

CHURCH BYLAWS FOR



GRACE CHURCH  
of Dunedin, Inc.



# ARTICLE 1 – NAME AND MISSION

## SECTION 1.01 — NAME

This congregation of believers shall be known as Grace Church of Dunedin, Inc. or simply, Grace Church.

This congregation is organized as a church exclusively for charitable, religious, and educational purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986 (or the corresponding provision of any future United States Revenue Law).

## SECTION 1.02 — THE MISSION+VISION OF GRACE CHURCH

Grace Church is a community of changed people who are committed to serving and renewing the greater Dunedin area through a movement of the Gospel of Jesus Christ.

Therefore Grace Church is committed to:

### **Gospel:**

The *Gospel* is the good news that through Jesus Christ the power of God's kingdom has entered history to bring redemption and renew the whole world. When we believe and rely on Jesus' death and resurrection for our relationship to God, that kingdom power comes upon us and begins to work through us. Through the *Gospel*, Jesus gives us a radically new identity, freeing us from both self-righteousness and self-condemnation. He forgives our wrongdoings, heals our brokenness, redirects us from our hurtful and self-centered patterns, and He liberates us to accept people we once excluded.

### **Community:**

The *Gospel* creates a new community which not only nurtures individuals but serves as a sign of God's coming kingdom. Here we see all kinds of people loving, serving, and discipling one another through the transforming and healing power of the *Gospel*. This experience of community can be found in our Missional Community Groups and Sunday Gatherings.

### **Changed People:**

The community the *Gospel* creates is a community of changed people, people who are changed from the inside out. In particular, the *Gospel* makes us into a missional and discipling-oriented community.

### **Serving:**

Though we joyfully invite every person to faith in the *Gospel* of Jesus, we are committed to sacrificially serving our neighbors whether they believe as we do or not. We do this by using our gifts and resources for the needs of others, especially the poor. And more than merely meeting individual needs, we work for justice for the underprivileged.

### **Renewing:**

We believe the *Gospel* is to have a profound, healthy, and renewing impact on all areas of society – marriage, family, the arts, business, government, media, academy, etc. Therefore we are highly committed in seeing the truth of *Gospel* shape the spheres of family, vocation, and culture.

### **Gospel Movement:**

The health and reach of Grace Church is not enough. We are therefore committed to planting (and helping others plant) new *Gospel*-oriented churches and working towards a renewal of *Gospel* vitality by discipling and rising up of future ministry leaders.

# ARTICLE 2 – GRACE CHURCH BELIEFS AND GRACE CHURCH COMMUNITY COMMITMENTS

## SECTION 2.01 — STATEMENT OF FAITH

### **Introduction:**

Our ability to grow together as a church stems from what we hold central: Jesus and a commitment to the

biblical narrative. By the grace of God, the story of his narrative becomes our story; and we persevere in it by the power of the Holy Spirit, as we look to serve and invite others to participate in this pursuit together. With the harmony of both orthodoxy [right thinking] and orthopraxy [right practice/living] as our goal, this statement of faith seeks to not only guide our thoughts and minds, but the way we live our lives.

### **In a Nutshell:**

Grace Church is an inter-denominational church. We affirm the historic Apostles' and Nicene Creed. We hold Jesus and the historic biblical narrative as central to our beliefs. And, to acknowledge the ongoing work of God's grace in our lives and in anticipation of Christ's return, we partake of Communion (The Eucharist) every Sunday morning. And all are welcome to follow Jesus with us.

### **Mere + Historic Christianity:**

The night of Jesus' arrest, he prayed these words, "Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one" (John 17:11).

The visible disunity of the Christian church is one of the obvious credibility problems we face as Christians and it seems we are living in a distant dream from the prayer that Jesus prayed in John 17.

*In essentials, unity. In nonessentials, charity.* In all things, Jesus Christ. In the spirit of this historic Christian mantra, at Grace Church, we seek to be a community of generosity, openness, conviction, and reverence. We desire to be a church where one can learn to follow Jesus in good conscience and biblical integrity as we strive to believe and teach that which has been believed by Christians in all places and at all times. This means we remain committed to the central tenants of the historic Christian tradition while leaving room for civil disagreement and various biblical interpretation on other matters (Romans 14).

Examples of summaries of this historic Christian tradition and faith are found in documents, penned by the early church, like the Apostles Creed, the Nicene Creed, and even earlier in I Corinthians 15.

### **Here's our Summary of the Historic Christian Faith:**

We believe the Bible was written by people guided by God's Spirit and affirm what it says it is: authoritative, inspired, illumined by the Spirit and useful for teaching, correcting, and wisdom.

[See Psalm 119:105-112; John 16:12-14; 17:17; 2 Timothy 3:16-17]

We believe in the one true Creator God, who shows God's self through self-giving love in a communal relationship of oneness displayed in three persons: Father, Son, and Holy Spirit.

[See Genesis 1; Matthew 3:16-17; Mark 1:10-11; Luke 1:35, 3:22; John 1:32; Acts 7:55; Romans 8]

We believe God created all things good and all people in God's image for relationship with God, each other, ourselves, and creation.

[See Genesis 1-2; 1 Timothy 4:4]

We believe people's rebellion against God broke their relationship with God and continues to perpetuate sin, death, brokenness, and destruction in our world.

[See Genesis 3:15; Romans 5:12; Colossians 1:21]

We believe God has not abandoned creation, and in love, sent to earth God's one and only Son Jesus, fully God and fully human, born of a virgin and without sin to redeem creation.

[See Matthew 1:28-55; John 1; John 3:16-17; Romans 8:19-25; Colossians 1:15-20]

We believe Jesus came proclaiming a new arrival of the Kingdom of God—a reality marked by love, grace, peace, and joy. Through his life, death, and resurrection, Jesus defeated sin and death inaugurating a new creation that offers all people eternal life. Jesus is the only way to access the free gift of grace, renewed peace, and reconciliation with God.

[See John 1:29; Romans 3:22-26; 5:1-9; 14:17; 2 Corinthians 5:17; Hebrews 1:1-3; Revelation 21:5]

We believe Jesus Christ sends the Holy Spirit to dwell in the hearts of believers, empowers them with gifts, convicts, guides, comforts, counsels, and leads us into truth through a communal life of worship and a missional expression of our faith.

[See John 14:26; 20:21-23; Ephesians 1:17-19; Acts 1:8]

We believe Jesus calls people to be his disciples in all areas of life, exhibiting faith in him by our social and personal practices, bringing glory to God.

[See Matthew 5:14-16; 22:36-40; Colossians 3:17; 1 Peter 4:11-12; 2 Peter 3:18]

We believe the church is rooted and grounded in Jesus Christ, practicing spiritual disciplines, and celebrating baptism and the Lord's Supper. The church is the local and global community of Jesus followers who proclaim [through word and action] the good news of forgiveness, restoration, and reconciliation for all.

[See Matthew 22:36-40; 28:19-20; John 20:21-23; 2 Corinthians 5:16-21]

We believe Jesus will return to judge the world, bringing an end to injustice and restoring all things to God's original intent. God will reclaim this world and rule forever. Our relationships with God, others, creation, and ourselves will be whole. All will flourish as God intends. This is what we long for. This is what we hope for.

[See Isaiah 11:1-9; Isaiah 65:19-25; Matthew 19:28; Acts 3:21; Colossians 1:19-20; 2 Peter 3:13; Revelation 21]

## **SECTION 2.04— GRACE CHURCH COMMUNITY MEMBERS AND COMMITMENTS**

Guests are always welcome within our household. If you love Jesus and feel called to make Grace Church your home church, then we invite you to join our community. When you commit with us you agree, by God's grace and Spirit, to live according to the following Grace Church Community Commitments.

As a Community Member of Grace Church, and in desiring to bring unity and strength to this local body of Christ, I joyfully agree to walk together with my church family and enter into a biblically-based covenant with them by making the following commitments:

- I accept Grace Church's Mission Statement as the driving purpose for her existence and I will seek to serve to support this mission, not only through the regular giving of my finances, but also by the giving of my time, talents, and effort.
- I will not neglect meeting together with other Community Members of Grace Church and will regularly attend a Grace Group and our Sunday morning Gatherings
- I will look for ways to encourage my fellow Community Members in the faith, to live on mission with them, and to pray for them.
- I support Grace Church's desire to remain involved with planting churches and in foreign missions.
- I will, as God so enables me, care for my brothers and sisters who are sick, in distress, or in poverty.
- I will promote marriage as a reflection of Christ's relationship with His church and bring up any children God may give me in the discipline and instruction of the Lord.
- I will pursue reconciliation when offense occurs between me and another member of the church. I will reject all opportunities to speak or to hear gossip or slander. I agree that Christians are prohibited from bringing civil lawsuits against other Christians or the church to resolve personal disputes.
- I will, in the spirit of church unity, joyfully submit to the church's leadership, bring my theological and biblical concerns to them, and commit myself to regularly pray for them.
- I accept the church's doctrine, practice, philosophy, and polity.
- I accept Grace Church's Statement of Faith as the theological foundation for this church and am willing to be spiritually led and taught by these theological distinctions.

# **ARTICLE 3 – GRACE CHURCH COMMUNITY MEMBERSHIP**

## **SECTION 3.01—QUALIFICATIONS FOR COMMUNITY MEMBERSHIP**

If you love Jesus and feel called to make Grace Church your home church, then we invite you to join our community. When you commit with us you agree, by God's grace and Spirit, to live according to our Grace Church Community Commitments (Section 2.04).

Our promise is to help you along in your spiritual journey and to work together in living out the mission of Grace Church:

Grace Church is a community of changed people who are committed to serving and renewing the greater Dunedin area through a movement of the Gospel of Jesus Christ.

We will offer Grace Church Community Class two to three times a year. Each class will be just over an hour in length. (See the breakdown of topics covered below.) Grace Church Community Membership Form will need to be filled out and turned in the Sunday before the seminar. You can find this form on our web site. GCF's Covenant Commitment Seminar Topics:

*The Mission Statement of Grace Church*  
*How Grace Church is Run?*  
*The Key Doctrines and Beliefs of Grace Church*  
*What's Required of a Grace Church Community Member?*  
*Q&A with the church Elders*

Grace Church Community Membership will be extended to any adult (18 years of age or older) upon the successful completion of an elder-led Community Class.

### **SECTION 3.02—DUTIES OF A COMMUNITY MEMBER**

On becoming a member of this church, in addition to and accordance with the Grace Church Community Commitments contained in Article 2, Section 2.04, each further covenants to love, honor, and esteem the church leaders; to pray for them; to recognize their authority in the spiritual affairs of the church; to regularly attend a Grace Group and our Sunday morning Gatherings; to cherish a brotherly love for all members of the church; to support the church in prayer, in serving, and with financial support as the Lord enables; to seek spiritual formation as a disciple of Christ, and to live missionally for the advancement of God's kingdom.

### **SECTION 3.03—PRIVILEGES OF COMMUNITY MEMBERSHIP**

Community Members of Grace Church receive care from the church leadership; are given the opportunity to better understand and to be a part of the mission and vision of Grace Church; receive identification in a localized body of Christ; receive spiritual instruction and accountability; and are provided with a framework for discipleship and spiritual growth; and members are also given the opportunity to serve within the body of Christ.

Members are not afforded the right to vote or the power to initiate any church action, rather elders may defer to the membership for input and insight on particular church matters and decisions. The only exception to the policy is upon the removal of the Lead Pastor or addition of a new Lead Pastor. Under the leadership and prompting of the elders, a three-fourths majority of the church members present and voting shall be required to call a Lead Pastor or to sever the relationship between the Lead Pastor and the church. (The calling of a Lead Pastor or severance of the relationship between the Lead Pastor and the church may be considered at any church meeting as directed in 7.03).

Grace Church Community Membership in this church does not afford the members with any property, contractual, or civil rights based on principles of democratic government. Although the general public is invited to all of the church's worship services, the church property remains private property. The Elders have the authority to suspend or revoke the right of any person, including a member, to enter or remain on church property. If after being notified of such a suspension or revocation, the person enters or remains on church property, the person may be treated as a trespasser.

## **ARTICLE 4 – CHURCH OFFICERS**

This congregation functions not as a democracy, but as a body under the headship of the Lord Jesus Christ and the direction of the elders as the undershepherds. Determinations of the internal affairs of this church are ecclesiastical matters and shall be determined exclusively by the church's own rules and procedures.

The elders shall oversee and/or conduct all aspects of this church. The deacons shall give counsel and assistance to the elders as requested by them. (Our view on church polity and leadership are based on passages such as Acts 6, 1 Timothy 3, and Titus 1.)

#### **SECTION 4.01—CHURCH OFFICERS**

The church officers are Elder (see Section 5.01), Lead Pastor (see Section 5.02), Associate Pastor (see Section 5.03), Deacon (see Section 5.04), and Treasurer or Executive Elder (see Section 5.05). The elders may appoint other church officers. The candidate for said office will then be presented for affirmation by the church membership.

#### **SECTION 4.02—OFFICE ELIGIBILITY + APPOINTMENT**

The church shall not install or retain an officer who fails to adhere to or expresses disagreement with the Statement of Faith and the Grace Church Community Commitments. All church officers, upon request of the elders, shall affirm their agreement with the Statement of Faith and the Grace Church Community Commitments (as set forth in SECTION 2).

The elders will prayerfully oversee the filling of all church office vacancy. With the exception of the Lead Pastor (see 4.03), the candidate(s) for said office will then be presented for affirmation by the church membership.

#### **SECTION 4.03—TERMS OF OFFICE FOR LEAD PASTOR**

The relationship between the Lead Pastor and the church shall be permanent unless dissolved at the option of either party by the giving of a month's notice, or less by mutual consent. The office of the Lead Pastor shall be questioned only if he deviates from the Statement of Faith and/or the Community Membership Commitments and is unrepentant. The calling of a Lead Pastor or severance of the relationship between the Lead Pastor and the church may be considered at any regular church administration meeting (See 6.02). Under the leadership and prompting of the elders, three-fourths majority of the church members present and voting shall be required to call a Lead Pastor or to sever the relationship between the Lead Pastor and the church.

#### **SECTION 4.04 - TERMS FOR OFFICE FOR ALL OTHER OFFICERS**

All church officers shall be appointed by the elders and affirmed initially by the church members (see 4.02) and, thereafter, annually by the Lead Pastor in order for them to commence, continue, or resign their offices(s).

## **ARTICLE 5 – DUTIES AND POWERS OF OFFICERS**

#### **SECTION 5.01— ELDER (PASTORS AND OVERSEERS OF THE CHURCH)**

Jesus is “the head of the body, the church” (1 Pet. 5:1-4), so we literally consider Jesus Christ to be the Senior Elder and the Head of Grace Church. We follow his example and organize our human leadership by focusing on three key areas of leadership that Jesus fulfills perfectly:

- Prophet – The people must be taught the Bible.
- Priest – The people must be loved.
- King – The people must be led.

The elders who lead the church must lead like Jesus—not to replace him, but to follow him and serve his people according to their need, as described in the Bible. Though we are imperfect and incomplete, by God's grace we can still reflect the One who teaches, loves, and leads the way to glory.

Grace Church is lead by a plurality of elders. The terms for elder and pastor (as well as overseer) are used interchangeably in the New Testament (e.g. Acts 20:17, 28). Therefore, Grace Church believes “elder” and “pastor” are one and the same.

Elders are those who are called and biblically evaluated (e.g., 1 Timothy 3:1-13; Titus 1:6-9) to lead Grace Church.

- Elders devote themselves to the ministry of the Word “for the equipping of the saints for the ministry” (Ephesians 4:12), prayer, ministry leadership/direction, discipleship, and spiritual care.
- Elders have the responsibility of imparting and implementing the vision of the church.

- Elders also assume the responsibility of overseeing all aspects of the church including the Grace Groups, the various ministry areas, the operation of our Sunday morning Gatherings, other meetings, and the business affairs of the church.

Though each elder shares the same authority, particular elders may have particular responsibilities that are not shared by the other elders (e.g., the Treasurer/Executive Pastor and Lead Pastor).

Elders will meet as necessary to conduct the business of the church. A majority of the installed elders will constitute a quorum at these elder's meetings. The vote/act of the majority of elders present, at a meeting at which a quorum is present, will be the act of the elders.

#### **SECTION 5.02— LEAD PASTOR**

As stated in 5.01, the terms for elder and pastor are used interchangeably in the New Testament. So the elder and a pastor are one and the same. That said, the New Testament does hint toward a distinction between elders that seems to make room for what we know as a Senior Pastor or, in our case, a Lead Pastor (e.g., 1 Timothy 5:17). The Lead Pastor shall be regarded fundamentally as one of the elders, but he will naturally have a distinct role among them, especially in preaching and vision casting.

The responsibilities of the Lead Pastor shall include, but are not limited to: leading the direction of the preaching and teaching, serving as the main vision caster to the congregation, and leading elder meetings.

As an equal member of the eldership, the Lead Pastor shall remain accountability to and serve in unison with the desires and decisions of the other elders.

#### **SECTION 5.03— STAFF PASTORS**

The elders may call, appoint, and hire Associate Pastor(s). The Associate Pastor(s) shall assist the Lead Pastor by focussing on particular areas of ministry and serve the church as one of the elders.

#### **SECTION 5.04— DEACON/DEACONESS**

Under the direction and guidance of the elders, the other Deacon/Deaconesses of the church shall assist the Pastor(s) in carrying out the ministries of the church. The responsibilities of a Deacon shall include, but are not limited to: leading Community Groups, leading ministry departments, administering funds and/or resources to assist the poor and needy and otherwise providing aid in times of crisis or distress, the greeting, ushering, and security ministries of the church, assisting in administering the ordinances of the Gospel, and assisting at fellowship gatherings of the church.

#### **SECTION 5.05— THE CHURCH TREASURER/EXECUTIVE ELDER**

The Treasurer, called the Executive Elder at Grace Church, shall ensure the stewardship of the physical and financial resources of the Corporation, "taking precaution that no one should discredit us in our administration...for we have regard for what is honorable, not only in the sight of the Lord, but also in the sight of men" (2 Corinthians 8:20-21). The Church Treasurer, as a member of the church eldership, shall oversee and/or appoint a designee to the following:

- Have charge and custody of, and be responsible for all funds of the corporation
- Disburse, or cause to be disbursed, the funds of the church as may be directed by the budget adopted by the elders, taking proper vouchers for the disbursements
- Keep and maintain adequate and correct accounts of the church's properties and business transactions including account of its assets, liabilities, receipts, disbursements, and capital
- When and as requested, render to the other elders accounts of all his transactions as minister of finance and of the financial condition of the church
- Present a report for the year at the annual church business meeting
- See to it that all church financial records are kept at the office of the church and deliver them to any successor upon leaving office.



# ARTICLE 6 – CHURCH STAFF

## **Section 6.01—ELDER OVERSIGHT OF CHURCH STAFF**

Subject to the affirmation of the church membership and on the condition that they are a member of the church upon assuming their duties, the elders may hire associates and assistants to assist the Lead Pastor in carrying out his God-given responsibilities.

The elders will prayerfully oversee the filling of a church staff vacancy. The elders may call and appoint a search committee to fulfill any church staff vacancy (see Article 6). The candidate for said office will then be presented to be affirmed by the church membership.

All church staff, whether paid or volunteer, shall be under the supervision of the Lead Pastor or his appointed designee.

The church shall not hire, appoint, or retain any employee or volunteer who fails to adhere to the Statement of Faith or the Grace Church Community Commitments, which would include one's neglect of his or her job responsibilities.

# ARTICLE 7 – COMMITTEES

## **SECTION 7.01—STANDING COMMITTEES**

The elders may appoint standing committees and designate a chairperson for each standing committee for ministry events and/or projects.

## **SECTION 7.02—SPECIAL COMMITTEES**

The elders may create special committees to provide the leadership with advice and information regarding matters submitted to the committee by the elders for consideration. The committee shall have no authority to act on behalf of the corporation. The members of the committee shall be chosen by the elders. The special committee shall be subject to the control and direction of the elders at all times.

# ARTICLE 8 – MEETINGS

## **SECTION 8.01—MEETINGS FOR WORSHIP**

Unless otherwise determined by the elders, the church shall meet weekly for public and corporate worship. Except when circumstances forbid it, the ordinance of the Lord's Supper shall be observed every Sunday morning.

## **SECTION 8.02—CHURCH BUSINESS MEETING AND OTHER ADMINISTRATION MEETINGS**

The annual church business meeting shall be held during the first trimester of the year at which time the regular church administration shall be considered.

The moderator, established by the elders, shall determine the rules of procedure according to his sense of fairness and common sense, giving all members a reasonable opportunity to be heard on a matter. The moderator is the final authority on questions of procedure, and his decision is final and controlling.

## **SECTION 8.03—SPECIAL MEETINGS**

The elders may call a special meeting by giving notice of such a meeting and the purpose for which it is called to the church from the pulpit at least one Sunday and not less than one week prior to said meeting. A meeting for the calling of a Lead Pastor or the severance of the relationship between the church and Lead Pastor shall be called in accordance with the provision of Section 4.04.

Conferences and special services/events may be held as the elders deem beneficial.

#### **SECTION 8.04—FISCAL YEAR**

The fiscal year of the church shall begin January 1st and end December 31st.

## **ARTICLE 9 – MINISTRY OF EDUCATION**

#### **SECTION 9.01—PURPOSE**

The church believes that it is to provide its members and guests and their children with an education which is based upon (and consistent with) biblical teachings. To this end, the church shall engage in ministries in education in keeping with the following dictates.

#### **SECTION 9.02—CHURCH PARTICIPATION**

All educational programs or courses of instruction formulated and offered by the church shall be primarily for the benefit of the members of the church; however, the elders may permit non-church members to participate in church educational programs or courses of instruction if they deem it in the best interest of the church and consistent with the church's mission + vision.

#### **SECTION 9.03—TEACHERS**

All church preachers, instructors, and teachers shall be (or intend to be) Community Members. This provision shall not apply to visiting missionaries, evangelists, or preachers engaged for the purpose of delivering sermons or other special meetings on a temporary basis.

#### **SECTION 9.04—GRACE CHURCH MISSION + VISION, STATEMENT OF FAITH, AND COMMUNITY COMMITMENTS**

All educational programs or courses of instruction shall be conducted as an integral and inseparable ministry of the church. All educational programs or courses of instruction shall be taught and presented in order to support and promote Grace Church's Mission + Vision. The church shall not hire any employee or appoint a regular lay leader, for its educational programs, that fail to adhere to the Statement of Faith and the Grace Church Community Commitments,

#### **SECTION 9.06—CHRISTIAN WALK**

All those who preach and teach shall not only adhere to Grace Church's Community Commitments, adopt they shall shall maintain a lifestyle consistent with Grace Church's Community Commitments.

## **ARTICLE 10 – LICENSE AND ORDINATION**

#### **SECTION 10.01—LICENSE AND ORDINATION QUALIFICATIONS**

Any member of this church or its mission churches, who gives evidence of a genuine call of God into the work of the ministry and possesses the qualifications stated in 1 Timothy 3:1-7 and Titus 1:6-9, may be licensed or ordained as a minister of the Gospel.

#### **SECTION 10.02—LICENSE AND ORDINATION PROCEDURE**

Upon a conference with the Lead Pastor and after he has approved the candidate for ordination, the elders shall call for a council of 3 to 5 council members to examine and pass on the qualification of the candidate. The license and ordination council shall consist of ordained ministers of like faith.

After at least 3 years of licensed pastoral ministry and if the candidate is found worthy of ordination by the council, the ordination council may ordain the candidate on behalf of the church.

The Lead Pastor shall arrange for the ordination service.

# ARTICLE 11 – INDEMNIFICATION

## SECTION 11.01—ACTIONS SUBJECT TO INDEMNIFICATION

The church may indemnify any person who was or is a party or is threatened to be made a party to any threatened, pending, or completed action, suit, or proceeding, whether civil, criminal, administrative, or investigative, including all appeals (other than an action by or in the right of the church) by reason of the fact that the person is or was a pastor, deacon, officer, employee, or agent of the church, against expenses, including attorneys' fees, judgments, fines, and amounts paid in settlement actually and reasonably incurred by him in connection with the action, suit, or proceeding; and if that person acted in good faith and in a manner he reasonably believed to be in or not opposed to the best interests of the church and, with respect to any criminal action or proceeding, had no reasonable cause to believe his conduct was unlawful. The termination of any action, suit, or proceeding by judgment, order, settlement, conviction, or on a plea of *nolo contendere* or its equivalent, shall not, of itself, create a presumption that the person did not act in good faith and in a manner that he reasonably believed to be in or not opposed to the best interests of the church and, with respect to any criminal action or proceeding, had no reasonable cause to believe that his or her conduct was unlawful.

## SECTION 11.02—EXPENSES SUBJECT TO INDEMNIFICATION

To the extent that a pastor, deacon, officer, employee, or agent has been successful on the merits or otherwise in defense of any action, suit, or proceeding referred to in this Article, or in defense of any claim, issue, or matter in that action, suit, or proceeding, he or she may be indemnified against expenses, including attorneys' fees, actually and reasonably incurred by him or her in connection with the action, suit, or proceeding.

## SECTION 11.03—LIMITATIONS OF INDEMNIFICATION

Any indemnification made under this Article, may be made by the church only as authorized in the specific case on a determination that indemnification of a Church Officer, employee, or agent is proper in the circumstances because he has met the applicable standard of conduct set forth in the Covenant Community Commitments and/or the Student Ministry Guidelines and/or Children's Ministry Guidelines and/or Usher guidelines. The determination shall be made by the Church Board.

## SECTION 11.04—TIMING OF INDEMNIFICATION

Expenses of each person seeking indemnification under this Article, may be paid by the church as they are incurred, in advance of the final disposition of the action, suit, or proceeding, as authorized by the Church Board in the specific case, on receipt of an undertaking by or on behalf of a pastor, deacon, officer, employee, or agent to repay the amount if it is ultimately determined that he or she is not qualified to be indemnified by the church.

## SECTION 11.05—EXTENT OF INDEMNIFICATION

The indemnification provided by this Article shall be deemed to be discretionary unless otherwise required as a matter of law or under any agreement or provided by insurance purchased by the church, both as to action of each person seeking indemnification under this Article in his official capacity and as to action in another capacity while holding that office, and may continue as to a person who has ceased to be a pastor, deacon, officer, employee, or agent and may inure to the benefit of the heirs, executors, and administrators of that person.

## SECTION 11.06—INSURANCE

The church may purchase and maintain insurance on behalf of any person who is or was a pastor, deacon, officer, employee, or agent of the church against any liability asserted against him and incurred by him in that capacity, or arising out of his status in that capacity, whether or not the church would have the power to indemnify him against liability under the provisions of this Article.

# ARTICLE 12 – DESIGNATED CONTRIBUTIONS

From time to time the church, in the exercise of its religious, educational, and charitable purposes, may establish various funds to accomplish specific goals. Contributors may suggest uses for their contributions, but all suggestions shall be deemed advisory rather than mandatory in nature. All contributions made to specific funds or otherwise designated shall remain subject to the discretion and recommendation of the Elders.

# ARTICLE 13 – LAWSUITS AND RESTORATION

## SUBMISSION TO ARBITRATION AND RESTORATION

We believe that Christians are prohibited from bringing civil lawsuits against other Christians or the church to resolve personal disputes. We believe the church possesses all the resources necessary to resolve personal disputes between our Community Members (1 Cor. 6:1-8 and Eph. 4:31-32).

Believing that lawsuits between believers are prohibited by Scripture, all Community Members of Grace Church agree to submit to the love and unity described in Section 2.04 and shall refrain from taking legal action against this church or any member of this church.

# ARTICLE 14 – AMENDMENTS

These bylaws may be revised or amended by the elders and submitted to the Community Members for confirmation at any Church Business Meeting (See 7.02) or Special Meeting (See 7.03)

# ARTICLE 15 – ADOPTION

These bylaws are therefore effective for Grace Church of Dunedin, Inc.

\_\_\_\_\_  
Date

\_\_\_\_\_  
Heath Watson – Lead Pastor & Elder

\_\_\_\_\_  
Date

\_\_\_\_\_  
James Gleichowski – Treasurer & Elder

\_\_\_\_\_  
Date

\_\_\_\_\_  
Steve Lee – Elder