



The prayer for this proposed constitution is that it might aid to make much of Jesus.

This proposed constitution and by-laws has been approved by the Elders of both churches and the Deacon Board of FBCCJ. In addition, the Resound Network Team reviewed this document and provided feedback that helped in drafting this final version. By voting to merge on 9/10, each church will also be voting to accept this new constitution.

This constitution would go into effect, replacing all prior constitution/by-laws for Rooted and FBCCJ, on 9.10.23

Version 2, Amended and Presented to FBCCJ on 8.27.23

Proposed Constitution and By-Laws

Article 1: Name and Principal Office

The name of the Legal Corporation is First Baptist Church of Carl Junction, doing business as and known as Rooted Church. This Corporation from here forward will be further referred to in the constitution as “Rooted” or as “the Church.” The church maintains its principal office at 302 S. Main St, Carl Junction Mo, 64834.

Article 2: Purpose, Vision and Mission

We are a Family of Missionary Disciples who exist for the glory of God, and the good of our communities. Thus, the priorities of ministry of this church flow from the vision of God's glory revealed in Jesus Christ. To that end, we desire to create a movement of making disciples, mobilizing missionaries, and multiplying churches to the glory of God.

The foundation of this church is the Lord Jesus Christ (1 Cor. 3:11; Eph. 2:20), and He guides His church in all affairs through the Holy Scriptures (Psalm 119; 2 Tim. 3:15-17). Therefore the purpose of this church is to glorify God through Jesus Christ, in the power of the Holy Spirit (Isa. 43:7; Eph. 1:6, 12, 14).

In order to remain true to our Lord and His word, this church must be marked by preaching the whole counsel of God (Acts 20:27; 2 Tim. 4:1-2), administering baptism (Matt. 28:19; Rom. 6:1-4) and the Lord's Supper (Luke 22:19; 1 Cor. 11:17-34), loving one another (John 13:34-35; 1 John 3:11-24; 4:7-12), and helping people become fully devoted followers of Christ (1 Thess. 5:14; 1 Tim. 5:1-2; Tit. 2:15).

Article 3: Statement of Faith (Member Affirmation)

WHO IS GOD?

There is one, living, true God, who is the Creator, Redeemer, Preserver and Ruler of all things. He has in and of Himself all perfections, including holiness, and is infinite in them all. He is an all-knowing and all-powerful, intelligent, spiritual, and personal being. His perfect knowledge extends to all things past, present, and future, including the future decisions of His free creatures. To him we owe the highest love, reverence, and obedience.

God has revealed Himself in the Holy Scriptures of the Old and New Testaments, His verbally inspired words. All Scripture is authoritative, infallible, and inerrant, and stands as the only sufficient standard for faith and life. God has also revealed Himself additionally in His creation, as well as finally and ultimately through His Son, who is the focus of divine revelation.

That true God eternally exists in three persons, the Trinity. God has always existed in community as Father, Son,

and Holy Spirit. While there is diversity of role in the Godhead, there is unity in purpose. While there are distinct personal attributes, there is no division of nature, essence, or being.

God the Father reigns with providential care over all His creation, His creatures, and the flow of human history according to the purposes of His grace. All-powerful, all-knowing, all-loving, and all-wise, He purposed redemption through Jesus and by the Spirit. While God is Father in truth to those who become children by faith in Christ, He is fatherly in His attitude toward all humans.

The Lord Jesus Christ, the eternal Son of God, became man without ceasing to be God, having been conceived by the Holy Spirit and born of the virgin Mary in order that He might reveal God and redeem sinful man. He took upon himself human nature with its demands and necessities, identifying Himself completely with humankind, yet without sin. Our Lord won our salvation by completely obeying and thereby fulfilling the divine law on our behalf, and accomplished our redemption by sacrificially dying on the cross as our substitute. He proved His victory over death and demonstrated our salvation through His literal, bodily resurrection from the dead. We believe that the Lord Jesus Christ ascended into heaven and is now exalted at the right hand of God where, as our High Priest, He fulfills the ministry as our representative intercessor and advocate. We believe Jesus who came in humility will come once again in power and glory, visibly and bodily, judging at His return the living and the dead.

The Holy Spirit is an eternal, divine person who convicts the world of sin, of righteousness, and of judgment and brings glory to the Father and the Son. He applies the redemption of Christ, effecting regeneration, baptizing all believers into the body of Christ, and indwelling, transforming, and sealing them unto the day of redemption. He inspired the Scriptures and illuminates believers in understanding God's revelation. He distributes spiritual gifts to all believers according to His sovereign good pleasure for the purpose of building up the body of Christ.

WHAT IS THE GOSPEL?

The Lord God created all things in heaven and on earth and declared them good. He made human beings as the pinnacle of the creation, placing them in His place, under His rule, as His people to rule over His creation. He made Adam in His own image and likeness. Therefore, all humans of all races possess full dignity and are worthy of respect and Christian love.

However, through Adam's sin, the human race fell, inherited a sinful nature, and became alienated from God. Although humans are not utterly wicked, they are totally depraved and are of themselves utterly unable to remedy their lost condition. Sinners by nature, all human beings therefore choose to sin, due to the fall, and bring upon themselves the just wrath of God.

God, by His grace, sent His Son Jesus to earth to accomplish redemption. Christ lived the perfect life sinful, imperfect people could not live. He died the cruel death that fallen, rebellious sinners deserved. Jesus righted the wrongs of the first man, Adam, through His redemptive work. Salvation, then, is the gift of God brought to man by grace and received by personal faith in the person and work of Jesus Christ. True salvation manifests itself in repentance over sin, living, abiding trust in and love for the Triune God, and sacrificial love for the people of God, the Church. At the point of faith, men and women are declared righteous and forgiven in God's sight. They are

then transformed by God's Spirit progressively unto holiness until the final day when they are made perfect. The redeemed, once saved, are kept by God's power and are thus secure in Christ forever. Therefore, it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's word and His Spirit. Although genuine Christians will sin and stumble, God's preservation of His children manifests itself in persevering love for God and neighbor.

Jesus Christ will return one day to bring about the consummation of all things. While the kingdom of God has broken into the world through Christ's person and work, one day, He who came in humility will return in glory to reverse the fall, accomplishing complete and final redemption. Men and women alive at His return will either be united with, or separated from Him eternally, based on their relationship with the Son. Those dead will be resurrected with the same ends. God will renew His creation, reconciling all things to Himself. The second Adam, Christ, will rule with His children, the church, over a new heavens and new earth for all eternity. God's people will once again be in God's place under God's rule, and such will be the case forever.

WHO IS THE CHURCH?

The church, which is the body and bride of Christ, is a spiritual organism made up of all born-again persons in all places at all times. Primarily, however, the Bible speaks of the local church, an assembly of believers covenanting together in community in a specific place at a specific time for worship and mission. The establishment and continuance of these local churches is clearly taught and defined in the New Testament Scriptures. Those churches exist to proclaim the gospel to each other and to the world, practice the ordinances of the church, and exercise church discipline. The local church is a self-governed, independent body, free of any external authority or control.

The ordinances of the local church are Baptism and the Lord's Supper. Baptism is the church's entry rite and is properly administered to believers through immersion and demonstrates that one has been united with Christ in His death, burial, and resurrection, and has been washed clean from sin through Him. The Lord's Supper is a continuing rite of God's people, where the bread and the fruit of the vine are consumed corporately, representing the broken body and shed blood of Jesus Christ, and celebrating His person and work and anticipated return.

The officers of the local church are elders, which biblically must be men, and deacons. Elders, also biblically known as overseers or pastors, teach and lead the people of God, having authority to govern the local church. Deacons serve the people of God, caring for, in particular, the physical needs of the flock, freeing up the elders to teach and pray.

The Lord has gifted all members to serve the local body of Christ. It is the responsibility and privilege of every believer to develop and minister according to the gift(s) and grace of God that is given to him or her.

WHAT IS OUR MISSION?

The church of Jesus Christ is called to be on mission for her Lord. Since the fall, the Lord has always been about seeking a people to return to Himself. He is a missionary God, and He has always sought a missionary people. Although Israel failed to be a blessing to all peoples of the earth, the Father will accomplish this through Christ and His church. As God the Father sent His Son, Jesus Christ, into the world to seek and save the lost, so He also

sends His new covenant people into the world to imitate that incarnation, proclaiming His gospel and making disciples of all nations in love. This is accomplished not simply by word, but also by deed, following the example of our Lord Jesus Christ.

God calls us to be His church, standing set apart from society, reflecting the holiness of God. Those believers are called to cling to His historic gospel, without compromise, proclaiming Christ's person and work in all its fullness and glory. Yet this message is to be boldly taken in to the culture, as well. Certainly the cross will be an offense and stumbling block to many, but others will be drawn to Jesus and His gospel through missionaries, at home and abroad, contextualizing that message among diverse cultures and people groups. God's promise is that all the nations will be blessed through Jesus. Every tribe and tongue and nation will come to worship Christ through the grace of God and the mission of His church.

Article 4: Membership

Section 1. Membership Covenant

All members agree to following this Church Membership Covenant to the best of their ability:

Having received Christ as my Lord and Savior and been baptized, and being in agreement with Rooted's Statement of Faith (article 3 above), strategy, and structure, and recognizing that Membership is a commitment to service, I now feel led by the Holy Spirit to unite with the Rooted Church family. In doing so, I commit myself to God and to the other members to do the following:

- to submit to the authority of the Scriptures as the final arbiter on all issues (Ps. 119; 2 Tim. 3:14–17; 2 Pet. 1:19–21).

- to pursue the Lord Jesus Christ through regular Bible reading, prayer, fellowship and practice of spiritual disciplines (Luke 18:1; Acts 17:11; 1 Cor. 9:24– 27; Eph. 5:1–21; 1 Thess. 5:12–22).

- to follow the command and example of Jesus by participating in the ordinances prescribed to His Church:
 - by being or having been baptized after my conversion. (Acts 2:38, 41)
 - by regularly remembering and celebrating the person and work of Christ through communion. (1 Corinthians 11:23-26)

- to regularly participate in the life of Rooted Church by attending Sunday Gatherings, engaging in Family Groups, Discipleship Groups or Sunday School Classes and serving those within and outside of this church (Acts 2:42– 47; Heb. 10:23–25; Titus 3:14).

- to steward the resources God has given me, including time, talents, spiritual gifts and finances. This includes regular financial giving as well as service and participation in community that is sacrificial, cheerful and voluntary (Matt. 25:14–30; Rom. 12:1–2; 2 Cor. 8–9; 1 Pet. 4:10–11).
- by God’s grace through the power of the Holy Spirit, to walk in holiness in all areas of life as an act of worship to Jesus Christ (1 Pet. 1:13–16, 4:1–3).
- to refrain from such activities that the Scriptures would deem foolish (Rom. 14:14–23). to take seriously the responsibility of Christian freedom, especially actions or situations that could present a stumbling block to another (1 Cor. 8:1–13).
- to submit to the elders and other appointed leaders of the church and diligently strive for unity and peace within the church (Eph. 4:1–3; Heb. 13:17; 1 Pet. 5:5).
- to submit to the discipline of God through His Holy Spirit by:
 - following the biblical procedures for church discipline where sin is evident in another or in myself. The motivation for such discipline being repentance and restoration.
 - receiving righteous and loving discipline when approached biblically by fellow believers (Ps. 141:5; Matt. 18:15–20; 1 Cor. 5:9–13; Heb. 12:5–11).
- to do the following when I sin:
 - confess my sin to God and be transparent with fellow believers.
 - repent and seek help to put my sin to death (Rom. 8:13; Col. 3:5; James 5:16; 1 John 1:6–10).
- to do the following should I leave the church for righteous reasons:
 - to notify the church leaders of your upcoming transition.
 - to seek another church with which I can carry out my biblical responsibilities as a believer.

Section 2. Admission of Members

Persons who meet all the qualifications listed above, having been accepted as a Member by the Pastoral Team, shall be presented before the congregation to be affirmed by the members of the church.

Section 3: Duties and Privileges of Membership

In accordance with the duties expressed in the Church Covenant, each member shall be privileged and expected to participate in and contribute to the ministry and life of the church, consistent with God's leading and with the gifts, time, and material resources each has received from God.

Rooted holds to an elder-led model of church governance (see article 6) but members also play a part in making big picture decisions as they have the opportunity to supply their vote of affirmation regarding:

1. Every Pastoral candidate presented to the Congregation.
2. The approval of the annual budget.
3. The acquisition or sale of property.
4. The joining and/or withdrawing from denominational or network partnerships.

Rooted Members will also have the opportunity to affirm all new members during a Sunday Morning Gathering or Special Meeting. Rooted Elders can also choose to call for a special vote on any issue they deem critical.

The greatest privilege of a Rooted Member is giving one's life away in service to our world, to the Glory of Christ our Lord.

Section 4. Church Discipline

Discipleship is inherent in the preaching, teaching and exercise of other ministries in the church. When discipleship fails due to sin, corrective discipline is then necessary.

Corrective discipline is for the good of the church and the Member who has sinned. It is never to be entered into lightly or quickly. The goal of corrective discipline is always restorative, that is, the goal is always the sanctification and good of the one being disciplined.

Any Member who no longer affirms the statement of faith, is consistently neglectful of his or her duties expressed in the church covenant, is guilty of conduct by which the name of our Lord Jesus Christ may be dishonored, or is so opposing the welfare of the church, shall be subject to the admonition of the pastors and the discipline of the church, according to the instructions of our Lord in Matthew 18:15-17 and the example of scripture. Church discipline, then, should only be contemplated after individual private admonition has failed.

Individual Members who believe they have been sinned against by another Member shall first go and show the offending Member his/her fault, just between the two of them (Matthew 18:15). If he/she will not listen, the offended Member shall then bring along one or two others (Matthew 18:16). If he/she refuses to listen to these private admonitions, then the offended Member shall bring the matter to the attention of the pastors, who share the responsibility of making a recommendation about the matter to the Members of the church (Matthew 18:17).

When the elders are made aware of the sin of a member, they hold the right to determine disciplinary measures and even to initiate a church discipline contract with the member. During that contract period, they may limit the member's opportunities for service, their involvement in church rhythms, and may even bar them from the

communion table for a period of time (1 Cor 11:27-32).

The purposes of such discipline should be:

- 1) Supremely for the glory of God by reflecting His holy character (see Deuteronomy 5:11; I Kings 11:2; II Chronicles 19:2; Ezra 6:21; Nehemiah 9:2; Isaiah 52:11; Ezekiel 36:20; Matthew 5:16; John 15:8; 18:17, 25; Romans 2:24; 15:5-6; II Corinthians, 6:14-7:1; Ephesians 1:4; 5:27; I Peter 2:12)
- 2) For the repentance, reconciliation, and spiritual growth of the individual disciplined (see Proverbs 15:5, 29:15; I Corinthians 4:14; Ephesians 6:4; I Timothy 3:4-5; Hebrews 12:1-11; Psalm 119:115; 141:5; Proverbs 17:10; 25:12, 27:5; Ecclesiastes 7:5; Matthew 7:26-27; 18:15-17; Luke 17:3; Acts 2:40; I Corinthians 5:5; Galatians 6:1-5; II Thessalonians 3:6, 14-15; I Timothy 1:20; Titus 1:13-14; James 1:22)
- 3) For the instruction in righteousness and good of other Christians, as an example to them (see Proverbs 13:20; Romans 15:14; I Corinthians 5:11; 15:33; Colossians 3:16; I Thessalonians 5:14 [note this is written to the whole church, not just to leaders]; I Timothy 5:20; Titus 1:11; Hebrews 10:24-25)
- 4) For the purity of the church as a whole (see I Corinthians 5:6-7; I Corinthians 13:10; Ephesians 5:27; II John 1:10; Jude 24; Revelation 21:2), and
- 5) For the good of our corporate witness to non-Christians (see Proverbs 28:7; Matthew 5:13-16; John 13:35; Acts 5:10-14; Ephesians 5:11; I Timothy 3:7; II Peter 2:2; I John 3:10).

Section 5. Dual Membership

In certain circumstances the elders may determine to grant dual membership to someone who needs to retain membership at another church while also desiring to join Rooted. This would only be considered in a situation where someone spends a relatively equal amount of time living in multiple communities. This would also require another like-minded church willing to partner with the Rooted Pastoral staff.

Section 6. Termination of Membership

The church shall recognize the termination of a person's Members following that person's death or voluntary resignation. Members who move out of the area are encouraged and expected to join another evangelical christian church within one year provided there be such a church in the place to which they move. When admitted into the membership of another church, Members shall notify Rooted leaders and relinquish their membership at Rooted. Members may also be terminated as an act of church discipline at the recommendation of the pastors. If Members are a party to a case of corrective church discipline, the elders will not approve any request to dissolve their membership while still under church discipline. They can choose to leave, but the elders will not transfer their membership as they will not go "in good standing."

Article 5: The Government & Leadership of the Church

Jesus Christ is the Lord and Head of this church and He rules primarily through the Scriptures. Under the

authority of Jesus Christ and the Word of God, the governance of this church shall be:

Jesus Ruled,

Elder Led,

Deacon Served,

and Congregationally Affirmed.

Section 1. Philosophy

Rooted affirms the description of the Offices of the Church as found in Article 6 of the Baptist Faith & Message 2000.

“Each member is responsible and accountable to Christ as Lord. Its two scriptural offices are that of pastor/elder/overseer and deacon. While both men and women are gifted for service in the church, the office of pastor/elder/overseer is limited to men as qualified by Scripture.”

Rooted holds that the church is to be managed by pastors and that appropriate authority has been vested in them (as a group, not individually) by God to carry out this responsibility (1 Timothy 5:17; Hebrews 13:17). This authority is not a license for lording it over the flock (1 Peter 5:1-4; Matthew 20:26-28), but, like a husband, the pastors are to lead by being servants and examples under the leadership of Christ ultimately giving their lives away in service to the church. There is no place for a pastor to lord his privileged authority over others. The utmost care and concern for others must dominate the disposition of anyone who serves as a pastor.

Deacons are servants whose role is to minister to the body of believers, relieving the pastors that they might more fully devote themselves to the ministry of the word and prayer (Acts 6:1-6).

Section 2. Church Offices

The Biblical offices of the Church are Pastor/Elder/Overseer (Acts 16:4; 20:17; 21:18; Titus 1:5; James 5:14) and Deacon (Acts 6:1-7 = in seed form; Phil. 1:1; I Tim. 3:8-13). The leadership of the Church shall be vested in the Pastors who are responsible for overseeing the Church, teaching the Word and tending the flock of God in this church. Deacons shall assist the Pastors by performing services of ministry leadership, advice, administration and implementation. In addition to these Biblical offices, the church recognizes under this constitution the administrative positions of President, Secretary and Treasurer, in order to comply with the laws of the State of Missouri. All administrative officers must be partners of this church prior to assuming their responsibilities.

Section 3. Pastor/Elders/Overseers (hereafter “Pastor” and “Pastors”)

The Pastoral Team shall be composed of not less than two men (three or more is preferred when possible) who satisfy the qualifications for the office of a pastor set forth in I Timothy 3:1-7 and Titus 1:6-9. Under the leadership of Christ and direction of the Holy Spirit, the pastors shall oversee the ministry, financial management and resources of the church. In keeping with the principles set forth in Acts 6:1-6, I Tim. 3:1-7, 5:17; Tit. 1:5-9, James 5:14 and I Peter 5:1-4, the pastors shall seek the mind of Christ through the guidance of the Holy Spirit and the

word of God as they undertake the work of shepherding God's flock. The pastors shall devote their time to prayer, the ministry of the Word (by teaching and encouraging sound doctrine), and overseeing, leading and shepherding God's flock.

The church shall recognize men gifted and willing to serve in this calling, in accordance with the constitutional provisions (see Article 6: sections 5 and 8 below). These men shall be received as gifts of Christ to His church and be set apart as pastors through the laying on of hands and prayer during any of the official Worship Gatherings of Rooted Church.

The pastors shall take particular responsibility to examine and instruct prospective Members, examine and recommend all prospective candidates for offices and positions, nominate deacons, oversee the work of the deacons, appointed church agents, ministry teams and committees, oversee worship experiences, oversee the administration of the ordinances of baptism and the Lord's Supper, equip the Members for the work of the ministry, encourage sound doctrine and practice, admonish and correct error, oversee the process of church discipline, coordinate and promote the ministries of the church, oversee the ordination, licensing and/or commissioning of those persons God calls to gospel ministry, and mobilize the church for world missions. The pastors are further to ensure that all who minister the Word to the congregation, including non-members who minister by special invitation, share the church's fundamental convictions and do not promote compromise of the church's Statement of Faith.

Section 4. Pastor Sabbatical

Full-Time Pastors are eligible for a paid sabbatical after their sixth year of service and every fourth year thereafter. Lay Pastors are also eligible to request a sabbatical at any point. For lay elders, the sabbatical is not paid, but the elder team can approve funds to support sabbatical expenses when deemed necessary. Residency or internship years are not counted toward earning a sabbatical. A sabbatical may be approved for up to three months (or more with special approval of the elders). Paid sabbatical time is in addition to paid vacation time for the year in which the sabbatical is taken.

It is preferred that the weeks be taken consecutively in order to maximize the possibility for refreshment or concentrated study. If possible, the sabbatical should be scheduled at a time that will minimize the disruptive effect on the normal operation of the church (i.e. summer may be preferable).

During the sabbatical, regular salary and full benefits will be paid. Reimbursable expenses will be determined on the basis of a sabbatical budget approved by the elder team. The amount requested should not exceed budgeted professional expenses plus an additional "sabbatical allowance" not to exceed \$5,000. Some of this may be taxable. This will be determined upon review of your plan, budget, and actual expenses. Taxable expenses will be reported through payroll.

Because the Sabbatical leave is unlike an ordinary paid vacation in that its purpose is expressly for the future benefit of the church as well as for the present and future benefit of the Pastor, the Pastor agrees that as far as it depends on him, he will continue in his full-time service to the church for at least one year from the date of his return from Sabbatical leave.

Personal renewal might include time of both individual renewal of the spiritual life (e.g. retreat, time of solitude), and family renewal with a focus on the marriage relationship (if applicable). Professional growth might include a topic or goal of interest that will give opportunity for growth and learning with some concentrated energy

Section 5. Deacons

While every Member is called to a ministry of service within the church, some are specially called to the office of deacon. The office of deacon is described in I Timothy 3:8-13 and Acts 6:1-7 (in incipient form). The pastors and existing deacons may recognize men and women who are members in good standing, who are giving of themselves in service to the church, who possess gifts of ministry, and who are called to further service. The pastors shall inquire with these Members about their willingness to accept this church office. The pastors may then nominate those Members who are so willing to the office of deacon. These Members shall be elected by the pastors and received as gifts of Christ to His church and set apart as deacons through the laying on of hands and prayer during any of the regular worship Gatherings of the church.

The number of deacons shall be determined by the needs of the ministry and the call and qualifications of the Members in the church. Deacons shall advise and assist the pastor-elders in any service that shall support and promote the ministry of the Word, new and existing ministries of the church, the advancement of the gospel in our world, and the care of the Members of the congregation. The deacons may be organized in the most fitting way to accomplish the mission of the church. A deacon may relinquish his/ her church office by resignation. Deacons may also be removed from church office by the Pastoral Team.

Section 6. Selection of Church Officers

The process for the selection and installation of church officers will be as follows:

- a. Invitation—Anyone in the church may nominate someone to the Pastoral Team at any time.
- b. Evaluation—As regulated by the Pastoral Team, the entire congregation will have the opportunity to participate significantly in this process, either through written evaluations and/or a congregational meeting.
- c. Determination—The current Pastoral Team will select new deacons, drawing deeply from congregational input. They will also identify new pastoral candidates and will present pastoral candidates before the congregation for a vote of affirmation.
- d. Commissioning—Those pastors and deacons selected will be installed as such in a congregational commissioning service.

Section 7. Compensation for Pastoral Staff

We believe that it is advantageous to have full-time, paid pastors, who work especially hard at preaching and teaching. As such, they should be paid a competitive wage, as determined by the Pastoral Team with congregational input, since the laborer is worthy of his wages (1 Timothy 5:17-18). Not all pastors, however, will be paid. Lay pastors will serve as leaders with equal authority, receiving their income from outside employment.

Section 8. Removal of a Church Officer

Where a grievance exists against a church officer, either due to his preaching or teaching contrary to the beliefs of the Church as set forth in the Elder Affirmation of Faith, or of this constitution or to alleged conduct unfitting a pastor or deacon, such grievance may be brought before the pastors by any member in good standing.

Any such action shall be done in accordance with the instructions of our Lord in Matthew 18:15-17 and I Timothy 5:17-21. If, after investigation and consideration, the pastors believe the grievance to be true and substantial, then they shall make a recommendation to remove the accused church officer from office at a regular or special Pastoral Team meeting.

A pastor or deacon may be removed by the unanimous decision of the remaining pastors, if he is found to be physically or mentally incapacitated, or spiritually unqualified (1 Timothy 3:1-7; Titus 1:5-9), after a thorough corroborating investigation by the other pastors in accord with the procedures prescribed by Scripture (Matthew 18:15-18; 1 Timothy 5:19) and the procedures of Church Discipline (Article 5, Section 4). The removal of a pastor for unrepentant sin will be accompanied by a public rebuke per 1 Timothy 5:20.

Article 6: Church Finances

Section 1. Budget

Each year the treasurer, with the approval of the Pastoral Team, shall present to the church an itemized annual operating budget at the Annual Member's Meeting. This annual operating budget shall be considered a target for the church's annual spending as the pastors exercise financial management of the church. The itemized annual operating budget shall be presented for discussion at the Annual Member's Meeting. For purposes of compliance with the nonprofit corporation laws of the state of Missouri, the treasurer shall serve as the treasurer of the corporation.

Section 2. Accounting Procedures

The pastors shall appoint a Member to the administrative office of treasurer. The term of the treasurer shall be one (1) year (no limit to the number of terms). He or she shall not be a paid staff member, nor shall the treasurer also be a pastor. The treasurer shall ensure that all funds and securities of the church are properly secured in such banks, financial institutions, or depositories as appropriate. The treasurer shall also ensure that full and accurate accounts of receipts and disbursements are kept in books belonging to the church, and that adequate controls are implemented to guarantee that all funds and assets belonging to the church are appropriately handled by any church or administrative officer, employee, or agent of the church. The treasurer shall render to the pastors regular, or whenever they may require it, account of all transactions as treasurer and of the financial condition of the church. The treasurer shall also present reports of the account balances, revenues and expenses of the church at each Member's meeting.

Section 3. Fiscal Year

The fiscal year of the church shall begin on the first day of January and close on the last day of December.

Article 7: Meetings

Section 1. Worship Gatherings

Worship gatherings shall be held each week, and may be held throughout the week as the church determines.

Section 2. Members Meetings

Rooted will have at least one Annual Members Meeting (AKA: Family Meeting) each year in the fall. The purpose of this meeting will be to discuss the budget for the next fiscal year (beginning in January), propose constitutional amendments, and conduct any other business which affects the church.

Article 8: Miscellaneous

Section 1. Constitutional Amendments

This constitution can be amended by a decision of the Pastoral Team with significant congregational input. Any member may make amendment proposals. Proposed amendments will be considered generally at the Annual Members Meeting only after prior review by the Pastoral Team.

Section 2. Personnel Decisions

The pastors will oversee and have final decision-making authority over the hiring and releasing of all church staff. Congregational input will be strongly solicited in all cases where appropriate. Elders may elect a personnel committee composed of members if needed.

Section 3. Administrative Officer Appointment

In keeping with the incorporation requirements for the State of Missouri, the pastors will appoint a church president, secretary, and treasurer. The church president must be an elder. The secretary position may be filled by any Member appointed by the Pastoral Team. The treasurer position may be filled by any Member appointed by the Pastoral Team who is not a paid staff person nor a pastor-elder.

Section 4. Pastoral Protocol

All decision-making requires a majority vote of the standing Pastoral Team. In the case where an issue is deemed “critical,” (by a majority vote), the “critical” issues need the unanimous vote of the entire standing Pastoral Team. Critical issues include new church and administrative officer nominations and selections, church discipline issues, denominational affiliation decisions, and other very significant issues deemed such on a case-by-case basis.

Section 5. Non-Addressed Items

In the interpretation of this constitution, and in all matters not addressed by this constitution, but which affect Rooted Church, the pastors will work together to make a majority decision on the matter at hand.