

Huntington Community Church

Huntington, West Virginia

Constitution & By-Laws

Article 1 | Name

1.1 | The name of this church is Huntington Community Church (HCC).

Article 2 | Purpose

2.1 | HCC exists to be a community of disciples of Jesus that glorify God through worship, preaching of the Word of God, evangelism and discipleship, and living that honor Jesus Christ.

2.2 | This church will regularly gather to worship the one true God, build up and serve our church family, proclaim the gospel of Jesus Christ, practice church discipline, administer baptisms and the Lord's Supper, love our neighbors, and make disciples of Jesus Christ.

Article 3 | Statement of Faith and Statement of Cooperation

Section 1 | Statement of Faith

3.1.1 | The Bible — We believe the Bible (the 66 books of the Old and New Testament) is the Word of God. The entire Bible is given to humanity as a gracious gift of God's special and authoritative self-revelation. All the Bible is divinely inspired, having been written by individuals as they were carried along by the Holy Spirit. Because God is the ultimate author of the Bible, its contents are free from error and are totally true and trustworthy in the original manuscripts. The central theme of the Bible is to reveal God's saving purposes in Jesus Christ. God's Word has supreme authority in all matters of faith and conduct. The Bible alone is the infallible rule of faith for the church. For a local church to stray from the Bible in faith or practice is to be disloyal to Jesus to whom the church belongs. We believe the entire Bible should be taught in the local church so that its members will grow in the grace and knowledge of our Lord and Savior Jesus Christ. (*Psalm 19:7; Psalm 119:105–106; Matthew 4:4; Mark 13:31; John 8:31–32; John 17:17; Acts 20:32; Romans 10:16–17; 2 Timothy 3:14–17; Hebrews 4:12; 2 Peter 1:20–21; 3:18*)

3.1.2 | The Trinity — We believe that there is one living and true God, eternally existing in three persons — Father, Son, and Holy Spirit. These three persons contain the very nature of God and are equal in every divine perfection. They each execute distinct but harmonious roles in the work of creation, providence, and redemption. The Triune God is self-existent and self-sufficient, perfect and immutable, infinite and all-knowing, purposeful and all-powerful, sovereign and steadfast in love. God is worthy of our praise, loyalty, and love. Our church will worship the Triune God when we gather and will model our lives according to God's grace and goodness. (*Genesis 1:1, 26; Exodus 34:6–7; Deuteronomy 32:3–4; Psalm 48:10; Isaiah 43:10–13; Malachi 3:6; Matthew 28:19; John 1:1–3; John 4:24; Romans 1:19–20; Ephesians 4:5–6*)

3.1.3 | God the Father — We believe in God the Father, an infinite, personal spirit who is good, righteous, and just. He is perfect in holiness, wisdom, power, and love. He is jealous for worship, opposed to idolatry, and wrathful in response to sin and rebellion. He reigns with providential care over his creation and foreknows all that shall come to pass according to his sovereign will. He deals mercifully in the affairs of people. He hears and answers the prayers of his children. He saves from sin and death all who come to him through faith in Jesus Christ. (*Exodus 3:14; Psalm 19:1; Matthew 23:9; Luke 10:21–22; John 1:12; 3:16, 36; 6:27; Romans 1:7; 1 Timothy 1:1–2; 2:5–6; 1 Peter 1:3; Revelation 1:6*)

3.1.4 | Jesus Christ — We believe in Jesus Christ, God’s only begotten Son, who exists having two natures: fully human and fully divine—which are without confusion, change, division, or separation. The Son of God took on flesh when he was conceived by the Holy Spirit. He was born of the Virgin Mary, lived a sinless life, died as a substitutionary atoning sacrifice for our sins, and rose bodily from the dead on the third day. He ascended into heaven where he intercedes for his people as an eternal high priest and from where he will return bodily and visibly in all glory to judge the earth and establish his eternal kingdom. He is the head of the church, having purchased it with his own shed blood. All who claim allegiance to Christ are to obey his commands, imitate his life, and promote his gospel. (*Matthew 1:18–25; 28:18–20; Luke 1:26–38; John 1:1; 13:15–16; 20:28–31; Acts 1:11; 20:28; Romans 3:21–26; 5:6–8; 6:9–10; 9:5; 2 Corinthians 5:21; Ephesians 5:23; Colossians 1:15–20; 1 Timothy 3:16; Hebrews 7:25; 9:28; 12:2; 1 Peter 2:21–23*)

3.1.5 | Holy Spirit — We believe the Holy Spirit is the Spirit of God, fully divine, who proceeds from the Father and the Son. He convicts the world of sin, righteousness, and judgment. He graciously works to call, regenerate, sanctify, and empower all who profess saving faith in Jesus Christ. The Holy Spirit indwells every believer and serves as an abiding helper, teacher, and guide. He inspired the Scriptures and illuminates them for those who desire to know the truth and to be transformed through the renewing of the mind. The Spirit of God helps believers to fight the spiritual battle and gives his fruit to those who live in submission to him. He constitutes the Church as God’s family and promotes its unity and maturity. He gives spiritual gifts to each believer, empowering them to serve the local church and promote the gospel. Providing endurance for all believers, he seals them for the final day of redemption. (*John 3:5–8; 4:24; 6:63; 14:16–17; Acts 1:8; 2:1–4; Romans 8:9–11; 12:2; Galatians 5: 22–25; Ephesians 1:13–14; 4:3–6, 11–16; 6:10–11; 2 Timothy 1:14; 3:16; 1 Peter 4:10–11; 2 Peter 1:21; 1 John 4:13; 5:6–7*)

3.1.6 | Humanity — We believe the human person, both male and female, is the special creation of God, made in his image for his glory. Humanity was created that we might enjoy God, take delight in him, and worship him. Humans are unique in God's creation by having both a material body and an immaterial soul/spirit. Each person has an intellect and a will. Each person exists as a moral creature and is accountable before God. Humanity has been tasked by God with dominion and stewardship of creation. Humanity was created to be relational and to commune with each other as families and as friends. Since all human persons are made in the image of God, we must promote the dignity and sanctity of all human life. Therefore, every person, from conception to death, regardless of their abilities and resources, possesses dignity and is worthy of respect, love, and mercy.

The first man and woman were created innocent of sin but rebelled against God and thus introduced sin into the human race. Ever since, humans have been born and continue to be born with a sinful nature. Only God's grace in Christ can restore people to a right relationship with God. Men and women are equal in the sight of God, receive unique gifts from Him, and have been endowed with clearly defined roles in the institution of the family and the local church. The roles of men and women complement each other and reflect the glory of our Triune God. God's good design to make male and female biologically distinct promotes human flourishing and affirms a proper self-conception of gender.

God has ordained the family as the foundational institution of human society. Marriage is the uniting of one man and one woman exclusively in covenant commitment for a lifetime. The husband is to be the head of the wife, which entails loving, Christ-like leadership. The wife is to respect her husband and to submit to him willingly as unto the Lord. Children, from the moment of conception, are a blessing from the Lord. They are to obey their parents in the Lord. Parents are to raise their children in the nurture and instruction of the Lord. The Bible opposes any sin that destroys the family. This includes all forms of sexual immorality, such as fornication, adultery, homosexuality, and pornography. (*Genesis 1:26–30; 2:5–7, 15–25; Deuteronomy 6:4–9; Joshua 24:15; Matthew 19:3–9; Romans 1:19–32; 3:10–18, 23; 1 Corinthians 1:21–31; Ephesians 2:1–22; 5:21–6:3; Colossians 1:21–22; 3:9–11*)

3.1.7 | Salvation — We believe salvation is offered to all people and comes as a gift of God's grace through faith in the Lord Jesus Christ. It entails justification through divine election, calling, regeneration, and spiritual adoption. Salvation continues in sanctification and will culminate in the perseverance and glorification of all saints when Christ returns. Since human beings are born with a sinful nature and are sinners by choice, they naturally face the condemnation of God. Salvation comes only to those who repent of their sin and place faith in the Lord Jesus Christ. Salvation cannot be gained in any other way. In following our Protestant tradition, we believe that salvation comes by faith alone, in Christ alone, by God's grace alone, according to the holy scriptures alone, to the glory of God alone. There is no mixture of faith and works in reference to salvation. Those 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. (*Genesis 2:17; 3:19; Ecclesiastes. 2:11; John 1:12,13; 5:30; 8:12; Ephesians 2:4–10; Romans 3:23–24; Romans 8:28–39; 2 Corinthians 5:17–20; 1 John 3:2*)

3.1.8 | The Church — We believe in the universal church, a living spiritual body of which Christ is the head and all born-again persons are members. We believe local churches are the visible expression of the universal church on earth. The local church is an autonomous congregation of baptized believers, who covenant themselves together under the Lordship of Jesus Christ. The congregation is to gather regularly for God-centered worship, be committed to the teachings of the Bible, exercise gifts for the work of service, and enjoy common fellowship and unity in the Holy Spirit. Every church member has the responsibility to give faithfully of his time, talents, and material possessions to support the mission and ministries of the church. The church is to obey the Lord's Great Commission to make disciples from all nations and to multiply churches all over the earth. (*Matthew 18:15-17; 28:16-20; John 20:21-23; 2 Corinthians 8-9; Galatians 6:1-2; Philippians 4:10-19; 1 Timothy 3:1-12*)

There are two ordinances instituted by the Lord Jesus Christ for the local church to regularly celebrate—Believer's Baptism and the Lord's Supper. Baptism is the immersion of a confessing believer in water in the name of the Father, Son, and Holy Spirit, signifying a believer's death to sin and resurrection to new life in Christ. Water baptism is an act of obedience to Christ's command and a commitment to live in light of his Lordship and belong to His Church.

The Lord's Supper is a regular, congregational act of worship, instituted by Jesus Christ to take a portion of bread and receive the cup as symbols of the Lord's sacrificial death for his people on the cross. The Lord's Supper allows the local church to confess sin, seek purity, display unity, center itself upon the cross of Christ, and anticipate the Lord's glorious return. Self-examination is encouraged during the celebration of the Lord's Supper. (*Matthew 4:16,17; 18:15-20; Mark 14:22-25; Acts 2:38; Romans 10:8-10; 1 Corinthians 11:23-34*).

There are two scriptural offices in the local church: Elder and Deacon. The elders are charged with overall spiritual responsibility, managing oversight, and leadership of the local church before God. The elders are responsible for teaching the scriptures, and to interpret and enforce the church's statement of faith. Elders serve as pastors or under-shepherds of Christ. Deacons are chosen from the congregation and are to function as servants to the church, assisting the elders in caring for church members and church ministries. (*Philippians 1:1; 1 Timothy 3:1-13; 1 Peter 5:1-3*)

3.1.10 | Liberty and Cooperation — We believe that every Christian is to relate to God directly and is personally responsible for all matters of faith. Each Christian should live for the glory of God and the well-being of others. Our conduct should be blameless before the world, and we should be faithful stewards of our possessions and positions of authority.

Every local church is to be independent and free from interference by any ecclesiastical or political authority. The institution of the Church and the State must be kept separate as having different functions, each fulfilling its God-ordained duties and being free from dictation or patronage of the other.

We believe the local church can best promote the gospel of Jesus Christ by cooperating with like-minded churches in an organized structure. Such an organization exists and functions by the will of the churches choosing to be involved. Cooperation is voluntary and may be terminated at any time. (*Acts 15:36,41; 16:5; Romans 12:1,2; 14:7-9, 12; 1 Corinthians 10:31; 16:1; Galatians 1:1-3; Colossians 1:9,10; 1 Timothy 2:5; Hebrews 12:1,2; Revelation 1:4, 10, 11*).

3.1.11 | Last Things — In his own time and way, God will bring the world to its appropriate end. Jesus Christ will return to the earth bodily and visibly in glory, the bodies of the dead will be raised, and Christ will judge all people in righteousness. The unrighteous, along with the Devil and his demons, will be consigned to hell, the place of eternal punishment and torment. The righteous, in their glorified bodies, will receive their reward and will forever dwell, along with the elect angels, in the glory of heaven with the Lord. (*Matthew 16:27; Mark 14:62; John 14:3; Acts 1:11; 1 Corinthians 4:5; 1 Corinthians 15; Philippians 3:20; 1 Thessalonians 4:15; 2 Thessalonians 1:7-10; 2 Timothy 4:1; Titus 2:13; Revelation 20:4-6, 11-15*)

Section 2 | Statement of Cooperation

3.2.1 | HCC is in cooperation with the Southern Baptist Convention.

Article 4 | Membership

Section 1 | Qualifications of Membership

4.1.1 | In order to qualify for membership with HCC, a person must be an adult baptized believer in Jesus Christ (having been baptized after their conversion by immersion). They must wholeheartedly believe in the Christian faith as revealed in the Bible and adhere to the doctrines of the HCC Statement of Faith in belief and practice while not holding any settled convictions against them. Their lives must demonstrate genuine repentance and faith as evidenced by a pursuit of Christlikeness and good works. They must be committed to being under the authority of the elders and accountable to the congregation.

Section 2 | Becoming A Member

4.2.1 | If the membership qualifications are met, the process of becoming a member is as follows:

- complete the church membership class
- submit a faith story for approval by the elders
- meet with an elder
- be presented to the congregation on a date prior to the time of affirmation
- be affirmed by the congregation at a gathering or meeting

Section 3 | Duties and Privileges of Membership

4.3.1 | HCC Members are expected to participate in and financially contribute to the ministry, life, and purpose of the church consistent with their gifts, time, and resources. HCC Members are to regularly gather for corporate worship, willfully participate in the church family through ministry, service, discipleship, and discipline, and use their lives for the mission and ministries of the church.

4.3.2 | It is the privilege and responsibility of all adult church members to attend and participate in all Family Meetings in order to vote on the election of offices and any other matters submitted to a vote. Voting matters include affirming Elders/Deacons and committee members, the annual church budget, constitutional amendments, some church discipline cases, and any other matter deemed necessary.

4.3.3 | Members are also expected to participate in the affirmation of new members presented by the elders.

Section 4 | Renewal and Termination of Membership

4.4.1 | Membership will be renewed yearly by each member expressing their commitment to church membership for another year of life and ministry.

4.4.2 | Membership will be terminated if the member does not renew his or her membership.

4.4.3 | Membership will be terminated if the member joins another church.

4.4.4 | Membership will be terminated if the member personally requests to terminate their membership. If the member is in the process of church discipline when this happens, the formal church discipline process will stop and the congregation will be informed.

4.4.5 | Membership can be terminated by an act of church discipline.

Scripture encourages discipline of believers involved in persistent, unrepentant sin for the purpose of restoring them to a right relationship with God and fellowship with their local church. When discipline is enacted, it should be carried out with an attitude of love, humility, and commitment to biblical process as defined in Matthew 18:15–18 (1 Corinthians 5:1–12; Gal 6:1–2; 1 Thessalonians 5:14). The first step of the biblical process is a private attempt at resolution by the person who has been sinned against or who has become aware of a Christian's unrepentant sin, sinfully divisive behavior, or heretical teaching. If unsuccessful, the second step involves another resolution attempt with the addition of one or two spiritually minded witnesses (Galatians 6:1–2). If unsuccessful, the third step should include consultation with the elders (Titus 1:9, 3:10), which may lead to exposure of the sin before the whole church. The final step is removal of the individual from church fellowship and termination of membership (Matthew 18:18; 1 Corinthians 5). It will be the sincere desire of the local church that all members be lovingly brought to repentance and restoration. A former member who has been under discipline can be restored back to membership under the guidance of the elders. Church discipline is necessary for the purity of the church as a whole; for the good of our corporate witness to non-Christians; and supremely, for the glory of God by reflecting his holy character.

4.4.6 | Membership can be terminated at the discretion of the elders if the member becomes inactive in their duties without consulting the elders. The elders should make genuine effort to contact the member, inform them of their termination, and inform the congregation of the termination.

4.4.7 | Membership will be terminated if the member dies.

Section 5 | Associate Membership

4.5.1 | Associate membership is for children (under the age of 18), college students who desire to keep membership with their home church, and missionaries who are connected to HCC, but are non-voting members. Associate members will be cared for by HCC and able to serve in the ministry, however they are not able to vote or be elected to any offices or committees.

4.5.2 | The children (under the age of 18) of members of HCC will be considered associate members. Once they reach adulthood, they become non-members. Additionally, children without parents that are members of HCC can become associate members.

4.5.3 | College students may have an associate membership during their time with HCC if they desire to keep their membership with their home church.

4.5.4 | Missionaries sent by HCC will be moved to associate membership.

4.5.5 | Other situations may qualify for associate membership at the discretion of the Elders.

Article 5 | Church Structure and Government

Section 1 | Explanation of Structure and Government

5.1.1 | Under the authority of Jesus Christ and His Word, the congregation of HCC is the final authority of this local church. This authority is exercised through the election of officers to govern the church, congregational affirmation of new members, voting on church matters, recognizing the removal of members, and church discipline.

5.2.2 | HCC recognizes the two biblical offices of Elder and Deacon.

Section 2 | Elders

5.2.1 | The first biblical office recognized in this church is the office of Elder (defined as a biblically qualified man that is elected and affirmed by this church body). Once elected and affirmed, the Elder will serve in this capacity for his lifetime, unless he is dismissed through church discipline or he chooses to step down. As needed, the Elder may take a season of rest where he steps back from his duties and meetings for a time discussed by the other elders.

5.2.2 | In order to be qualified to be an Elder of this church, the man must live and serve in repentant submission and conformity to the biblical standards laid out in John 21:16, Hebrews 13:17, 1 Timothy 3:1-7, 1 Peter 5:1-3, and Titus 1:5-9 and be a member for at least 3 years. For the purposes of this church, a Lay Elder is a man that is not paid by the church for his ministry duties and a Staff Elder is a man who is paid by the church to fulfill his role as Elder.

5.2.3 | The Elders of this church are responsible for:

- managing this local church before God (Titus 1:7)
- equipping the saints for the work of the ministry (Ephesians 4:12)
- guarding the truth and care for the welfare of this local church (1 Timothy 3:1-2; Titus 1:7)
- exercising leadership and authority in this local church as a part of this church's plurality of elders (1 Timothy 3:4-5)
- holding fast to the Scriptures and applying them to the lives of the people in this local church (Titus 1:9)
- reproof, rebuking, and exhorting according to the Scripture when necessary (Titus 1:9, 13; 2 Timothy 3:16)
- feeding the flock by ministering the Word of God publicly and privately (1 Timothy 3:2; 1 Peter 5:2-3; Acts 20:28)
- being an example to the members of this church (1 Peter 5:3)
- shepherding the members of this local church (Acts 20:28)
- overseeing the membership process and church discipline
- overseeing the administration of the ordinances of the Lord's Supper and Baptism

5.2.4 | The election and affirmation process for an Elder is:

- Members of this church may nominate a man for the office of Elder at any time during the year by filling out the official nomination form and turning it into the Elders.
- Once nominated, the potential Elder Candidate will be notified of their nomination.
- If the potential Elder Candidate aspires to the office, he will go through a period of self-evaluation and inform the Elders of his aspiration to the office. At this point, they officially become an Elder Candidate.
- After becoming an Elder Candidate, he will go through the testing process where the Elders interview him, his friends, family, and any other person felt necessary. At this time the current Elders can oversee a process of facilitating questions from the church body about the Elder Candidate.
- During this time of testing, the Elder Candidate will go through a training time that is overseen by the Elders.
- After testing and training, the Elder Candidate can be presented before the church body at a Family Meeting for a vote.
- In order to be affirmed as an Elder, he must receive 90% of the vote of the voting members present at a Family Meeting.
- Once affirmed by the congregation, a commissioning and prayer time will be scheduled for an agreed upon Corporate Worship gathering.

5.2.5 | In order to dismiss an Elder from their position, the congregation must vote in favor of their dismissal at a Family Meeting with a simple majority (51%) following a recommendation from the other elders (1 Timothy 5:19-21). If the elders cannot make a clear recommendation on the Elder's dismissal, the Deacons will hear and determine the validity of the recommendation. If the Deacons determine the recommendation is valid, the congregation can vote to dismiss the Elder with a simple majority vote (51%) at a Family Meeting.

Section 3 | Deacons

5.3.1 | The second biblical office recognized in this church is the office of Deacon (defined as a biblically qualified man or woman that is elected and affirmed by this church body). Once elected and affirmed, the Deacon will serve in this capacity for his or her lifetime, unless he or she is dismissed through church discipline or chooses to step down. As needed, the Deacon may take a season of rest where he or she steps back from his or her duties and meetings for a time discussed and agreed upon by the elders and other deacons.

5.3.2 | In order to be qualified to be a Deacon in this church, the man or woman must live and serve in repentant submission and conformity to the biblical standards laid out in 1 Timothy 3:8-13 and be a member for at least 2 years.

5.3.3 | The Deacons of this church are responsible for:

- caring for the temporal needs of this local church
- overseeing a fund designated to meeting physical needs
- helping facilitate Corporate Worship services
- providing additional care as an extension of the shepherding care the Elders provide
- serving in strategic ways in the ministries of this local church

5.3.4 | The election and affirmation process for a Deacon is:

- Members of this church may nominate a man or woman for the office of Deacon at any time during the year by filling out the official nomination form and turning it into the Elders.
- Once nominated, the potential Deacon Candidate will be notified of their nomination.
- If the potential Deacon Candidate aspires to the office, he or she will go through a period of self-evaluation and inform the Elders of their aspiration to the office. At this point, they officially become a Deacon Candidate.
- After becoming a Deacon Candidate, he or she will go through the testing process where the Elders interview them, their family, their friends, and any other persons felt necessary. At this time the current Elders can oversee a process of facilitating questions from the church body about the Deacon Candidate.
- After this time of testing, the Deacon Candidate will go through a training time that is overseen by the Elders.
- After training, the Deacon Candidate can be presented before the church body at a Family Meeting for a vote.
- In order to be affirmed as a Deacon, he must receive 90% of the vote of the voting members present.
- Once affirmed by the congregation, a commissioning and prayer time will be scheduled for an agreed upon Corporate Worship gathering.

5.3.5 | In order to dismiss a Deacon from their position, the church body must vote in favor of their dismissal at a Family Meeting with a simple majority (51% of voting members present) following a recommendation from the elders. If the elders cannot make a clear recommendation on the Deacon's dismissal, the other Deacons will hear and determine the validity of the recommendation. If the Deacons determine the recommendation is valid, the congregation can vote to dismiss the Deacon with a simple majority vote (51%) at a Family Meeting. It should also be noted that members of the congregation can bring charges against a Deacon to the elders through the normal church discipline process.

Section 4 | Church Gatherings and Meetings

Corporate Worship Gatherings

5.4.1 | The time and place of the church's corporate worship gatherings will be established and communicated by the elders.

5.4.2 | The corporate worship gatherings must serve the stated purpose of this church in Article 2 of this Constitution.

5.4.3 | The frequency of celebrating the Lord's Supper will be determined by the elders.

Family Meetings

5.4.4 | Family Meetings at HCC are special gatherings of HCC Members where we worship together, share testimonies of God's faithfulness in our life and ministries, discuss the church body's direction, vote for offices of the church and other voting matters, and discuss important matters.

5.4.5 | The elders are to facilitate 4 Family Meetings a year, normally happening once a quarter of the calendar year. One of the Family Meetings will be dedicated to voting on the annual budget for the following year.

5.4.6 | Family Meetings require 51% of the current voting members to constitute a meeting that can have official votes and discuss church matters in an official capacity. In the case of extenuating circumstances, the elders can approve of members participating in the Family Meeting digitally.

5.4.7 | The Family Meeting date must be communicated to the congregation at a Corporate Worship gathering at least two weeks before the Family Meeting occurs.

5.4.8 | Elders and Deacons are responsible for disseminating any necessary information to church members before the Family Meeting. Additionally, they should be available to answer questions and facilitate discussion with the members prior to the Family Meeting.

5.4.9 | Additional Family Meetings may be called by members of HCC, as long as they communicate this to the congregation at least two weeks before the Family Meeting occurs and the Family Meeting has at least 51% of the current voting members present.

5.4.10 | In an unusual circumstance or for a matter of utmost urgency, the two-week notification provision can be waived if at least 51% of the voting church members make a motion for a Family Meeting at a Corporate Worship gathering.

Article 6 | Administration

Section 1 | Constitution Amendments

6.1.1 | This Constitution may be amended by a 80% majority vote at a Family Meeting as long as the amendment was presented in writing at least two weeks before the Family Meeting.

Section 2 | Annual Budget

6.2.1 | The elders are responsible for presenting an itemized church budget each year for a congregation vote. For the budget to be implemented, it must be affirmed by 80% majority vote at a Family Meeting as long as the budget was presented in writing at least two weeks before the Family Meeting.

6.2.2 | Any changes to the budget must be affirmed by 80% majority vote at a Family Meeting as long as the amended budget is presented in writing at least two weeks before the Family Meeting.

Section 3 | Church Staff Positions

6.3.1 | The Elders may create and implement Church Staff positions that are in line with the church's purpose in order to meet ministry needs.

6.3.2 | If the Position is a paid position, the changes to the annual budget would need to be approved by the congregation.

6.3.3 | The Elders hold the right to terminate the Church Staff Position if the person holding it morally disqualifies themselves or fails to meet the agreed upon duties of their position.

6.3.4 | If the Position being considered is a Staff Elder, the Elder Affirmation process must be followed as well.

6.3.5 | If a Staff Elder is hired by this church, he does not have to be a member of HCC for 3 years, but he would still need to follow the process and meet the qualifications of Article 5, Section 2 of the HCC Constitution.

Section 4 | Treasurer

6.4.1 | The Treasurer is responsible for ensuring that all funds and securities of the church are properly secured in such banks, financial institutions, or depositories as designated by the church.

6.4.2 | The Treasurer is responsible for all books, papers, and documents pertaining to the Budget and Finances of HCC.

6.4.3 | The Treasurer is responsible for ensuring there is a full and accurate account of all receipts and disbursements are kept in books belonging to the church.

6.4.4 | The Treasurer is responsible for implementing a system where funds are appropriately handled by all offices, employees, or members of the church.

6.4.5 | The Treasurer is responsible for presenting regular reports of the account balances, revenues, and expenses of the church to the Elders as well as making the necessary information for Family Meeting reports available.

6.4.6 | The Treasurer will be elected to 3 year terms and can continue serving 3 year terms, as long as he or she is affirmed elected again by the congregation.

The election affirmation process for a Treasurer will be:

- Members of this church may nominate a man or woman for the position of Treasurer.
- At the designated Family Meeting, the nominee will be presented before the congregation for a vote of affirmation.
- The Treasurer nominee must get 80% majority vote of the voting members present at the meeting in to be affirmed.
- If necessary, the Elders can call a special election to fill a vacancy for this Position.

Section 5 | Committees and Teams

6.5.1 | The Elders may establish ministry committees to meet specific ministry oversight in the congregation.

6.5.2 | The Elders will oversee a process of electing members to these committees that involve a congregational vote.

6.5.3 | The Elders may establish ministry teams made up of HCC Members to better serve HCC's purpose.

6.5.4 | The Elders will oversee the process of creating and implementing the HCC Ministry Teams.

Article 7 | Legal Matters

Section 1 | Dispute Resolution

7.1.1 | Believing that the Bible commands Christians to make every effort to live at peace and to resolve disputes with each other in private or within the Christian Church (see, e.g., Matthew 18:15–20, I Corinthians 6:1–8), the church shall encourage its members to resolve ordinary civil disputes among themselves according to biblically based principles, without reliance on the secular courts. Consistent with its call to peacemaking, the church shall encourage the use of biblically based principles to resolve disputes between itself and those outside the church, whether Christian or pagan and whether individuals or corporate entities. In the case of criminal activity within the congregation, the State has a God-given responsibility to protect the peace and security of its citizens that should be supported and encouraged.

Section 2 | Indemnification

7.2.1 | Mandatory Indemnification

If a civil legal claim or criminal allegation is made against a person because he or she is or was in an office, employee or agent of the church, the church may provide indemnification against liability and costs incurred in defending against the claim if the elders unanimously 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. The church should hold appropriate insurance to meet these potential liabilities.

7.2.2 | Permissive Indemnification

The church also may indemnify, at the unanimous decision of the elders, any person who (a) acted in good faith and reasonably believed that his or her conduct was in the church's best interest and (b) either believed that his or her conduct was not unlawful or failed to abide by a law that the elders determine to be in contradiction to biblical obligations.

7.2.3 | Procedure

Determinations made by the elders on issues of indemnification should be confirmed by a majority vote of the membership present at a specially held members meeting.

In issues of indemnification involving members of the board of elders, the recommendation of the elders must be confirmed by a majority vote of the membership present at a specially held members meeting.

If a majority vote of the elders is not available for an indemnification determination because of the number of pastors seeking indemnification, the requisite determination should be made by a majority vote of the membership at a specially held members meeting; this decision may be informed by legal counsel.

Section 3 | Dissolution of the Church

7.3.1 | In the event that internal or external factors render the dissolution of the church necessary, there will be a members meeting called where the proposal will be made known to the church, with a subsequent meeting to follow two weeks later where a vote will be taken.

7.3.2 | In the event that no other resolution can be worked out, all property belonging to HCC will be conveyed to the West Virginia Convention of Southern Baptists or its legal successor, with the Elders and Deacons of HCC performing all actions necessary to effect such conveyance.