

CONSTITUTION AND BYLAWS

SUMMIT SOUTHERN CHURCH, INC.

DBA SUMMIT CHURCH - ROCKINGHAM, NC

MISSION STATEMENT AND VISION

The mission of SUMMIT SOUTHERN CHURCH, INC dba SUMMIT CHURCH – ROCKINGHAM, NC is to share the gospel of Jesus Christ with the community, our nation, and the world by developing disciples of Jesus Christ and to support other Biblically based churches.

The vision of SUMMIT SOUTHERN CHURCH, INC dba SUMMIT CHURCH – ROCKINGHAM, NC will be “REAL people at a REAL church serving a REAL God.”

ARTICLE I **NAME AND PRINCIPAL OFFICE**

The name of the church is SUMMIT SOUTHERN CHURCH, INC dba SUMMIT CHURCH – ROCKINGHAM, NC. The church maintains its principal office in the city of Rockingham, North Carolina. The church pastoral and administrative leadership retains full power and authority to change the principal office from one location to another.

ARTICLE II **PURPOSE**

The purpose of SUMMIT CHUCH is to reach and lost and hurting world with the hope of Jesus Christ, to bring new believers into His kingdom, and to help believers grow to be more like Him. This is accomplished by equipping and mobilizing believers to reach out with the gospel of Jesus Christ and by growing this church as directed by the Holy Spirit. (Matthew 28:18-20; Acts 11:19-26)

ARTICLE III

ACHIEVEMENT OF PURPOSE

SUMMIT CHURCH seeks to achieve its purpose through

1. Incorporating God's family into our fellowship
2. Educating God's people through discipleship
3. Demonstrating God's love through servanthood
4. Communicating God's word through evangelism
5. Celebrating God's presence in worship

ARTICLE IV

STATEMENT OF FAITH

A Christian faith must be continually evaluated. This statement of faith is not to be regarded as exhaustible or infallible. It is the purpose of this statement of faith to convey clearly, the Christian doctrine we believe. Biblical references found at the end of each paragraph give more detailed statements concerning these truths.

1. God

We believe there is one true, holy God, eternally existing in three persons – Father, Son and Holy Spirit – each of whom possesses equally all the attributes of deity and the characteristics of personality. In the beginning God created the world, and all that is in it, out of nothing. God manifests and demonstrates His power, wisdom, and goodness as Creator, Redeemer, and Sustainer of the universe. God is just yet loves us and offers us forgiveness. God the Father operates throughout history to fulfill His redemptive purposes. *Genesis 1:1; Exodus 15:11-14; Psalm 19:1-3; Matthew 6:9-10; John 14:6-13; I Corinthians 8: 5-6; Hebrews 11:6.*

2. Jesus Christ

Jesus Christ, God's son, is both fully God and fully human. He was united with true human nature by a miraculous conception and virgin birth. He lived a life of perfect obedience to the Father and voluntarily atoned for the sins of all by dying on the cross, thus satisfying divine justice and accomplishing salvation for all who trust in Him. He rose from the dead and ascended into heaven and sat down at the right hand of the Father, where He is the only Mediator between God and humanity. He will come again to the earth, personally and visibly, to fulfill God's eternal plan and conclude human history. *Isaiah 53; Matthew 1:18-23; Matthew 3:16- 17; Matthew 28:1-6; Luke 1:35; Luke 24:46-47; John 1:1-18; John 11:25-27; John 14:7-11; John 20:1-20; Acts 2:22-24; Romans 3:23-26; Romans 5:8-21; 1*

Corinthians 15:3-8; Galatians 4:4-5; Philippians 2:5-11; 1 Timothy 2:5-6; 1 Timothy 3:16; Hebrews 1:1-3; Hebrews 4:14-15; Hebrews 12:2; 1 Peter 2:21-25; Revelation 1:13-17; Revelation 5:11-14.

3. The Holy Spirit

The Holy Spirit is the third person of the trinity. He was sent into the world by the Father and the Son to apply to humanity the saving work of Jesus Christ. The Holy Spirit awakens in us an awareness of our sin, and our need for the Savior. At the point of salvation, He permanently indwells every believer and becomes the source of comfort, strength, wisdom, and assurance of salvation. The Holy Spirit guides believers in understanding and applying the scripture. His power and control are appropriated by faith, making it possible for the believer to lead a life of Christ like character and to bring glory to God the Father. He also gives every believer at least one spiritual gift for the building up of the body of Christ. *Genesis 1:2; Psalm 139:7-10; Joel 2:28-29; Matthew 28:19-20; John 4:24; John 14:16-17, 26; John 16:7-14; Acts 1:8; Acts 2:1-4; Acts 4:31; Romans 8:9-11, 14-16, 26-27; 1 Corinthians 2:10-13; 1 Corinthians 12:4-11; Ephesians 1:13-14.*

4. The Bible

The basis of our belief is the Bible, composed of the sixty-six books of the Old and New Testaments. We believe the Scripture originated with God, was written and recorded by men divinely inspired by God. The Bible thus speaks with the authority of God and reflects the backgrounds, cultures, lifestyles, and vocabularies of the human authors. The message of the Bible is God's instructions for living and shows us the way to salvation through Jesus Christ. The Bible is the unique, full, and final authority on all matters of faith and practice. *Deuteronomy 4:1-2; Psalm 19:7-10; Psalm 119:105; Isaiah 40:8; Luke 24:44-46; Romans 15:4; Romans 16:25-26; 2 Timothy 3:15-17; Hebrews 4:12; 2 Peter 1:19-21.*

5. Salvation

The central purpose of God's revelation in Scripture is to call all people into fellowship with Himself. Originally created to have fellowship with God, humans defied God, and chose to go their own way. They were separated from God and suffered the corruption of their nature. Sin entered the world early in human history and all individuals since have suffered and are thus in need of the saving grace of God. Our inability to reestablish our relationship with God through our own power leaves us dependent on God's mercy. God graciously provides the means to reconcile ourselves to Him through His son, Jesus Christ. Our relationship is re-established when we make a commitment to accept Jesus as God's Son and our Savior and Lord.

Human beings were created to exist forever. Each person will either exist eternally separated from God by sin, or eternally united with God through forgiveness and salvation. To be eternally separated from God is Hell. To be eternally in union with Him is eternal life. Heaven and Hell are actual places of eternal existence. God gives each human being free will to choose his or her destiny. God fully desires that all

people come to Him and share in the fulfilled promise of eternal life in Heaven. For those who genuinely choose Him, God gives eternal life through Jesus Christ.

The salvation of humanity is wholly the work of God's free grace, not the result, in whole or in part of human works or goodness. Every individual must personally appropriate salvation by faith in Jesus Christ. When God has begun a saving work in the heart of any person, He will continue performing it until the day of its full consummation.

Practically speaking, this acceptance is demonstrated through both a private and public commitment. We demonstrate our commitment privately by faith (believing that Jesus is the Son of God, that he died for our sins, and that he overcame death through His resurrection) and repentance (turning back to God and depending upon Him to provide loving and wise oversight of our lives). At the same time, we publicly express our commitment by demonstrating our acceptance of God's salvation through submitting ourselves in Christian baptism (Appendix B). *John 3:3-21; Romans 1:16-17; Romans 3:23-24; Romans 6:22-23; Romans 8:1-3; Romans 8:28-30, 38-39; Romans 10:9-13; 2 Corinthians 5:17-20; Colossians 3:10-17; Titus 2:11-14; 1 Peter 1:23; 1 John 1:5-9; Revelation 3:20.*

6. The Church

There is one true universal church, known as the "Body of Christ" in scripture, composed of all those who acknowledge Jesus Christ as Savior. The Scripture commands believers to regularly gather together to devote themselves to worship, prayer, teaching of the Word, and fellowship. Baptism and communion are observed as the ordinances established by Jesus Christ. Service to the body of Christ and outreach to the world are accomplished through the development and use of gifts and talents. The local expression of the church is realized wherever God's people meet in obedience to this command. Disciples are to work together in love and unity, under the watch care and guidance of the appropriate leadership, with the ultimate purpose of glorifying Christ. *Matthew 16:15-19; Matthew 28:19-20; Mark 14:22-26; Acts 2:41-42, 47; Acts 9:31; Romans 6:3-5; 1 Corinthians 11:23-28; Ephesians 1:22-23; Ephesians 2:19-22; Ephesians 4:11-12; Hebrews 10:24-25; 1 Peter 5:1-3.*

7. Faith, Practice and Differences of Interpretation

Scripture is the final authority in all matters of faith and practice. Summit Church leaves room for honest differences of opinion as to biblical interpretation on doctrines, which are not essential to salvation. Summit recognizes that it cannot bind the conscience of individuals in areas where Scripture is silent or does not provide clear direction. Each believer is to be led in those areas by the Lord, to whom he or she alone is ultimately responsible. We believe that God has given every believer unique gifts, talents, and resources. As a matter of faith and practice it should be the goal of every believer to follow Christ fully, managing these gifts wisely and joyfully using them in ministry. *Romans 1:8-12, 17; Romans 3:21-26; Romans 14:19-23, 1 Corinthians 12:1-11, 1 Corinthians 13:1-8, 13; Galatians 2:20; Galatians 5:22-26; Ephesians 1:15-18; Hebrews 10:22-25; Hebrews 11; James 1:2-6; James 2:14-18, 24-26.*

ARTICLE V

AFFILIATIONS

In accordance with the Articles of Incorporation, SUMMIT SOUTHERN CHURCH dba SUMMIT CHURCH – ROCKINGHAM, NC has no affiliations with local, regional or national organizations or denominations.

ARTICLE VI

NON-MEMBERSHIP ORGANIZATION

SUMMIT SOUTHERN CHURCH dba SUMMIT CHURCH – ROCKINGHAM, NC will be a non-membership organization and instead incorporate the people that are to be God's family into our fellowship as DISCIPLES.

1. Requirements

Individuals seeking to become DISCIPLES do so by:

- a. Professing a personal commitment of faith in Jesus Christ for salvation;
- b. Testifying to having undergone or demonstrating willingness to presently undergo believers' baptism as a testimony of salvation;
- c. Completion of the church's covenant class; and
- d. By making a commitment to abide by the church's discipleship covenant. (Appendices A and B).

2. Responsibilities

The responsibilities of DISCIPLES are described in the church covenant. Every DISCIPLE eighteen (18) years old or older shall be informed on the following matters:

- a. The annual Church budget;
- b. The merger or dissolution of the church;
- c. The acquisition of real property and the related incurring of indebtedness;
- d. The calling or removing of the Lead Pastor.

3. Status Changes

DISCIPLES may be removed from the fellowship of the church for the following reasons:

- a. The request of the DISCIPLE

- b. The transfer of attendance or membership to another church
- c. Death
- d. Termination by the Elder Team

4. Termination of Fellowship by the Elder Team

The Elder Team may terminate a person's active fellowship when, in the considered judgment of the Elder Team, the disciple's life and conduct is not in accordance with the church covenant in such a way that the disciple's behavior, thoughts, or actions severely and negatively hinders the ability of the church to act as a positive and living witness of Jesus Christ. This action is not taken lightly, and is followed only as a very last resort, and only under the discretion of the Elder Team after a thorough investigation, a sincere and active effort to bring about reconciliation and restoration of the disciple, and prayerful consideration of the consequences to the disciple and to the church.

Termination of Church fellowship shall require the vote of two-thirds (2/3) of the Elder Team members. Procedures for the dismissal of a disciple shall be according to Matthew 18:16-17. 5.

5. Restoration of Fellowship

Terminated persons may be restored to full, active discipleship by the Elder Team according to the spirit of 2 Corinthians 2:7-8, when their behaviors, thoughts, and actions come into compliance with the tenets of the church covenant. Restoration of church fellowship shall require the vote of two-thirds (2/3) of the Elder Team members.

ARTICLE VII

LEADERSHIP

SUMMIT SOUTHERN CHURCH dba SUMMIT CHURCH – ROCKINGHAM, NC is gift-based, pastoral staff and elder led, deacon and disciple empowered. (Romans 12:4-6, 1 Peter 5:1-2, Ephesians 4:12). As such, we are guided by the Holy Spirit and the truth of scripture.

1. Spiritual Leadership

The head of church is Jesus Christ. As an organization, we seek to reflect His priorities in all we do and how we accomplish it. No decision is ever made that would knowingly contradict any of Christ's teaching. In addition, through the guidance of the indwelling Holy Spirit, we endeavor to discern God's will for us as a church. Whenever we implement a plan, we monitor our effectiveness while prayerfully exploring the next step God is showing us.

2. Servant Leadership

The ideal leader is humble and servant-like in spirit. Leaders at all levels do not see their role as “being in authority” over those in their charge. Instead, they desire to serve the church with their gifts and to build a functioning Christian community. Disciples of the church sense this servant-leadership in action and likewise esteem those in leadership. Whether as a leader or a follower, everyone in the church is submitted to Jesus Christ, and we each strive to consider others as more important than ourselves. *Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves.* (Phil. 2:3). The spirit of cooperation and appreciation is one of the unique features of ministry of our church and is one of God’s greatest blessings to our church family. It is a fragile gift, however, and any person desiring to become a disciple should value and protect it.

3. The Lead Pastor

The Lead Pastor or designee is primarily responsible for the spiritual life of the church. It is the Lead Pastor’s responsibility to:

- a. Provide biblical vision and direction for the congregation;
- b. Oversee and coordinate the day-to-day ministry of the congregation and administration of the church
- c. In collaboration with the Elders, enlist apostolic prophetic, evangelistic, pastoral and teaching ministries for the healthy spiritual development of the body of believers;
- d. Staff the church as the Lead Pastor deems necessary to help administrate its affairs.

The Lead Pastor or designee may work with Elders, Ministers or anyone serving in the functions or offices as outlined in Ephesians 4:11-13 in whatever way the Lead Pastor determines is biblical to serve the spiritual needs of the congregation. Additionally, the Lead Pastor, in concert with the Elders, may budget monies, hire staff, develop projects, and create ministries and programs according to the Lead Pastor’s convictions and biblical understanding. The Lead Pastor shall have the authority to appoint and approve any assistants necessary to properly carry out the mission of the church.

3. The Leadership Team

The leadership team is comprised of the Lead Pastor, church staff, the Church Elders, and the Financial Advising Team. The composition and responsibilities of each of these entities is delineated as follows:

a. Church Elders

Scripture indicates that the ultimate decision-making authority in the church rests with the Elders of the church. Elders are men and women of the church who have been gifted and called to function in a leadership and pastoral position within the church. The Lead Pastor will serve as Chief Elder, along with a minimum of 4 other Elders. (Appendices C, D, and E).

The New Testament is clear that the church is to be led by a plurality of godly leaders under the oversight and watch care of elders. The elders are given ultimate responsibility and authority to see that the church remains on a true course biblically, that its disciples are being appropriately shepherded, that the body is being fed through insightful and accurate biblical teaching, and that the life of the church is being well managed with the assistance of other competent and godly leaders. They are to care about the spiritual and physical wellbeing of disciples, regularly praying for the sick. They are to guard the body against harmful influences, confronting those who are contradicting biblical truth or who are continuing in patterns of sinful behavior. In doing so, they are to keep closing potential entrances for the Adversary, so that the truth of Christ will remain credible to both the congregation and the community. (1 Pet. 5:1 – 4; Acts 20: 28 –31; Titus 1:9; James 5:14).

b. Financial Advising Team

The Financial Advising Team members are appointed by the Lead Pastor and/ or Elders to oversee the areas of finance, property management and general staff management. This team should function at the request of the Lead Pastor and/or Elders and report to Lead Pastor and/or Elders which would have final approval of their recommendations. The church's Trustees, Treasurer(s) and bookkeepers should be part of the Financial Advising Team.

4. Ministry Leaders

Lay ministry leaders are believers who have been gifted by God and called to lead others in a specific ministry (e.g. music ministry, children and youth ministry, Small Group leaders, Deacons, Community Outreach Ministry, etc.). All ministries fall under the overarching authority of the Elders but carry out operations in an autonomous manner with the church staff acting in an advisory and resource capacity (Appendices F and G).

5. Church Staff

The church will employ paid staff selected on the basis of their giftedness and passion for their area of ministry. The Lead Pastor and the Financial Advisory Team are responsible for recruiting and hiring of new staff, with final approval from the Elder Team. The Lead Pastor oversees and directs the work of the staff. The Lead Pastor and/or designee is responsible for monitoring staff performance and conducting periodic performance reviews for staff and a final annual evaluation for each. The Lead Pastor is responsible and accountable to the Elder Team for his performance and the performance of the staff.

6. Multifaceted Leadership

The way these groups work together can best be stated as follows:

a. The Leadership Team as a whole directs the ministries of the church.

b. These ministries are supported by the financial resource administration of the Financial Advisory Team and equipped by the church staff.

c. All the activities of the church are carried out by ministry leaders under the supervision of the Elders.

ARTICLE VIII

GENERAL PROVISIONS OF CHURCH OPERATIONS

1. Non-Profit Status

SUMMIT SOUTHERN CHURCH dba SUMMIT CHURCH – ROCKINGHAM, NC shall be organized and operated exclusively for religious purposes within the meaning of the Internal Revenue Code of 1986, or the corresponding provision of any future United States Internal Revenue law. The church is not ordered, nor shall it operate, for pecuniary gain or profit, and it does not contemplate the distribution of gains, profits, or dividends and is organized solely for non-profit purposes as a non-member non-profit corporation. The property, assets, profits and net income of this church are irrevocably dedicated to charitable, educational, and religious purposes and no part of the profits or net income of this church shall ever inure to the benefit of any individual. On the dissolution or winding up of this church, its assets remaining after payment, or provision or payment of all debts and liabilities of this church shall be distributed to a non-profit fund, foundation, or corporation that is organized and operated for charitable, educational, ecclesiastical, religious, or sacerdotal purposes and that it will establish its tax-exempt status under Section 501 of the Internal Revenue Code.

2. Prohibition against sharing in earnings

No disciple, staff, employee, committee, team or person connected with the church, or any other private individual shall receive at any time any of the net earnings or pecuniary profit from the operations of the church, provided that this shall not prevent the payment to any such person of such reasonable compensation for services rendered to or for the church in effecting any of its purposes as shall be fixed by the church leadership, and no such person or persons shall be entitled to share in the distribution of any of the church assets upon dissolution of the church. All disciples of the church shall be deemed to have expressly consented and agreed that upon such dissolution or winding up of the affairs of the church, whether voluntary or involuntary, the assets of the church, after all debts have been satisfied, then remaining in the hands of the leadership shall be distributed, transferred, conveyed, delivered and paid over, in such amounts as the leadership may determine or as may be determined by the court of competent jurisdiction upon application of the leadership, exclusively to charitable, religious, scientific testing for public safety, literary or educational organizations which would then qualify under the provisions of Section 501 (c) (3) of the Internal Revenue Code and its Regulations as then now exist or as they may hereafter be amended.

3. Exempt Activities

Notwithstanding any other provision of these Bylaws, no disciple, employee, or representative of this church shall take any action or carry on any activity by or on behalf of the church that is not permitted to be taken or carried on by an organization exempt under Section 501 (c) (3) or the Internal Revenue Code and its Regulations as they now exist or as they may hereafter be amended, or by an organization, contributions to which are now deductible under Section 170 (c) (2) and 509 (a) (1) of such Codes and Regulations as they now exist or as they may hereafter be amended.

4. Conducting Business of the Church

The Trustees of the church may authorize an agent or agents of the church, in addition to the leadership identified by these bylaws, to conduct the business of the church.

5. Checks, Drafts or Orders

All checks, drafts, order for the payment of money, notes or other evidences of indebtedness issued in the name of the church shall be signed by such agent or agents of the Church, and such manner, as shall from time to time be determined by resolution of the Financial Advisory Team.

6. Deposits

All funds of the Church shall be deposited to the credit of the church in such banks, trust companies or other depositories as the Financial Advisory Team may select.

7. Gifts

The Lead Pastor or his designee may accept on behalf of the church any contribution, gift, bequest or device for any purpose of the church.

8. Books and Records

The church shall keep correct and complete books and records of account. The church shall also keep minutes of the proceedings of ministries, Financial Advisory Team, Elder Team, and committees. It shall keep at the principal office a record giving the names and addresses of all persons in regular attendance. Records will be retained in digital or paper format for a period of 5 years after which they may be destroyed.

9. Fiscal Year

The fiscal year of the Church shall be the calendar year.

10. Budget

SUMMIT SOUTHERN CHURCH dba SUMMIT CHURCH – ROCKINGHAM, NC is a zero-based financial organization. The annual budget, developed by the church staff and Financial Advisory Team, is a spending plan based on anticipated income. The annual budget is designed to be flexible enough to react to changing situations and new opportunities and is based on faith in God’s continual blessing on us. Revenue sources that fund the ministries of SUMMIT SOUTHERN CHURCH dba SUMMIT CHURCH – ROCKINGHAM, NC include tithes and gifts from the disciples and attendees, grants, donations from extra-church sources, and support from other organizations. The proposed budget is reviewed and approved by the Financial Advisory Team, then published for the review of the church’s disciples a minimum of 2 weeks prior to the date of the scheduled vote. Budget approval for each new fiscal year is determined by a vote of the Lead Pastor, Elders and Financial Advisory team prior to the end of the current church fiscal year.

11. Indemnification:

The Church shall indemnify any Financial Advisory Team member, Pastor, Elder, Staff member, employee, or agent of the Church who was, is, or may be named a defendant or respondent in any proceeding as a result of his or her actions or omissions within the scope of his or her official capacity in the Church. Legal counsel selected by the majority vote of the Financial Advisory Team shall make a determination of the right to indemnification under the act.

ARTICLE IX **REVISIONS**

This document was drafted by faithful but fallible people. Should the Spirit of God point out the need to revise this document in any way, the suggested revisions will be submitted to the Leadership Team for their consideration. The Leadership Team retains the authority and responsibility to make non-material, minor revisions to the Constitution and By Laws ministry philosophy, or overall structure and governance (e.g., rewording, clarification of ideas considered to be confusing, added scriptural support) for the sake of clarity; and to make material changes as necessary to ensure that they remain current and relevant in view of the dynamic nature of practices and ministries at SUMMIT SOUTHERN CHURCH dba SUMMIT CHURCH – ROCKINGHAM, NC.

Proposed significant and material changes to the Constitution and By Laws will be published for review by the Elder Team for two weeks and then those disciples in active fellowship with the church will be notified of the changes made within a period of 30 days.

ARTICLE IX

PROMULGATION OF APPENDICES

Inasmuch as the nature of appendices is that they contain fluid and dynamic information that necessarily changes to reflect current activities and policies within the church, the attachments noted in this document may be amended or replaced without commensurate change to this constitution and bylaws. All changes to attachments must be approved by the Lead Pastor, the Elder team or their designee.

APPENDICES

Appendix A Church Covenant

The following is the statement of beliefs and expectations for DISCIPLES at SUMMIT SOUTHERN CHURCH dba SUMMIT CHURCH – ROCKINGHAM, NC.

I believe in the Lord Jesus Christ and have turned my life over to Him. After first accepting Jesus Christ as the savior, director, and guide for my life, I was baptized (or I will soon be baptized) as a symbol of my new life in Christ. I support the vision, strategy, and structure of SUMMIT SOUTHERN CHURCH dba SUMMIT CHURCH – ROCKINGHAM, NC and feel led by the Holy Spirit to become a DISCIPLE of this church family.

By doing so, I commit myself to God and to the other disciples of this church to do the following:

- Protect the unity of my church by acting in love toward others and following the leadership God has appointed;*
- Accept the responsibility of my church by inviting newcomers, welcoming visitors, sharing my talents and time through serving, and giving of resources with my tithes and offerings;*
- Serve in the ministry of my church by discovering my gifts and talents; developing them to their greatest potential and using them to reach other people for Jesus Christ;*
- Support the testimony of my church by attending regularly, striving to live a life that is pleasing to God, and by praying for the health and growth of our church and its leaders.*

Appendix B

Baptism

Once a person admits that he or she is a sinner and turns to Christ for salvation, the Bible says the watching world needs to know. Baptism has always stood as a kind of public test for people who have moved from being a seeker to being a believer. Believers are those who have realized that their sin has separated them from God. They have given up all efforts to reach God through good works or religious activity. They have concluded that Jesus Christ's death on the cross for their sins is the only thing that can bridge the gap between them and God. A believer is someone who has decided to trust Christ alone for his or her salvation.

If you have come to this point in your spiritual journey, then you are ready to be baptized. Just as a bride and groom tell of their love for one another through the symbol of rings, you should also want to demonstrate to the world, through Baptism, your union with Christ. Let the miracle that has happened in you show through the sacrament He ordained for you.

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. — Acts 8:34–38 KJV

Biblical Passages

In Matthew 28:19–20, Jesus commands his followers to "go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit..."

Baptism is the means by which followers of Christ are identified. In passages such as Acts 2:41, 8:12 and 10:47–48, it is evident that Baptism follows an individual's decision to trust Christ alone for salvation. Baptism was never intended to provide salvation for an individual, but rather to publicly identify a person with Christ.

In Romans 6:1–11, the apostle Paul explains how Baptism identifies the believer with the death, burial and resurrection of Jesus Christ. Going under the water represents Christ's death and coming out of the water illustrates His resurrection. You do not have to be baptized to have Christ in your heart any more than you must exchange rings to be pronounced man and wife. But if the inner commitment to trust Christ alone for salvation has been made, then the outward symbol of Baptism should be as valued and as visible as the gold ring on a newlywed's finger.

Statement on Baptism

Scriptural teaching on Baptism may be summarized as follows:

1. Baptism is an act of obedience to the command of Christ, fulfilled by individuals who have submitted themselves to His sovereignty.
2. Baptism symbolizes the spiritual cleansing through divine forgiveness and the newness of life experience by believers by virtue of their identification with Christ in His death and resurrection.
3. Baptism provides an opportunity for believers to make a formal profession of their faith before the church.
4. As a biblical rite of initiation into the body of Christ, Baptism of believers is considered a prerequisite for joining the fellowship of the church.

Word Concerning Infant Baptism

If the purpose of Baptism is to publicly identify a believer in Jesus Christ, you may well be asking yourself, "What was the significance of my Baptism as a baby?" In the Bible, we find parents bringing their children to Jesus. He held them and prayed for them and told us to welcome them. But He did not baptize them, and He did not tell anyone else to baptize them. Baptism is for those who have made a personal decision to trust Christ alone for their salvation. If you were baptized as a child, it was the intent of your parents that you would one day be a follower of Christ. Your Baptism as an adult can be viewed as the fulfillment of your parents' wishes. It in no way repudiates the Baptism you received as a child.

Appendix C
Qualifications for Elders
I Timothy 3:2-7 and Titus 1:6-9

1. Elders must lead by example and demonstrate a lifestyle free of patterns of sin.
2. Elders, if married, must be devoted husbands.
3. Elders must be self-controlled, enslaved to nothing, free from excesses.
4. Elders must be sober, sensible, wise, balanced in judgment, not given to quick, superficial decisions based on immature thinking.
5. Elders must demonstrate a well – ordered life and honorable behavior.
6. Elders must be unselfish with their personal resources. They must be willing to share blessings with others.
7. Elders must be able to communicate truth and sound doctrine in a non - argumentative way.
8. Elders must be free from active addictions and willing to limit their liberty for the sake of others.
9. Elders must be gentle, patient, and able to exercise self-control in difficult situations.
10. Elders must not be given to quarreling or selfish argumentation.
11. Elders must not be stingy, greedy, out for sordid gain, or preoccupied with amassing material things.
12. Elders must have a well-ordered household and a healthy family life.
13. Elders must not be new believers. They must have been Christians for long enough to demonstrate the reality of their conversion and depth of their spirituality.
14. Elders must be well respected by unbelievers and free from hypocrisy.
15. Elders must not be stubborn, prone to force opinions on others, or abuse authority. They must be servants.
16. Elders must desire the will of God in every decision.
17. Elders must desire to be fair and impartial. Their judgments must be based on scriptural principle.
18. Elders must be devoted Christ followers seeking to be conformed to His image. They must be committed to prayer, worship, the study of scripture, and the guarding their own walk.
19. Elders must be stable in their faith, obedient to the Word of God, continually seeking to be controlled by the Holy Spirit.
20. Elders must be a minimum of 30 years old.

Appendix D

Duties of Elders

Administrative Tasks

The Elders, including the Lead Pastor, are tasked with the management and evaluation of existing ministries. They approve new ministries and staff positions, and continually monitor the teaching ministry of the church. In collaboration with the Financial Advisory Team, they develop church policies and revise by-laws. They review major ministry decisions and dispense church discipline when appropriate. They use their wisdom, discernment, and teaching/pastoral gifts to ensure the church maintains Biblical integrity.

Selection of Elders

Scripture gives evidence of the first elders being appointed by the founders of the church. By this example, it is implied that the existing spiritual leadership of a church should be intimately involved in the process of selecting elders to ensure selection based on spiritual rather than superficial qualifications. Therefore, the following protocol is followed in the selection of Elders for Summit Church:

- Disciples of the church bring potential candidates to the attention of the Elder Team.
- The nomination is investigated and voted upon by the Elder Team.
- After current elders prayerfully nominate potential elder candidates, the name(s) of said candidate(s) are published to the church 30 days prior to the anticipated date of installation. During this 30-day period, active disciples are provided with the opportunity to comment regarding the nomination.
- After the 30-day period has elapsed, the Elder Board meets to review all comments and make a final decision regarding whether to move forward with the installation process.

*The primary consideration for selecting Elders should be the person's character, capability and chemistry with the rest of the Elder Board.

Term of Elders

Since Scripture indicates no fixed term for Elders, each church should be free to assign terms as seems right to that particular body. Summit asks that, in the absence of extenuating circumstances, its elders to serve a minimum three-year term after which the current Elder Team will evaluate the status and advisability of continued service.

Resignation from Elder Team Service

Individuals who believe they are called to commit to Eldership should prayerfully consider the depth of commitment in time, emotion, resources, and dedication that is required of Elders. These individuals are strongly encouraged to examine their lives to determine if such a commitment is compatible with their ability to serve fully and effectively.

Once selected and ordained, Elders are expected to make every effort to fulfill a minimum three-year term of service. However, because the church values its people; we recognize that our leaders have responsibilities and life experiences outside of and sometimes separate from their church ministries and that life circumstances change. We understand that there are occasions when life demands, illness, stress, and/or other personal issues outside of an individual's control may interrupt his ability to fulfill a heartfelt commitment.

In the event that an Elder believes he is unable to fulfill his or her term of service, that Elder will confer with the Chief Elder or designee for prayerful counsel to attempt to resolve the conflict. If the conflict cannot be resolved and the Elder decides to resign from the Elder Board, the resignation will be accepted in the spirit of support and care, with focus on helping the resigning Elder seek God's direction for the next phase of his or her life and ministry.

Termination from Eldership Position

The Elder Team may terminate an individual from his or her Eldership position in the church when, in the considered judgment of the Elder Team, the Elder's life and conduct, behavior, expressed thoughts, or actions severely and negatively hinders the ability of the Elder Board and the church to act as a positive and living witness of Jesus Christ. This action is not taken lightly, and is followed only as a very last resort, and only under the discretion of the Elder Team after a thorough investigation, a sincere and active effort to bring about reconciliation and restoration of the Elder, and prayerful consideration of the consequences to the Elder and to the church.

Termination of a Church Elder from the Elder Board shall require the vote of a minimum of two-thirds (2/3) of the remaining Elder Team members. The Elder under investigation will not cast a vote.

Procedures for the dismissal of an Elder shall be according to Matthew 18:16-17.

The Selection of the Lead Pastor

In the event of vacancy in the office of Lead Pastor, the elders shall be responsible to conduct a search for candidates to fill the position. Once the Elders have selected a candidate, that candidate shall be presented to the Leadership Team and ultimately to the active disciples of the church.

Appendix E

Gender Issues

The position of SUMMIT SOUTHERN CHURCH dba SUMMIT CHURCH – ROCKINGHAM, NC. on church leadership is defined by I Timothy 3.

The position of SUMMIT SOUTHERN CHURCH dba SUMMIT CHURCH – ROCKINGHAM, NC. on the sanctity of marriage is defined as one man and one woman is defined by Genesis 2: 18-24.

Appendix F

Church Ministries

1. Core Values

SUMMIT SOUTHERN CHURCH dba SUMMIT CHURCH – ROCKINGHAM, NC. sponsors and executes various ministries in the pursuit of making more and better followers of Christ. Infused throughout our different ministry expressions are the core values upon which they are built.

We value:

The Bible's Foundation

We believe that God's Word, when taught in a clear, accurate and relevant manner, provides power for salvation and strength for today's living. (2 Timothy 3:16-17; James 1:22; Matthew 4:4) § The Love of Jesus We are regularly overwhelmed by the intimate love God has for us through Jesus Christ. Therefore, we value encouraging God's people to express their appreciation and love to Jesus by coming together as a group to worship Him and through private devotions. (Matthew 22:37; Psalms 34:1, 3)

The Family's Health

In our 21st century post-Christian society, families face challenges that threaten to overwhelm them. We are therefore determined to create a "family-friendly" environment in the church, build healthy families and have strategies for strengthening our families as part of our ongoing ministry. (Ephesians 3:14-16)

The Gospel's Relevance

Every person deserves to have the Good News of Christ communicated in a way that they can clearly understand and relate to. That communication includes relevant language, culture and music. While the message never changes, the methods must adapt in every generation. Therefore, we are determined to learn how to live out our faith in a culturally relevant way, while building bridges of communication to society for Christ. (1 Corinthians 9:22-23; Acts 2:11)

The Holy Spirit's Empowerment

God's Spirit provides the believer with power for living, understanding of spiritual truth, and guidance in doing what is right. Adopting this value causes us to deliberately carve time into our busy schedules

for two-way communication with God (prayer and Bible study) and learn how to walk in obedience with Him. (Matthew 6:33; John 5:17, 19; John 15:5)

The Leader's Creativity

Creativity and change is needed in every Christian generation as it asks the question, "How can we best capture and express what God is doing in the context of the culture of our day"? We are determined to reward creativity and accept the risk that goes with it in order to allow ministry leaders to fearlessly and responsibly pursue new methods for bringing people to Christ. (Luke 5:37-38)

The Disciple's Flexibility

We believe that all disciples have the obligation to remember that our primary mission is to bring unbelievers to Christ. To this end, we may be called on to give up convenient parking spaces, the best seating, available bulletins, and in general, our comfort, in order to give precedence to visitors, new comers and spiritual seekers. (Romans 15:1-3, I Corinthians 9:19-23)

The Christian's Excellence

Excellence honors God and inspires people. Too often, Christians are satisfied with doing the "acceptable minimum" when it comes to their service for God. The Lord deserves our best. Therefore, we are determined to raise the standard of excellence in our worship and service to God. (Colossians 3:23)

The Body's Growth

Our desire is to work with God to build a consistently healthy church that is growing both spiritually and numerically. This commitment means that we will regularly celebrate God's legitimate growth in the church and will encourage the pursuit of methods and policies that will facilitate that growth on all levels. (1 Corinthians 3:6-7; 2 Corinthians 5:19-20; Jonah 4:10-11; Luke 14:23)

The Church's Multiplication

Since the early church (as evidenced in the book of Acts), the single most effective evangelistic methodology is planting new churches. Therefore, we are determined to encourage and pursue the development of new congregations and to support new congregations as the Holy Spirit leads. (Matthew 16:18; Acts 13:1-3; Acts 14:21-23)

Appendix G

Methods of Ministry

1. Assumptions of Ministry

All believers are responsible to be a witness in their faith and walk with Christ. (II Corinthians 5:20) Every believer is accountable to reach out to others and share with them the need we all have for a life-changing relationship with Jesus Christ. We mobilize these believers' evangelism efforts by providing a service designed to communicate the message of Christ with relevance, creativity, and contemporary style.

2. Needs of Seekers and Believers

The needs of the seeker differ from the needs of the believer. (I Cor. 9:19-23; Acts 15:5-21;17) Individuals who have not made a commitment to Jesus Christ as their Savior and Lord may not understand Christian terminology and traditional customs and may be reluctant to attend a service that seems non-relevant to them. Summit Church is committed to communicating the truth of the Gospel in ways way seekers will understand and appreciate.

Recognizing that the needs of the believer must be met as well, Summit Church is dedicated to encouraging, edifying, and equipping the believer for service. We are committed to the believer's continual growth toward spiritual maturity for the purpose of leadership development and for ministry to the seeker and fellow believers.

3. Spiritual Development and Maturity

Believers must recognize that spiritual development is a process that leads to a commitment to Jesus and continues toward spiritual maturity. (Romans 14:1; 15:1)

Theologically, it is recognized that there is a moment in time when an individual is born into the family of God through a commitment to the person and work of Jesus Christ. Practically, however, this event occurs during a process of examining, considering, evaluating, and weighing the costs of the Christian faith. Therefore, Summit Church is not event oriented: Conversion is not the end process, but rather the point on the journey between separation from God and maturity in faith. It is our task to point all people toward Jesus Christ as they navigate the maturing process.

4. Growth Through Relationship

Loving relationships are the best context for spiritual development. (Ephesians 4:15-16; Hebrews 10:24-25) Spiritual growth, like emotional and mental growth, does not take place in a vacuum; it is fostered and enhanced by interaction in loving relationships. God created us to thrive in community. Being in a small group of caring people opens up a dimension of growth that cannot take place

individually or in a large group. It is within the context of these small groups that seekers may make a commitment to Jesus Christ, and believers can realize spiritual depth and maturity. For both the believer and the seeker, being in a small group is extremely important for spiritual development.

5. Believers as Ministers

Every believer is a minister, gifted by God for the benefit of the church. (I Corinthians 12:12-31; 14:12)
Every believer is gifted by God to be a vital part of the equipping and maturing of the body of Christ. Summit Church strives to mobilize the body for service and ministry. This is accomplished by challenging people to become servants and servant-leaders through discovery, development, and implementation of their spiritual gifts.