than the angels; and that, in His incarnation, Christ took for a little time this lower place that He might lift the believer to His own sphere above the angels. (Heb. 2:6;10)

Man Created and Fallen

We believe that man was originally created in the image and after the likeness of God, and that he fell through sin, and, as a consequence of his sin, lost his spiritual life, becoming dead in trespasses and sins, and that he became subject to the power of the devil. We also believe that this spiritual death, or total depravity of human nature, has been transmitted to the entire human race of man, the Man Christ Jesus alone being excepted; and hence that every child of Adam is born into the world with a nature which not only possessed no spark of divine life, but is essentially and unchangeably bad apart from divine grace. (Gen. 1:26; 2:17; 6:5; Ps. 14:1-3, 51:5; Jer. 17:9; John 3:6; 5:40; 6:53; Rom. 3:10-19; 8:6-7; Eph. 2:1-3; I Tim. 5:6; I John 3:8)

The Dispensations

We believe that the dispensations are stewardships by which God administers His purpose on the earth through man under varying responsibilities. We believe that the changes in the dispensational dealings of God with man depend upon changed conditions or situations in which man is successively found with relation to God, and that these changes are the result of failures of man and judgments of God. We believe that different administrative responsibilities of this character are manifest in the Biblical record, that they span the entire history of mankind, and that each ends in the failure of man under the respective test and in an ensuing judgment from God. We believe that three of these dispensations or rules of life are the subject of extended revelation in the Scripture, viz.: the dispensation of the Mosaic Law, the present dispensation of grace and the future dispensation of the millennial kingdom. We believe that these are distinct and are not to be intermingled or confused, as they are chronologically successive.

We believe that the dispensations are neither ways of salvation nor different methods of administering the so-called Covenant of Grace. They are not in themselves dependent on covenant relationships but are ways of life and responsibility to God which test the submission of man to His revealed will during a particular time. We believe that, if man does trust in his own efforts to gain the favor of God or salvation under any dispensational test, because of the inherent sin his failure to satisfy fully the just requirements of God is inevitable and his condemnation sure.

We believe that according to the "eternal purpose" of God (Eph. 3:11) salvation in the divine reckoning is always "by grace, through faith," and rests upon the basis of the shed blood of Christ. We believe that God has always been gracious, regardless of the ruling dispensation, but that man has not at all times been under an administration or stewardship of grace as is true in the present dispensation. (I Cor. 9:17; Eph. 3:2, 3:9, A.S.V.; Col. 1:25; I Tim. 1:4, A.S.V.)

The First Advent

We believe that, as provided and proposed by God and as preannounced in the prophecies of the Scriptures, the eternal Son of God came into this world that He might manifest God to men, fulfill prophecy, and become the Redeemer of a lost world. To this end He was born of the virgin, and received a human body and a sinless human nature. (Luke 1:30-35; John 1:18; 3:16; Heb. 4:15)

We believe that, on the human side, He became and remained a perfect man, but sinless throughout His life; yet He retained His absolute deity, being at the same time very God and very man, and that His earth-life sometimes functioned within the sphere of that which was human and sometimes within the sphere of that which was divine. (Luke 2:40; John 1:1-2; Phil. 2:5-8)

We believe that in fulfillment of prophecy He came first to Israel as her Messiah-King, and that, being rejected of that nation, He, according to the eternal counsels of God, gave His life as a ransom for all. (John 1:11; Acts 2:22-24; I Tim. 2:6)

We believe that, in infinite love for the lost, He voluntarily accepted His Father's will and became the divinely provided sacrificial Lamb and took away the sin of the world; bearing the holy judgments against sin which the righteousness of God must impose. His death was, therefore, substitutionary in the most absolute sense - the just for the unjust - and by His death He became the Savior of the lost. (John 1:29; Rom. 3:25-26; II Cor. 5:14; Heb. 10:5-14; I Peter 3:18)

We believe that, according to the Scriptures, He arose from the dead in the same body, though glorified, in which He had lived and died, and that His resurrection body is the pattern of that body which ultimately will be given to all believers. (John 20:20; Phil. 3:20)

We believe that on departing from the earth, He was accepted of His Father and that His acceptance is a final assurance to us that His redeeming work was perfectly accomplished. (Heb. 1:3)

We believe that He became Head over all things to the church which is His body and in this ministry He ceases not to intercede and advocate for the saved. (Eph. 1:22-23; Heb. 7:25; I John 2:1)

Salvation Only Through Christ

We believe that, owing to universal death through sin, no one can enter the kingdom of God unless born again; and that no degree of reformation however great, no attainments in morality however high, no culture however attractive, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven; but a new nature imparted from above, a new life implanted by the Holy Spirit through the Word, is absolutely essential to salvation, and only those thus saved are sons of

God. We believe, also, that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin and was made a curse for us, dying in our room and stead; and that no repentance, no feeling, no faith, no good resolutions, no sincere efforts, no submission to the rules and regulations of any church, nor all the churches that have existed since the days of the Apostles, can add in the very least degree to the value of the blood, or to the finished work wrought for us by Him who united in His person true and proper deity with perfect and sinless humanity. (Lev. 17:11; Isa. 64:6; Matt. 26:28; John 3:5,18; Rom. 5:6-9; II Cor. 5:21; Gal. 3:13; 6:15; Eph. 1:7; Phil 3:4-9; Titus 3:5; James 1:18; I Peter 1:18-19,23)

We believe that the new birth of the believer comes only through faith in Christ and that repentance is a vital part of believing, and is in no way, in itself, a separate and independent condition of salvation; nor are any other acts, such as confession, baptism, prayer, or faithful service, to be added to believing as a condition of salvation. (John 1:12; 3:16,18,36; 5:24; 6:29; Acts 13:39; 16:31; Rom. 1:16-17; 3:22, 26; 4:5; 10:4; Gal. 3:22)

The Extent of Salvation

We believe that when an unregenerate person exercises that faith in Christ which is illustrated and described as such in the New Testament, he passes immediately out of spiritual death into spiritual life, and from the old creation into the new, being justified from all things, accepted before the Father according as Christ His Son is accepted, loved as Christ is loved, having his place and portion as linked to Him and one with Him forever. Though the saved one may have occasion to grow in the realization of his blessings and to know a fuller measure of divine power through the yielding of his life more fully to God, he is, as soon as he is saved, in possession of every spiritual blessing and absolutely complete in Christ, and is, therefore, in no way required by God to seek a so-called "second blessing" or a "second work of grace." (John 5:24; 17:23; Acts 13:39; Rom. 5:1; I Cor. 3:21-23; Eph. 1:3; Col. 2:10; I John 4:17; 5:11-12)

Sanctification

We believe that sanctification, which is a setting-apart unto God, is three-fold: It is already complete for every saved person because his position toward God is the same as Christ's position. Since the believer is in Christ, he is set apart unto God in the measure in which Christ is set apart unto God. We believe, however, that he retains his sin nature, which cannot be eradicated in that life. Therefore, while the standing of the Christian in Christ is perfect, his present state is no more perfect than his experience in daily life. There is, therefore, a progressive sanctification wherein the Christian is to "grow in grace," and to "be changed" by the unhindered power of the Spirit. We believe, also, that the child of God will yet be fully sanctified in his state as he is now sanctified in his standing in Christ when he shall see his Lord and shall be "like Him." (John 17:17; II Cor. 3:18; 7:1; Eph. 4:24; 5:25-27; I Thess. 5:23; Heb. 10:10, 14; 12:10)

Eternal Security

We believe that, because of the eternal purpose of God toward the objects of His love, because of His freedom to exercise grace toward the meritorious on the ground of the propitiatory blood of Christ, because of the very nature of the divine gift of eternal life, because of the present and unending intercession and advocacy of Christ in heaven, because of the immutability of the unchangeable covenants of God, because of the regenerating, abiding presence of the Holy Spirit in the hearts of all who

are saved, we and all true believers everywhere, once saved shall be kept saved forever. We believe, however, that God is a holy and righteous Father and that, since He cannot overlook the sin of His children, He will when they persistently sin chasten them and correct them in infinite love; but having undertaken to save them and keep them forever, apart from all human merit, He, who cannot fail, will in the end present every one of them faultless before the presence of His glory and conformed to the image of His Son. (John 5:24; 10:28; 13:1; 14:16-17; 17:11; Rom. 8:29; I Cor. 6:19; Heb. 7:25; I John 2:1-2; 5:13; Jude 1:24)

Assurance

We believe it is the privilege, not only of some, but of all who are born again by the Spirit through faith in Christ as revealed in the Scriptures, to be assured of their salvation from the very day they take Him to be their Savior; and that this assurance is not founded upon any fancied discovery of their own worthiness or fitness, but wholly upon the testimony of God in His written Word, exciting within His children filial love, gratitude, and obedience. (Luke 10:20; 21:32; II Cor. 5:1, 6-8; II Tim. 1:12; Heb. 10:22; I John 5:13)

The Holy Spirit

We believe that the Holy Spirit, the Third Person of the blessed Trinity, though omnipresent from all eternity, took up His abode in the world in a special sense on the day of Pentecost according to the divine promise, dwells in every believer, and by His baptism unites all to Christ in one body, and that He, as the Indwelling One, is the source of all power and all acceptable worship and service. We believe that He never takes His departure from the church, nor from the feeblest of the saints, but is ever present to testify of Christ; seeking to occupy believers with Him and not with themselves nor with their experiences. We believe that His abode in the world in this special sense will cease when Christ comes to receive His own at the completion of the church. (John 14:16-17; 16:7-15; I Cor. 6:19; Eph. 2:22; II Thess. 2:7)

We believe that, in this age, certain well-defined ministries are committed to the Holy Spirit, and that it is the duty of every Christian to understand them and to be adjusted to them in his own life and experience. These ministries are: The restraining of evil in the world to the measure of the divine will; the convicting of the world respecting sin, righteousness, and judgment; the regenerating of all believers; the indwelling and anointing of all who are saved; thereby sealing them unto the day of redemption; the baptizing into one body of Christ of all who are saved and the continued filling for power, teaching, and service of those among the saved who are yielded to Him and who are subject to His will. (John 3:6; 16:7-11; Rom. 8:9; I Cor. 12:13; Eph. 4:30; 5:18; II Thess. 2:7; I John 2:20-27)

We believe that some gifts of the Holy Spirit such as speaking in tongues and miraculous healings were temporary. We believe that speaking in tongues was never the common or necessary sign of the baptism nor of the filling of the Spirit, and that the deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection. (Acts 4:8, 31; Rom. 8:23; I Cor. 13:8)

The Church a Unity of Believers

We believe that all who are united to the risen and ascended Son of God are members of the church which is the body and bride of Christ, which began at Pentecost and is completely distinct from Israel. Its members are constituted as such regardless of membership or nonmembership in the organized churches of earth. We believe that by the same Spirit all believers in this age are baptized into, and thus become, one body that is Christ's, whether Jews or Gentiles, and having become members one of another, are under solemn duty to keep the unity of the Spirit in the bond of peace, rising above all sectarian differences, and loving one another with a pure heart fervently. (Matt. 16:16-18; Acts 2:42-47; Rom. 12:5; I Cor. 12:12-27; Eph. 1:20-23; 4:3-10; Col. 3:14-15)

Ordinances

We believe that water baptism and the Lord's Supper are the only ordinances of the church and that they are a Scriptural means of testimony for the church in this age. (Matt. 28:19; Luke 22:19-20; Acts 10:47-48; 16:32-33; 18:7-8; I Cor. 11:26)

The Christian's Walk

We believe that we are called with a holy calling, to walk not after the flesh, but after the Spirit, and so to live in the power of the indwelling Spirit that we will not fulfill the lust of the flesh. But the flesh with its fallen, Adamic nature, which in this life is never eradicated, being with us to the end of our earthly pilgrimage, needs to be kept by the Spirit constantly in subjection to Christ, or it will surely manifest its presence in our lives to the dishonor of our Lord. (Rom. 6:11-13; 8:2, 4, 12-13; Gal. 5:16-23; Eph. 4:22-24; Col. 2:1-10; I Peter 1:14-16; I John 1:4-7; 3:5-9)

The Christian's Service

We believe that divine, enabling gifts for service are bestowed by the Spirit upon all who are saved. While there is a diversity of gifts, each believer is energized by the same Spirit, and each is called to his own divinely appointed service as the Spirit may will. In the apostolic church there were certain gifted men - apostles, prophets, evangelists, pastors, and teachers - who were appointed by God for the perfecting of the saints unto their work of the ministry. We believe also that today some men are especially called of God to be evangelists, pastors, and teachers, and that it is to the fulfilling of His will and to His eternal glory that these shall be sustained and encouraged in their service for God. (Rom 12:6; I Cor. 12:4-11; Eph. 4:11)

We believe that, wholly apart from salvation benefits which are bestowed equally upon all who believe, rewards are promised according to the faithfulness of each believer in his service for his Lord, and that these rewards will be bestowed at the judgment seat of Christ after He comes to receive His own to Himself. (I Cor. 3:9-15; 9:18-27; II Cor. 5:10)

The Great Commission

We believe that it is the explicit message of our Lord Jesus Christ to those whom He has saved that they are sent forth by Him into the world even as He was sent forth of His father into the world. We believe that, after they are saved, they are divinely reckoned to be related to this world as strangers and pilgrims, ambassadors and witnesses, and that their primary purpose in life should be to make Christ

known to the whole world. (Matt. 28:18-19; Mark 16:15; John 17:18; Acts 1:8; II Cor. 5:18-20; I Peter 1:17; 2:11)

The Blessed Hope

We believe that, according to the Word of God, the next great event in the fulfillment of prophecy will be the coming of the Lord in the air to receive to Himself into heaven both His own who are alive and remain unto His coming, and also all who have fallen asleep in Jesus, and that this event is the blessed hope set before us in the Scripture, and for this we should be constantly looking. (John 14:1-3; I Cor. 15:51-52; Phil. 3:20; I Thess. 4:13-18; Titus 2:11-14)

The Tribulation

We believe that the translation of the church will be followed by the fulfillment of Israel's seventieth week . (Dan. 9:27; Rev. 6:1 - 19:21) during which the church, the body of Christ, will be in heaven. The whole period of Israel's seventieth week will be a time of judgment on the whole earth, at the end of which the times of the Gentiles will be brought to a close. The latter half of this period will be the time of Jacob's trouble (Jer. 30:7), which our Lord called the great tribulation (Matt. 24:15-21). We believe that universal righteousness will not be realized previous to the second coming of Christ, but that the world is day by day ripening for judgment and that the age will end with a fearful apostasy.

The Second Coming of Christ

We believe that the period of great tribulation in the earth will be climaxed by the return of the Lord Jesus Christ to the earth as He went, in person on the clouds of heaven, and with power and great glory to introduce the millennial age, to bind Satan and place him in the abyss, to lift the curse which now rests upon the whole creation, to restore Israel to her own land and to give her the realization of God's covenant promises, and to bring the whole world to the knowledge of God. (Deut. 30:1-10; Isa. 11:9; Ezek. 37:21-28; Matt. 24:15-25:46; Acts 15:16-17; Rom. 8:19-23; 11:25-27; I Tim. 4:1-3; II Tim. 3:1-5; Rev. 20:1-3)

The Eternal State

We believe that at death the spirits and souls of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence and there remain in conscious bliss until the resurrection of the glorified body when Christ comes for His own, whereupon soul and body reunited shall be associated with Him forever in glory; but the spirits and souls of the unbelieving remain after death conscious of condemnation and in misery until the final judgment of the great white throne at the close of the millennium, when soul and body reunited shall be cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. (Luke 16:19-26; 23:42; II Cor. 5:8; Phil. 1:23; 2 Thess. 1:7-9; Jude 1:6-7; Rev. 20:11-15)

Article V: Membership

Qualifications

Anyone desiring to unite with this Church by confession of a personal faith in Christ as Savior, or by a letter from some other evangelical church, shall be first examined by the Elders (or a committee approved by the Elders) as to their present Christian experience and basis of salvation, and shall be required to honor the foregoing Articles of Faith and the membership covenant.

Receiving of Members

Any person desiring to become a member of this church and who meets the foregoing qualifications shall be received into full fellowship upon recommendation by the Elders. The new members shall be welcomed publicly into the fellowship of the church at the first convenient service following their approval by the Elders.

Membership Covenant

We, then, the members of this church, do affectionately welcome you to this fellowship with us in the blessing of the Gospel, and covenant together, God helping us, that as strangers and pilgrims we will abstain from fleshly lusts which war against the soul (I Peter 2:11). That we will put away from us all bitterness and wrath, and anger, and clamor, and evil speaking; and be kind on to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven us (Eph. 4:31,32). That as we have opportunity, we will do good to all men, especially those who are of the household of faith (Gal. 6:10). That we will remember to obey them which have the rule over us, who speak unto us the word of God (Heb. 13:7,17), and that we will give as God has prospered us (I Cor. 16:2) not grudgingly or of necessity, for God loves a cheerful giver, (II Cor. 9:7). Read Heb. 13:20,21.

Obligation of the Membership

It shall be the obligation of the membership to live an exemplary life according to the principles of God's Word, and to attend as diligently as possible the worship of God in this church. They shall be encouraged to assemble at the appointed times.

Termination of Membership

Membership in this church will be terminated through any one of the following ways:

- a. By death.
- b. By his own written request.
- c. By transfer. It will be the policy of this church to issue letters of transfer upon request of the church with which the member is uniting.
- d. Through disciplinary action of the church. In the case of misconduct, the Elders shall have the authority to take appropriate action in accordance with scriptural instructions.

Article VI: Missions

Requirements for Support

Each individual person or missionary organization that shall receive financial aid from this church must first subscribe in writing to our doctrinal statement: They shall be questioned by the Official Board as to their mission or reason for need of financial support; They must demonstrate holiness of character and conduct and be recommended by someone of respected Christian character.

Obligations of Missionaries Accepted

Those missionaries financially supported by our church shall maintain a devout, spiritual life; shall serve as unto the Lord and not men. Missionaries will inform us of needs and progress of the Lord's work as time permits.

Responsibility of our Church

The Katy Bible Church promises to faithfully support you in prayer regarding all your personal, physical, spiritual, emotional, temporal, and eternal needs, We promise to maintain our financial support as God blesses our church, and to increase it as we are able.

Article VII: Church Organization and Functions

Every part of this church organization must exist for and be accomplishing the purpose of the church as stated in Article II. That means that any Sunday School Class or function, any youth group, any adult group that meets at this church or under the name of this church, must have scriptural reasons for its existence, and be demonstrating spiritual strength and unity in its outworking. If at any time some phase of the organization's practice or function ceases to meet scriptural guidelines, or causes strife and discord, it will either be altered or alleviated until the original goals and functions are restored.

Article VIII: Government

The Official Board

- a. The management and control of the affairs of this church shall be vested in an Official Board duly elected from the male membership of the church. the members of this Board will be elected for three years.
- b. The Official Board shall consist of male members only and shall be composed of the Elders and Pastor(s). Deacons are recognized officials of the church but not a part of the Official Board.
- c. Regular meetings of the Official Board shall be held monthly at a date and time to be established by the Board. The Chairman shall be elected by and from the Official Board and be someone other than the Pastor.

- d. The Chairman of the Official Board or any three members of the Board may call a special Board meeting at any time necessary to do so. All members shall be notified by phone or mail of any called special Board meetings.
- e. In the transaction of business in all Official Board and Congregational Meetings, Parliamentary Rules of Order shall be observed.
- f. A quorum for the Official Board shall be a majority of the members.
- g. Elders and Deacons shall be nominated by a committee chosen by the Board and elected by a majority vote of the Congregation at the annual meeting. Elders and Deacons shall serve for a period of three (3) years on a rotation basis so that the terms of approximately 1/3 of the Elders and Deacons shall expire each year. Nominees may be any male member of the congregation who qualifies as a spiritual leader according to I Tim. 3 and Titus 1.

The Congregational Meetings

- a. A regular congregational meeting shall be held every March and October. The exact date to be set by the Official Board. The meeting in October shall be held principally to elect officers who shall take office the following January. The March meeting shall be held to approve reports and recommendations of the Official Board and to attend to any other business that maybe of necessity to come before it.
- b. Special meetings of the congregation maybe called at any time for the transaction of any legitimate business, by the pastor, the Official board, or 10% of the membership. The nature of the meeting with date must be announced two (2) consecutive Sundays prior to the meeting.
- c. A Majority vote of the congregation will be necessary to :
 - 1. Call a new pastor
 - 2. Elect new board members
 - 3. Purchase, sell, or mortgage church property.
- d. The chairman of the Congregational meeting shall be the Official Board Chairman.

The Election of Ministers

- a. In the event of vacancy in the ministerial staff, the elders shall select candidates for the vacancy. After allowing the congregation ample opportunity to become acquainted with a candidate and his gifts, a majority vote at a duly called congregational meeting shall constitute a call. Candidates shall be considered on an individual basis.
- b. All ministers must become members of this church.
- c. The Board shall establish the salary of each minister.

- d. The Elders shall be vested with authority over the pulpit and shall be responsible for the effectiveness of the pulpit ministries.
- e. In case of unsatisfactory service of a minister, the Elders shall bring the matter before the Official Board for its consideration for dismissal and the matter shall be decided by 3/4 vote of the non-salaried Board.

The Duties of the Pastor

- a. He must meet the general qualifications of I Tim. 3:1-7, Titus 1:6-9, and I Peter 5:1-4.
- b. He will be one of the Elders, differing only in that he is dedicated and called to a full-time ministry of the Word. He shall have as his goal the spiritual feeding of the other Board Members and the total congregation; he shall exercise diligence in the authoritative teaching and preaching of the Word of God and to this end devote himself to a life of prayer and study. He shall also minister to the needs of the congregation.

The Duties of the Elders

- a. It shall be the duty of the Elders to direct all the affairs of the church; assisting the Pastor in the administration of the Lord's Supper; acting for the church in the reception and dismissal of members, cooperating with the Pastor in conducting and examination of those who seek to unite with the church, and in exercising discipline where it is needed.
- b. It shall also be their duty to cooperate with the Pastor in the shepherding of all the membership of the church, healing so far as is possible all differences; giving counsel and comfort to the poor, the sick, and the afflicted; keeping order in the public assemblies of the church; making provisions for the supply of the pulpit in the absence of the Pastor and in event of his failure to do so; making arrangements for special services, speakers or conferences.
- c. Those who fill the offices of Elder or Deacon ought to be blameless in life and sound in faith; they should be men of wisdom and discretion; and by the holiness of their walk and conversation should be examples to the flock in their private, public and church activities, being church members who evidence devotion both to the Lord and this church.
- d. It shall be the duty of the Elders to receive the offerings to the church. It shall be their duty also to develop the grace of liberality in the members of the church.
- e. The Elders shall recommend a budget for Official Board consideration and approval covering all financial needs of the church including all salaries and Missionary Funds.
- f. The Elders shall authorize and make provision for payment of salaries and all other church expenses.
- g. The Elders shall, in consultation with the department involved, hire and establish the salaries of all non-ministerial employees.

- h. The Elders shall hold the title to the church property. They shall supervise necessary repairs to the church buildings belonging to the congregation and hold the same subject to the uses and benefit of the church.
- i. In matters of special importance affecting the fixed property of the church, the Elders cannot take action without the consent of the congregation.

The Duties of Deacons

- a. Deacons are to be distinctly Christian servants - loving, sacrificial, willing, compassionate, and merciful. As servant officers, Deacons are to have their true identity in Jesus Christ. Jesus Christ is to be their model and example.
- b. Deacons are Ministers of Mercy to God's people. Their primary focus is to care for people's physical welfare.
- c. The church's charitable activities shall be centralized and organized through the Deacons.
- d. Deacons shall help the poor, the jobless, the sick, the widowed, the elderly, the homeless, the shut-in, and the disabled. They shall counsel and guide people. They shall relieve suffering. They shall comfort, protect, and encourage people, and help to meet their needs.
- e. Deacons are the official church coordinators of benevolence and are responsible for:
 - 1. Proposing the church budget for benevolence.
 - 2. Collecting and distributing money to the needy.
 - 3. Ensuring that the church justly and fairly distributes the money.
- f. Under the oversight of the Elders, the Deacons shall be responsible for small group accountability and discipleship. Each Deacon and wife shall meet regularly with an appropriate number of individuals and families for the purpose of edification, discipleship, evangelism and Christian mercy.

The Duties of the Official Board Secretary

- a. It shall be the duty of the Official Board Secretary to keep a proper record of all meetings of the congregation and of the Official Board, keep the custody of all papers and documents of the church, and keep a record of all members of the church.
- b. The Secretary shall turn over to the Elders when requested by them, or to his successor when elected, all records of the church.

The Duties of the Treasurer

- a. It shall be the duty of the church treasurer to supervise the banking and disbursement of all congregational and Sunday School funds as authorized by the Official Board; make an annual report of all offerings and disbursements of all funds that have been received by the church of

by organizations that function in the name of this church to the congregation at the March meeting and render the accounts of the Church.

- b. He shall submit his books at any time for auditing and turn over to the Elders as directed by them, or to his successor when elected, all moneys, documents, and papers belonging to the Church.
- c. The Treasurer's books and records shall be audited by an Auditing Committee from the church membership appointed by the Elders prior to the Congregational Meeting, and the Auditing Committee's report shall become a part of the Elders' Report.

Article IX: Amendments

If it does not infringe upon the doctrinal principles of this church, this Constitution and By-Laws may be changed or altered by a unanimous vote of the Official Board and two-thirds (2/3) congregational approval, provided the proposed alteration has been fully presented at least two weeks prior to the Board meeting at which it will be subject to acceptance.