

Constitution for the
Crossroads Community Church
also known as First Baptist Church of Stockbridge, Michigan

ARTICLE 1. Name

The name of this church shall be the Crossroads Community Church, also known as First Baptist Church of Stockbridge MI. Organized April 30, 1885. Formally recognized on February 11, 1886.

ARTICLE 2. Purpose

This church exists by God's grace, for God's glory, which shall be the ultimate purpose in all its activities. This church glorifies God by loving Him and obeying His commands through: Worshipping Him; Equipping the saints through Bible instruction and study; Proclaiming the gospel of Jesus Christ through preaching and personal evangelism, and any other means consistent with the teachings of Holy Scripture; Encouraging, supporting, and participating in missions work, local, domestic, and international; Administering the ordinances of baptism and communion; Encouraging Biblical fellowship among believers; Serving other individuals, families, and churches by providing for physical, emotional, and spiritual needs, in the name of Jesus Christ; and calling fellow churches to biblical faithfulness and purity through instruction and encouragement about the nature of the local church.

ARTICLE 3. Policy

Under the leadership of Jesus Christ, who is the head of the church, the government of Crossroads Community Church shall be vested in the body which is composed of its membership. At the decision of its members by a church vote, it shall choose to affiliate with any church network or denomination it believes best aligns with its theology, ecclesiology, and missiology.

ARTICLE 4. Doctrine

- I. The Scriptures - The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.
Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.
- II. God - There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.
 1. God the Father - God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.

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

Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; Isaiah 53:1-12; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

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

Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.

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

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

- IV. Salvation - Salvation involves the redemption of the whole man and is offered freely to all who accept Jesus Christ as Lord and Savior, who by His own blood obtained eternal redemption for the believer. In its broadest

sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

1. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Savior.
2. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.
3. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.
4. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5.

- V. God's Purpose of Grace - Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility. All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7,19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6,12,17-18; Acts 20:32; Romans 5:9-10; 8:28-39; 10:12-15; 11:5-7,26-36; 1 Corinthians 1:1-2; 15:24-28; Ephesians 1:4-23; 2:1-10; 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12; 2:10,19; Hebrews 11:39-12:2; James 1:12; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2.

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

Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.

- VII. Baptism and the Lord's Supper - Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Savior, the believer's death to sin, the burial of the old life, and the resurrection to walk in

newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership.

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

Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12.

VIII. The Lord's Day - The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

Exodus 20:8-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Romans 14:5-10; I Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10.

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

Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10,16; 12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6,9; 5:10; 11:15; 21-22.

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

Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28,35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13.

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

Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17.

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

limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17.

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

Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4,19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21,42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19.

XIV. Cooperation - Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4; 8:1-5; Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18.

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

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16,43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.

XVI. Peace and War - It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war. The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

Isaiah 2:4; Matthew 5:9,38-48; 6:33; 26:52; Luke 22:36,38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2.

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

Genesis 1:27; 2:7; Matthew 6:6-7,24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2; 13:1-7; Galatians 5:1,13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.

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

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

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

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

Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.

Statement on Marriage, Gender, and Sexuality

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

We believe that the term "marriage" has only one meaning: uniting one man and one woman in a single, exclusive union, as delineated in Scripture (Gen. 2:18-25). We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other (I Cor. 6:18; 7:2-5; Heb. 13:4). We

believe that God has commanded that no intimate sexual activity be engaged outside of a marriage between a man and a woman.

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

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

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

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

Marriage Policy

Because God has ordained marriage and defined it as the covenant relationship between a man, a woman, and Himself, Crossroads Community Church will only recognize marriages between a biological man and a biological woman. Further, the pastors/ministers/clergy and staff of Crossroads Community Church shall only participate in weddings and solemnize marriages between one biological man and one biological woman. Finally, the facilities and property of Crossroads Community Church shall only host weddings, receptions, or anything related to a marriage ceremony between one biological man and one biological woman.

ARTICLE 5. Membership

Section 1 – Admission of members

Any person 18 years or older who confesses Jesus Christ as Savior and Lord, gives evidence of regeneration, adopts the views of faith and principles of this church substantially, and is baptized by immersion may be received into the fellowship of the church at the recommendation of the elders and the accepted vote of the members at any regular or special meetings of the members and shall at that point relinquish their membership in other churches.

Any person who has lost their membership at Crossroads Community Church for any reason may be restored to membership upon recommendation of the Elders and the accepted vote of the members at any regular or special members' meetings.

Section 2 – Dismissal of Members

Any member consistently neglectful of his or her duties or guilty of conduct by which the name of our Lord Jesus Christ may be dishonored, and so opposing the welfare of the church and/or rendering doubtful a profession of faith, shall be subject to the admonition of the elders 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 ordinarily be contemplated after individual private admonition has failed.

Church discipline can include admonition by the elders or congregation, deposition from office, and ex-communication (see Matthew 18: 15–17; 1 Timothy 5: 19–20; 1 Corinthians 5: 4–5).

The purpose of such discipline should be 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);

For the instruction in righteousness and the 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);

For the purity of the church as a whole (see I Corinthians 5: 6–7; II Corinthians 13:10; Ephesians 5: 27; II John 10; Jude 24; Revelation 21: 2);

For the good of our corporate witness to non-Christians (see Proverbs 28: 7; Matthew 5:13–16; John 13: 35; Acts 5: 1–14; Ephesians 5: 11; I Timothy 3: 7; II Peter 2: 2; I John 3: 10); and

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; 8: 17, 25; Romans 2: 24; 15: 5–6; II Corinthians 6: 14–7: 1; Ephesians 1: 4; 5: 27; I Peter 2: 12).

Section 3 - Duties and Privileges of Membership

In accord with the duties enumerated 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. Only members of this congregation shall be eligible to serve in the ministries of the church; non-members may serve on an ad-hoc basis with appropriate ministry leader approval. Notwithstanding, non-members may serve the church for administration and professional consultation purposes. Under Christ, this congregation is governed by its members. Therefore, it is the privilege and responsibility of members to attend the regular gathering of God's people on The Lord's Day at least 24 Sundays per year. It is also the privilege and responsibility of members to consistently attend the annual and specially called members' meetings to vote on the election of officers, decisions regarding membership status, and other matters that may be submitted to a vote. Special exemptions to attendance and voting will be given to those considered to be "shut-ins" by the elders.

Section 4 – Termination of Membership –

The church shall recognize the termination of a person's membership following his or her death, and it shall also recognize the termination of a person's membership following his or her self-professed apostasy as confirmed by congregational vote. Additionally, the church may recognize the termination of a person's membership after he or she has voluntarily resigned, moved far enough away that they should begin naturally attending a church in their own community or officially joined another church. Membership may also be terminated as an act of church discipline (ordinarily, but not necessarily, at the elders' recommendation) upon the vote of at least two-thirds of the members present at any regular or special meetings. Every church member

agrees upon their becoming a member to adhere to biblical reconciliation and church discipline processes. Therefore, members under church discipline may not resign their membership apart from the conclusion of the process. The goal of church discipline is repentance and reconciliation.

CROSSROADS COMMUNITY CHURCH MEMBERSHIP COVENANT

“Having received Christ as my Lord and Savior and been baptized by immersion and being in agreement with Crossroads Community Church’s beliefs and direction, I now feel led by the Holy Spirit to unite with the Crossroads Community Church family. In doing so, I commit myself to God and to the other members to do the following:

We will work and pray for the unity of the Spirit in the bond of peace.

We will walk together in brotherly love, as becomes the members of a Christian Church; exercise an affectionate care and watchfulness over each other and faithfully admonish and entreat one another as occasion may require.

We will not forsake the assembling of ourselves together, nor neglect to pray for ourselves and others.

We will endeavor to bring up such as may at any time be under our care, in the nurture and admonition of the Lord, and by a pure and loving example to seek the salvation of our family and friends.

We will rejoice at each other's happiness and endeavor with tenderness and sympathy to bear each other's burdens and sorrows.

We will seek, by Divine aid, to live carefully in the world, denying ungodliness and worldly lusts, and remembering that, as we have been voluntarily buried by baptism and raised again from the symbolic grave, so there is on us a special obligation now to lead a new and holy life.

We will work together for the continuance of a faithful evangelical ministry in this church, as we sustain its worship, ordinances, discipline, and doctrines.

We will contribute cheerfully and regularly to the support of the ministry, the expenses of the church, and the spread of the Gospel through all nations.

We will, when we move from this place, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.

May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all. Amen.

ARTICLE 6 – The Senior Pastor

The senior pastor shall be an elder. He shall perform the duties of an elder described in Article 7 section 2 and be recognized as particularly gifted and called to the full-time preaching and teaching ministry.

He shall not be subject to reaffirmation of elders or to the term-limit set out in Article 7 section 2 for elders. The senior pastor will receive a sabbatical every 5 years, to take place during the 6th year for at least 3 months. The elders will set the date and terms of the sabbatical. The senior pastor has the authority to hire and fire all staff with the elders' approval. The senior pastor shall be the chief visionary for the church. The pastor shall be the official spokesman for all matters with media and print. In the event the pastor is unavailable, or there is no pastor, the designated elder chosen by the elders will serve in that capacity.

Section 1. Calling a Senior Pastor

A pastor search team shall consist of 7 people: three Elder Board members, four members of the congregation. The four members chosen by the congregation will be from 8 names given by the Elders. The Church will vote on the 8 names given from the congregation. The four names with the greatest number of votes will serve on the pastor search team.

The call of a pastor shall come before the church at a specially called business meeting. The specially called business meeting must follow the process outlined in article 9, section 4.

Only one candidate shall be presented to the church at one time. The vote shall be by written ballot. A Senior Pastor must receive a 2/3 vote according to article 8 in the constitution to be received as the Senior Pastor.

Section 2. Termination of the Senior Pastor

When the senior pastor resigns, his letter of resignation shall be read to the Board of Elders. The Board of Elders shall present the letter of resignation to the church and make a recommendation to the church regarding the date of the dissolution of the pastoral relationship. In no case shall the date of the dissolution be more than 60 days or less than 15 days after the acceptance of the resignation by the church. If, in the Elders' judgment, the continuance of the pastor's ministry should be undesirable because he has not fulfilled his spiritual qualifications, then the relationship may be discontinued immediately. Still, the salary shall be continued for a minimum of ninety (90) days.

Termination of the office shall be voted on at a special called business meeting in alignment with Article 9, Section 4, of this constitution. The Senior Pastor's termination will follow the same process as the termination of an elder in Article 7, section 2.

ARTICLE 7. Officers

Section 1 – Summary - The Biblical offices in the church are elders and deacons. In addition, our church may choose to recognize the administrative positions under this constitution of treasurer, clerk, financial secretary, and any other position deemed necessary by the elders. All officers must be members of this church prior to assuming their responsibilities.

Section 2 – Elders

The elders shall be comprised of not less than three men who satisfy the qualifications for the office of elder set forth in I Timothy 3: 1–7 and Titus 1: 6–9. No elder shall hold the office of deacon during his tenure. Elders shall be nominated by the elders and elected by the congregation via a church vote per the constitution.

The church shall recognize men gifted and willing to serve in this calling in accordance with the constitutional provisions on elections. These men shall be received as gifts of Christ to His church and set apart as elders.

Subject to the will of the congregation, the elders shall oversee the ministry and resources of the church. In keeping with the principles set forth in Acts 6: 1–6 and I Peter 5: 1–4, the elders shall devote their time to prayer, the ministry of the Word (by teaching and encouraging sound doctrine), and shepherding God's flock. The job description of an elder at Crossroads Community Church is to teach, lead, protect, and care for the members of this congregation.

After an elder has served a five-year term, he must take a 6-month sabbatical before being able to return as an elder. After the 6-month sabbatical, a man who continues to aspire to serve as an elder must be received by the current elders at a 2/3 vote to continue serving. His re-appointment as an elder will not require a church vote.

An elder's term of office may be terminated by resignation or by dismissal. Any two members with reason to believe that an elder should be dismissed should express such concern to the elders. At such point the elders will investigate the allegations and bring findings to the concerned members. Any such action must be done in accordance with the instructions of our Lord in Matthew 18: 15–17 and I Timothy 5: 17–21. Any elder may be dismissed by a two-thirds vote of the members at any special or regular members' meeting of the church. The business meeting must follow the process outlined in this constitution under Article 9, Section 4.

The elders shall take particular responsibility to examine and instruct prospective members, examine and recommend all prospective candidates for offices and positions, oversee the work of the deacons and appointed church agents and committees, conduct worship services, administer the ordinances of baptism and communion, equip the membership 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, and mobilize the church for world missions.

Further, the elders should seek to ensure that all who minister the Word to the congregation, including outside speakers, affirm our fundamental gospel convictions and do not teach our church anything contrary to the Statement of Faith. The elders may establish ministry positions or committees to assist them in fulfilling their responsibilities. The elders may also propose funding for new paid staff positions. The elders shall approve the final candidate to fill the senior pastor role before submitting the final candidate to the membership for a vote.

The individuals who comprise the Board of Elders are accountable to the congregation, the Senior Pastor, and one another and will meet with the pastor regularly to discuss the church's overall mission.

No money shall be solicited by or on behalf of the church or any of its ministries without the elders' approval.

Section 3 - Ministry Board

The ministry board is responsible for planning and executing the planned ministry of the church in accordance with the vision of the church. The ministry representation on the board will be chosen by the elders and can change at any time deemed necessary for the sake of the mission and vision of the church. Those who serve on the ministry board are effectually fulfilling the biblical role of deacons/servants within our congregation.

Should the church employ a Director of Operations as a staff position, he or she will also serve as an ex-officio member of the ministry board for the purpose of coordinating ministry information and people. Therefore, the Director of Administration is an ex-officio member of the board.

Should the church employ a Financial Director he or she will also serve as an ex-officio member of the ministry board for the purpose of coordinating and providing financial updates and administrative help to each ministry board leader.

Qualifications of Ministry Board members must be a member in good standing. The Elder Board must approve all ministry board leaders. Ministry Board members may serve continually without term limits if they remain approved by the Elder Board.

Section 4. Treasurer

The treasurer, who shall not be an active elder, deacon, or paid church staff member, shall be a member in good standing. The treasurer shall support the church by partnering with the elders and appropriate staff to ensure legal and God-honoring financial practices.

The treasurer shall be nominated by the elders and elected by the congregation to serve a term of one year in accordance with article 8.

Section 5 – Associate Pastors

The Senior Pastor and elders may call additional pastors whose relationship to the senior pastor is that of associate. The hiring and firing of Associate Pastors will be the sole responsibility of the Senior Pastor and the elders, and therefore, does not require a church vote.

An associate pastor may be called to serve as an elder per section 2 above according to the elections process outlined in Article 8, section 2. Should an associate pastor serve as an elder, he shall perform the duties of an elder described in Section 2, above, and shall be recognized by the church as particularly gifted and called to the full-time ministry of preaching and teaching. His call to serve as an elder shall not be subject to reaffirmation or to the term limitations.

He shall assist the senior pastor in the performance of his regular duties and shall perform any other duties as usually pertain to the office of pastor, or as set forth in the constitution, or which may be specifically assigned to him by the congregation.

In the absence or incapacity of the senior pastor for defined periods of time (such as sabbatical or illness), the associate pastor(s) shall assume the responsibility, without the authority, for his duties under the oversight of the elders.

Section 6. Assistant Treasurer

Should the Elders or Treasurer desire the help of an Assistant Treasurer the role can be created. The assistant treasurer must be nominated by the elders and elected by the congregation to serve a term of one year in accordance with article 8, section 2 for the purpose of assisting the treasurer in ensuring legal and God honoring financial practices.

Section 7. Clerk

It shall be the clerk's duty to record the minutes of all regular and special members' meetings of the church, preserve an accurate roll of the membership, and render reports as requested by the elders or the church. The clerk shall keep a record of baptisms. The clerk shall issue letters of dismissal and recommendations voted by the church, preserve all communications and written reports on file, and give legal notice of all meetings where this constitution requires such. The clerk will assist in preparing denominational reports if applicable. The church clerk shall ensure that dated copies of the most recent revision of this constitution shall be available for all church members. The clerk shall be chosen from among the church staff by the elders and does not require a church vote.

ARTICLE 8. Elections

Section 1 – Principles

The process for church elections shall be interpreted and carried out to fulfill the following principles: Substantial prayer, both individually and corporately, should be an integral part of the election process; Nominations should proceed with the support of the elders; All candidates for church office should be treated with the grace, kindness, and honesty appropriate in evaluating fellow members.

The election process shall express that spirit of mutual trust, openness, and loving consideration that is appropriate within the body of our Lord Jesus Christ.

Section 2 – Selection of Officers

The election of officers shall be held at a members' meeting of the church. Names of nominees shall be presented by the elders at least two weeks before the election. The election shall be moderated by one of the elders who will be chosen by the elders.

The elders should seek recommendations and involvement from the general membership in the nomination process. Any member with reason to believe that a nominated candidate is unqualified for an office should express such concern to the elders. Members intending to speak in opposition to a candidate should express their objection to the elders as far in advance as possible before the relevant church members' meeting. The moderator shall declare elected all men receiving a two-thirds majority of all votes cast for the office of elder at a regularly scheduled members meeting. For all other offices, the moderator shall declare elected all persons receiving a simple majority of all votes cast; abstentions will not be considered as votes cast.

Section 3. Qualifications of voters

On all matters, members in good standing are entitled to vote.

Section 4. Vacancies

Vacancies of roles occurring during the year may be filled for the unexpired term at any special or regular business meeting. The designated Elder shall present to the church nominee(s) for the vacancy to be filled. Offices may also be left vacant until the next annual meeting. Offices created or not filled in the Annual meeting can be filled at any time for the remainder of the year per articles 8 and 9. Those elected will take office immediately, but their tenure will be calculated from the first of the year.

Article 9. Meetings

Section 1 – Worship Meetings

Worship services shall be held each Lord's Day and may be held throughout the week as the church determines. Crossroads Community Church believes that God's people must gather weekly in person according to its custom to follow God's commands without outside interference by any governing authority. (Hebrews 10:25)

Section 2 – Member's Meetings Summary

In every meeting together, members shall act in that spirit of mutual trust, openness, and loving consideration, which is appropriate within the body of our Lord Jesus Christ.

There shall be a regular members' meeting at least once a year, at some time apart from a public worship service agreed upon by the membership. Member's meetings will be called by the elders unless previously stated in the constitution.

The elders shall preside as moderators at all church business meetings. The elders shall see that the stated meetings of the church are held and that required reports are submitted to the church by the responsible members.

Provided all constitutional provisions for notification have been met, a quorum shall be understood to be met by those members present. All votes shall be tallied based on the total number of votes cast by members present. Every member in good standing is entitled to one vote per person per voting opportunity. The elders can select the manner of the vote for each meeting not previously specified in this constitution. Unless otherwise stated in the constitution, all votes will pass with a two-thirds majority.

At any regular or special members' meeting, officers may be elected, and positions filled as needed, so long as all relevant constitutional requirements have been met.

Section 3 - Regular Business Meetings:

The membership shall approve a budget at a members' meeting in January. Congregational approval shall proceed, without amendment, as a single vote on the budget in its entirety. Prior to this approval and subject to the elders' discretion, expenditures may continue at the prior year's level.

Procedure —In order for a member to vote, they must be present at the meeting. It is the responsibility of the members to read the annual report prior to the time of the annual meeting. If questions or concerns arise, each member must find an answer to questions or concerns with the person or ministry it relates to prior to the annual meeting. Only then will the questions or concerns be recognized during the annual meeting.

Section 4 - Special Members' Meetings:

A special member's meeting may be called as required by the elders or, at the written request, submitted to the elders of ten percent of the voting membership. A special meeting will be called with at least two weeks' notice. The location, date, time, and purpose of any special meeting shall be announced from the pulpit for two weeks by an elder chosen by the elders. In the event of a written request from the members, the elders shall call a special meeting to be held within one month of their receipt of the request. Suppose the elders deem it necessary to call a special member's meeting with fewer than two weeks' notice. In that case, an email shall be sent to all church members with email addresses on file indicating the location, date, time, and purpose of the meeting. A physical letter shall be sent when an email address is not on file. No meeting shall be called with fewer than 72 hours' notice.

ARTICLE 10. Church Year –

The church's fiscal year shall be the calendar year January 1 to December 31. The church will operate financially in good faith from January 1 to the date of the annual church business meeting in the same month at which point the annual budget will be approved per the constitution.

ARTICLE 11. Amendments

This constitution may be amended at any church business meeting in adherence to article 9.

ARTICLE 12. Indemnification

Section 1 - Mandatory Indemnification

If a legal claim or criminal allegation is made against a person because he or she is or was an officer, employee, or agent of the church, the church shall provide indemnification against liability and costs incurred in defending against the claim if the elders determine that the person acted (a) in good faith, (b) with the care an ordinarily prudent person in a similar position would exercise under similar circumstances, and (c) in a manner the person reasonably believed to be in the best interest of the church, and the person had no reasonable cause to believe his or her conduct was unlawful.

Section 2 – Permissive Indemnification

At the discretion of the elders, the church also may indemnify any person who acted in good faith and reasonably believed that his or her conduct was in the church's best interest and not unlawful.

Section 3 – Procedure

If a quorum of the elders is not available for an indemnification determination because of the number of elders seeking indemnification, the requisite determination may be made by the membership or by special legal counsel appointed by the membership.

ARTICLE 13. Deviations of Practice

If a church member believes the church to be out of accord with this constitution, he or she should inform an elder. When the elders determine that the church is out of accord with this constitution, they must provide an update at each members' meeting until the situation is remedied.

ARTICLE 14. Definition of Purpose

The objects and purposes of the Corporation shall be exclusively charitable and religious within the meaning of Section 501 (c)(3) of the Internal Revenue Code of 1954, as amended (or any corresponding provision of any future United States Internal Revenue Law), and are to apply the income and, if the Corporation so decides, the principal of such property as the Corporation may from time to time possess to promote and enlarge the influence and activity of the Baptist faith.

ARTICLE 15. Dissolution

In the event that the elders of the church determine that there is reasonable cause to dissolve the Crossroads Community Church as a corporate entity, the elders shall recommend dissolution to the membership. The elders shall call a special members' meeting as set out in Article 9. The notice shall state that the purpose of the meeting is to consider dissolution of the corporation and how the assets of the corporation will be distributed after all creditors have been paid. At least two-thirds of the members present at the meeting must vote in the affirmative to approve the proposal of dissolution.

After approval of dissolution by the members, all the corporation's debts shall be fully satisfied. None of its assets or holdings shall be divided among the members or other individuals. They shall be irrevocably designated, as approved by a simple majority of the members present at a members' meeting, to one or more religious organizations which meet the qualifications described in Section 501(c)(3) of the Internal Revenue Code and which are in agreement with the letter and spirit of the Statement of Faith. Any such assets not so disposed of shall be disposed of exclusively for such exempt purposes by a court of competent jurisdiction where the principal office of the corporation is then located.