

The Constitution of Christian Heritage Church

Preamble

Having placed our faith in the Lord Jesus Christ for salvation and believing it is His will to assemble together with fellow believers in a local church, we, therefore join ourselves together under the following name, purpose, covenant, doctrinal statement, and bylaws to which we voluntarily submit.

Section I. Name and Purpose

A. Name

The name of this organization, an Illinois Corporation, shall be Christian Heritage Church of Orland Park, Illinois, hereafter referred to as "CHC".

B. Purpose

The purpose of CHC and its members is to faithfully carry out the Great Commission given by our Lord and Savior Jesus Christ to make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that Jesus has commanded us and to live by the Great Commandment to love God with all of our heart, all of our soul, all of our mind and all of our strength and to extend Christian love and care to others.

As a corporation, CHC is a not-for-profit charitable organization. CHC shall seek to obtain this end by assembling together as believers for corporate worship, preaching and teaching the Holy Scriptures, administering the ordinances of Baptism and The Lord's Supper, providing oversight, encouragement and care for its members, practicing both formative and corrective church discipline, and equipping the members to do their part in extending God's Kingdom, by making disciples and becoming more like Christ in both our attitude and actions.

Section II Church Covenant

A. Authority to Establish a Local Church

We affirm that Christ is the head of the local church and He alone has authority to establish a local church and that His Word as revealed in the Scriptures of the Old and New Testament is the ultimate and final authority in all matters of faith and practice. It is upon this authority that CHC is established

We affirm that the authority of CHC is not independent or absolute, but is derived from Christ and His Word. Only as CHC correctly interprets and applies scripture does it have the authority to direct and disciple its members.

We affirm that each local church stands directly under Christ and His Word, and as such CHC has the authority to conduct its ministry free from control of other

churches, persons or entities. CHC is not affiliated with any denomination nor does it give allegiance to the doctrine of any denominational group or organization. As a pillar and support of truth, CHC is responsible to discern, declare, and obey the truth revealed in God's Word and we are charged with the responsibility to hold forth a common confession of faith among the membership of CHC.

B. Membership

We affirm that those who would be admitted to the membership of CHC must give testimony of faith in Jesus Christ, exhibit the work and fruit of the Holy Spirit in their lives and have received the ordinance of baptism according to the command of Christ and His Apostles. They must agree to submit themselves first, to the Lord Jesus Christ and then to the leadership of CHC according to the terms of the CHC constitution and covenant. They must also be in substantial agreement with the CHC common confession of faith.

We affirm that all members of CHC will pursue God through the consistent personal study of God's Word and prayer. They will regularly meet with the other members of their household during the week to participate in the biblical practices of reading God's Word together, praying together, singing praises to God together and practicing hospitality. They will strive to live holy lives by the grace of God according to the Word of God. They will endeavor to be Godly examples to all people in conduct, speech and attitude.

We affirm that members will whole heartedly promote the Mission and Vision of CHC as described in its purpose statement (sec.1-B); they will regularly attend the meetings of the church, they will serve within the church, and financially support the church as the Lord has gifted and enabled them. They will strive to keep unity of the Spirit and the bond of peace by acting in love toward other members, refraining from gossip, being slow to take offense and quick to make reconciliation, supporting the leadership and practicing the process described in Matthew 18:15-16 for handling an offense or disagreement.

C. Leadership

We affirm that Jesus Christ alone is Head of the Church, and He governs His Church through office-bearers whom He appoints and who are endowed by His Spirit with the gifts and graces needed to accomplish their work. Office-bearers in the church are two kinds: elders and deacons. It is the duty of CHC to seek and discover among its male members those to whom Christ the Lord has imparted the necessary gifts and graces for these offices and, after formally recognizing them by common consent, to set them apart by united prayer, and then to submit to their authority.

Elders are responsible for the spiritual care of the church, teaching and preaching God's Word, refuting false doctrine, administering Baptism and the Lord's Supper, and governing the affairs and direction of CHC. While every elder should be "able to teach", some will be more engaged in formal and public teaching, while others will be more engaged in private teaching, admonishing and governing. Gifted men who are not recognized as elders may engage in public preaching and teaching,

provided they are godly in character and behavior and exercise their gift under the oversight of the elders.

Deacons are responsible to administer the ordinary business, secular affairs and benevolent concerns of the church so that the elders may devote themselves without distraction to ministry of the Word, prayer and pastoral care. They must fulfill the duties of their office in cooperation with and subjection to the elders.

D. Church Discipline

We affirm that Church Discipline is the exercise of authority given the Church by the Lord Jesus Christ to instruct and guide its members and to promote its purity and welfare. Church Discipline, both formative and corrective, properly administered in a spirit of obedience and humility, protects the purity of the church and offers restoration to the wayward.

E. Regulative Principle

We affirm that our lives and our worship are to be in general accordance with the regulative principle, meaning that everything we do must be clearly grounded in scripture. This can take the form of clear scriptural commands, or the appropriate implications of particular passages of scripture.

This is another way of saying that Christ has authority over His church through the Word of God. The regulative principle assumes the doctrine of the sufficiency of scripture which states that scripture is all we need for doctrine, life and practice.

F. Worship

We affirm our duty and privilege to gather on the Lord's Day (Sunday) to worship God in the assembly of His people, to praise Him in psalms, hymns, and spiritual songs; to join in prayer with our brothers and sisters; to partake of the Lord's Supper and Baptism; to receive instruction through the preaching of God's Word; and to keep the Lord's Day as a holy Sabbath for the glory of God and the refreshment of our bodies and souls.

G. Duty to Elders

We affirm that all who come into the membership of CHC are expected to recognize, respect and submit to the authority of the Elders of CHC as they seek to lead them according to the Word of God

H. Multiplying Local Churches

We affirm that God's command to make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that Jesus has commanded will be accomplished through the ministry of the local church. Therefore, CHC will make intentional efforts to establish and multiply local churches as the Lord blesses and as we multiply disciples at CHC.

Section III The Doctrinal Position of Christian Heritage Church

Article 1 The Common Confession of Faith

A. Common Confession of Faith

CHC has adopted the 1689 London Baptist Confession of Faith as its Common Confession of Faith with the following modifications:

1. Chapter 25, “Of Marriage,” the addition of following two paragraphs:

- 25.5 When adultery or fornication committed after a formal engagement before marriage there are just grounds for the offended party to dissolve the engagement. In the case of adultery after marriage, it is lawful for the innocent party to sue for a divorce, and after the divorce to marry another. It is as if the offending party was dead. (Mat 1:18-20, Mat 5:31-32, Mat 19:9, Rom 7:2-3)
- 25.6 Human corruption is such that clever arguments will be brought to separate those whom God has joined together in marriage. Yet nothing but adultery, or willful desertion that can not be healed by the church or civil authority, is sufficient cause for dissolving the bond of marriage. Such dissolution is to be conducted in public and an orderly course of proceedings is to be observed; the persons concerned in it should not be left to their own wills and discretion. (Mat 19:6-9, Rom 7:2-3, 1 Co 7:15, Deut 24:1-4)

2. Chapter 26, “Of The Church,” paragraph 4 has been modified:

- 26.4 Currently: The Lord Jesus Christ is the head of the church, in whom by appointment of the Father, all power for the calling, institution, order, or government of the church, is invested in a supreme and sovereign manner, neither can the Pope of Rome in any sense be the head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of His coming.
- 26.4 Revised: The Lord Jesus Christ is the head of the church, in whom by appointment of the Father, all power for the calling, institution, order, or government of the church, is invested in a supreme and sovereign manner, neither can a man in any sense be the head thereof. Anyone other than the Lord Jesus Christ claiming to be Head of the Church is taking an antichrist position. Only the Lord Jesus Christ is Head of the Church which He purchased with His own blood. (Eph 1:22, 5:23, Col 1:18)

Link to the London Baptist Confession:

www.1689.com/Confession/confession.html

B. Statement of Biblical Authority

The common confession of faith, although a description of our core doctrinal beliefs, does not exhaust the extent of our faith and practice. The Bible itself, as the inspired and infallible Word of God speaks with final authority concerning truth, morality and the proper conduct of mankind. It is therefore the sole and final source of all we believe and practice. For the purposes of disputes concerning church

doctrine, practice, policy, and discipline, the governing elders of CHC will be the final interpretive authority on the Bible's meaning and application.

Section IV Bylaws

Article 1 Membership

A. Requirements for Membership

Any person who professes repentance toward God and faith toward our Lord Jesus Christ, who manifests a life transformed by the power of Christ, who has been baptized, who expresses substantial agreement with the doctrines and aims of this church and who is willing to submit to its government shall be eligible for membership.

B. Procedures in the Reception of New Members

1. A person who desires to become a member of the church may apply to the elders and request to be interviewed by them. During the interview the elders will seek to determine whether that person has a genuine profession of faith, has been scripturally baptized, is in substantial agreement with the doctrines of the church, intends to give wholehearted support to its ministry and submit to its leadership.
2. If the applicant is or has been a member of another church, special effort will be made to determine the person's standing in that church and his reasons for leaving. At the discretion of the elders, a letter of inquiry concerning the person's standing may be sent to that church before his acceptance as a member in this church is determined.
3. If the elders are satisfied that the applicant meets the requirements for membership, they shall announce the same to the congregation at a stated meeting of the church. Two weeks will be allowed for objections or questions to be privately submitted to the elders concerning the applicant's manner of life or doctrine. If no objection is raised which the elders consider to be valid, the person will be publicly received into the membership at a stated meeting of the church and added to the church records as a member. The elders may postpone the reception of a person into membership until proper investigation can be made concerning objections that in their judgment are sufficiently serious.

C. Termination of Membership

1. By physical death - When a person of this church is removed from our midst by death, his name shall automatically be removed from the membership roll.
2. By recommendation - When it is so requested, the elders may grant to a departing member in good standing (who desires to unite with another church) a letter of recommendation. No such letter may be given to a member who is at the time under the corrective discipline of this church. The elders may refuse to grant a letter of recommendation for any church which is in their judgment disloyal to the faith or which does not exercise godly care over its members.

3. By exclusion - If a member habitually absents himself from the stated meetings of the church without showing just cause, or if due to relocation he ceases to maintain a vital contact with the church, he may be excluded from the membership at the discretion of the elders. Also, any member who personally so requests may after due admonition be excluded from the membership.

4. By excommunication - According to the teaching of Holy Scripture a congregation must cut off from its fellowship and membership any person who teaches or insists on holding false and heretical doctrine, who blatantly and persistently conducts himself in a manner inconsistent with his Christian profession, or who persists in disturbing the unity or peace of the church (Matthew 18:15ff; I Corinthians 5:1ff).

Article 2 – Corrective Church Discipline

Corrective discipline becomes necessary when heretical doctrine or disorderly or scandalous conduct appears among the members of the church. In all such cases reasonable efforts must be made to resolve the difficulty, correct the error and remove the offense through counsel and admonition before more drastic steps are taken. The principles given to us in Matthew 18:15-16 and I Corinthians 5:1-13 must be carefully followed in all cases of corrective discipline. When admonition is not heeded, suspension of some of the privileges of membership may need to be imposed, and if this measure fails, excommunication from the church may be necessary.

A. Suspension

1. Any conduct on the part of a member that disturbs the peace of the church or prejudices its testimony may require that the offending brother or sister be debarred by action of the elders from participating in certain activities of the church according to the gravity of the offense. A suspension shall be announced to the congregation by the elders and shall remain in force until the suspended member gives evidence of true repentance and change of conduct. When a suspended member can be restored to full fellowship, the elders also shall announce this to the congregation. While a member is under such suspension, he shall be treated by the congregation according to the directions given in II Thessalonians 3:6-15. Although such a person is considered to be walking disorderly, he must still be regarded as a member and not as one cut off from the church.

2. If a member has sinned publicly but shows hopeful sign of repentance, including submission to the admonition of the elders, it may still be necessary to suspend him for a time from some of the privileges of membership lest reproach be brought upon the church, others be emboldened to sin and the offender himself fail to test his soul and realize the gravity of his offense. Those who humbly submit to the imposed discipline shall afterwards be wholly forgiven and publicly received back into the full fellowship of the church.

3. In the case of a person accused or suspected of gross sin, who absents himself from the congregation and refuses to meet with the elders so that the matter may be investigated, the elders shall announce to the congregation that that person is

suspended from membership. Such suspension shall continue in force as long as the conditions giving rise to it continue.

B. Excommunication

1. Some types of conduct must be categorized as “immoral” (1 Corinthians 5:9-11; 6:9-10), and a member guilty of such conduct must be cut off from the fellowship of the church (1 Corinthians 5:3-5, 13; Matthew 18:17). In such a case the elders (and the church) shall make earnest efforts to bring the offender to true repentance and reformation. If these efforts fail, the elders shall report the same to the congregation at a regular or specially called meeting of the church membership and pronounce the excommunication of the offender. According to Scripture (Matthew 18:17; 1 Corinthians 5:4) this action must be done by the entire church. Therefore, the membership shall actively support this action.

2. Likewise, some wrong opinions regarding the doctrines of Scripture are so serious that they must be categorized as “heretical”. A member who persists in propagating or holding any such opinion, in spite of earnest and patient admonition by the elders (or church), shall be excommunicated in the same manner as an immoral person.

C. Restoration

It is the responsibility of the church to forgive and restore to full membership a disciplined person who has given satisfactory evidence of his repentance and reformation. The elders shall determine if and when a disciplined or suspended person shall be restored to full membership and privileges of the church. The elders by their own action may restore a person whom they have suspended to full membership privileges and shall report the same to the congregation.

Article 3 Leadership

The primary leadership consists of elders and deacons, whose responsibility is to have oversight of the spiritual and practical welfare of the church.

A. Elders

The elders are the spiritual leaders of the church and receive their authority from the written Word of God and the living Word of God-Jesus Christ, the Chief-Shepherd, to Whom they are ultimately accountable

1. Qualifications: An elder must be a man who aspires to the office, is biblically qualified as outlined in 1 Timothy 3:1-7, Titus 1:6-9, and 1 Peter 5:1-4, has proven himself faithful in ministry and in leading his family.

2. Duties: Elders are to pattern their lives after Christ’s example of servant leadership. They are responsible to oversee the spiritual life and general welfare of the church by being devoted to prayer and the ministry of God’s Word. They are to teach the Word of God both in public and private, affirming the truth and refuting error. They are to set an example to the flock in spiritual character and conduct,

being peacemakers for the flock and disciplining those who err with the goal of protecting the purity of the church and restoring the wayward member. While they may delegate many facets of ministry to other leaders and servants in the flock, the elders bear the ultimate responsibility for the policies, practices, and decisions of the church.

3. Meetings: The elders shall meet regularly to fulfill their responsibilities, including planning, prayer, and policymaking. The elders shall strive to make decisions prayerfully and with humility in order that its decisions are unanimous. Each elder must consider the wisdom and insight of the other elders ahead of his own. This will maintain confidence that the elders are acting in accordance with the will of God. The elders shall obtain the informed decision of all elders for the purpose of unanimity.

4. Elder Compensation: At the inception of this constitution all acting elders are serving on a volunteer basis and without financial compensation. However, it is highly desirable that at least one elder should be devoted full time to the work of the ministry and the oversight of the church. CHC will aspire to give adequate financial support to all elders, serving both full and part-time, as CHC becomes financially able to do so. The acting elders of CHC with input from the deacon(s) will determine when CHC is financially able to do so and choose the elder candidate(s) for a compensation plan and work with the deacon(s) to establish and implement such a plan.

B. Deacons

The deacons administrate and serve to care for the physical and temporal needs of the church. Their delegated responsibilities and service allow elders to be free to give themselves to the Word of God and prayer.

1. Qualifications: A deacon must be a man who aspires to the office, is biblically qualified as outlined in Acts 6:3 and 1 Timothy 3:8-13 and has proven himself faithful in ministry and in leading his family.

2. Duties: The deacons shall be responsible to oversee the assigned responsibilities as directed by the elders. The deacons are to function in a spirit of humility and submission under the oversight of the elders.

3. Deacon Selection: The elders will keep watch for men who are members of CHC, who are qualified, who desire to serve Christ as a deacon, and are currently recognized as using their gifts in service to the church body. The elders must prayerfully and unanimously affirm a man to the office of deacon. If the elders are satisfied that the prospective deacon has been called by God and meets the requirements for the office, they shall announce the same to the congregation at a stated meeting of the church. Two weeks will be allowed for objections or questions to be privately submitted to the elders concerning the appointee's manner of life or doctrine. If no objection is raised which the elders consider to be valid, the appointee will be publicly installed as a deacon at a stated meeting of the church and added to the church records as a deacon. The elders may postpone the reception of a deacon candidate until proper investigation can be made concerning objections that in their judgment are sufficiently serious.

4. Deacon Tenure: A deacon may serve as long as he aspires to the office, maintains his biblical qualifications, is faithful to discharge his duties and has the confidence of the elders and the other deacons. A deacon may be removed from his office at his own request or at the unanimous request of the elders.

C. Governance

1. Jesus Christ as Chief Shepherd: This church submits to the authority of Jesus Christ as revealed in the Bible.

2. Elder Selection: The elders of CHC are to not only seek new men for the office of elder, but also to equip and train men for that position. The elders will keep watch for men who are members of CHC, who are qualified, who desire to serve Christ as an elder, and are currently recognized as using their gifts in service to the church body. The elders must prayerfully and unanimously affirm a man to the office of elder. If the elders are satisfied that the prospective elder has been called by God and meets the requirements for the office, they shall announce the same to the congregation at a stated meeting of the church. Two weeks will be allowed for objections or questions to be privately submitted to the elders concerning the elder appointee's manner of life or doctrine. If no objection is raised which the elders consider to be valid, the appointee will be publicly installed as an elder at a stated meeting of the church and added to the church records as an officer of the church. The elders may postpone the reception of an elder candidate until proper investigation can be made concerning objections that in their judgment are sufficiently serious.

3. Elder Tenure: An elder may serve as long as he aspires to the office, maintains his biblical qualifications, is faithful to discharge his duties and has the confidence of the other elders. An elder may be removed from his office at his own request or at the unanimous request of the other elders.

4. Plurality: The elders of this church shall lead as a group, with no elder or elders having any degree of authority above the rest. While it is recognized that there may be leaders amongst leaders within the body of elders, all elders shall exercise the same authority.

5. Oversight: The day to day affairs of the church will be overseen by the elders. The elders serve as the under shepherds of this church and will be responsible to oversee all teaching, preaching, counseling, prayer, administration of ordinances, and any other aspect of biblical responsibility or ministry within the church. They may delegate certain positions and tasks to qualified people within the congregation or may seek outside assistance when deemed appropriate. The elders shall have authority to remove persons from any area of ministry or service.

6. Spiritual Authority and Accountability: As Jesus Christ has given authority and responsibility to elders to shepherd His people, so the elders shall exercise spiritual authority by being examples to the flock in character and conduct, by teaching biblical truth, and by disciplining the flock in a spirit of love and truth. As shepherds and overseers of the flock, the elders shall have final authority in all policies, practices, and decisions affecting CHC. They are primarily accountable to

Jesus Christ Himself for how they lead, but also in a practical sense to one another and to the other members of CHC. The procedures outlined in Ephesians 5:21; 1 Peter 5:5; Matthew 18:15-17 and 1Timothy 5:19-20 should be followed in addressing elders who persist in sin or heresy.

D. Corporate Officers

In order to meet requirements of incorporation within the state of Illinois, the elders shall serve as directors and appoint officers at their discretion.

E. Non-Profit and Tax-Exempt Organization

The corporation shall have no shareholders and no person shall share in any profit derived from the corporation. No part of the net earnings of the organization shall inure to the benefit of, or be distributable to its members, trustees, officers or other private persons, except that the organization shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in the CHC purpose statement

Article 4 Property and Assets

This church, as a corporation, shall have power to buy, hold, and sell real property in its name, as well as other tangible property and assets. No real property may be bought or sold without unanimous approval of the elders.

Article 5 Confidentiality of Church Records

No member or non-member shall have the right to inspect the church records as to contributions, mailing lists, meeting minutes, or any other records and documents which the elders determine to be in the best interests of the church to keep confidential. The church financial statements, apart from the records of individual contributions, shall be made available to any member upon request and an annual statement will be made available to all members and regular attendees of CHC.

Article 6 Dissolution

In the event of dissolution for any reason, of CHC, after payment of all financial obligations of record on the date of such dissolution, the buildings, land, and all other assets of CHC shall be given to another church or ministry with appropriate legal standing and with similar values and goals as those of CHC, as ascertained by the elders at the time of dissolution, to be used, administered, or sold by the chosen corporation or entity as the officers of that organization shall determine.

Article 7 Amendments

This constitution may be amended by unanimous approval of the elders.

This constitution was adopted by the acting elders of CHC on August 4, 2007

Amendments to the Constitution of Christian Heritage Church of Orland Park

Although both our doctrinal statement and the Holy Bible would infer the following truths, due to the continued influence of our culture upon the Christian church at large and the tendency of many of the denominations to compromise when societal pressure confronts the clear teaching of God's word in the Holy Bible and because Christian Heritage Church is committed to walk in obedience to the clear teachings contained in the Holy Bible, we adopt the following amendments to our constitution.

Amendment 1

Since we are clearly taught in the Holy Bible that parents are to bring up their children in the discipline and instruction of the Lord (Ephesians 6:4) and since the government education programs (public schools) are forced to teach many beliefs that stand in direct opposition to what we are commanded by God to teach, we are bound by both the Word of God and our conscience to refuse any form of education for our children that is not consistent with a biblical worldview and to provide for them a truly Christian education. (Adopted April 1, 2011)

Amendment 2

Since we are clearly taught in the Holy Bible that Marriage is between one man and one woman and since there is an attempt by the homo-sexual community to depart from a biblical view of marriage and to lobby the civil government to allow homosexual marriages and or civil unions, both of which are considered an abomination (Leviticus 18:22), we are bound by both the Word of God and our conscience to refuse to acknowledge as valid or to perform any such ceremony. (Adopted April 1, 2011)

Amendment 3

Since we are clearly taught in the Holy Bible that men are to defend women and children (Nehemiah 4:13-14) and since our civil government for some time has promoted women in military service, we are bound by both the Word of God and our conscience to refuse to allow any of our daughters to be consigned to military duty by our civil government. (Adopted April 1, 2011)

Amendment 4

This amendment is concerned with the reception of members, the selection, appointment and tenure of deacons and the selection, appointment and tenure of elders. (Adopted January 27, 2013)

Section IV By-Laws, Article 1-B, Paragraph 3, amended to read:

3. If the elders are satisfied that the applicant meets the requirements for membership, they shall announce the same to the congregation at a stated meeting of the church. Two weeks will be allowed for objections or questions to be privately submitted to the elders concerning the applicant's manner of life or doctrine. If no objection is raised which the elders consider to be valid, the person will be publicly received into the membership at a stated meeting of the church and added to the church records as a member. The elders may postpone the reception of a person into membership until proper investigation can be made concerning objections that in their judgment are sufficiently serious. (Adopted January 27, 2013)

Section IV, By-Laws, Article 3-B, Paragraph 3, added:

3. Deacon Selection The elders will keep watch for men who are members of CHC, who are qualified, who desire to serve Christ as a deacon, and are currently recognized as using their gifts in service to the church body. The elders must prayerfully and unanimously affirm a man to the office of deacon. If the elders are satisfied that the prospective deacon has been called by God and meets the requirements for the office, they shall announce the same to the congregation at a stated meeting of the church. Two weeks will be allowed for objections or questions to be privately submitted to the elders concerning the appointee's manner of life or doctrine. If no objection is raised which the elders consider to be valid, the appointee will be publicly installed as a deacon at a stated meeting of the church and added to the church records as a deacon. The elders may postpone the reception of a deacon candidate until proper investigation can be made concerning objections that in their judgment are sufficiently serious. (Adopted January 27, 2013)

Section IV, By-Laws, Article 3-B, Paragraph 4, added:

4. Deacon Tenure: Each deacon may serve as long as he aspires to the office, maintains his biblical qualifications, is faithful to discharge his duties and has the confidence of the elders and the other deacons. A deacon may be removed from his office at his own request or at the unanimous request of the elders. (Adopted January 27, 2013)

Section IV By-Laws, Article 3-C, Paragraph 2, amended to read:

2. Elder Selection: The elders of CHC are to not only seek new men for the office of elder, but also to equip and train men for that position. The elders will keep watch for men who are members of CHC, who are qualified, who desire to serve Christ as an elder, and are currently recognized as using their gifts in service to the church body. The elders must prayerfully and unanimously affirm a man to the office of elder. If the elders are satisfied that the prospective elder has been called by God and meets the requirements for the office, they shall announce the same to the congregation at a stated meeting of the church. Two weeks will be allowed for objections or questions to be privately submitted to the elders concerning the elder appointee's manner of life or doctrine. If no objection is raised which the elders consider to be valid, the appointee will be publicly installed as an elder at a stated meeting of the church and added to the church records as an officer of the church. The elders may postpone the reception of an elder candidate until proper investigation can be made concerning objections that in their judgment are sufficiently serious. (Adopted January 27, 2013)

Section IV By-Laws, Article 3-C, Paragraph 3, amended to read:

3. Elder Tenure: An elder may serve as long as he aspires to the office, maintains his biblical qualifications, is faithful to discharge his duties and has the confidence of the other elders. An elder may be removed from his office at his own request or at the unanimous request of the other elders. (Adopted January 27, 2013)

Amendment 5

This amendment is in regard to a Statement of Biblical Authority

Section III, Article 1-B, added:

B. Statement of Biblical Authority

The common confession of faith, although a description of our core doctrinal beliefs, does not exhaust the extent of our faith and practice. The Bible itself, as the inspired and infallible Word of God speaks with final authority concerning truth, morality and the proper conduct of mankind. It is therefore the sole and final source of all we believe and practice. For the purposes of disputes concerning church doctrine, practice, policy, and discipline, the governing elders of CHC will be the final interpretive authority on the Bible's meaning and application. (Adopted January 27, 2013)