The Crossing Community Church Constitution

80 Lower Silver Lake Road
Newtown, Pennsylvania

The original constitution was adopted by a vote of church membership on March 25, 1979. Revisions were adopted on January 13, 1980, November 15, 1981, April 20, 1997 and October 31, 2005
## Contents

<table>
<thead>
<tr>
<th>Article</th>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preamble</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Article I</td>
<td>Name and Status</td>
<td>4</td>
</tr>
<tr>
<td>Article II</td>
<td>Purpose</td>
<td>4</td>
</tr>
<tr>
<td>Article III</td>
<td>Doctrinal Statement</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Section 1. Preface</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Section 2. Beliefs</td>
<td></td>
</tr>
<tr>
<td>Article IV</td>
<td>Membership</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Section 1. Explanation of Membership</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Section 2. Regular Membership Requirements</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Section 3. Types of Membership</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Section 4. Rights, Privileges and Restrictions of Membership</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Section 5. Conflict Resolution</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Section 6. Termination of Membership</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Section 7. Voting</td>
<td></td>
</tr>
<tr>
<td>Article V</td>
<td>Government</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>Section 1. Explanation</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Section 2. Procedure for Appointment of an Elder</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Section 3. Term of Service as an Elder</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Section 4. Financial Support of Vocational Elders</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Section 5. Special Provisions</td>
<td></td>
</tr>
<tr>
<td>Article VI</td>
<td>Organization</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>Section 1. Explanation</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Section 2. Deacons</td>
<td></td>
</tr>
<tr>
<td>Article VII</td>
<td>Members’ Meetings</td>
<td>14</td>
</tr>
<tr>
<td>Article VIII</td>
<td>Property</td>
<td>14</td>
</tr>
<tr>
<td>Article IX</td>
<td>This Constitution</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>Section 1. Revisions</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Section 2. By-laws</td>
<td></td>
</tr>
<tr>
<td>Article X</td>
<td>Dissolution</td>
<td>15</td>
</tr>
</tbody>
</table>
Preamble: Each of us, having placed our faith in Jesus Christ as our personal Savior, seek to follow Him according to the pattern set forth in His Word, the Bible. We willingly embrace the following articles:

Article I. Name and Status

This fellowship of believers shall be known as Crossing Community Church (hereafter referred to as the “church”, having been incorporated as a non-profit corporation in Bucks County, Pennsylvania.

Article II. Purpose

Our purpose is to glorify God, by loving Him and loving others. (Luke 10:27)

Article III. Doctrinal Statement

Section 1. Preface

We recognize the Bible is the only source and final authority for doctrine. We present the following statement as the fundamental doctrinal points that will govern all our meetings and behavior. We do not require all who fellowship with us to be in complete agreement on every doctrinal issue,

Our Elders must be in full agreement with every point of the doctrinal statement based on a knowledge of the Bible. Members may be undecided on some points, but no member may affirm a contrary or divisive doctrine.

The affairs of the Church shall be governed by a group of Elders known as the “Elder Council” and referred to in some places in this Constitution as the “Council.” Our Elders shall be solely responsible for rendering an official interpretation of any part of this constitution when such is needed (Council majority required) and for determining:

1) Which doctrinal issues a membership-applicant may be undecided about
2) Which doctrinal issues a member desiring to become a church leader in or through this church may be undecided about
3) What and how other doctrinal views, not consistent with or covered by this statement, are presented or propagated in and through this church
Section 2. Beliefs

We believe that the entire Old and New Testaments of the Bible are verbally inspired of God and, therefore, without error in the original writings. The Bible is the supreme and final authority in all matters about which it speaks. The Bible is to be interpreted in a normal literal way and is understandable because of the ministry of the Holy Spirit.

We believe in one God, Creator of all things, sovereign, infinitely perfect and eternally existing in three distinct and equal persons - Father, Son and Holy Spirit.

We believe that God, the Son, became true man, without ceasing to be God, in the person of Jesus Christ. Jesus Christ was conceived by the Holy Spirit and born of the virgin Mary, in order that He might reveal God and redeem sinful man.

We believe that Jesus Christ accomplished our redemption when He died on a cross as a substitutionary sacrifice for the sins of all men, and that all who personally appropriate (take for themselves) His work on that cross by believing in (trusting in, or relying on) Him for their redemption are declared righteous before God on the basis of Jesus Christ's finished work.

We believe in the literal, physical resurrection of Jesus Christ, in His ascension into heaven and in His present life there for us. Jesus Christ is now exalted and, as our High Priest, fulfills the ministry of Representative, Intercessor and Advocate, in our behalf, with the Father.

We believe in the imminent return of Jesus Christ for the Church. At that time, the bodies of all the members of the Church, whether living or deceased, will be changed and caught up, to be together with the Lord forever.

We believe in the glorious physical return of Jesus Christ to the earth, with the Church, to set up a kingdom in which He shall reign for one thousand years in righteousness and peace, in fulfillment of promises God has made to Israel.

We believe that God, the Holy Spirit, is the Author of Scripture. He is that person of the Trinity who restrains evil in the world, convicts man of sin, points man to Christ, and regenerates believers - baptizing them, at the moment of belief, into the body of Christ. He indwells them permanently, seals them unto the day of redemption and progressively makes those who yield to His control more like Jesus Christ - setting them apart from sin unto God and preparing and empowering them for service.

We believe the Holy Spirit gives special abilities (spiritual gifts) to every believer for the building up of the body of Christ and for reaching those who do not believe. Some spiritual gifts mentioned in the New Testament and given to believers in the early Church, such as tongues and healing, were given temporarily. God does still work supernaturally today, as He wills. He does heal today, in answer to prayer offered in faith, according to His will, but healing cannot be claimed on the same unconditional basis of faith as salvation is claimed.

We believe that man was created in the image of God and in perfect fellowship with God, and that, when Adam sinned, the entire human race fell. Consequently, man experiences not only physical death but also spiritual death (separation from God). All human beings are born with a sinful nature. Man is depraved and, of himself, utterly unable to remedy his lost condition.
We believe that, concerning man’s salvation, God has revealed that He is sovereign, that He is, in some way behind everything else that is or happens, that He is not willing that any should perish, and that in His sovereignty, He holds man responsible. The intellectual tension man feels between God’s sovereignty and man's choice (freedom of will) is due to man’s finite vantage point and to God’s limited revelation. There is no tension, in reality. God is absolutely sovereign. In His sovereignty, He has devised and revealed a plan whereby salvation has been made available to all mankind, and this sovereign plan involves the will of man, for God has said that whoever will may come to Him, through Christ. (Rev. 22:17)

We believe that everyone who, by personal faith, receives Jesus Christ as his Savior is saved and, at that moment, becomes a child of God forever. This salvation is a gift, given because of love and grace, wholly apart from any human effort or merit, and is the only way of forgiveness, of victory over sin, and of escape from eternal judgment. Believers are kept eternally secure by the power of God and it is their privilege to enjoy the assurance of salvation through the testimony of God’s Word.

We believe in the bodily resurrection of all men. The bodies of believers who have died will be resurrected, transformed, and reunited with the immaterial part of their being, which was already in heaven enjoying eternal life with God. Those who die in unbelief will be resurrected to experience judgment and then suffering, apart from God, in the Lake of Fire forever.

We believe that every believer, while now possessing a new nature, still possesses a sinful old nature, which cannot be eradicated in this life. God has made full provision through the indwelling presence of the Holy Spirit, for believers to control this sinful nature and live holy lives. All believers are to give attention to becoming spiritually mature and fruitful. They are not to use their liberty in Christ as an occasion to sin.

We believe that Satan is real, a fallen angel, and the author of sin. He is the open and declared enemy of God and man. He was judged when Christ died on the cross, he is presently overcome when believers apply biblical truth, and he will someday be cast into the Lake of Fire forever.

We believe that the Church, in its invisible form, is universal, the true body of Christ. All believers from the Day of Pentecost (Acts 2:1) until the Church is caught up to be with the Lord are members of the universal Church, regardless of organizational affiliation. Christ ordained, for the Church, the water baptism of believers and the regular observance of the Lord’s Supper (Communion) until He returns. Obedience to Christ in the practice of these ordinances is not a means of salvation.

We believe that the visible church is the local gathering of people who profess faith in Christ for salvation, who have been baptized, practice the Lord's Supper and are organized to fulfill God’s mandate to the church. That mandate is fourfold – worship of God, learning about God and His plan for man, building a Christ-centered fellowship of believers and living out the Gospel in our immediate community as well as among the unreached people in our world.
Article IV. Membership

Section 1. Explanation of Membership

We, as a local church, offer our friendship and the good news of our Savior to all people. We offer fellowship in Christ to all believers, of any race or nationality, regardless of church membership affiliation, except in specific cases involving believers who have set themselves against our teachings or practices or against any clear directive of the Word of God. We do not offer fellowship to believers whose continued involvement, as determined by a majority of the Council, would be destructive to our church. So that we can best relate to the world in which we live (in the holding of property, in the receiving and distribution of gifts, etc.) and for reasons of our own (qualifying those who fellowship with us for voting privileges and for positions of responsibility) we shall practice formal church membership. Application for membership shall be submitted, in writing to the Elder Council.

Section 2. Regular Membership Requirements

1) Personal faith in Christ as Savior
2) Water baptism since believing
3) Sufficient agreement with the church Doctrinal Statement
4) Willingness to submit to the church Constitution
5) Sincere desire to live for God, according to His Word
6) Successful participation and completion of a membership class, or process, approved by the Elder Council
7) Any applicant that is under the discipline of their prior church shall make such circumstance known to the Elders at the time of application. The Elders will have a review of the circumstances, and status, of this discipline prior to making a decision regarding Church membership.
8) If applicable, each individual is expected to inform the church of which he was most recently a member of his decision to transfer his membership.

Section 3. Types of Membership

Youth - Member is under 18 and has fulfilled regular membership requirements 1) and 2). Member has no voting privileges until age 18, at which time youth membership is terminated and application may be made for regular membership. Youth members shall be encouraged to use their gifts in ministry and shall be given the opportunity to present ideas and to contribute to the church decision-making process through personal conference with the elders.

Regular – a member that has fulfilled all regular membership requirements and is extended all membership privileges.

Regular, Missionary Member – a missionary that has fulfilled all regular membership requirements and is extended all membership privileges. They may vote on issues while on home leave in the states and can attend meetings (if that is required to vote).

Regular, Military Member – a person in the military that has fulfilled all regular membership requirements and is extended all membership privileges. They may vote on issues while on home leave in the states and can attend meetings (if that is required to vote).
Inactive – a member that has failed to show an interest in the church for a period of six months and is no longer extended voting privileges or considered for positions of responsibility.

Section 4: Rights, Privileges, and Restrictions of Membership

It shall be the right of every Regular member to:

1) Exercise one vote on matters brought before the membership either at a Members’ Meeting, or by a ballot provided to them. To be eligible to vote on any matter placed before the membership, a person must be a member for a minimum of two months prior to a ballot being provided. (see Article IV Section 7)

2) Have a voice at church business meetings and to address meetings of the Elders of the church.

3) Hold positions of responsibility when all other appropriate qualifications are met.

It shall be the privilege of members to use the facilities for weddings, funerals, and other church-related functions approved by the Council.

Members of this church have no property rights in any and all real estate owned by the church, or in any personal property that has been expressly donated to the church.

The circulating of a petition among members without having received permission from the Elder Council shall not be allowed. The person(s) so doing shall be subject to discipline.

Section 5 Conflict Resolution

We are committed to resolving in a biblical manner all disputes that may arise within our leadership, Elder Council and overall church body. This commitment is based on God’s command that Christians should strive earnestly to live at peace with one another (see Matt. 5:9; John 17:20-23; Rom. 12:18; and Eph. 4:1-3) and that when disputes arise, Christians should resolve them according to the principles set forth in Scripture (see Prov. 19:11; Matt. 5:23-25; 18:15-20; 1 Cor. 6:1-8; Gal. 6:1). We believe that these commands and principles are obligatory on all Christians and absolutely essential for the well-being and work of the church. Therefore, any and all disputes in this church shall be resolved according to these biblical principles.

If a dispute arises within the church or between a member and the church and cannot be resolved through internal procedures, it shall be resolved as follows:

The dispute shall be submitted to mediation and, if necessary, legally binding arbitration in accordance with the Rules of Procedure of the Institute for Christian Conciliation (for a copy of these Rules contact the church office), and judgment upon an arbitration award may be entered in any court otherwise having jurisdiction.
Section 6 Termination of Membership

The Elders can terminate membership in any of the following ways:

(1) By Resignation: Any member who desires to resign from the membership may do so by a letter of resignation presented to the Elder Council. If the resignation is church matter related, the Council will make every effort to resolve these issues prior to accepting the resignation. If it appears to the Council that a member has requested removal merely to avoid church discipline, that request shall not be given effect until the disciplinary process has been properly concluded (see Matt. 18:12-20).

(2) By Removal: The Elders may remove a person from the inactive membership roll when that member's whereabouts have been unknown to the church for six months or more, or no satisfactory answer has been given for the member's prolonged non-participation. The Elders may also remove a person from membership if they no longer meet the conditions of membership (Article IV Section 2).

(3) By Expulsion: When the church, in the exercise of its biblical authority in discipline withdraws fellowship from a person, the rights and privileges of a member cease immediately.

(4) By Death: Membership automatically terminates at death.

For items (1), (2) and (3) presented above, the Elder Council shall have the authority to reinstate a member. Whether or not to announce a reinstatement shall be left to the discretion of the Elder Council.

Section 7 Voting

An ‘Official Meeting of the Church Membership’ shall be a meeting for which not less than two weeks notice has been provided to all Regular members as recorded on the Church’s membership roll as of a record date set by the Elder Council not more than 30 days prior to such meeting and at which a quorum of the membership shall be in attendance.

To be eligible to vote on any matter placed before the membership, a person must be a member for a minimum of two months prior to a ballot being provided.

A quorum of the membership shall be constituted at an Official Meeting of the Church Membership if fifty-one percent (51%), or more, of the Regular Members as recorded on the Church’s membership roll as of the record date set for such meeting are present in person.

Voting Quorum: For votes that are not taken at Official meetings of the church membership, a quorum of ballots is defined as at least 51% of all official ballots being returned.

Should any vote end in a tie, the matter will be decided by a majority of the Elder Council in whatever manner they see fit.
Article V. Government

Section 1. Explanation

We recognize the Lord Jesus Christ as the head of the church. We are not accountable to or under the jurisdiction of any other ecclesiastical body.

The affairs of the Church shall be governed by a group of Elders known as the “Elder Council.” The Elder Council has the privilege and responsibility to lead and oversee the general direction, spiritual welfare, and the fiscal responsibilities of the church body. Elders are recognized spiritual leaders and shepherds (both vocational and non-vocational) who meet the qualifications for an Elder as found in I Tim 3 and Titus 1. The Council is entrusted with hiring and dismissing staff, and developing future leadership in the church. The Council may also select Deacons to serve the physical needs of the Church.

The Elder Council nominates potential Elder(s), a quorum of Regular members approve potential Elder(s) through a seventy-five percent (75%), or more, vote in favor, and then the Council may appoint them to the Council. (See Article 4, Section 7 for definition of a voting quorum).

The Elder Council shall determine how many Elders may serve at any time, but at least three (3) Elders are needed to constitute a Council and no more than thirteen (13) governing (active) Elders will serve at one time.

Men from the Council shall be designated by the Council to serve as our corporate officers, and to fulfill any other legal requirements related to the church’s incorporation.

Section 2. Procedures for Appointment of an Elder

1) At an Official Meeting of the Church Membership, the Elder Council shall request of the membership, in writing, the names of men they wish to have considered as Elder candidates. See Article V, Section 2, (8) for an exception.

2) From the names submitted by the membership, the Elder Council, by majority vote, may select the names of one or more Elder candidates to be examined and qualified.

3) The Elder Council shall examine and determine by a seventy-five percent (75%), or more, vote in favor which Elder candidate(s) is/are qualified to serve as an Elder(s) based on the following:

   (i) The Elder candidate meets the qualifications to serve as an Elder set forth in Scripture (1 Timothy 3, Titus 1),

   (ii) The Elder candidate has the appropriate mental and emotional maturity to serve as an Elder,

   (iii) The Elder candidate has the appropriate capacity (time availability, etc.) to serve as an Elder,

   (iv) The Elder candidate has doctrinally sound beliefs, consistent with the Bible and Crossing’s doctrinal statement, and
(v) The Elder candidate is committed to Crossing’s Core Values.

4) Candidates who are qualified by the Elder Council shall be presented to the church at a regular church service as qualified Elder candidates approved by the Elder Council, subject to the approval of the church membership.

5) At or immediately after the presentation of the Elder candidates to the church, but in no event later than three (3) days thereafter, the Elder Council shall distribute ballots, in such a manner as the Elder Council deems appropriate, to the Regular members of the church to vote for or against each of the Elder candidates qualified and presented by the Elder Council. The Elder Council must receive returned ballots no later than two weeks after the service at which the Elder Council presented the Elder candidates. Ballots may be returned to the Elder Council in such a manner, as the Elder Council deems appropriate.

6) An Elder candidate shall be approved to become a member of the Elder Council by the church membership if seventy-five percent (75%), or more, of a quorum of Regular members vote in favor of such Elder candidate. (See Article 4, Section 7 for definition of a voting quorum).

7) The Council will discuss the voting with the Elder candidate and the candidate shall be installed as a member of the Council at a regular church service or Official Meeting of the Church Membership not later than one month after the close of voting on the Elder candidate.

8) In the case of a candidate for vocational Elder that is not currently an Elder (from within Crossing or outside of Crossing), the Council will qualify the candidate in accordance with Article V, Section 2, (3). Article V, Section 2, points (4), (5), (6) and (7) will then apply. The vote taken will be to make this candidate a vocational Elder.

Section 3. Term of Service as an Elder

1) Normally, once a man has been recognized and appointed as an Elder, he shall continue to be recognized as having the office of Elder for as long as he continues to be a Regular church member.

2) An Elder may resign his position by providing two weeks notice to the Elder Council. The Council shall communicate with the church membership no later than the second Sunday following date that the Elder gave his resignation, along with such reason(s) therefore as the resigning Elder and the Council shall mutually agree to state.

3) An Elder may, at times, elect to become “inactive” as an Elder. An Elder may go on “inactive status” by the affirmative election of such Elder, or by resolution of seventy-five percent (75%), or more, of the members of the Elder Council. The Council shall communicate with the church membership no later than the second Sunday following the determination of “inactive status” that an Elder has assumed such status, along with such reason(s) therefore as the inactive Elder and the Council shall mutually agree to state.

4) “Inactive” Elders shall not have the right to attend or participate in meetings of the Elder Council. The official ruling oversight of the church including, but
not limited to, the right to vote on matters before the Elder Council, shall be vested solely in those Elders currently serving on the Council who have “active” status.

5) An Elder who is on “inactive status” and who desires to return to “active status” shall submit his request to the Council. Upon the affirmative vote of seventy-five percent (75%), or more, of the active members of the Elder Council to permit the “inactive” Elder to return to “active” status, the Elder Council shall distribute ballots, in such way(s) as the Council deems appropriate, to the Regular members of the church to vote for or against the return of the “inactive” Elder to “active” status. The Elder Council must receive returned ballots no later than two weeks after the ballots have been distributed. Ballots may be returned to the Elder Council in such way(s) as the Elder Council deems appropriate. To qualify for reappointment, an “inactive” Elder must receive a vote in favor of their return to the Elder Council from seventy-five percent (75%), or more, of a quorum of Regular members. (See Article 4, Section 7 for definition of a voting quorum).

6) Only the Elder Council shall have the authority to remove an Elder from office. Prior to taking a vote for removal, the Elder Council must:
   i. Fulfill all provisions of Article IV, Section 5, paragraph 1 (Conflict Resolution Section).
   ii. Announce to the members that it is evaluating all Elders and request information from the members using any process the Council (simple majority required) decides. After the evaluation, the Council will vote on the Elder and the Elder will be removed if an affirmative vote of seventy-five percent (75%), or more, of the members of the Elder Council (not including the Elder being considered for removal) is obtained. The Council shall communicate with the church membership no later than the second Sunday following the removal of the Elder from the Council that the Council has voted to remove the Elder based upon the Council’s evaluation and member input.

7) Along with voting to approve all new Elder appointments proposed by the Council, the membership shall have the opportunity to participate in providing formal feedback on all currently active Elders. No Elder shall continue in an “active” status (serving on the Council) for more than three years without receiving formal input from the membership. Feedback by the members shall always be in response to Council-generated Elder reappointment plans. The Council will consider this input from members prior to reappointing the Elder.

Section 4  Financial Support of Vocational Elders

If the Elder Council determines to have an Elder serve vocationally (that is, receive compensation), the Elder must receive a vote of affirmation from seventy-five percent (75%), or more, of a quorum of Regular members in favor of an appointment to serve in this capacity. (See Article 4, Section 7 for definition of a voting quorum). A two-week period will be given for ballot response.

Any Elder who has ruled well and/or preaches and teaches shall be considered worthy of financial support from the church, as God provides, based on need - the church’s need for more of his time in ministry and his need for financial support (I Tim. 5:17).
Specific job descriptions and qualifications will be developed for each vocational elder and be available through the church office.

By decision of the Council, Elders who serve vocationally may be designated as pastors.

Section 5  Special Provisions

At those times when there are only one or two active Elders, the Council shall be considered incomplete. If challenged, in writing, by two or more regular members, any authority assumed by an incomplete Council or any decision made shall be subject to the approval of a simple majority of a quorum of the membership.

When there are only one or two active Elders and church discipline of an Elder seems to be the biblical next-step, an accuser and one or two witnesses may, in writing, call for a special meeting of the church. The accused Elder must be invited to this “hearing” and served a two-week advance notice. Such church meetings are to be moderated by a mediation ministry such as Peacemaker Ministries, or similar organization. The Peacemaker Ministries (or similar third party organization) representative, and the other Elder if there is one, will have the opportunity to make recommendations and call for a vote of the total active membership. A two-thirds (2/3) majority is needed for the recommendation to pass.

Article VI.  Organization

Section 1  Explanation

We, as a church, shall be organized and helped to carry out our purpose by the Elder Council. All responsibilities assumed or plans made by members of the church shall be subject to Council approval.

The Council may elect, at its discretion, to oversee the church’s various ministries through the leadership of specific member(s) of the Council. Leaders of these ministries must be members in good standing.

The Elder Council shall be ultimately responsible for the appointment and/or removal of all church leadership.

Section 2  Deacons

The role of a deacon is to serve as an assistant to the Council under their leadership and direction (in keeping with the example seen in Acts 6). At the discretion of the Council, individual people can be given the title of “deacon.” They must meet the qualification for godly character as stated in 1 Timothy 3:8-12 and have a concern for the church body and a desire to serve. These appointments may not necessarily be permanent.
Article VII   Members’ Meetings

There shall be an Annual Members’ Meeting at a time designated by the Council. The agenda shall include annual reports from church leadership and the presentation of a proposed church budget. Before it is adopted, the church budget must be recommended by the Council and approved by a simple majority vote of a quorum of the membership.

Other members’ meetings may be called, as needed, by the Council. A two-week advance notice shall be required before any church members’ meeting is held.

Normally, an Elder shall moderate a church members’ meeting.

Article VIII   Property

The real estate of this church shall not be sold, exchanged, mortgaged, leased, or otherwise encumbered except by recommendation of the Council and a simple majority vote of a quorum of the membership, at a duly called church business meeting. The acquisition of real estate shall be decided in the same manner.

Article IX   This Constitution

Section 1   Revisions

No part of this Constitution shall be revised in such a way as to hinder prosecution of its original purpose (see Preamble and Article II).

Revisions may be made by recommendation of the Council. Such recommendations shall be made in writing and presented for discussion at a duly called meeting of the members - a meeting at which a quorum shall not be required. Adoption shall require the approval, by vote, of a simple majority of the total active membership. This vote may be taken without another meeting, through correspondence, following the presentation meeting.

Section 2   By-Laws

As they become necessary, by-laws that do not alter or contradict this Constitution may be added for clarification and implementation. They shall be added by decision of the Council. Such action shall be preceded by a presentation to the church and survey response from a quorum of the membership.
Article X  Dissolution

This corporation may be dissolved by recommendation of the Council and a simple majority vote of the total active membership.

If this church should dissolve, as a corporation, none of its assets remaining, after meeting all responsibilities and paying all just obligations, shall inure to the benefit of any individual member of the corporation. In the event of its dissolution, all such assets shall, by recommendation of the Council and a simple majority vote of a quorum of the membership, be turned over to one or more organizations, which are in harmony with the Purpose and Doctrinal Statement of this corporation. Such organizations must also be recognized, by the United States Treasury Department, as non-profit and exempt under section 501(c)(3) of the Internal Revenue Code (or the corresponding provision of any future United States Internal Revenue Law), and are engaged in activities substantially similar to those of this church, to be accomplished pursuant to a plan adopted by the Elder Council, provided that no assets are distributed to any organization governed by a member of the Elder Council. Any assets not otherwise disposed of shall be disposed of by a court of competent jurisdiction of the county in which the principal office of the church is then located, for such purposes and to such organizations as said court shall determine.