



*Trinity Church
Bylaws*

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**TRINITY CHURCH
TABLE OF CONTENTS**

ARTICLE I. GOVERNING STATEMENTS..... 6

A. STATEMENT OF FAITH 6

1. Creedal Statements (The Reformed Evangelical Confession) 6

 a) *The Apostles’ Creed (2nd century)..... 6*

 b) *Nicean Creed; Constantinople (381 AD)..... 6*

 c) *Definition of Chalcedon (451 AD)..... 6*

 d) *A Westminster Creed (A modern selection from the 17th century Shorter Catechism) 7*

 e) *An Evangelical Statement (Adapted from the National Association of Evangelicals)..... 8*

2. Governments..... 8

 a) *Introduction..... 8*

 b) *Self-government..... 9*

 c) *Family Government 9*

 d) *Church Government 10*

 e) *Civil Government..... 12*

B. CREC CONSTITUTION..... 13

ARTICLE II. MEMBERS AND ELECTORS..... 13

A. MEMBERS 13

1. Legal Status of Membership..... 13

2. Membership Process..... 13

3. Release or Transfer of Membership 13

4. Communicant Members 14

B. ELECTORS..... 14

C. DISCIPLINE OF MEMBERS 14

1. Subjects of Discipline 14

2. Informal Discipline 14

3. Censure & Suspension 15

4. Rejection..... 15

5. Judicial Discipline..... 15

 a) *Formal Judicial Discipline 15*

 b) *Formal Judicial Discipline Resulting From Egregious Sin..... 16*

 c) *Discipline 16*

 d) *Penalty 17*

 e) *Restoration 17*

ARTICLE III. DIRECTORS AND OFFICERS..... 17

A. GENERAL 17

B. ELDERS 17

1. Number..... 17

2. Candidates..... 18

3. Qualifications..... 18

4. Appointment 18

| | |
|---|--------|
| 5. Term of Service | 18 |
| a) <i>Resignation</i> | 18 |
| b) <i>Removal</i> | 19 |
| 6. Ecclesiastical Responsibilities | 19 |
| 7. Ecclesiastical Meetings | 19 |
| 8. Compensation | 20 |
| 9. Loans | 20 |
| 10. Corporate Responsibilities | 20 |
| 11. Corporate Officers | 20 |
| a) <i>General</i> | 20 |
| b) <i>President</i> | 20 |
| c) <i>Vice-President</i> | 20 |
| d) <i>Secretary</i> | 20 |
| e) <i>Treasurer</i> | 20 |
| f) <i>Resignation</i> | 21 |
| g) <i>Removal</i> | 21 |
| h) <i>Vacancies</i> | 21 |
| i) <i>Salaries</i> | 21 |
| j) <i>Checks</i> | 21 |
| 12. Director Meetings | 21 |
| a) <i>Quorum</i> | 21 |
| b) <i>Annual Meeting</i> | 21 |
| c) <i>Special Meetings</i> | 21 |
| d) <i>Voting</i> | 22 |
| e) <i>Participation by Telephone</i> | 22 |
| f) <i>Action Without a Meeting</i> | 22 |
| g) <i>Moderator</i> | 22 |
| C. DEACONS | 22 |
| 1. Number | 22 |
| 2. Candidates | 22 |
| 3. Qualifications | 22 |
| 4. Testing | 23 |
| 5. Appointment | 23 |
| 6. Term | 23 |
| a) <i>Resignation</i> | 23 |
| b) <i>Removal</i> | 23 |
| 7. Ecclesiastical Responsibilities | 23 |
| a) <i>Widows' Fund</i> | 24 |
| 8. Ecclesiastical Meetings | 24 |
| 9. Corporate Responsibilities | 24 |
| 10. Corporate Meetings | 25 |
| ARTICLE IV. DENOMINATIONAL AFFILIATIONS | 25 |
| ARTICLE V. INDEMNIFICATION | 25 |
| A. POWERS | 25 |
| 1. Power to indemnify | 25 |
| 2. Power to Pay Expenses in Advance of Final Disposition | 25 |
| 3. Power to Enter Into Contracts | 26 |

| | |
|---|----|
| 4. <i>Expansion of Powers</i> | 26 |
| 5. <i>Limitation of Powers</i> | 26 |
| B. INDEMNIFICATION OF DIRECTORS, OFFICERS, EMPLOYEES AND AGENTS | 26 |
| 1. <i>Directors</i> | 26 |
| 2. <i>Officers, Employees, and Agents</i> | 26 |
| 3. <i>Character of Rights</i> | 27 |
| 4. <i>Enforcement</i> | 27 |
| 5. <i>Rights Not Exclusive</i> | 27 |
| C. INSURANCE | 27 |
| D. SURVIVAL OF BENEFITS | 27 |
| E. SEVERABILITY | 27 |
| F. APPLICABLE LAW | 28 |
| | |
| ARTICLE VI. ADMINISTRATIVE AND FINANCIAL PROVISIONS | 28 |
| | |
| A. LOANS | 28 |
| B. CHECKS, DRAFTS, ETC. | 28 |
| C. DEPOSITS | 28 |
| D. BOOKS AND RECORDS | 28 |
| E. FISCAL POLICY | 28 |
| 1. <i>Fiscal Year</i> | 28 |
| 2. <i>Budgets</i> | 28 |
| 3. <i>Financial Statements</i> | 28 |
| F. RULES OF PROCEDURE | 29 |
| G. DEFINITIONS | 29 |
| H. ELECTRONIC NOTICE | 29 |
| 1. <i>Consent to Electronic Notice</i> | 29 |
| 2. <i>Revocation of Consent to Electronic Notice</i> | 29 |
| 3. <i>Effective Date of Delivery</i> | 30 |
| | |
| ARTICLE VII. AMENDMENTS | 30 |



Preamble

In the church of God all things are to be done decently and in order. This pertains to the government of the church as much as to the corporate worship. Convinced that Jesus Christ, the Head of the church, will protect and guide her, we seek to obey Scripture through the following standards for the orderly and scriptural government of our church, Trinity Church. These standards do not supplant Scripture, but rather are an expression of biblical church government under God. While biblical, these standards are primarily procedural; the doctrinal position of the church may be found in the Statement of Faith.

In submission to Scripture, we confess the purpose of our church is to glorify God through reverent worship, building up our members through preaching the whole counsel of God, observing Christ's sacraments, and proclaiming Christ to the world.

Our intention is to submit to all those principles regarding church order which are clearly required by Scripture, or required by deductions from Scripture which can be understood through good and necessary consequence. For the rest, we desire to operate in terms of a sanctified Christian prudence, with all things done in good order and biblical decency. At all times, we seek to submit to the Scriptures and to reflect the unity of the Spirit in the bond of peace (Ps. 133; Eph. 4:3,13).

Article I. GOVERNING STATEMENTS

A. STATEMENT OF FAITH

The following statement of faith is not intended to define our boundaries of fellowship. Some Christians will certainly differ with some of what is set forth here. Such Christians are nevertheless welcome to fellowship together with us. Our basis for fellowship is a biblical confession of the lordship of Jesus Christ, and the absence of a scandalous lifestyle.

This statement of faith does represent the doctrinal understanding of the leadership of Trinity Church and it is our intention that the teaching and preaching at Trinity Church reflect this understanding. Procedural standards for our church government can be found in our Constitution.

1. Creedal Statements (*The Reformed Evangelical Confession*)

a) The Apostles' Creed (2nd century)

I believe in God the Father Almighty; Maker of heaven and earth, and in Jesus Christ, his only begotten Son, our Lord. He was conceived by the Holy Ghost and born of the virgin, Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into Hades. On the third day He rose again, ascended into Heaven, and sits at the right hand of God the Father; from thence He will come to judge the living and the dead. I believe in the Holy Ghost, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

b) Nicene Creed; Constantinople (381 AD)

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from Heaven, and was incarnate by the Holy Ghost of the virgin, Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again according to the Scriptures, and ascended into Heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge both the living and the dead; whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord, and Giver of Life, who proceeds from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spoke by the Prophets. And I believe one holy catholic and apostolic Church; acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

c) Definition of Chalcedon (451 AD)

Following, then, the holy fathers, we unite in teaching all men to confess the one and same Son, our Lord Jesus Christ. This selfsame one is perfect both in deity and in humanity; truly God and truly man, with a rational soul and a body; consubstantial

with the Father according to His deity, and consubstantial with us according to the humanity; like us in all respects, sin only excepted. Before the ages He was begotten of the Father, according to the deity, and in these last days, for us and for our salvation, He was born of Mary the virgin, who is Godbearer according to His humanity; one and the same Christ, Son, Lord, only-begotten, to be acknowledge in two natures; without confusing them, without interchanging them, without dividing them, and without separating them; the distinction of natures by no means taken away by the union, but the properties of each nature being preserved, and concurring in one Person and one subsistence; not parted or divided into two persons, but one and the same only-begotten Son, the Lord Jesus Christ, as from the beginning the prophets have declared concerning Him, and the Lord Jesus Christ Himself has taught us, and the symbol of the fathers has handed down to us.

d) A Westminster Creed (A modern selection from the 17th century Shorter Catechism)

- I believe man's chief end is to glorify God, and to enjoy him forever;
- I believe God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth; I believe there is but one true and living God; that there are three persons in the Godhead: the Father, the Son, and the Holy Ghost; and that these three are one God, the same in substance, equal in power and glory; I believe God has foreordained whatever comes to pass; that God made all things of nothing, by the word of His power, in the space of six days, and all very good; and that God preserves and governs all His creatures and all their actions.
- I believe our first parents, though created in knowledge, righteousness, and holiness, sinned against God, by eating the forbidden fruit; and that their fall brought mankind into an estate of sin and misery; I believe God determined, out of His mere good pleasure, to deliver His elect out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer; I believe the only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continues to be, God and man in two distinct natures, and one person, forever; I believe Christ, as our Redeemer, executes the office of a prophet, of a priest, and of a king. I believe Christ as our Redeemer underwent the miseries of this life, the wrath of God, the cursed death of the cross, and burial; He rose again from the dead on the third day, ascended up into heaven, sits at the right hand of God, the Father, and is coming to judge the world at the last day.
- I believe we are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit; I believe God requires of us faith in Jesus Christ, and repentance unto life to escape the wrath and curse of God due to us for sin; I believe by His free grace we are effectually called, justified, and sanctified, and gathered into the visible church, out of which there is no ordinary possibility of salvation; I believe that we also are given in this life such accompanying benefits as assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end; that at death, we are made perfect in holiness, and immediately

pass into glory; and our bodies, being still united in Christ, rest in their graves, till the resurrection; and at the resurrection, we shall be raised up in glory, we shall openly be acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

e) An Evangelical Statement (Adapted from the National Association of Evangelicals)

- We believe the Bible to be the only inerrant Word of God. It is our only ultimate and infallible authority for faith and practice.
- We believe that there is one God, eternally existent in three Persons; Father, Son and Holy Spirit. He is omnipotent, that is, He is all-powerful. He is omnipresent, that is, He is present throughout all Creation but not limited by it. He is omniscient, that is, nothing is hidden from His sight. In all things He is limited by nothing other than His own nature and character. We believe the God we serve is holy, righteous, good, severe, loving and full of mercy. He created the heavens and earth, and everything in them, in the space of six ordinary days, and all very good. He is the Creator, Sustainer, and Governor of everything that has been made.
- We believe in the true deity and full humanity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father and in His personal return in power and glory.
- We believe in the full deity of the Holy Spirit, acknowledging Him together with the Father and the Son in the works of creation and redemption.
- We believe that because of Adam's sin all mankind is in rebellion against God. For the salvation of such lost and sinful men, regeneration by the Holy Spirit is absolutely necessary.
- We believe that salvation is by grace through faith alone, and that faith without works is dead.
- We believe in the present ministry of the Holy Spirit, by whose indwelling the Christian is enabled to live a godly life.
- We believe in the resurrection of both the saved and lost; those who are saved to the resurrection of life, and those who are lost to the resurrection of damnation. We believe in the spiritual unity of all believers in our Lord Jesus Christ.

2. Governments

a) Introduction

We believe that God has ordained various governments among men. The three basic governments are civil government, church government and family government. All of these governments are dependent on the grace of God, common or special, working in individuals to bring about self-government.

We deny that the authority of these governments should be set against one another. God has ordained them all, and assigned to them differing responsibilities.

b) Self-government

- We believe that a man becomes a Christian when the Holy Spirit regenerates him and causes him to submit, in faith, to the Lord Jesus Christ (Ephesians 1:13). He has become a disciple of Jesus Christ, and seeks to live in submission to His Word. We deny that Christ can be received as Savior, and rejected as Lord (Matthew 7:21).
- We believe that Christians were chosen before the foundation of the world to live holy and blameless lives (Ephesians 1:4). We deny that holiness can be defined by means of any extra-biblical rules or regulations. Legalism is not holiness, but rather another kind of sin. The Christian's only standard of holiness is found in the Old and New Testaments (2 Timothy 3:16).
- We believe that God will complete the work He has begun in each believer. If someone is truly regenerate, then he will not fall away from salvation (Romans 8:29-31). The basis for this is God's faithfulness, not the faithfulness of the believer. We deny that this understanding of God's sustaining faithfulness is in any way a cushion for sin. A life of sin is inconsistent with assurance of salvation (Romans 6:1-4).
- We believe that each Christian has an obligation to regularly and honestly confess his sins before God (1 John 1:9; Proverbs 28:13). In this way, the quality of his relationship with God is maintained and protected. We deny that confession of sin is the foundation of the Christian's relationship to God. Salvation does not depend on confession of sin; the joy of salvation does (Psalms 51:10-13).
- We believe that God commands all men everywhere to repent and believe the gospel, that is, that Christ died on the cross to secure the salvation of all who believe. All unregenerate men therefore have a true obligation to do so (Acts 17:30, 2 Thessalonians 1:8). We deny that unregenerate men are coercively excluded from grace. But because they are dead in their sins, they have no desire for God's grace (Ephesians 2:1; Romans 8:6-8; 1 Corinthians 2:14). They are therefore responsible for remaining in sin.
- We believe that at regeneration, God creates each Christian a new man, created to grow in love and good works (Ephesians 2:10; 2 Corinthians 5:17). We deny that this new man moves in alongside the old man inherited from Adam. The old man was crucified in Christ (Romans 6:1-11; Galatians 2:20).
- We believe that God has given to each individual various gifts of varying worth (1 Corinthians 12:22-24). Each Christian has an obligation to understand accurately what his gifts are, and to put them to work in the worship of God (Ephesians 4:11-16). We deny that equality in Christ (Colossians 3:10,11) requires the elimination of God-assigned roles and stations (Colossians 3:12-22, Philippians 2:3).

c) Family Government

- We believe that God has ordained the husband to be the head of his wife, and that he is answerable to God for the spiritual state of everyone in his household (Ephesians 5:23). We deny that the hierarchy established by God in the family diminishes in any way the worth of women in the sight of God, or

their husbands (Galatians 3:28). Righteous men rise up and call their righteous wives blessed (Proverbs 31:28).

- We believe the Biblical design for marriage to be a holy, honorable, monogamous union between a man and a woman for life, founded on fidelity and self sacrifice (Hebrews 13:4, Ephesians 5:31-33). We deny that this Biblical design for marriage can be achieved in a homosexual or lesbian relationship. These are not alternative, acceptable lifestyles to be tolerated, rather they are simply heinous sins to be confessed, repented from and brought under submission to the Bible (1 Cor. 6:9-11, Romans 1:23-32).
- We believe that men are responsible to protect their families, and to provide for them (1 Timothy 5:8), loving their wives as Christ loved the church (Ephesians 5:25). Wives are responsible to minister to their husbands and children (Titus 2:4), to be homemakers, keeping their homes well-managed and clean (Titus 2:5). We deny that reversal of God's assigned roles to husbands and wives can occur without serious damage to the family, and consequently to the society and church (Titus 2:5).
- We believe prosperity is a gift from God (2 Corinthians 9:10-11). We deny that godly living is an automatic means to wealth and prosperity (Hebrews 11:35-38).
- We believe that God blesses in a material way when men honor Him through hard work over a long time, are generous with the blessings God has already given, and provide for their families and dependents (2 Thessalonians 3:7-10). We deny that covetousness and greed can be means to obtain the blessings God bestows (1 Timothy 6:5).
- We believe that Christian parents have an obligation before God to provide their children with a godly understanding of the world in which they are growing up. To this end, Christian education, however administered, is essential (Deuteronomy 6:1-6). We deny that the state or the church has the obligation to rear our children. That responsibility belongs to the parents (Ephesians 6:4).
- We believe that marriage is ordained by God, and that man has no authority to sever what God has joined together. God hates divorce (Malachi 2:16). Divorce and remarriage must be regulated biblically, not culturally. We deny that compassion for the divorced requires any softening of the biblical teaching on the subject.

d) Church Government

- We believe that each local gathering of the visible church is to be governed by a plurality of men called Elders, overseers, or bishops, each of whom must meet the requirements for church leadership (1 Timothy 3:1-7; Titus 1:5-9; 1 Peter 5:1-4). We deny that someone can be called by God to such leadership when his life or family is not in order. Seminary training, long experience, and gifts of leadership or communication are no substitute for obedience (1 Samuel 15:22).
- We believe that each local gathering of the visible church is to be served by a plurality of Deacons, each of whom must meet the requirements for church

service (1 Timothy 3:8-13). We deny that such service can be rendered properly when a Deacon's life does not meet the criteria set by Scripture.

- We believe the Bible, both Old and New Testaments, to be the sole authority for faith and practice in the church. The laws of the Old Testament, including the Mosaic code, are normative for Christians today, provided they are understood and applied according to the teaching of the New Testament (Romans 13:8-10). We deny that the grace of God in Christ has changed in any way the definition of right and wrong. Rather, the Spirit works in us to accomplish the righteous requirements of the law (Romans 8:4).
- We believe a great commission has been given to disciple the nations to Christ. The instrument for accomplishing this is the preaching of the gospel prior to the return of Christ (Matthew 28:18-20). We deny that the church should work as though we are living in the last generation (2 Thessalonians 2:1-2).
- We believe the Lord has commanded baptism with water in the name of the Father, Son, and Holy Spirit (Matthew 28:19-20). Baptism with water is a sacrament (or ordinance) of the Christian church, and the elders of the church are responsible to ensure that baptisms are administered in a scriptural fashion, and the proper signification of water baptism preserved and maintained. We affirm that water baptism signifies union with Christ in His death, burial and resurrection (Romans 6:3-7), the baptism by the Holy Spirit into the body of Christ (1 Corinthians 12:13), the washing away of sin (Acts 22:16), the washing of regeneration (Titus 3:5), the outpouring of the Holy Spirit (Titus 3:6; Acts 10:44,47), and the circumcision of the heart (Colossians 2:11-12) We deny that water baptism imparts grace by means of water. God imparts grace to His saints to enable them to obey Him (2 Corinthians 9:8), and strengthens them further by grace in that obedience (Hebrews 12:14-15). The faithful observance of water baptism constitutes one part of that obedience, and is therefore a means of grace.
- We believe the Lord's Supper to be a symbol of the body and blood of Christ. Christians should regularly eat at this table, as long as they are not under the discipline of God, or God's people (1 Corinthians 11:23-26). We deny that the Lord's Supper imparts grace by means of the bread and cup. It is, however, a participation in Christ (1 Corinthians 10:14-17), and God blesses faithful participation in the Lord's Supper (1 Corinthians 10:16-17), and disciplines faithlessness in it (1 Corinthians 11:30).
- We believe water baptism and the Lord's Supper to be external signs of covenantal, historical, internal and spiritual realities. We deny that these sacraments are an automatic means of grace (that is, *ex opere operato*). Grace comes to us through faith alone. All biblical means to build biblical faith are therefore means of blessing and grace – including water baptism and the Lord's Supper.
- We believe that legitimate modes of water baptism include immersion, pouring, or sprinkling in the name of the Father, Son, and Holy Spirit (Romans 6:4; Acts 10:44-48; Hebrews 9:9-10). We deny that the scriptural significance of water baptism can be nullified by the mode of application.

- We believe the sign gifts that were apparent in the first century church were not given as a normative pattern for subsequent generations (1 Corinthians 13:8-13). We deny that a church must manifest such gifts in order to please God in worship (1 Corinthians 14:20-22).
 - We believe that Christians must fellowship in unity with all true Christians, and that we have no right to judge the hearts of fellow servants. If God has accepted someone, we must willingly do the same. The one exception occurs when a professing Christian is under the biblical discipline of God's people (1 Corinthians 5:9-13). We deny that this fellowship requires joint ministry with those Christians who teach or practice that which is unbiblical. We may believe someone to be a Christian, and yet believe them to be unqualified for leadership. The qualifications for leadership differ from those for fellowship (Romans 14:1-8; 1 Timothy 3:1-7).
- e) *Civil Government*
- We believe that Christians are to live quiet and peaceful lives, in true submission to the civil magistrates ordained by God as His servants (Romans 13:1-7). We deny that this submission is absolute. When civil authorities require something forbidden by God, or forbid something required by God, the duty of Christians is to humbly, respectfully, and submissively disobey (Acts 4:19-20).
 - We believe that Christians are to pray for those authorities that God has placed above them (1 Timothy 2:1-4). We deny that this prayer should be limited to blessings (Psalms 139:19-24).
 - We believe that Christians should be involved in the political process. Christ required His followers to be salt and light in the world, and He did not exclude civil government from that Christian influence (Matthew 5:13-16). We deny that the power of the gospel is to be found in political involvement. We do not believe civil government to be a savior (2 Corinthians 10:3-6), and deny that the church is a political organization.
 - We believe that in the prohibition of stealing, God has ordained the institution of private property. We believe that the Christian church should teach against theft in all its forms (Exodus 20:15). We deny that the institution of private property is a human invention. Rather, it is the result of a biblical understanding of God's ordination of private property. But because man is fallen, the institution of private property, like all God-ordained institutions, has been much abused (Ephesians 5:5).
 - We believe that the root cause of political disregard for the institution of private property is envy and covetousness (Matthew 20:1-16). We deny that theft can be sanctified, even if it is done in the name of civil justice (Isaiah 5:20). If the civil magistrate oversteps the boundaries established for him in Scripture one result can be various forms of theft, including oppressive taxation.

B. CREC CONSTITUTION

As a member of the Communion of Reformed Evangelical Churches, Trinity Church accepts all the constitutional requirements that come with this affiliation. The CREC Constitution can be found at www.crechurches.org and is deemed to be included in this document by this reference.

Article II. MEMBERS AND ELECTORS

A. MEMBERS

1. *Legal Status of Membership*

The reference to “Member” or “Elector” in these bylaws is a spiritual and theological term that does not have any civil effect for purposes of state law. Consistent with the biblical concept of Member and this section, Members and Electors do not have voting rights. Trinity Church does not have Members for purposes of the Washington Nonprofit Corporation Act.

2. *Membership Process*

Membership is reckoned by a household of one or more people in the same family. A household eligible for membership when the head of that household has been lawfully baptized in the name of the Father, Son, and Holy Spirit (Matt. 28:19) and does not contradict his profession through his manner of life (Matt. 7:22-23). Membership begins when the covenant membership vows have been taken (Philemon 2; Heb. 13:7, 17). The Elders oversee a membership list, which must include names, baptisms, and communicant status. Our membership vows are:

“Do you acknowledge yourself to be a sinner in need of salvation by Christ, and do you believe in the Lord Jesus Christ, receiving and resting upon Him alone as He is offered in the gospel?” “Have you been baptized in accordance with His Word?” “Do you swear in the name of God, in humble reliance upon the grace of the Holy Spirit, to live in a way that becomes followers of Christ?” “Do you swear in the name of God to support the ministry of this church in its worship and work, submitting to its government and discipline, while pursuing its purity and peace?”

When the vows are presented to the head of a household, he will also be asked if he speaks on behalf of his household. When these vows are taken, the congregation will respond with “Amen” when they are asked:

“As members of this congregation of Christ, do you receive [this Christian/these Christians] into the covenant fellowship of this local church?”

In special cases, as circumstances warrant, individuals may come under our pastoral care without coming into membership.

3. *Release or Transfer of Membership*

If any Member requests to be released to the care of another Christian church, the Elders will normally release him with a blessing. If any Member requests to be released because of disciplinary proceedings against him or someone in his household, the Elders will delay

acting on the request until the disciplinary matter is resolved. If Members move from our geographical area, they are charged to find a new church home within six months. This time may be extended at the Elders' discretion. After this time is expired, they are released from membership.

4. Communicant Members

Under the headship of Christ, the responsibility for administering the sacraments remains with the Elders, who nevertheless, respect the pastoral responsibilities of the head of each household. All family members of Member households who have been baptized and have come to the Lord's Table are deemed to be communicant Members. Family members of Member households who have not come to the Lord's Table, whether baptized or not, are recognized by the Elders of the church to be non-communicant Members of the church. When a child in a baptistic home comes to a personal profession of faith in the Lord, the parents will notify the Elders who will then arrange for the baptism of the child. Any baptized child may partake of the Lord's Table, and the parents are charged to carefully and regularly instruct the child in the gospel and in the meaning of the Supper.

B. ELECTORS

Those Members who give input to the Elders on matters submitted to the Members are called Electors. Electors are the heads of Member households. Independent unmarried Members are considered as a household for purposes of communicating with the Elders. The Elders will qualify Electors. The congregation will hold at appropriate times a meeting of the heads of households, either church-wide or at the parish level, where the Elders and Deacons may receive input from the heads of households.

C. DISCIPLINE OF MEMBERS

1. Subjects of Discipline

Members of Trinity Church and non-member professing Christians who regularly attend our fellowship, who meet the criteria of membership according to these Bylaws or are a regularly attending non-member professing Christian, may be disciplined according to the procedures outlined in the following sections (1 Corinthians. 5:12-13).

Members of other churches: If another church has disciplined one of its Members, and that individual seeks fellowship at Trinity Church, then the Elders of Trinity Church will seek to honor the discipline of the other church. This will generally be done after due consultation with the individual concerned and the appropriate information is obtained from the disciplining church. The discipline will be honored unless in the judgment of two-thirds of the Elders there is clear and compelling evidence that the discipline was unbiblical (3 John 9-10).

2. Informal Discipline

The Elders of Trinity Church will, through teaching and example, encourage the Members and regular attendees of Trinity Church to discipline one another through the following:

- Exercising self-discipline (Romans 8:13).
- Overlooking the failings of one another in love (1 Peter 4:8).

- Admonishing a brother if he needs to be corrected (Matthew 18:15).
- Taking one or two others as witnesses if the admonition is rejected (Matthew 18:16).
- Bringing the issue to the church through the Elders if it is still rejected (Matthew 18:17).

3. Censure & Suspension

The Elders of Trinity Church may employ the various pastoral responses found in Scripture to deal with sinful and ungodly behavior as is fitting particular situations. These include both private and public applications of rebuke (1 Thess. 5:12; 1 Tim. 5:20), warning (2 Thess. 3:14-15; Tit. 3:10), and suspension from the Lord's Supper (1 Cor. 5:4-5, 11, 13).

4. Rejection

If in the opinion of the Elders, a Member of Trinity Church or a non-member professing Christian appears to be acting in a contentious or divisive manner toward others, the Elders may reject the person as a teacher as an additional step in the informal discipline process. Such a rejection is not the same as putting someone outside the church but if, as an interim step, the rejection does not produce repentance, the Elders may proceed with formal judicial discipline. Any action taken by the Elders in rejecting someone shall be documented and the Electors shall be notified of the action taken and instructed to avoid the rejected individual. The person rejected will be notified of the action and discouraged from participating in church functions until the matter is resolved (Romans 16:17-19; Titus 3:9-11).

5. Judicial Discipline

a) Formal Judicial Discipline

When a dispute is brought to the attention of the Elders, they will ascertain whether or not the appropriate steps have been taken to resolve the matter privately. The Elders will also seek to carefully ascertain the facts of the case. As soon as the matter is brought to the Elders' attention, all decisions of substance by the Elders concerning the case must be entered in the minutes.

If in the unanimous judgment of the Elders the individual accused of sin may be guilty, and is unrepentant, then the Elders will schedule a formal judicial session of the Elders. Notification of this meeting may be made to the Electors of the church.

Guidelines for any judicial session or subsequent trial are as follows:

- The one accused will be notified of the dates and times of the sessions.
- The one accused should be granted a reasonable amount of time to prepare a defense if he so desires (2 Corinthians 13:1).
- The Elders beforehand will appoint one of their number as a chairman for the hearing of the evidence.
- All the Elders, unless providentially prevented, will sit in judgment on the evidence.
- All the witnesses shall be placed under the most solemn oath (Deuteronomy 6:13).

After the evidence is presented, the Elders will retire to deliberate on the verdict. The Elders will remember at all times that the biblical standards of evidence are high, and that two or three witnesses are required in order to apply formal church discipline.

b) Formal Judicial Discipline Resulting From Egregious Sin

If a Member of the church is involved in an open and scandalous sin, then there is no requirement for individuals privately to confront that person before the church takes formal action (1 Corinthians 5:1-13). Private confrontation in such cases is certainly to be encouraged, but is not necessary before the church can act. In such cases, the Elders may act by immediately scheduling the first formal judicial session.

c) Discipline

If a guilty verdict is reached, the Elders will do the following:

- The verdict will be read at the conclusion of the second judicial session.
- The following statement will be read to the congregation of Trinity Church on the subsequent Sunday:

Church discipline must always be conducted under the headship and the authority of the Lord Jesus Christ. This being the case, we acknowledge that Christ has required His church to conduct such church discipline in order to preserve and protect moral and doctrinal purity. The purpose of our church discipline is to glorify God through obedience, to maintain the purity of Christ's church, and to reclaim the offender if possible.

After repeated efforts to exhort and instruct [] with regard to [his/her] Christian duty to [], the Elders of Trinity Church have determined, after a judicial trial on [date] in accordance with the pattern set forth in Scripture and the procedures of our church constitution, that [] is guilty of the [charge/s] brought against [him/her] at that trial. The [charge/s was/were]:

- 1. Charge []*
- 2. Charge []*
- 3. Charge []*

It is therefore with grief that the Elders of Trinity Church unanimously pronounce that [] is hereby expelled from Christ's church. We declare this day, by the authority of the Lord Jesus Christ, the head of the church, that [] is excommunicated in accordance with the requirements of Scripture, and is put outside the body of Christ. [He/she] is delivered to the domain of Satan, and is hereafter to be deemed an unbeliever, thus excluding [him/her] from any hope of salvation, unless [he/she] humbly repents and is converted.

It is our prayer that God will use this action we have taken today to glorify His name, and if He is willing, to restore [] to fellowship with us.

- A report of the discipline will be made to the men of the church at the next men's meeting.

If an innocent verdict is reached, the accused party's name will be cleared during the next regularly scheduled church service. If such a verdict suggests deceitfulness on the part of any of the witnesses who testified against the accused, such witness or witnesses will become the subject of an immediate judicial investigation according to the rules set forth in these Bylaws (Deut. 19:15-21).

d) Penalty

As a result of the discipline, the one under discipline is to be considered and treated as an unbeliever (Matthew 18:17). To the Members of Trinity Church this means:

- If the person chooses to attend church services, he will usually be allowed to do so, though the Elders may give a formal trespass admonishment if, in their sole discretion, the person subject to discipline presents a physical or spiritual threat to others. In no circumstances will he be allowed to partake of the Lord's Supper. The saints must not fellowship with the individual as though he were a Christian.
- If the circumstances warrant, there is no longer a scriptural prohibition of a Christian taking the individual under discipline to court before a civil magistrate.
- If the one under discipline seeks to find a church that will accept him, then the Elders of Trinity Church will contact that church and supply them with appropriate information and records of the disciplinary action.

e) Restoration

Excommunication will end when in the unanimous opinion of the Elders the one under discipline has repented. A confession of this repentance will be read to the congregation on the Lord's Day, and the Elders shall formally announce the end of the discipline and restoration of fellowship.

Article III. DIRECTORS AND OFFICERS

A. GENERAL

Trinity Church shall be governed by the Elders. The entire session of Elders shall also be the Board of Directors for purposes of the Washington Nonprofit Corporation Act (the "Act"). Except when performing duties specifically ascribed to directors under the Act or required for civil contract (e.g. amendments to bylaws, selection of officers, purchase of real property, etc.), or otherwise indicated by the circumstances, the Elders shall be deemed to be functioning as an ecclesiastical body and not as a Board of Directors for purposes of the Act.

B. ELDERS

1. Number

The Elders shall attempt to maintain at least three Elders at all times, with a maximum being simply the number that God calls to the position.

2. *Candidates*

New Elders will be considered from time to time as circumstances warrant. A man may be considered as a potential Elder in several ways. He may aspire to the office himself (1 Timothy 3:1), the Elders may approach him, or the people of the church may suggest his name to the Elders.

3. *Qualifications*

Once he becomes a candidate, the Elders will examine the candidate with regard to his doctrine and manner of life. If the candidate has any disagreement or mental reservation about any portion of the church's Statement of Faith or Constitution, then he must inform the Elders of it. All candidates must meet the qualifications for the office set down in Scripture (1 Timothy 3:1-7; Titus 1:5-9; 1 Peter 5:2-4).

4. *Appointment*

A man may not be considered by the Electors without the unanimous consent of the current Elders. Upon the unanimous decision of the current Elders, a potential Elder may be submitted to the Electors by the current Elders. If any Elector voices an objection to a candidate Elder's ordination, the Elders must carefully weigh the scriptural merit of the objection and meet as necessary with the Electors who raised the objection before ordaining the candidate Elder elect. If there are no objections to the candidate Elder from the Electors, the Elders will consider the candidate Elder elect. In either case, if the Elders deem the candidate qualified, the Elders will ordain him through the laying on of hands and prayer.

5. *Term of Service*

An Elder will be appointed for an initial two year term. At the end of a two year term, if he desires to continue serving the congregation, the Elder must be reaffirmed by a unanimous vote of the Elders. If reaffirmed, the Elders will extend his ordination for an additional five year term. After the subsequent five year term, if the Elder wishes to continue his service and the other Elders are in unanimous agreement as to his continued calling and qualification, he may again be submitted to the Electors. If there are no objections to the candidate from the Electors, the Elders will extend his ordination for life. If any Elector voices an objection to the Elders continued service as an Elder, the Elders must carefully consider the biblical merit of the objection, and meet as necessary with the Electors who raised the objection. In either case, if the remaining Elders deem the candidate qualified, the Elders will extend the Elder's ordination to a life-time term through laying on of hands and prayer.

An Elder will serve his current term unless he resigns or is removed.

a) Resignation

If an Elder desires to resign or take a leave of absence, he will present a letter to the Elders. At the first appropriate heads of household meeting, the Elders will notify the Electors of their receipt of the letter. If the desire of the Elder concerned is unchanged by the following heads of households meeting, the Elders will issue a statement accepting the resignation, or approving the leave of absence. If the resignation is sought for reasons of moral or doctrinal irregularity, the resignation will not be a

substitute for any appropriate biblical discipline. Leaves of absence will not be granted as a form of discipline.

b) Removal

If a Christian believes an Elder may be morally or doctrinally unfit for his office, the scriptural requirement for him is clear: he is to approach that Elder individually first (Matthew 18:15), and then with two or three others (Matthew 18:16). If the problem remains, then the individual, with the two or three witnesses, should come to the other Elders and present the charges (1 Timothy 5:19).

If the charges are unanimously sustained by the other Elders, then that Elder, depending on the gravity of the charges and the response to the correction, will be rebuked in the presence of the congregation (1 Timothy 5:20), or will be removed from the office of Elder (Titus 1:5-9; 1 Timothy 3:1-7), or both.

Provided this church remains a member church in good standing of the Confederation of Reformed Evangelical Churches (“CREC”), a grievance against the Elders as a whole may be brought before one of the broader assemblies of the CREC in accordance with its governing documents. It is acknowledged by anyone bringing such a grievance that the sole remedy would be expulsion of this church from the CREC.

6. *Ecclesiastical Responsibilities*

The Elders are collectively responsible to oversee the following:

- Ruling/shepherding (1 Peter 5:1-2).
- Equipping (Ephesians 4:11-12).
- Prayer/fasting (Acts 6:4; 13:1-3).
- Teaching/preaching (1 Timothy 5:17).
- Administering baptism and communion (Matthew 28:19-20; 1 Corinthians 11:23-26).
- Administering church discipline and restoration (1 Corinthians 5:1-5).
- Prayer for the healing of the sick (James 5:14-15).
- Delegating responsibilities to the Deacons, hiring and firing church staff, defining the responsibilities of church staff, and delegating responsibilities to the staff of subordinate ministries. This includes the approval of the budget.

Individual Elders are responsible for those duties delegated to them by the Session of Elders, and recorded in the minutes, with due regard to their gifts and desires. Elders with such a charge will serve willingly, and without domineering in the discharge of their assigned duties, whether pastoral or administrative (1 Peter 5:1-3). There is no distinction of rank within the body of Elders.

7. *Ecclesiastical Meetings*

The Elders will attempt to meet regularly to carry out the ecclesiastical responsibilities of the Elders as detailed above.

8. Compensation

Elders shall not be compensated for their service as Elders, but those Elders who also serve as employees shall be compensated by the church (1 Timothy 5:17-18).

9. Loans

The church shall make no loans to its Elders. The Elders who vote for or assent to the making of a loan to an Elder, and any officer or officers participating in the making of such loan, shall be jointly and severally liable to the church for the amount of such loan until the repayment thereof.

10. Corporate Responsibilities

The Elders functioning as the Board of Directors are responsible for the governance of the corporation pursuant to the Washington Nonprofit Corporation Act.

11. Corporate Officers

a) General

The Elders shall appoint at least two individuals from amongst themselves to serve as corporate officers for purposes of the Act. The officers shall be a president, a vice president, a secretary, a treasurer, and such other officers and assistant officers as may be deemed necessary by the Elders. Each officer shall be annually elected by the Elders at its annual meeting and shall serve until their successors are duly elected and qualified. Any two or more offices may be held by the same person, except the offices of president and secretary.

b) President

The president shall exercise the usual executive powers pertaining to the office of president, shall preside over meetings of the Elders and shall perform other duties as assigned by the Elders from time to time.

c) Vice-President

In the absence or disability of the president, and except as may be limited by resolution of the Elders, the vice-president shall act as president, with all the powers of and subject to all the restrictions upon the president. The vice president shall perform other duties as assigned by the Elders or by the president from time to time.

d) Secretary

The secretary shall perform all duties incident to the office of secretary and such other duties assigned by the Elders or by the president from time to time. The secretary shall keep records of the proceedings of the Elders; see that all notices are duly given in accordance with the provisions of these Bylaws or as required by law; and act as custodian of the corporate records of the church.

e) Treasurer

The treasurer shall perform all duties incident to the office of treasurer and such other duties assigned by the Elders or by the president from time to time. The treasurer shall have the care and custody of and be responsible for all funds and investments of

the corporation, and shall cause to be kept regular books of account. The treasurer shall cause to be deposited all funds and other valuable effects in the name of the corporation in such depositories as may be designated by the Elders.

f) Resignation

Any Elder serving as an officer of the corporation may resign from his office at any time by delivering written notice to the president or the secretary, or by giving oral or written notice at any meeting of the Elders. Any such resignation shall take effect at the time specified therein, or if the time is not specified, upon delivery thereof and, unless otherwise specified therein, the acceptance of such resignation shall not be necessary to make it effective.

g) Removal

Any Elder serving as an officer of the corporation may be removed by the majority vote of the Elders whenever in its judgment the best interests of the corporation will be served thereby. Removal of an officer who is also an Elder shall not have any effect on such person's status as an Elder. The removal of an officer shall be without prejudice to the contract rights, if any, of the officer so removed. Election or appointment of an officer or agent shall not of itself create contract rights.

h) Vacancies

Vacancies in any office of the corporation arising from any cause may be filled by the Elders at any regular or special meeting.

i) Salaries

The salaries of officers and agents of the corporation shall be fixed by the Elders.

j) Checks

Checks from any bank account of the corporation shall be signed only by such officer or officers as the Elders may from time to time appoint by an appropriate resolution.

12. Director Meetings

a) Quorum

One-half of the Elders shall constitute a quorum.

b) Annual Meeting

The annual meeting of the Elders shall be held during of the month of January beginning with the year 2013. If in the judgment of the Elders the meeting cannot be then held, it shall be held as soon as feasible thereafter. The Elders may specify by resolution the time and place, either within or without the State of Washington, for holding any other regular meetings, which may be held without notice other than such resolution.

c) Special Meetings

Special meetings of the Elders shall be held upon the call of one-third of the Elders. The notice of the meeting may be verbal or in the form of a record and should

generally be given at least 48 hours before the proposed meeting, though this time period may be shortened if, in the discretion of the party calling the meeting, it is an emergency. Notice of any meeting of the Elders may be waived in a record by any Elder at any time or by an Elder's presence at the meeting, except where the Elder attends the meeting with the express purpose of objecting to the transaction of any business because the meeting is not lawfully called or convened. Neither the business to be transacted at, nor the purpose of any regular or special meeting of the Elders or any committee designated by the Elders need be specified in the notice or waiver of notices of such meeting unless required by these Bylaws.

d) Voting

Each Elder shall be entitled to cast one vote at any election or on any subject before any meeting of the Board. Actions of the Board are deemed to have been approved when passed by two-thirds of the Elders present.

e) Participation by Telephone

Elders may participate in a meeting of the Elders by means of a conference telephone or similar communications equipment by means of which all persons participating in the meeting can hear each other at the same time. Participation by such means shall constitute presence in person at a meeting.

f) Action Without a Meeting

Any action required or permitted to be taken at a meeting of the Elders may be taken without a meeting if a consent, in the form of a record, setting forth the action to be taken is executed by all of the Elders. Any such consent shall be inserted in the minute book as if it were the minutes of an Elder meeting.

g) Moderator

The Elders will appoint one of their number to moderate the meetings of the Elders, and one to record the minutes of the meetings. The moderator will not be an Elder whose principal duties include teaching the church on Sunday.

C. DEACONS

1. Number

There is no minimum or maximum number of Deacons.

2. Candidates

A man may be considered as a potential Deacon in several ways. He may aspire to the office himself, the Elders or Deacons may approach him, or the people of the church may suggest his name to the Elders.

3. Qualifications

The Elders will examine the candidate with regard to his doctrine and manner of life. If the candidate has any disagreement or mental reservation about any portion of the church's Statement of Faith or Bylaws, then he must inform the Elders of it. All candidates must meet the qualifications for the office set down in Scripture (1 Timothy 3:8-13).

4. *Testing*

The Deacons will include the candidate in their work in order to prove his fitness for the office (1 Timothy 3:10). When the candidate has shown, in the two-thirds judgment of the Deacons, his fitness for office, the Deacons will make a recommendation to the Elders to consider a candidate as a Deacon.

5. *Appointment*

Deacons will be appointed by the Elders. A man may not be considered by the Electors without the two-thirds consent of the current Elders. If in the two-thirds judgment of the Elders, the candidate receives the clear and obvious support of the church, the Elders will ordain the new Deacon to the ministry through the laying on of hands and prayer (Acts 6:6).

6. *Term*

A Deacon will be appointed for an initial two year term. At the end of a two year term, if he desires to continue serving the congregation, the Deacon must be reaffirmed by a two-thirds vote of the Elders. Once reaffirmed, the Deacon will serve for life, unless he resigns or is removed.

a) Resignation

If a Deacon desires to resign or take a leave of absence, he will present a letter to the Elders. At the first appropriate heads of household meeting, the Elders will notify the Electors of their receipt of the letter. If the desire of the Deacon concerned is unchanged by the following heads of households meeting, the Elders will issue a statement accepting the resignation, or approving the leave of absence. If the resignation is sought for reasons of moral or doctrinal irregularity, the resignation will not be a substitute for any appropriate biblical discipline. Leaves of absence will not be granted as a form of discipline.

b) Removal

If someone believes a Deacon may be morally or doctrinally unfit for his office, the scriptural requirement for him is clear: he is to approach that Deacon individually first (Matthew 18:15), and then with two or three others (Matthew 18:16). If the problem remains, then the individual, with the two or three witnesses, should come to the Elders and present the charges. If the charges are unanimously sustained by the Elders, then that Deacon, depending on the gravity of the charges and his response to the correction, may be corrected, or removed from the office of Deacon (1 Timothy 3:8-13).

7. *Ecclesiastical Responsibilities*

Under the general oversight of the Elders, the Deacons will manage the financial, physical, social, and benevolent functions of the church (Acts 6:2-4). Such responsibilities include: preparing and administering the annual budget to be approved by the Elders, building maintenance, fellowship meals, administration of subordinate ministries, office support, and administering the Widows' fund.

Individual Deacons are responsible for those duties assigned to them by the Deacons, and recorded in the minutes, with due regard to their gifts and desires. There is no distinction of rank among the Deacons.

a) Widows' Fund

Trinity Church joyfully acknowledges its obligation to provide support to those truly widowed women who meet specific Biblical criteria, especially as articulated in 1 Timothy 5:3-16. In summary, we believe those criteria are:

- Eligible widows must be over 60 years of age - v9a
- The faithful wife of one man, (The Greek here is literally a one man woman) - v9b
- An active member in good standing of our church.
- Well reported for good works (v10a) such as:
 - Brought up children - v10b
 - Lodged strangers - v10c
 - Washed the saint's feet (humble servitude) - v10d
 - Relieved the afflicted - v10e

The scriptures clearly state that the children or grandchildren of a widow are the first line of support. In the event a widow is without a family or the family neglects its obligation for support, a woman shall be considered for placement on the roll. Other needs which may arise within the body, not pertaining to the support of true widows, should be cared for through individual acts of charity because we believe the families of the church, not the widows' fund, have a responsibility to care for its members. - v4, Rom. 15:25-27, Acts 4:32

To this end, Trinity Church has elected to set aside a portion of its monthly receipts to prepare for such a need and the administration of the fund falls under the purview of the Deacons. The determination of whether to place a widow on the roll or not will be made by the Elders. This determination will be made by a careful examination of the qualifications listed above which may include seeking the testimony of others with regard to the manner of life of the candidate. Each candidate will be evaluated by the Elders in light of direct Scriptural commands in 1 Timothy 5:3-16 and by those other things which may be deduced through sound exegesis of the Scriptures.

8. Ecclesiastical Meetings

All usual business of the Deacons will be conducted at their regular meeting, or at a special meeting called for a particular purpose. The Deacons will appoint one of their number to moderate the meetings of the Deacons, and one to record the minutes of the meetings. The Deacons will be prepared to give a general report of their work at each of the monthly men's meetings, they will provide a quarterly financial report to the church, and they will give an annual report to the Elders with proposals for the upcoming year.

9. Corporate Responsibilities

Deacons are not officers of the corporation nor do they serve on the Board of Directors for the purposes of the Washington Nonprofit Corporation Act. Deacons have no corporate responsibilities.

10. Corporate Meetings

Deacons have no corporate meetings.

Article IV. DENOMINATIONAL AFFILIATIONS

By unanimous vote of the Elders on November 6, 1997, Trinity Church became a member of the Communion of Reformed Evangelical Churches. We hereby amplify the stated intention of this confederation as found in the preamble to its constitution which "...is not intended as a *separation from* other orthodox believers who confess the name of Christ, but rather as a *gathering within* that broader church, in order to work together effectively for reformation."

Withdrawal from the Communion of Reformed Evangelical Churches may only occur by unanimous vote of the Elders of Trinity Church. As a member of the Communion of Reformed Evangelical Churches, Trinity Church accepts all the constitutional requirements that come with this affiliation. The CREC Constitution can be found at www.crechurches.org and is deemed to be included in this document by this reference.

Article V. INDEMNIFICATION

A. POWERS

1. Power to indemnify

The corporation may indemnify and hold harmless to the full extent permitted by applicable law each person who was or is made a party to or is threatened to be made a party to or is involved (including, without limitation, as a witness) in any actual or threatened action, suit or other proceeding, whether civil, criminal, administrative or investigative, and whether formal or informal (hereinafter a "proceeding"), by reason of the fact that he or she is or was a director, officer, employee or agent of the corporation or, being or having been such a director, officer, employee or agent, he or she is or was serving at the request of the corporation as a director, officer, employee, agent, trustee, or in any other capacity of another corporation or of a partnership, joint venture, trust or other enterprise, including service with respect to employee benefit plans, whether the basis of such proceeding is alleged action or omission in an official capacity or in any other capacity while serving as a director, officer, employee, agent, trustee or in any other capacity, against all expense, liability and loss (including, without limitation, attorneys' fees, judgments, fines, ERISA excise taxes or penalties and amounts to be paid in settlement) actually or reasonably incurred or suffered by such person in connection therewith. Such indemnification may continue as to a person who has ceased to be a director, officer, employee or agent of the corporation and shall inure to the benefit of his or her heirs and personal representatives.

2. Power to Pay Expenses in Advance of Final Disposition

The corporation may pay expenses incurred in defending any proceeding in advance of its final disposition ("advancement of expenses"); provided, however, that any advancement of expenses shall be made to or on behalf of a director, officer, employee or agent only upon delivery to the corporation of (a) a written affirmation of the director's, officer's, employee's or agent's good faith belief that he or she has met the standard of conduct described in RCW 23B.08.510, and (b) a written undertaking, by or on behalf of such director, officer, employee

or agent, to repay all amounts so advanced if it shall ultimately be determined by final judicial decision from which there is no further right to appeal that such director, officer, employee or agent is not entitled to be indemnified under this Article or otherwise, which undertaking may be unsecured and may be accepted without reference to financial ability to make repayment.

3. Power to Enter Into Contracts

The corporation may enter into contracts with any person who is or was a director, officer, employee or agent of the corporation in furtherance of the provisions of this Article and may create a trust fund, grant a security interest in property of the corporation, or use other means (including, without limitation, a letter of credit) to ensure the payment of such amounts as may be necessary to effect indemnification as provided in this Article.

4. Expansion of Powers.

If the Washington Business Corporation Act or the Washington Nonprofit Corporation Act is amended in the future to expand or increase the power of the corporation to indemnify, to pay expenses in advance of final disposition, to enter into contracts, or to expand or increase any similar or related power, then, without any further requirement of action by the directors of this corporation, the powers described in this Article shall be expanded and increased to the fullest extent permitted by the Washington Business Corporation Act and the Washington Nonprofit Corporation Act, as so amended.

5. Limitation of Powers.

No indemnification shall be provided under this Article to any such person if the corporation is prohibited by the Washington Business Corporation Act or other applicable law as then in effect from paying such indemnification. For example, no indemnification shall be provided to any person in respect of any proceeding, whether or not involving action in his or her official capacity, in which he or she shall have been finally adjudged to be liable on the basis of intentional misconduct or knowing violation of law by the person, or from conduct of a director in violation of RCW 23B.08.310, or that the person personally received a benefit in money, property or services to which the person was not legally entitled.

B. INDEMNIFICATION OF DIRECTORS, OFFICERS, EMPLOYEES AND AGENTS

1. Directors

The corporation shall indemnify and hold harmless any person who is or was a director of this corporation, and pay expenses in advance of final disposition of a proceeding, to the full extent to which the corporation is empowered.

2. Officers, Employees, and Agents

The corporation, by action of its Board of Directors, may indemnify and hold harmless any person who is or was an officer, employee or agent of the corporation, and provide advancement of expenses to the full extent to which the corporation is empowered, or to any lesser extent which the Board of Directors may determine.

3. *Character of Rights*

To the extent the rights of indemnification and advancement of expenses have been conferred by or pursuant to this Article, such rights shall be contract rights.

4. *Enforcement*

A Director (“Claimant”) shall be presumed to be entitled to indemnification and/or advancement of expenses under this Article upon submission of a written claim (and, in an action brought to enforce a claim for an advancement of expenses, where the undertaking in Section A.2 above has been delivered to the corporation) and thereafter the corporation shall have the burden of proof to overcome the presumption that the Claimant is so entitled.

If a claim under this Article is not paid in full by the corporation within sixty days after a written claim has been received by the corporation, except in the case of a claim for advancement of expenses, in which case the applicable period shall be twenty days, the Claimant may at any time hereafter bring suit against the corporation to recover the unpaid amount of the claim. If successful in whole or in part, the Claimant shall also be entitled to be paid the expense of prosecuting such claim. Neither the failure of the corporation (including its Board of Directors or independent legal counsel) to have made a determination prior to the commencement of such action that indemnification of or advancement of expenses to the Claimant is proper in the circumstances nor an actual determination by the corporation (including its Board of Directors or independent legal counsel) that the Claimant is not entitled to indemnification or advancement of expenses shall be a defense to the action or create a presumption that the Claimant is not so entitled.

5. *Rights Not Exclusive*

The right to indemnification and advancement of expenses conferred in this Article shall not be exclusive of any other right which any person may have or hereafter acquire under any statute, provision of the Articles of Incorporation or Bylaws of the corporation, agreement, vote of disinterested directors, or otherwise.

C. INSURANCE

The corporation may purchase and maintain insurance, at its expense, to protect itself and any director, officer, employee or agent of the corporation or any person who, while a director, officer, employee or agent of the corporation, is or was a director, officer, partner, trustee, employee or agent of another corporation, partnership, joint venture, trust, employee benefit plan or other enterprise against any expense, liability or loss, whether or not the corporation would have the power to indemnify such person against such expense, liability or loss under the Washington Business Corporation Act.

D. SURVIVAL OF BENEFITS

Any repeal or modification of this Article shall not adversely affect any right of any person existing at the time of such repeal or modification.

E. SEVERABILITY

If any provision of this Article or any application thereof shall be invalid, unenforceable or contrary to applicable law, the remainder of this Article, or the application of such provision to persons or

circumstances other than those as to which it is held invalid, unenforceable or contrary to applicable law, shall not be affected thereby and shall continue in full force and effect.

F. APPLICABLE LAW

For purposes of this Article, “applicable law” shall at all times be construed as the applicable law in effect at the date indemnification may be sought, or the law in effect at the date of the action, omission or other event giving rise to the situation for which indemnification may be sought, whichever is selected by the person seeking indemnification.

Article VI. ADMINISTRATIVE AND FINANCIAL PROVISIONS

A. LOANS

No loans shall be contracted on behalf of the corporation and no evidences of indebtedness shall be issued in its name unless authorized by a resolution of the Board. Such authority may be general or confined to specific instances.

B. CHECKS, DRAFTS, ETC.

All checks, drafts or other orders for the payment of money, notes or other evidences of indebtedness issued in the name of the corporation shall be signed by such officer or officers, or agent or agents, of the corporation and in such manner as is from time to time determined by resolution of the Board.

C. DEPOSITS

All funds of the corporation not otherwise employed shall be deposited from time to time to the credit of the corporation in such banks, trust companies or other depositories as the Board may select.

D. BOOKS AND RECORDS

The corporation shall keep at its principal or registered office copies of its current Articles of Incorporation and Bylaws; correct and adequate records of accounts and finances, minutes of the proceedings of its Boards and any minutes which may be maintained by committees of the Board; records of the names and post office addresses of its officers and Directors, and such other records as may be necessary or advisable.

E. FISCAL POLICY

1. *Fiscal Year*

The fiscal year of the corporation shall be determined by resolution adopted by the Board of Directors. In the absence of such a resolution, the fiscal year shall be the calendar year.

2. *Budgets*

The Board will approve annual operating budgets.

3. *Financial Statements*

It shall be the Boards responsibility to review monthly financial statements at a regularly scheduled Board meeting. All financial statements are subject to final approval by the board.

F. RULES OF PROCEDURE

The rules of procedure at meetings of the Board shall be rules contained in Roberts' Rules of Order on Parliamentary Procedure, Newly Revised, so far as applicable and when not inconsistent with these Bylaws, the Articles of Incorporation or any resolution of the Board.

G. DEFINITIONS

“Deliver” means: (a) mailing; (b) transmission by facsimile equipment, for purposes of delivering a demand, consent, notice, or waiver to the corporation or one of its directors or officers; (c) electronic transmission, in accordance with the director’s or officer’s consent, for purposes of delivering a demand, consent, notice, or waiver to the corporation or one of its directors or officers.

“Electronic transmission” means an electronic communication: (a) not directly involving the physical transfer of a record in a tangible medium and (b) that may be retained, retrieved, and reviewed by the sender and the recipient thereof, and that may be directly reproduced in a tangible medium by a sender and recipient.

“Execute,” “executes,” or “executed” means: (a) signed, with respect to a written record or (b) electronically transmitted along with sufficient information to determine the sender’s identity, with respect to an electronic transmission.

“Record” means information inscribed on a tangible medium or contained in an electronic transmission.

“Tangible medium” means a writing, copy of a writing, facsimile, or a physical reproduction, each on paper or on other tangible material.

Other definitions. Any term not defined in these Bylaws shall have the definition in Chapter 24.03 RCW, as presently enacted or hereafter amended.

H. ELECTRONIC NOTICE

1. Consent to Electronic Notice

In order to consent to notice via electronic transmission, a director or officer must, in a record, designate in the consent the appropriate electronic format and the address or system to which notices may be electronically transmitted, for example, specify an email address to which such electronic transmission may be sent.

2. Revocation of Consent to Electronic Notice

A director or officer who has consented to receipt of electronically transmitted notices may revoke the consent by delivering a revocation to the corporation, in the form of a record (sent to the attention of the secretary). Additionally, the consent of any director or officer is revoked if the corporation is unable to electronically transmit two consecutive notices given by the corporation in accordance with the consent, and this inability becomes known to the secretary of the corporation or other person responsible for giving the notice. The inadvertent

failure by the corporation to treat this inability as a revocation does not invalidate any meeting or other action.

3. *Effective Date of Delivery*

If notice is mailed, it shall be deemed delivered when deposited in the mail properly addressed to the director or officer at his or her address as it appears on the records of the corporation with postage thereon prepaid. If the notice is by electronic transmission, it shall be deemed delivered when it is transmitted electronically in accordance with the consent of the director or officer. All other notice in tangible medium shall be deemed delivered upon receipt.

Article VII. AMENDMENTS

These Bylaws may be amended by a three quarters vote of the Elders present at any meeting of the Elders, provided that the Elders were notified before the meeting that an amendment or amendments would be considered at the meeting and which shall ordinarily only occur after consultation with the Electors of the church.

Adopted December 2, 1993
Amended November 6, 1997
Amended April 16, 1998
Amended May 13, 1999
Amended October 21, 1999
Amended April 10, 2001
Amended December 18, 2002
Amended August 23, 2007
Amended March 28, 2012

