

Cape Carteret

BAPTIST CHURCH

The logo graphic consists of two parallel, slanted lines that form a stylized arrow pointing to the right, positioned to the right of the church name.

***Mission - Reach Out ~ Build Up ~ Share the
Good News About Jesus***

***Vision - A Church that is United in the Passionate Pursuit
of the Next Generation***

Constitution & Bylaws

Revised July 19, 2022

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CAPE CARTERET BAPTIST CHURCH

**101 Anita Forte Drive
Cape Carteret, North Carolina**

Constitution

PREAMBLE

After several months of prayer, God moved the hearts of a group of Baptists from Swansboro and the surrounding area, with the inspiration of uniting together to form a Baptist Church in the Cape Carteret-Emerald Isle area. The Cape Carteret Mission held its first service on Sunday, June 6, 1976, at the White Oak Elementary School. On August 21, 1977, Cape Carteret Baptist Church organized on the land donated by Mr. & Mrs. W.B. McLean located at 101 Anita Forte Drive, Cape Carteret, North Carolina. There were 37 charter members. God has blessed us, sustained us, and prospered His work through us to the present day.

Now therefore, for the certain preservation and security of the principles of our faith, and to the end that this body of believing Christians may be governed in an orderly manner consistent with the generally accepted tenets of the Southern Baptist Convention, and for the purpose of preserving the liberties inherent in each individual member of this church and freedom of action of this body with respect to its relation to other churches, we do declare and establish this Constitution.

ARTICLE I - NAME

This body shall be called the Cape Carteret Baptist Church (hereafter referred to as CCBC).

ARTICLE II - PURPOSE

United by the Grace of God in the Christian experience, the members of this church recognize and receive the Bible as the inerrant, divinely inspired Word of God and covenant that it shall be their authority in matters of faith and practice. We declare our allegiance to the doctrines and teachings of the Old & New Testaments. Our purpose is to encourage God's people on the Crystal Coast to reach out, build up, and share the good news about Jesus.

ARTICLE III - CHARACTER

Section 1. Polity

The government of this church is vested in the body of believers who compose it and is subject to control of no other ecclesiastical body.

This church shall support the principle of separation of church and state as described in the CCBC Statement of Faith.

Section 2. Relationships with Other Christian Bodies

This church shall be actively and voluntarily affiliated with, and support the programs of the Southern Baptist Convention, the Baptist State Convention of North Carolina, and the Atlantic Baptist Association.

Insofar as is consistent with its understanding of the principles and teachings of God's Word, as outlined in our Statement of Faith, this church desires and seeks to work in cooperation with other churches, denominations, organizations, & agencies.

Section 3. Ordinances

The ordinances of this church are Baptism and the Lord's Supper.

ARTICLE IV - MEMBERSHIP

The membership of this church shall be open to all, regardless of race, gender, ethnicity or socio- economic status.

To qualify for membership in this church a person must be a follower of Jesus Christ who gives evidence of regeneration, has been baptized by immersion in obedience to Christ following his or her regeneration, affirms and submits to the doctrines outlined in the church's Statement of Faith and agrees to keep the commitments expressed in the Church Covenant.

To be admitted into church membership, each person shall be recommended by the pastors for admission and accepted by vote of the members at any regular or special meeting of the members, and shall at that point relinquish their membership in other churches.

ARTICLE V - GENERAL PROVISIONS

Section 1. Statement of Faith & Church Covenant

The Statement of Faith and Church Covenant may be amended by a three-quarters vote of the members present and voting at a church family meeting, provided the amendment shall have been offered in writing at the previous church family meeting, and shall have been announced from the pulpit at church services two successive Sundays prior to such vote.

Section 2. Constitution & Bylaws

This Constitution & Bylaws may be amended at any regular meeting of the church by a two-thirds vote of the members present and voting, provided that the proposed amendment shall have been made available at a previous Sunday morning service and shall have been presented to the membership at least one week before action is taken upon the proposed amendment.

Section 3. Bylaws

This Constitution shall be supplemented with Bylaws, which state provisions and procedures necessary to carry out this Constitution. They are a declaration of what we believe and are made to preserve and secure the principles of our faith, protect the liberties of the individual church members, and provide for orderly conduct of internal affairs, dealing with others and of governing church members.

The revised version of this Constitution & Bylaws shall be made available to all church members through the church office.

ARTICLE VI - DISSOLUTION

Dissolution of Cape Carteret Baptist Church shall occur if the Cape Carteret Baptist Church by official action votes to dissolve as a church, or upon termination of regular worship services for more than twelve consecutive Sundays. Upon such action, the president or other officer of the corporation is authorized to sign all necessary documents to convey the property as herein provided.

In the event of the dissolution of the Cape Carteret Baptist Church, all property of the Cape Carteret Baptist Church, real, personal, and mixed of whatsoever kind and wherever located shall be disposed of in the following manner and order:

All of the said property shall be transferred to the Atlantic Baptist Association or successor Baptist Association if the Atlantic Baptist Association has merged with another Baptist State Convention of NC Association; if the Atlantic Baptist Association has ceased to exist or has not merged with another Baptist State Convention of NC Association, then all of the said property shall be transferred to the Board of Directors of the Baptist State Convention of NC.

CAPE CARTERET BAPTIST CHURCH

**101 Anita Forte Drive
Cape Carteret, North Carolina**

Bylaws

ARTICLE I – CHURCH STATEMENTS

The Baptist Faith & Message 2000 (BF&M 2000) is the doctrinal statement of the Southern Baptist Convention. While autonomous in our faith and practice, CCBC affirms the BF&M 2000 as our congregation's doctrinal statement. It is the conviction of the congregation that references to pastor and/or pastors in the BF&M 2000 includes elders, so that when the members of CCBC read the BF&M 2000, they should understand this important distinction.

Statement 1. The Baptist Faith & Message 2000

Section 1. The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalm 19:7-10; 119:11, 89, 105, 140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

Section 2. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Gen. 1:1; 2:7; Ex. 3:14; 6:2-3; 15:11ff.; Lev. 22:2; Deut. 6:4; 32:6; 1 Chron. 29:10; Psalm 19:1-3; Isa. 43:3, 15; 64:8; Jer. 10:10; 17:13; Matt. 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Rom. 8:14-15; 1 Cor. 8:6; Gal. 4:6; Eph. 4:6; Col. 1:15; 1 Tim. 1:17; Heb. 11:6; 12:9; 1 Peter 1:17; 1 John 5:7

B. God the Son

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

Gen. 18:1ff.; Psalm 2:7ff.; 110:1ff.; Isa. 7:14; 53; Matt. 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16, 27; 17:5, 27; 28:1-6; 19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18, 29; 10:30, 38; 11:25-27; 12:44-50; 14:7-11, 16:15-16, 28; 17:1-5, 21-22; 20:1-20, 28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5, 20; Rom. 1:3-4; 3:23-26; 5:6-21; 8:1-3, 34; 10:4; 1 Cor. 1:30; 2:2; 8:6; 15:1-8, 24-28; 2 Cor. 5:19-21; 8:9; Gal. 4:4-5; Eph. 1:20; 3:11;

4:7-10; Phil. 2:5-11; Col. 1:13-22; 2:9; 1 Thess. 4:14-18; 1 Tim. 2:5-6; 3:16; Titus 2:13-14; Heb. 1:1-3; 4:14-15; 7:14-28; 9:12-15, 24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2, 4:14-15; 5:9; 2 John 7-9; Rev. 1:13-16; 5:9-14; 12:10-11; 13:8, 19:16

C. God the Holy Spirit

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

Gen. 1:2; Judg. 16:6; Job 26:13; Psalm 51:11; 139:7 ff.; Isa. 61:1-3; Joel 2:28-32; Matt. 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10, 12; Luke 1:35; 4:1, 18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17, 26; 15:26; 16:7-14; Acts 1:8; 2:1-4, 38; 4:31; 5:3; 6:3; 7:55; 8:17, 39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Rom. 8:9-11, 14-16, 26-27; 1 Cor. 2:10-14; 3:16; 12:3-11; Gal. 4:6; Eph. 1:13-14; 4:30; 5:18; 1 Thess. 5:19; 1 Tim. 3:16; 4:1; 2 Tim. 1:14, 3:16; Heb. 9:8, 14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Rev. 1:10; 22:17

Section 3. Man

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

Gen. 1:26-30; 2:5, 7, 18-22; 3; 9:6; Psalm 1; 8:3-6; 32:1-5; 51:5; Isa. 6:5; Jer. 17:5; Matt. 16:26; Acts 17:26-31; Rom. 1:19-32; 3:10-18, 23; 5:6, 12, 19; 6:6; 7:14-25; 8:14-18, 29; 1 Cor. 1:21-31; 15:19, 21-22; Eph. 2:1-22; Col. 1:21-22; 3:9-11

Section 4. Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Savior, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.

Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Savior.

B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Gen. 3:15; Ex. 3:14-17; Matt. 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14, 29; 3:3-21, 36; 5:24; 10:9, 28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Rom. 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18; 29-39; 10:9-10, 13; 13:11-14; 1Cor. 1:18, 30; 6:19-20; 15:10; 2 Cor. 5:17-20; Gal. 2:20; 3:13; 5:22-25; 6:15; Eph. 1:7; 2:8-22; 4:11-16; Phil. 2:12-13; Col. 1:9-22; 3:1ff.; 1 Thess. 5:23-24; 2 Tim. 1:12; Titus 2:11-14; Heb. 2:1-3; 5:8-9; 9:24-28; 11:1-12:8, 14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6- 2:11; Rev. 3:20; 21:1- 22:5

Section 5. God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Gen. 12:1-3; Ex. 19:5-8; 1 Sam. 8:4-7, 19-22; Isa. 5:1-7; Jer. 31:31ff.; Matt. 16:18-19; 21:28-45; 24:22, 31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45, 65; 10:27-29; 15:16; 17:6, 12, 17-18; Acts 20:32; Rom. 5:9-10; 8:28-39; 10:12-15; 11:5-7, 26-36; 1 Cor. 1:1-2; 15:24-28; Eph. 1:4-23; 2:1-10; 3:1-11; Col. 1:12-14; 2 Thess. 2:13-14; 2 Tim. 1:12; 2:10, 19; Heb. 11:39-12:2; James 1:12; 1 Peter 1:2-5, 13; 2:4-10; 1 John 1:7-9; 2:19; 3:2

Section 6. The Church

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

The New Testament speaks also of the church as the body of Christ, which includes all of the redeemed of all the ages.

Matt. 16:15-19; 18:15-20; Acts 2:41, 47; 5:11-14; 6:3-6; 13:1-3; 14:23, 27; 15:1-30; 16:5; 20:28; Rom. 1:7; 1 Cor. 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Eph. 1:22-23; 2:19-22; 3:8-11, 21; 5:22-32; Phil. 1:1; Col. 1:18; 1 Tim. 3:1-15; 4:14; 1 Peter 5:1-4; Rev. 2-3; 21:2-3

Section 7. Baptism and the Lord's Supper

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

It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

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

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

Section 8. The Lord's Day

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

Ex. 20:8-11; Matt. 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3, 33-36; John 4:21-24; 20:1, 19-28; Acts 20:7; Romans 14:5-10; 1 Cor. 16:1-2; Col. 2:16; 3:16; Rev. 1:10

Section 9. The Kingdom

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

Gen. 1:1; Isa. 9:6-7; Jer. 23:5-6; Matt. 3:2; 4:8-10, 23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Rom. 5:17; 8:19; 1 Cor. 15:24-28; Col. 1:13; Heb. 11:10, 16; 12:28; 1 Peter 2:4-10; 4:13; Rev. 1:6, 9; 5:10; 11:15; 21-22

Section 10. Last Things

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

Isa. 2:4; 11:9; Matt. 16:27; 18:8-9; 19:28; 24:27, 30, 36, 44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40, 48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Rom. 14:10; 1 Cor. 4:5; 15:24-28, 35-58; 2 Cor. 5:10; Phil. 3:20-21; Col. 1:5; 3:4; 1 Thess. 4:14-18; 5:1ff.; 2 Thess. 1:7ff.; 2; 1 Tim. 6:14; 2 Tim. 4:1, 8; Titus 2:13; Heb. 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Rev. 1:18; 3:11; 20:1- 22:13

Section 11. Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations.

It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

Gen. 12:1-3; Ex. 19:5-6; Isa. 6:1-8; Matt. 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8, 16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Rom. 10:13-15; Eph. 3:1-11; 1 Thess. 1:8; 2 Tim. 4:5; Heb. 2:1-3; 11:39- 12:2; 1 Peter 2:4-10; Rev. 22:17

Section 12. Education

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian schools is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deut. 4:1, 5, 9, 14; 6:1-10; 31:12-13; Neh. 8:1-8; Job 28:28; Psalm 19:7ff.; 119:11; Prov. 3:13ff.; 4:1-10; 8:1-7, 11; 15:14; Eccl. 7:19; Matt. 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Cor. 1:18-31; Eph. 4:11-16; Phil. 4:8; Col. 2:3, 8-9; 1 Tim. 1:3-7; 2 Tim. 2:15; 3:14-17; Heb. 5:12- 6:3; James 1:5; 3:17

Section 13. Stewardship

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

Gen. 14:20; Lev. 27:30-32; Deut. 8:18; Mal. 3:8-12; Matt. 6:1-4, 19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21, 42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Rom. 6:6-22; 12:1-2; 1 Cor. 4:1-2; 6:19-20; 12; 16:1-4; 2 Cor. 8-9; 12:15; Phil. 4:10-19; 1 Peter 1:18-19

Section 14. Cooperation

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

Ex. 17:12; 18:17ff; Judg. 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Neh. 4; 8:1-5; Matt. 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Cor. 1:10-17; 3:5-15; 12; 2 Cor. 8-9; Gal. 1:6-10; Eph. 4:1-16; Phil. 1:15-18

Section 15. The Christian and the Social Order

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

Ex. 20:3-17; Lev. 6:2-5; Deut. 10:12; 27:17; Psalm 101:5; Mic. 6:8; Zech. 8:16; Matt. 5:13-16, 43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; Rom. 12-14; 1 Cor. 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Gal. 3:26-28; Eph. 6:5-9; Col. 3:12-17; 1 Thess. 3:12; Philemon; James 1:27; 2:8

Section 16. Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law and love. Christian people throughout the world should pray for the reign of the Prince of Peace.

Isa. 2:4; Matt 5:9, 38-48; 6:33; 26:52; Luke 22:36, 38; Rom. 12:18-19; 13:1-7; 14:19; Heb. 12:14; James 4:1-2

Section 17. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men, which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom

no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Gen. 1:27; 2:7; Matt. 6:6-7, 24; 16:26; 22:21; John 8:36; Acts 4:19-20; Rom. 6:1-2; 13:1-7; Gal. 5:1, 13; Phil. 3:20; 1 Tim. 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19

Section 18. The Family

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

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

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

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

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

Statement 2. Statement on Marriage, Gender, and Sexuality

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

We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Genesis 2:18-25.) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Corinthians 6:18;

7:2-5; Hebrews 13:4.) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, pedophilia, and use of pornography) is sinful and offensive to God. (Matthew 15:18-20; 1 Corinthians 6:9-10.)

We believe that in order to preserve the function and integrity of CCBC as the local Body of Christ, and to provide a biblical role model to the CCBC members and the community, it is imperative that all persons employed by CCBC in any capacity, or who serve as volunteers as defined by the CCBC Ministry Manual, agree to and abide by this Statement on Marriage, Gender, and Sexuality. (Matthew 5:16; Philippians 2:14-16; 1 Thessalonians 5:22.)

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Romans 10:9-10; 1 Corinthians 6:9-11.)

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

Statement 3. Statement on the Sanctity of Human Life

We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other state or condition from conception through natural death. We are therefore called to defend, protect, and value all human life (Psalm 139).

ARTICLE II - MEMBERSHIP COVENANT

Section 1. Overview

We will work and pray for the unity of the Spirit in the bond of peace. We will walk together in brotherly love, as becomes the members of a Christian Church, exercise an affectionate care and watchfulness over each other and faithfully admonish and entreat one another as occasion may require. We will not forsake the assembling of ourselves together, nor neglect to pray for ourselves and others. We will endeavor to bring up such as may at any time be under our care, in the nurture and admonition of the Lord, and by a pure and loving example to seek the salvation of our family and friends. We will rejoice at each other's happiness and endeavor with tenderness and sympathy to bear each other's burdens and sorrows. We will seek, by Divine aid, to live carefully in the world, denying ungodliness and worldly lusts, and remembering that, as we have been voluntarily buried by baptism and raised again from the symbolic grave, so there is on us a special obligation now to lead a new and holy life. We will work together for the continuance of a faithful evangelical ministry in this church, as we sustain its worship, ordinances, discipline, and doctrines. We will contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations. We will, when we move from this place, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.

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

We use our covenant in two key ways. We require all new members to sign it before joining the church. We also reaffirm our commitment to the covenant at all members meetings and before taking communion, when we stand as a body and recommit ourselves to it. By featuring the covenant in our life together, we strive to protect ourselves from individual and corporate sin. Of equal importance, we spur one another on to live in light of a greater covenant, one initiated by love, sealed by sacrifice, and kept for eternity by our Savior, Jesus Christ.

Section 2. Covenant

Having received Christ as my Lord and Savior and been baptized, and being in agreement with Cape Carteret Baptist Church's statements, strategy, and structure, I now feel led by the Holy Spirit to unite with the CCBC church family. In doing so, I commit myself to God and to the other members to do the following:

A. I will protect the unity of my church

- 1) By acting in love toward other members
- 2) By refusing to gossip
- 3) By following the leaders

Romans 14:19 — 19 *So then let us pursue the things which make for peace and the building up of one another.*

Ephesians 4:29 — 29 *Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear.*

Hebrews 13:17 — 17 *Obey your leaders, and submit to them; for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.*

B. I will share the responsibility of my church

- 1) By praying for its growth
- 2) By inviting the un-churched to attend
- 3) By warmly welcoming those who visit

1 Thessalonians 1:2 — 2 *We give thanks to God always for all of you, making mention of you in our prayers;*

Luke 14:23–24 — 23 *“And the master said to the slave, ‘Go out into the highways and along the hedges, and compel them to come in, that my house may be filled. 24 ‘For I tell you, none of those men who were invited shall taste of my dinner.’”*

Romans 15:7 — 7 *Wherefore, accept one another, just as Christ also accepted us to the glory of God.*

C. I will serve the ministry of my church

- 1) By discovering my gifts and talents

- 2) By being equipped to serve by my pastors
- 3) By developing a servant's heart

1 Peter 4:10 — 10 *As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God.*

Ephesians 4:11–12 — 11 *And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, 12 for the equipping of the saints for the work of service, to the building up of the body of Christ;*

Philippians 2:3–4, 7 — 3 *Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; 4 do not merely look out for your own personal interests, but also for the interests of others...7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.*

D. I will support the testimony of my church

- 1) By attending faithfully
- 2) By living a godly life
- 3) By giving regularly

Hebrews 10:25 — 25 *not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near.*

Philippians 1:27 — 27 *Only conduct yourselves in a manner worthy of the gospel of Christ; so that whether I come and see you or remain absent, I may hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel;*

1 Corinthians 16:2 — 2 *On the first day of every week let each one of you put aside and save, as he may prosper, that no collections be made when I come.*

Leviticus 27:30 — 30 *'Thus all the tithe of the land, of the seed of the land or of the fruit of the tree, is the LORD'S; it is holy to the LORD.*

Having, as we trust, been brought by divine grace to repent and believe in the Lord Jesus Christ and to give up ourselves to Him, and having been baptized upon our profession of faith, in the name of the Father and of the Son and the Holy Spirit, we do now, relying on His gracious aid, solemnly and joyfully renew our covenant with each other.

ARTICLE III - MEMBERSHIP

It is the desire of Cape Carteret Baptist Church (CCBC) to freely extend its fellowship to all individuals. At the same time, CCBC desires to uphold the principles of commitment to Christ and to His church that Scripture teaches must accompany true membership in the body of Christ.

Section 1. Candidacy

A. Requirements

All individuals who have personally received Christ as their Savior and Lord, who give evidence of regeneration, who have received baptism by immersion as a believer—following his/her regeneration, who wholeheartedly believe in the Christian faith as revealed in the Bible and who desire to be committed to CCBC as a local body of believers.

- 1) **Baptism Exception:** On the recommendation of the Pastors, the requirement for immersion baptism as a condition of membership may be suspended in case of physical inability or other special circumstances.

B. Basis of Candidacy

- 1) **By profession of faith** and through believer's baptism by immersion according to the policies of this church.
- 2) **By transfer of Letter of Recommendation** from another Christian Church that is like-minded in faith and practice.
- 3) **By Statement** of a prior conversion experience and believer's baptism by immersion in a Christian Church when no letter is obtainable.
- 4) **Other Denominations.** Persons coming from other denominations who have never been baptized by immersion shall be expected to present themselves as candidates for baptism by immersion.
- 5) **By Reinstatement** (See Section 5, Restoration of Members)

C. Procedure

- 1) God intends the local church to be a corporate display of His glory and wisdom, both to unbelievers and unseen spiritual powers (John 13:34-35; Ephesians 3:10-11). More specifically, the church is the corporate dwelling place of God's Spirit (Ephesians 2:19-22; 1 Corinthians 3:16-17), the organic body of Christ in that His glory is magnified (Acts 9:4; 1 Corinthians 12). Specific procedures must be followed in order to emphasize the spiritual and biblical importance of local church membership and to protect the purity of the church.
- 2) Initially, those who have presented themselves for membership are temporarily placed in a candidacy status until they have completed the following procedures and those listed in the CCBC Ministry Manual: Complete New Membership Class; Public Affirmation of New Members before the Congregation.
- 3) Individuals may publicly declare their intention to unite with this fellowship by responding to an invitation given by a pastor after a worship service, or any other event where an invitation to join is extended. The church shall vote to receive individuals as members during a regular business meeting or special called business meeting after being recommended by the pastor.

D. Membership Candidacy Status

A temporary status for those who have presented themselves for membership, but have not completed the membership process and been voted into the full membership of the Church.

Section 2. Duties and Privileges

- A. In accord with the duties enumerated in the Church Covenant, each member shall be privileged and expected to participate in and contribute to the ministry and life of the church, consistent with God's leading and with the gifts, time, and material resources each has received from God.
- B. Only those who are members of this congregation per the CCBC Ministry Manual shall be entitled to serve in the leadership ministries of the church. Non-members may serve the church for purposes of administration and professional consultation.
- C. Members are expected to be faithful to the principles of Christian discipleship, to attend and participate in the services, to faithfully give according to the Scripture, to support the mission of the church, and to share in its work.
- D. Members are to endeavor to preserve the unity of the church. This includes holding their pastors in esteem and praying regularly for them, as well as for the leadership and ministries of the church. Each member shall handle any grievance with another member under the directives of Matthew 5:23-24 and Matthew 18:15-17. No public complaint shall be heard until this course has been pursued.
- E. Members are to make themselves available for consideration as candidates for elective offices in the church, as well as seats on Ministry Teams that emphasize an area of service that fits the members' spiritual gifts.
- F. Members are to have access to the public records of the church including minutes and financial reports.

Section 3. Voting Rights

- A. Under Christ, this congregation is governed by its members. Therefore, it is the privilege and responsibility of members to attend all members' meetings and vote. Every active/resident member 16 years of age or older shall have the right to vote on the following matters:
 - 1) Annual Church Budget
 - 2) Calling/Dismissal of Senior Pastor
 - 3) Approval of Elders
 - 4) Changes to church Constitution/Bylaws
 - 5) Purchase/sale of Real Property
 - 6) Incurring long-term debt
 - 7) Selection of deacons
 - 8) Invoking church discipline

- 9) Election of church officers/Leadership
- 10) Acceptance and removal of members
- 11) Election of the standing church Ministry Teams

B. There shall be no proxy, absentee or cumulative voting. Only a member in good standing, as described in these Bylaws, is qualified to vote.

Section 4. Change in Membership Status

Membership in this church is a privilege and not a right. Membership status may be changed with or without the compliance of the member.

A. Removal. Members shall be removed from the Church roll for the following reasons:

- 1) **Death.** The names of deceased members shall be removed from the active membership rolls and placed on a memorial list.
- 2) **Inactive.** Members who cannot be located and have not been heard of for a period of one year will be placed on a list of missing members for a subsequent period of one year during which other efforts will be made to locate them. At the end of the two-year period, members who cannot be located may be dropped from the church roll upon recommendation of the Elders and approval of the congregation.
- 3) **Transfer of Letter.** Membership for a member in good standing may be terminated by the issuance of a letter of release and recommendation to any other Baptist Church of like faith and order. Members who desire to join a religious body other than a Baptist Church of like faith and order must provide a courteous and appropriate statement acknowledging his/her membership and its termination.
- 4) **Voluntary Withdrawal.** A member in good standing may quietly withdraw from church membership by written request to the Senior Pastor except when that member is in the process of church discipline. Any member who withdraws is encouraged to communicate the reasons for withdrawal to the Elder Council discreetly, having regard for the unity and peace of the church body. If a member has requested removal merely to avoid church discipline, that request may not be honored until the disciplinary process has been properly concluded. Any member in good standing who is not willing to abide by these Bylaws has a duty to withdraw from membership.
- 5) **Examination of Membership Record.** The Elder Council shall meet annually to examine the church membership roll and bring it up to date. Any recommendation relative to removal of an individual from membership will be presented to the church for a vote consistent with a procedure followed for all other changes to membership roll.
- 6) **Discipline.** Dismissal by congregational vote according to the following conditions:

The member's life and conduct is not in accordance with the membership covenant in such a way that the member hinders the ministry influence of the Church in the community.

Procedures for the dismissal of a member shall be according to Scriptures such as Matthew 18:15-17, 1 Corinthians 5:4-5 and other relevant Scriptures as interpreted by the pastors and in accordance with the CCBC Ministry Manual.

Section 5. Restoration of Members

Dismissed members shall be restored by the congregational vote according to the spirit of 2 Corinthians 2:7-8, and the CCBC Ministry Manual when their lifestyles are judged by the Elder Council to be in accordance with the Membership Covenant.

Section 6. Church Discipline

Church discipline shall be carried out according to the CCBC Ministry Manual, as developed and interpreted by the Elder Council.

ARTICLE IV - MEETINGS

Section 1. Worship

Worship services shall be held each Lord's Day, and may be held throughout the week as the church determines. Teaching and training and fellowship sessions may be held as the church may determine.

Section 2. Church Family Meetings

All meetings are to open and close with prayer.

- A. **PROCEDURE.** Except where specific provisions are made herein, the most recent edition of Roberts Rules of Order shall be the rule and guide in matters of procedures in all church family meetings of the church.
- B. **BUDGET.** The annual meeting shall take place in the last quarter of the church fiscal year for the purpose of approving the annual budget.
- C. **BUSINESS.** Church family meetings will be held quarterly in April, July, October, and January. Reports will be heard from the various Teams to consider matters essential to the spiritual welfare and prosperity of the congregation.
- D. **SPECIAL CALLED MEETINGS.** Special meetings of the church may be called by the Elder Council, the Senior Pastor, Chair of the Elder Council, or the church clerk upon written request of ten or more voting-age members who are regular in attendance and living in accordance with the church covenant. They will provide the purpose of the meeting in writing to the membership to be announced at a Sunday morning worship service preceding the special meeting. Only the matters announced will be discussed at this meeting.
- E. **MODERATOR.** The moderator of all church family meetings will be the chairman of the Elder Council or an individual designated by the Elder Council.
- F. **QUORUM.** Members of voting age, present at a church family meeting, constitute a quorum for the transaction of regular business.
- G. **MINUTES.** Minutes of all meetings shall be taken and maintained by the church clerk and made available to members.

ARTICLE V - CHURCH LEADERSHIP

Cape Carteret Baptist Church's leadership is a team effort. This effort will be led by the Elder Council of whom the Senior Pastor is a member, the pastoral and ministry staff, all working in collaboration for the good of the congregation. Together these collective leaders will exemplify a model of servant leadership that equips the saints for the work of ministry. The statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of CCBC's faith, doctrine, practice, policy, and discipline, CCBC's Elder Council is the final interpretive authority on the Bible's meaning and application. Please reference the Ministry Manual for other church offices not listed here.

Section 1. Senior Pastor

- A. The Senior Pastor is sought by the recommendation of the Pastor Search Team under the direction of the Elder Council. The Search Team will be responsible for screening the candidate's resume, interviewing, performing background checks and confirming the qualifications according to the Bible and preaching experience. The Search Team will make recommendations to the church body for approval. An affirmative vote of three fourths of those present in a special called church family meeting of the congregation will constitute the call for the Senior Pastor.
- B. The Senior Pastor is called by the church membership to provide servant leadership to the congregation for an indefinite period to lead the church in pursuit of its mission, Statement of Faith, objectives and goals. As such, the Senior Pastor is vested with the privilege of being a teacher of the Word. He is to model the Scripture by example in both word and deed. His goal is to mature Christ followers through the teaching and preaching ministries so that the membership is equipped for the work of ministry.
- C. This duty is accomplished as he administers the responsibility of oversight, direction and leadership of the ministries of the church. The Senior Pastor is an Elder and as first among equals, he shall be viewed as a shepherd to the Elder Council.
- D. Due to the goal of his efforts, the Senior Pastor shall not be solely responsible to minister in all areas that may divert his energy and attention. An excessive burden will not be placed on the Pastor through the assumption or expectation of him to be the sole "minister" of the congregation. As an Elder, the Senior Pastor will call upon other members of the Elder Council, assign other ministerial staff, or request members of the Deacon Fellowship to engage in ministry to members of the congregation.
- E. A senior pastor shall be a man called by God to preach the Gospel of Jesus Christ who believes the Bible to be the divinely inspired Word of God, entirely true and inerrant. He will be a man of much prayer and demonstrate a forgiving spirit. He will maintain a healthy relationship with the Elder Council and Deacon Fellowship.
- F. The relationship between the senior pastor and the church may be dissolved at the option of either, or by mutual consent.
- G. A detailed description of his duties can be found in the Personnel Manual.

Section 2. Ministry Staff

- A. When the need for additional ministry staff is determined, the Senior Pastor will formulate a leadership description in conference with the Elder Council to be presented to and affirmed by the congregation in a called church family meeting.
- B. The calling of ministry staff will follow the guidelines as found in the Personnel Manual.
- C. The ministry staff is supervised by, and accountable to, the Senior Pastor who is a member of the Elder Council.

Section 3. Elders

The New Testament Church did not place control or authority of a church into the hands of a single pastor. The most common term for a church leader in the NT is “elder” (see Acts 11:30; 14:23; Titus 1:5; 1 Pet, 5:1). And it is almost always used in the plural. The word translated “pastor” derives from the Greek word *poimon* meaning shepherd and is only used three times to refer to an individual leader in the local church (Eph. 4:11; Acts 20:28; 1 Pet, 5:2). In each of those instances, it is used as a synonym of the more common term “elder”. Similarly, the Greek word *episkopos* meaning overseer is used six times to describe a church leader and is also used synonymously with the more common term elder (Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Titus 1:7).

In view of the Scriptural model of a group of elders being charged with responsibility of overseeing the affairs of a local congregation, CCBC believes that plurality of leadership in an elder council is the appropriate biblical model for our congregation.

A. The Role and Purpose of the Elder Council.

The Elder Council is a group of biblically qualified men who are charged with leading the Church under the leadership of the Head of the Church, Jesus Christ. God raises up and selects men to be Elders; the church recognizes God’s calling through the affirmation process. The Senior Pastor shall be a member of the Elder Council by virtue of his position and shall serve in the role of teaching elder.

The purpose of the Elder Council, on behalf of the congregation, is to see to it that the church pursues its mission and to observe biblical standards in all we do.

B. General Responsibilities of the Elder Council.

- 1) Preach and Teach ((1 Tim 5:17)-- Feeding
- 2) Prayer and Spiritual Care ((James 5:14)--Feeding
- 3) Direct the affairs of the Church (1 Tim 5:17) -- Leading
- 4) Oversee ((1 Tim 3:1-7)—Leading

These responsibilities are described below:

The elders, collectively known as the Elder Council, will be responsible for the general oversight of all matters pertaining to the work of the church. Their function will be to lead with an emphasis on strategically accomplishing the church’s stated vision, purpose and mission, to establish policy that aligns with this strategic vision, purpose and mission, and to monitor the operations and ministries of the church and ensure

they are aligned with the strategic vision, purpose and mission of the church. The specific job of the council, collectively, and each of the elders individually, is to ensure the implementation of its responsibilities. The council of elders accepts the following responsibilities, tasks and duties on behalf of the congregation which include but may not be limited to the following:

- a. The council will pray for the congregation, the pastoral staff, and each other
- b. The council will oversee the church's spiritual condition.
- c. The council will oversee, review, and authorize written church policy.
- d. The council is responsible for doctrinal clarification.
- e. Serve as final authority on biblical interpretation for questions of biblical interpretation pertaining to the missions/ministries of the church, in disputes between members, and in matters of church discipline.
- f. The council is responsible for church discipline.
- g. The council will provide supervision of, accountability for, and protection of the senior pastor.
- h. The council is responsible for approving the licensing and ordination of individuals to the gospel ministry.
- i. The council is responsible for overseeing and advising on the overall operations of the church as conducted by the Senior Pastor and the paid staff.
- j. The council will serve as the deciding body on key strategic issues pertaining to the operation and direction of the church.
- k. The council will oversee the selection process of the senior pastor, pastoral staff, and all other paid staff.
- l. The council will serve as an arbitrator in any disputes within the congregation concerning the senior pastor.
- m. The council will enforce policy relative to council member's attendance, preparation, policy-making principles, respect of roles, and ensuring continuance of leadership capability
- n. The council will continually work on its development, including orientation of new council members in the council's governance process, periodic discussion of process improvement, and continuous education of council members.

C. Qualifications for Elders

The Bible provides very clear qualifications for men who would hold the office of elder. At a minimum, an elder at CCBC must be a man who:

- 1) Is an active member in good standing at CCBC,
- 2) Can affirm, in good conscience, and submits to the doctrines outlined in the church's Statement of Faith and agrees to keep the commitments expressed in the Church Covenant. His thoughts and actions should align with the church's stated current mission and vision. (Reach out, build up, and share the good news about Jesus) and vision (A church that is united in the passionate pursuit of the next generation).

- 3) Aspires to the office (1 Tim. 3:1),
- 4) Has proven through active service that he possesses exemplary character and adequate gifting and experience for the office, as stated in 1 Timothy 3:1-7, Titus 1:6-9, and 1 Peter 5:1-4.
- 5) He is an example for the church in his personal life in being above reproach, with a moral character and reputation (as stated in the above passages) that does not cause him to be liable to accusations of patterns of sin.
- 6) He is an example for the church in his biblical competency. In other words, he shows an aptitude for understanding and applying sound doctrine. His competence with the biblical text should demonstrate that he is “a worker who has no need to be ashamed, rightly handling the word of truth” (2 Tim. 2:15), while employing the biblical text to “...shepherd the flock of God that is among you...” (1 Pet. 5:2). An aptitude for sound doctrine has at least four components to it:
 - a. Understanding sound doctrine (2 Tim. 2:15; Titus 1:9).
 - b. Believing sound doctrine (Titus 1:9).
 - c. Being able to teach sound doctrine (Eph. 4:11-14; 2 Tim. 3:16-4:2; Titus 1:9, 2:1-2).
 - d. Being able to use sound doctrine to refute false teaching (Acts 20:28-30; 1 Tim. 6:2-3; Titus 1:9).
- 7) He is an example for the church in his ministry to the congregation.
- 8) His ministry shows that he is already engaged in shepherding others well, which testifies that God has called, equipped/gifted, and chosen him to be an elder (i.e., Acts. 20:28; Eph. 4:11).
- 9) His ministry shows that he has an aptitude to fulfill the responsibilities of the office of elder, which can be summarized as: feeding the flock (John 21:15; Acts 6:4, 20:28; Eph. 4:11-14; 1 Tim. 3:2, 5:17; 2 Tim. 4:2; Titus 1:9; 1 Pet. 5:2), overseeing the flock (1 Tim. 3:1, 3:4-5, 5:17; Acts 20:28; Phil 1:1; 1 Thess. 5:12; Titus 1:7; 1 Pet. 5:2; Heb. 13:17), shepherding the flock (Acts 20:28-30; 1 Pet. 5:2), and protecting the flock that has been entrusted to him by Jesus (Acts 20:28-30; Titus 3:10).

D. Nomination and Selection of Elders

When vacancies exist or are anticipated on the Elder Council, the following process will guide the nomination and selection of Elders.

- 1) The nomination process and vetting process will follow the instructions and timelines outlined in the Ministry Manual. Recommendations may be submitted by Elders, church staff, and church members. In addition, any man who aspires to be an elder and considers himself to be qualified to serve may submit his own name for consideration. Those candidates that are approved by the vetting process will be presented to the congregation for approval during a regular or called Church Family Meeting.
- 2) The presentation of Elder candidates to the congregation shall include the responsibilities and qualifications of Elders. The vote for Elder candidates will take place by ballot and require $\frac{3}{4}$ majority of those present and voting for approval.
- 3) Following approval by the congregation, and as soon as practical (within 30 days) the newly approved Elders shall be publicly identified with the existing elders by the laying on of hands in a regular worship service.

- 4) Once approved by the congregation, new Elders begin their service on January 1 following their approval.

E. Elder Ministry Manual

The Elder Ministry Manual guides the Elder Council in its day-to-day activities including, but not limited to, the following:

- 1) Meetings of the Elder Council
- 2) Vetting Elder Candidates
- 3) Discipline of an Elder(s)
- 4) Termination of service for an Elder(s)
- 5) Sabbatical from active service on the Elder Council
- 6) Policies and procedures for the Elder Council

The Elders will review the Elder Ministry Manual on an annual basis and update the manual as needed.

Section 4. Deacons

- A. The meaning of the word deacon is translated from the Greek word *diakonos* meaning servant.
- B. **An Exemplary Deacon:** When deacons are called by the Holy Spirit, chosen by a church, dedicated by personal choice, they forfeit the right to promote, in any fashion, a division in the life of the church. The one inescapable duty of the deacon in the New Testament is the protection of the church fellowship.
- C. **Selection**
 - 1) After prayer and sober deliberation, Deacon elections shall be conducted in the following manner:
 - a. Nominations will be from the church membership.
 - b. Nominations will first be reviewed (paper review) by the Elder Council and the Deacon Chair prior to moving to an interview to insure qualifications are consistent with the beliefs of the New Testament church found in 1 Timothy 3:8-13. Deacons' service shall be as patterned in Acts 6:1-5.
 - c. Following nomination review, if considered qualified, Deacon Candidates will be interviewed by the Deacon Fellowship with an Elder present. Once approved, the deacon candidate will share their testimony at a worship gathering prior to election.
 - d. The election process will be conducted in a called church family meeting after a Sunday service. At this service the church will be presented a ballot of all approved Deacon Candidates.
 - e. The Deacon Chair and an Elder will count the ballots immediately after the vote. The Deacon Chair will inform the Elder Council of the results.
 - f. The church shall ordain any deacon elected to the Office of Deacon who has not been ordained by this church or by another Southern Baptist Church.

- 2) After a deacon has completed a 3-year term of office, they would be able to serve multiple 3-year terms indefinitely without having to rotate off the active roster for a year. Terms and duties of the officers and the deacon fellowship are listed in the Deacon Ministry Handbook.

Section 5 . Church Clerk

- A. The church clerk will be voted on at a church family meeting to serve a 3-year term. He/She may serve multiple consecutive 3-year terms.
- B. He/She shall maintain the official church records, including 1) a record of all actions approved in church family meetings and maintain these records in the church office; 2) a register of names of members with dates of admission, dismissal, death and baptism records; 3) marriage records; 4) a record of the ordination of deacons; 5) a record of men licensed and/or ordained to ministry to include Elders. He/She shall be responsible for requesting and issuing church letters. He/She shall also prepare an annual letter and table of statistics concerning the work of the church for submission to the association of Baptist churches of which the church is a member.

Section 6. Trustees

- A. A Trustee is a legal steward of the corporation and is responsible for the financial and business conduct of the church. Stewardship is the act of entrusting one's goods, rights or duties to another person's management. It is a requirement of stewards (Trustee) to be found trustworthy. (I Corinthians 4:2)
- B. A Trustee will be elected to a 3-year term voted on by the church membership. The Trustees shall elect a chairman each year from their members.
- C. The Trustees will hold title to all church real and personal property for the benefit of all the church members and church organizations. They may mortgage, purchase, and/or convey property upon approval by the church membership. They will be responsible for all legal documents such as bank accounts, borrowing and other transactions of the CCBC. The Trustees shall have the responsibility for protecting the church with all necessary types of insurance.
- D. The Trustees shall perform their duties according to the CCBC Ministry Manual.

ARTICLE VI - MINISTRY TEAMS

Section 1. Composition of Ministry Teams

- A. All who serve on church ministry teams shall be active members of this church in good standing.
- B. All standing ministry team members shall be affirmed by the church.
- C. The Senior Pastor shall be considered an ex-officio member of each ministry team. He shall also have the right at any time to interact with any and all ministry teams when he deems necessary.

Section 2. Standing Ministry Teams

- A. The Elder Council shall determine the number and types of ministry teams that are required to fulfill the mission of the church.
- B. Ministry Teams of the church include but are not limited to:
 - 1) Family Ministry Team
 - 2) Finance Team
 - 3) Missions/Outreach Team
 - 4) Personnel Team
 - 5) Properties Team
- C. Standing ministry teams are required to submit annual budget requests to the Finance Team for its annual budget.
- D. Standing ministry teams not requiring members to be affirmed by the church.
 - 1) Music Ministry Team
 - 2) Ordinance Team
 - 3) Counting Team

Section 3. Special Purpose Team and any other standing and special ministry team as the Elder Council shall authorize and the church affirms.

Section 4. Terms of service and descriptions of individual ministry teams are specified in the CCBC Ministry Manual.

ARTICLE VII - FINANCE

Section 1. Oversight

The Finance Team shall be composed of 5 voting members and the Finance Manager (non-voting ex-officio member) and staff pastor (non-voting ex-officio member) as assigned by the Senior Pastor. The Senior Pastor is a non-voting ex-officio member of the team. The Treasurer is a non-voting ex-officio member of the team. The team members shall be members of CCBC in good standing, mature in their faith and good stewards of God's provisions for them. The Finance Team shall be responsible for the oversight of funds received and disbursement of funds consistent with the church budget.

Section 2. Policy

- A. The Finance Team and the assigned staff pastor shall be responsible for the establishment and maintenance of policies relative to financial matters of the church. The fiscal year shall begin on January 1 and end on December 31. All financial policies and procedures will be outlined in detail in the CCBC Financial Policy Manual.

- B. The Finance Team and the assigned staff pastor shall jointly prepare an annual budget to be presented first to the Elder Council and then to the church at the 3rd Quarter church family meeting prior to the beginning of the fiscal year. The church vote to approve the budget will occur following the 3rd Quarter church family meeting and prior to the beginning of the new fiscal year.
- C. The Finance Team and the assigned staff pastor shall be responsible for maintaining adequate financial records in the church offices. Monthly financial reports of expenditures and receipts shall be made available upon request. Quarterly financial reports will be presented to the congregation at the Quarterly church family meetings.
- D. The Treasurer shall ensure that all funds of the church are properly secured in such banks, financial institutions, or depositories as appropriate. He/She shall also be responsible for presenting the Quarterly financial reports to the congregation at the Quarterly church family meetings.. The Treasurer shall be voted on by the church at a regular church family meeting and shall serve as a non-voting ex-officio member of the Finance Team.
- E. The Financial Manager shall be responsible for keeping full and accurate accounts of receipts and disbursements and producing monthly financial reports and quarterly financial reports in addition to quarterly contribution letters for tithes and offerings received.
- F. The parameters for the Finance Team will be established within the CCBC Ministry Manual and governed within the CCBC Financial Policy Manual.

Section 3. Internal Review

The Finance Team shall be responsible for scheduling an internal review each year and reporting to the church the results at an regular church family meeting.

ARTICLE VIII - LICENSING, ORDAINING & COMMISSIONING

Section 1. Licensing

When a man discerns a call to the gospel ministry, he should request an interview with the Senior Pastor. The purpose of this interview shall be to determine the applicant's call and fitness to be licensed. The Senior Pastor will recommend the individual to the Elder Council for affirmation. The Senior Pastor may also elect to provide an opportunity for the applicant to preach in the hearing of this church. Upon recommendation of the Elder Council and upon approval by 2/3rds majority vote at any regular or called church family meeting of the church, the said applicant shall be licensed to the gospel ministry by this church. The church shall vote by secret ballot. At least one week's notice will be given prior to the vote. The process of licensure is an affirmation by the church family directing the applicant towards further training and preparation for ordination.

Section 2. Ordination

A. Ordination to Full Time Gospel Ministry

When a man expresses a desire to become a candidate for ordination to the gospel ministry, he will be interviewed by the Senior Pastor. The purpose of this interview shall be to determine the applicant's call and fitness for ordination. The Senior Pastor will recommend the individual to the Elder Council for affirmation.

The Senior Pastor may also elect to provide an opportunity for the applicant to preach in the hearing of this church. If the Elder Council agrees for this church to consider this action, the church will express its approval by a vote of 2/3rds of the members present at any regular or called church family meeting. The church shall vote by secret ballot. At least one week's notice will be given prior to the vote. Then the Senior Pastor shall form an Ordination Council to examine the candidate concerning his fitness for the gospel ministry. If a favorable report is received, the church shall proceed with the ordination. Ordination ceremony will be coordinated with the Senior Pastor and candidate.

B. Ordination of Elders

After approval, and as soon as practical (within 30 days) the new elders shall be publicly identified with the existing elders by the laying on of hands in a regular worship service.

C. Ordination of Deacons

After approval, and as soon as practical (within 30 days) the new deacons shall be publicly identified with the existing deacons by the laying on of hands in a regular worship service.

Section 3. Commissioning

Any member of this church, who by his or her leading and convictions, discerns a calling from God to the work of missions may, by a vote of 2/3rds of the members present at any regular or called church family meeting, and after examination by the Elder Council as to his or her calling and fitness for mission service, be commissioned by this church to full time missionary related service.

Section 4. Revoking Licensing, Ordination or Commissioning

It is to be understood by whomever this church has agreed to license, ordain or commission, that the church retains the right and obligation to revoke that action if subsequent behavior by that individual would warrant. The Elder Council shall make this determination after prayerful validation of all facts. The Elder Council will also be responsible for communicating these facts to the church and make recommendations, advising the church to take action to revoke the licensure, ordination, and/or commissioning of the individual at a called church family meeting.

ARTICLE IX - AFFILIATION

Section 1. Affiliations

- A. CCBC by choice will affiliate with the Atlantic Baptist Association, with the Baptist State Convention of North Carolina, and with the Southern Baptist Convention insofar as affiliation does not violate the free choice and best wishes of the church.
- B. Factors which indicate that the CCBC has ceased or is ceasing to exist as a Baptist State Convention of NC congregation shall include, but not be limited to, the following:
 - 1) Terminating mission contributions through the Cooperative Program of the Baptist State Convention of NC and Southern Baptist Convention. This is in accordance with the Baptist State Convention of NC

and Southern Baptist Convention remaining in like faith and following the historical significance, belief and doctrine.

- 2) Terminating mission contributions to the Atlantic Baptist Association if the Atlantic Baptist Association has merged with another Baptist State Convention of NC.
- 3) Ceasing to promote special offerings of the Baptist State Convention of NC and Southern Baptist Convention, such as Annie Armstrong North American Missions Offering, Lottie Moon International Missions Offering, and the NC State Missions Offering.
- 4) Calling as pastor or other ministerial staff persons who are not affiliated with or a member of a Southern Baptist Church.

ARTICLE X - INDEMNIFICATION

Section 1. Mandatory Indemnification

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

Section 2. Permissive Indemnification

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

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