

CONSTITUTION
OF THE
CORONADO BAPTIST CHURCH
EL PASO, TEXAS 79912

PREAMBLE

We declare and establish this Constitution to preserve and secure the principles of our faith and to govern the body in an orderly manner. This Constitution will preserve the liberties of each individual Church member and the freedom of action of this body in relation to other churches.

ARTICLE I
NAME

This body shall be known as the Coronado Baptist Church of El Paso, Texas, which meets at 501 Thunderbird Drive, El Paso, Texas (the "Church"). The Church is a corporation incorporated under the Nonprofit Corporation Act of Texas.

ARTICLE II
OBJECTIVES

To be a dynamic spiritual organism empowered by the Holy Spirit to glorify God by making disciples equipped and motivated to share Christ with as many people as possible in our Church, community, and throughout the world.

To be a prayerful, worshipping fellowship, experiencing an awareness of God, recognizing His person and responding in obedience to His leadership.

To experience an increasingly meaningful fellowship with God and fellow believers.

To help people experience a growing knowledge of God and man through a teaching ministry to all ages.

To be a Church which ministers unselfishly to persons in the community and the world in Jesus' name.

To be a Church whose purpose is to be Christlike in our daily living by emphasizing total commitment of life, personality, and possessions to the lordship of Christ, and following Romans 13:8, to refrain from incurring debt in the name of the Church.

ARTICLE III STATEMENT OF BASIC BELIEFS

We affirm the Holy Bible as the inspired and inerrant record of God's revelation to man and the basis for our beliefs. The Church subscribes to the most recent confessional statement of The Baptist Faith and Message as adopted by the Southern Baptist Convention. We voluntarily band ourselves together as a body of baptized believers in Jesus Christ personally committed to sharing the good news of salvation to lost mankind. The ordinances of the Church are believer's baptism and the Lord's Supper. (See Article VII of the Bylaws.)

ARTICLE IV POLITY AND RELATIONSHIPS

The government of this Church is vested in the body of believers who compose it. Persons duly received by the members shall constitute the membership. (See Article I of the Bylaws.)

All internal groups created and empowered by the Church will report to and be accountable to the Church.

This Church is autonomous in that it is subject to the control of no other ecclesiastical body; however, it recognizes the benefits of mutual counsel and cooperation which are common among Southern Baptist churches.

Insofar as is practical, this Church will cooperate in a program of world missions with the Executive Board and staff of the El Paso Baptist Association of El Paso, Texas; Texas Baptists; and the Southern Baptist Convention; however, this Church will in no way be limited to Southern Baptist mission efforts, and may support any mission organizations or efforts approved by the Church.

ARTICLE V AMENDMENT; INCONSISTENCIES

The procedure for amending the Constitution is set forth in Article IX of the Bylaws. The Bylaws are the central governance documents of the Church, and in the event of any inconsistency between the Constitution, the Bylaws, the appendices to the Bylaws and any Church policies or procedures, the Bylaws shall control.

BYLAWS
OF
CORONADO BAPTIST CHURCH

ARTICLE I
CHURCH MEMBERSHIP

This Church is a sovereign and democratic Baptist Church under the Lordship of Jesus Christ. This Church shall be known as the Coronado Baptist Church of El Paso, Texas (the "Church"). The membership retains unto itself the exclusive right of self-government in all phases of the spiritual and temporal life of this Church under the Lordship of Jesus Christ.

The membership reserves the exclusive right to determine who will be the members of this Church and the conditions of such membership.

Section 1. Candidacy.

- A. Any person may offer himself/herself as a candidate for membership. After completing the membership class, all such candidates will be presented to the Church for membership in any of the following ways:
- 1) By profession of faith and for baptism.
 - 2) By a promise of a letter of recommendation from another church of like faith and order.
 - 3) On statement from another Baptist Church. Any person who has at some time been a member of a Baptist Church, and who has been baptized according to the New Testament, but whose membership has lapsed or been lost, may be received upon statement of these facts and the vow of his/her faith and love of Christ.
 - 4) On statement from another New Testament Church. Any person who has accepted Christ as Lord and Savior, and has been baptized by immersion in accordance with the teachings of the New Testament, may be received upon statement if so recommended by any Pastor.
- B. Should there be any dissent as to any candidate, such dissent will be referred to the Elders of the Church for investigation. That body will make a recommendation to the Church within thirty (30) days. A three-fourths (3/4) vote of those Church members present and voting at a regular quarterly or Special Business Conference will be required to elect such a candidate to the membership.
- C. When a person is presented for membership as a candidate for baptism or on promise of a letter of recommendation from another Baptist Church or from another church of like faith and order, such person does not officially become a member until he/she has been duly baptized or until the letter of recommendation from the previous church has been received by the Church Clerk.

Section 2. Receiving Members in Absentia.

When a person desires membership in this Church, but is unable to present one's self publicly to the Church for membership because of a physical incapacity or for some other reason, the Church may vote to receive such person in absentia when duly recommended by any Pastor and provided the conditions set forth in Article I, Section 1 are met.

Section 3. Rights of Members.

Church members have the right of self-determination in reference to Church proceedings, subject to and under the Lordship of Jesus Christ. Every member of the Church will be entitled to one vote on any one item of business submitted for action at any Business Conference. There will never be a proxy vote counted; a member must be present to vote.

Every member of the Church is eligible for consideration as a candidate for elective office in the Church in accordance with established practices and customs for recruitment and nomination for Church leadership positions.

Church membership provides a practical expression of one's faith by providing opportunities of service and experiencing genuine Christian fellowship in and through the Church.

Section 4. Responsibilities of Members.

Following is the Church Covenant, which is expressive of the hopes and purposes according to which the members should strive to live.

CHURCH COVENANT

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

- I. I will protect the unity of my church
 - a. By acting in love toward other members
 - b. By refusing to gossip
 - c. By following the leaders
- II. I will share the responsibility of my church
 - a. By praying for its growth
 - b. By inviting the unchurched to attend
 - c. By warmly welcoming those who visit
- III. I will serve the ministry of my church
 - a. By discovering my gifts and talents
 - b. By being equipped to serve by my pastors
 - c. By developing a servants heart
- IV. I will support the testimony of my church

- a. By attending faithfully
- b. By living a godly life
- c. By giving regularly

Section 5. Membership Classification.

The term Resident Member will apply to any member whose residence is within a 50 mile radius of 501 Thunderbird Drive, El Paso, Texas. The term Nonresident Member will apply to any member whose residence is not within a 50 mile radius of 501 Thunderbird Drive, El Paso, Texas.

Section 6. Termination of Membership.

Membership may be terminated in the following ways: (1) death of the member, (2) dismissal to another church, (3) removal upon request by the member, (4) exclusion by action of the Church as provided in Article I, Section 7, or (5) periodic purging of the membership lists for inactive members.

Section 7. Discipline.

It will be the practice of this Church to emphasize to its members that every reasonable measure will be taken to assist any troubled member. The Pastors, Elders, or the Deacons are available to provide counsel and guidance. The attitude of members toward one another will be guided by a concern for redemption rather than punishment.

Should some serious condition exist which would cause a member to become a liability to the general welfare of the Church, the Pastors, the Elders and the Deacons will take every reasonable measure to resolve the problem in accordance with Matthew 18.

If it becomes necessary for the Church to take action to exclude a member, a two-thirds (2/3) vote of the members present and voting at a Special Business Conference is required; upon such a vote, and after first providing the member under discussion with an opportunity to be heard, the Church may proceed to declare the person to be no longer in the membership.

Section 8. Restoration of Membership.

The Church may restore to membership any person previously excluded, upon request of the excluded person, and by vote of the Church upon evidence of the excluded person's repentance and reformation. Such a vote by the Church will require a two-thirds (2/3) vote of those members present and voting at a Special Business Conference.

ARTICLE II OFFICERS OF THE CHURCH

All who serve as officers of this Church will be Resident Members of the Church. There are two categories of officers: corporate and general. The Corporate Officers serve as required by law with respect to the Texas nonprofit corporation known as Coronado

Baptist Church of El Paso, Texas. Their duties are largely formal, and are set forth in Section 1 of this Article II. The General Officers have the duties and responsibilities set forth in Section 2 of this Article II. All officers are recruited and nominated by the Elder Personnel Committee and must receive a two-thirds (2/3) vote of the members present and voting at a regularly scheduled Business Conference for election. Thereafter they will be nominated and reelected annually at a regularly Business Conference.

Section 1. Corporate Officers.

The Corporate Officers will consist of a President, a Vice-President and a Secretary/Treasurer. These officers will hold in trust the Church property. Upon specific vote of the Church authorizing each action, they will have the power to buy, sell, mortgage, lease or transfer any Church property. When the signatures of the Corporate Officers are required, they will sign only legal documents related to Church approved matters. The Corporate Officers will meet as required by the Church and the State of Texas.

Section 2. General Officers.

The General Officers of the Church will be a Moderator, a Clerk, and a Chief Financial Officer.

1. The Senior Pastor (or Interim Senior Pastor if appropriate) will serve as Moderator. In the absence of the Senior Pastor (or Interim Senior Pastor), another of the Elders will serve as Moderator.
2. The Church's lead administrative assistant will serve as the Clerk of the Church. All Church records are Church property and will be kept in the Church office.

The Church's Chief Financial Officer will be the Administrative Pastor (if the position of Administrative Pastor is unfilled, the Church Treasurer or another person designated by the board of Elders will be responsible for the duties that the Administrative Pastor would normally fulfill). The Chief Financial Officer will be a standing member of the Finance Ministry Team. It will be the duty of the Chief Financial Officer to assist the Finance Ministry Team with receipt, investment and disbursement of all Church funds according to the dictates of the Church. The Church Chief Financial Officer shall be responsible for signing all checks and for keeping an itemized account of all receipts and disbursements. It will be the duty of the Church Chief Financial Officer to render to the Church at each regular Business Conference an itemized report of the receipts and disbursements for the previous period. The Church Chief Financial Officer may delegate some of the financial responsibilities to one or more of the members of the Financial Ministry Team.

ARTICLE III

ELDERS

In accordance with the meaning of the work and practice in the New Testament, Elders are to be servant leaders of the Church as it accomplishes its mission to join God's Spirit

in loving all peoples, telling them the good news of God's salvation, and developing them into obedient followers of the Lord Jesus Christ. Their task is to serve with the Pastors in leading and meeting the spiritual needs of the Church as shepherds, rulers, preachers and teachers.

Qualifications, nomination and selection procedures, obligations, functions and responsibilities of Elders are more fully set out in Appendix A to these Bylaws.

ARTICLE IV SENIOR PASTOR

The Senior Pastor is the servant leader of Pastoral ministries in the Church. As such he serves as an Elder, and works with the Church staff, the other Elders, the other Pastors and the Deacons to: (1) lead the Church in the achievement of its mission, (2) proclaim the gospel to unbelievers, and disciple believers that they may participate more effectively in carrying out the mission of the Church, and (3) care for the Church's members and others in the community.

The Senior Pastor will be chosen and called by the Church whenever a vacancy occurs. The election of a Senior Pastor will take place at a Special Business Conference called for that purpose, of which at least one week's public notice has been given.

A Pastor Search Committee will be elected by the Church to seek out a suitable Pastor, and its recommendation will constitute a nomination. Any Church member has the privilege of making recommendations to the Committee. The Committee will bring to the consideration of the Church one name at a time. Election will be by written ballot, with an affirmative vote of three-fourths (3/4) of those present and voting being necessary to issue a call. The Pastor thus elected will serve until the relationship is terminated, either at his request or upon official action of the Church.

The composition of the Pastor Search Committee is defined in Article VIII, Section 2.

ARTICLE V ASSOCIATE PASTORS

The Associate Pastors are servant leaders of various ministries in the church and serve under the direction of the Elders and the Senior Pastor.

In conjunction with the Elders, Senior Pastor and Deacons, they: (1) lead the Church in the achievement of its mission, (2) proclaim the gospel to unbelievers, and disciple believers that they may participate more effectively in carrying out the mission of the Church, and (3) care for the Church's members and others in the community.

Associate Pastors will be chosen and called by the Church whenever a vacancy occurs. The election of an Associate Pastor will take place at a Special Business Conference called for that purpose, of which at least one week's public notice has been given.

A Pastor Search Committee will be elected by the Church to seek out a suitable Pastor, and its recommendation will constitute a nomination. Any Church member has the privilege of making recommendations to the Committee. The Committee will bring to the consideration of the Church one name at a time. Election will be by written ballot, with an affirmative vote of three-fourths (3/4) of those present and voting being necessary to issue a call. The Associate Pastor thus elected will serve until the relationship is terminated, either at his request or upon official action of the Church.

The composition of the Pastor Search Committee is defined in Article VIII, Section 2.

ARTICLE VI DEACONS

In accordance with the meaning of the work and practice in the New Testament, Deacons are to be servant leaders of the Church. Their task is to serve with the Pastors and Church staff in performing the Pastoral ministries of: (1) leading the Church in the achievement of its mission, (2) proclaiming the gospel to unbelievers, and discipling believers that they may participate more effectively in carrying out the mission of the Church, (3) caring for the Church's members and others in the community, and (4) uplifting the Church in a ministry of prayer.

Qualifications, nominations, election, governance and the duties, authority and responsibilities of Deacons are more fully defined in Appendix B.

ARTICLE VII CHURCH ORDINANCES

Ordinances are divine commands given by Jesus to the Church. This Church considers believers' baptism and the Lord's Supper as ordinances.

Section 1. Baptism.

Any person will be received for baptism who makes a public profession of faith in Jesus Christ as Savior and indicates a commitment to follow Him as Lord. Opportunity will be given in each worship service for public proclamation of faith in Jesus Christ.

Baptism will be by immersion in water. Since baptism is an act of worship, it will be administered by any Pastor, or someone else authorized by any Pastor or the Elders, and will be conducted during a worship service, or other appropriate venue.

The Deacons will assist in the preparation and observance of the ordinances of baptism.

Section 2. Lord's Supper.

The Church will observe the Lord's Supper at least once each quarter. Such observances will be scheduled by the Elders. The Elders and Deacons will administer the Lord's Supper, the Deacons being responsible for the physical preparations.

The Church will practice the policy of open communion. Open communion means that any Christian present, not limited to those who are members of this Church, when the Lord's Supper is observed, are invited to participate, provided a right relationship with God exists.

ARTICLE VIII
CHURCH MINISTRY TEAMS

All who serve as members of Church standing ministry teams will be Resident Members of this Church. There are two types of ministry teams: standing ministry teams and ad hoc ministry teams.

Each standing ministry team will consist of at least five (5) members. Any ad hoc ministry teams may consist of as few as three (3) members. Standing ministry team members may serve for four (4) years and then must be off that Team for at least one year. All standing ministry teams will be chaired by an Elder and should have at least one additional Elder as a participant. Ad hoc ministry team members will serve until their designated task is complete. Ad hoc ministry teams will also be chaired by an Elder.

Section 1. Standing Ministry Teams.

Nominees for ministry team assignments will be recruited and recommended by the Elder Personnel Committee in consultation with each ministry team. All nominees must be approved by the Elders.

Section 2. Pastor Search Committee.

When the office of Senior Pastor or any Associate Pastor is vacated, or when a new Pastor is to be called, the Church will move promptly to constitute a Pastor Search Committee. The Committee will consist of nine (9) members, at least three of whom are to be women. The members will be selected in the following manner, and will serve until their duty of securing a Senior Pastor or Associate Pastor is completed.

The persons serving in the position of Chairman of Deacons and the Women's Ministries Leader (at the time the vacancy of Pastor occurs or a new Pastor is to be called) will automatically become members of the Pastor Search Committee. At least three (3) Elders designated by the Elder body will also automatically become members of the Pastor Search Committee.

Four (4) nominees will be selected by and from among the chairpersons of the standing ministry teams, and four (4) nominees will be selected by and from the Church membership at large. At least two of these eight (8) nominees are to be women.

Staff members are not eligible for election to the Pastor Search Committee. The Church will select four (4) Pastor Search Committee members from the above named eight (8) nominees by written ballot at a Special Business Conference to serve with the Chairman of the Deacons, the Women's Ministries Leader, and the three (3) designated Elders to make up a Pastor Search Committee comprised of nine (9) total members.

All expenses of the Pastor Search Committee for necessary operation will be borne by the Church. Expenses shall include by way of example and without limitation salaries and/or honoraria for an Interim Pastor or for pulpit supply, or any special speakers or series of speakers or programs. The Pastor Search Committee will draw its expenses from Church funds budgeted for the salary of the Pastor. These expenses will be forwarded for payment to the Administrative Pastor. All deliberations of the Committee are to be held in confidence, except for periodic reports to the Church.

The Pastor Search Committee will prepare recommendations for compensation (salary, benefits, etc.) for a new Pastor, which will then be forwarded to the Elders, the Administrative Pastor and the Financial Ministry Team for review and comment before being submitted to the congregation as a Pastor Search Committee recommendation for final approval by the congregation.

In the absence of a Senior Pastor, the Elders will be responsible for pulpit supply.

ARTICLE IX AMENDING THE CONSTITUTION OR BYLAWS

Any proposals for amending the Constitution, Bylaws, or the appendices to the Bylaws of the Church shall be submitted in writing to the Elders for initial review. Any such proposal will then be reviewed by the Elders

The purpose of such review will be to obtain a consensus among the Elders on one of three possible outcomes regarding the proposed amendment: (i) the proposal is viewed unfavorably, and is therefore not to be presented to the Church; (ii) the proposal is viewed favorably, and is therefore to be presented with a joint, consensual favorable recommendation from the Elders to the Church for discussion and consideration for approval or disapproval; or (iii) a consensus is unable to be reached, and the proposal is therefore to be presented to the Church for discussion and consideration for approval or disapproval, but without any joint, consensual recommendation, and with the Elders being free to give their respective position(s) on the proposal to the Church as part of the discussion and consideration for approval, and with the vote of the Church to resolve whether the proposal will or will not be adopted as an amendment.

Any proposed amendment to be presented to the Church after such review process will be announced to the Church through one of its general publications at least one (1) week prior to a Church vote. Any proposed amendment announced in this manner will require a two-thirds (2/3) vote of those present and voting at a regular quarterly or Special Business Conference to become effective.

ARTICLE X CHURCH BUSINESS CONFERENCES

Section 1. Regular Business Conferences.

The Church will hold regular Business Conferences quarterly on the third Sunday of February, May, August and November.

Section 2. Special Business Conferences.

The Church may conduct called Special Business Conferences to consider matters of special nature and significance. A Special Business Conference may be called by the Moderator, the Elders, or the Chairman of the Deacons. A one (1) week notice must be given for any called Special Business Conference unless extreme urgency renders such notice impractical.

The notice will include the subject, the date, the time, and the place of the meeting. Notice must be given by at least one of the following means: (i) public announcement in worship service(s); or (ii) written notice in the Church newsletter; or (iii) a special direct mailing to all Resident Members.

Section 3. Quorum.

A quorum consists of those members present at a regularly scheduled quarterly Business Conference or those members present at any Special Business Conference that has been properly called.

Section 4. Parliamentary Rules.

Robert's Rules of Order, Revised, is the authority for parliamentary rules of procedure for all Business Conferences of the Church. A copy of Robert's Rules of Order, Revised will be kept in the Church library. A parliamentarian may be designated by the Moderator at his discretion prior to the commencement of any Business Conference.

Section 5. Fiscal Year.

The Church financial year will begin on January 1st and end on December 31st.

APPENDIX A: ELDERS

Section 1. Qualifications of Elders.

The biblical qualifications for Elders are as follows:

- A. Generally: See 1 Tim. 3:1-7; Titus 1:5-9; 1 Pet. 5:2-3. “If anyone sets his heart on being an overseer, he desires a noble task (1 Tim. 3:1b).” He may be set apart to his responsibilities as an Elder when the Church clearly recognizes his giftedness, virtue and service by the standards given in these references.
- B. Above Reproach: A model; sets an example for the congregation (1 Tim. 3:2; Titus 1:7).
- C. Husband of But One Wife: A “one-woman man,” not referring to a leader’s marital status. The issue is moral, sexual behavior (1 Tim. 3:2; Titus 1:6).
- D. Temperate: Alert, watchful, clear thinker. He does not allow moral, political, material, or social concerns to divert him from his primary purpose in life, which is to carry out the Lord’s Great Commission, no matter what his profession. (1 Tim. 3:2).
- E. Self-Controlled: Well disciplined, orders his priorities, serious about spiritual things. (1 Tim. 3:2; Titus 1:8).
- F. Respectable: Orders his life so as to be worthy of respect. If a leader cannot order his own life, how can he bring order to the Church? He must demonstrate good behavior. (1 Tim 3:2).
- G. Hospitable: Able to love strangers; must be approachable and available. His home life and personal life must be characterized by hospitality. (1 Tim. 3:2, Titus 1:8)
- H. Able to Teach: Ability to handle the Scriptures; understand and communicate the Truth to others; able to refute those who mishandle the Truth. This can be done publicly, or in small or private meetings, in a non-argumentative, non-defensive and sensitive way. (1 Tim. 3:2; Titus 1:9; 2 Tim. 2:24-26).
- I. Not Given to Drunkenness: Drunkenness will be a poor example and a cause of serious sin and disaster in the lives of others. (1 Tim. 3:3; Titus 1:7).
- J. Not Violent: He must not be a “striker” or a person given to physical or verbal violence, but one who is characterized by forbearance and tenderness. He must react to situations calmly, coolly, and gently. (1 Tim. 3:3; Titus 1:7).

- K. Gentle: Considerate, genial, forbearing, and gracious; one who easily pardons human failures. Remembers good, not evil; does not hold a grudge; has no thought of retaliation. (1 Tim. 3:3).
- L. Not Quarrelsome: Peaceful. To have a contentious person in leadership will result in disunity and disharmony and seriously hinder the effectiveness of the leadership team. (1 Tim. 3:3).
- M. Not a Lover of Money: Must not be greedy, stingy, or financially obsessed. (1 Tim. 3:3; Titus 1:7; 1 Pet. 5:2). An Elder must be motivated by love for his people, not love of money.
- N. Manage His Own Family Well: There is a definite link between providing leadership in the home and leadership in the Church. The family is a proving ground for leadership skills. If he succeeds in his family, he is likely to succeed in God's family; if not, he is disqualified. (1 Tim. 3:4-5; Titus 1:6).
- O. Must Not be a Recent Convert: Spiritual maturity. An Elder is drawn from the most spiritually mature men in the Church. (1 Tim. 3:6).
- P. Has a Good Reputation With Outsiders: An Elder's godly character (his moral excellence and firmness) must be exhibited in his personal and work life, in the Church, and in his home, and be evident to those outside the Church. An Elder's character is to be certified by the testimony of those outside the Church as well as Church members. (1 Tim. 3:7).
- Q. Not Self-Willed: Not stubborn, one who always tries to have his own way. He must not be an insensitive person, forcing his own ideas and opinions on other people. (1 Tim. 3:7).
- R. Not Quick-Tempered: In control of his own spirit. When he does get angry (and we all do), he must not sin and let the sun go down on his anger. (Eph. 4:26).
- S. Love What is Good: Must not follow after and desire those things which are evil and sinful. He must be the kind of person who desires to do the will of God in everything. (1 Pet. 5:2-3).
- T. Just: Must be fair and impartial; one who can make objective judgments based on righteous and holy principles. (Titus 1:8).
- U. Devout: Must be committed to personal holiness, separated from sin. (Titus 1:8).
- V. Hold Fast the Faithful Word: Must be stable in his faith and obedient to the Word of God in all respects. (Titus 1:9).

W. Church Membership and Ministry Requirements: In addition to these Biblical qualifications, no man shall be selected to serve as an Elder until he has demonstrated at least one (1) year of fruitful service to Christ and His Kingdom at Coronado Baptist Church and has become a member of the Church.

Section 2. Elder Nomination and Selection Procedures.

- A. Calling: According to 1Tim.3:1, “if any one aspires to the office of bishop, he desires a noble task.” In order for a man to be selected to serve as an Elder, he must both “aspire” to and “desire” the office. The word “aspire” means “to stretch oneself out”, while the word “desire” expresses strong desire, as seen in its basic meaning of “setting one’s heart upon.” Casual interest in serving as an Elder is no better than absence of interest. Unless a man has an irresistible urge planted in his heart by God’s Spirit to serve as an Elder, he is not to be considered for the office. Should a man have a yearning in his heart to serve as an Elder, and should that yearning be matched by sterling character as outlined in Section 1 of this Appendix A, he qualifies as a candidate for Elder.
- B. Presentation to Elders: No one should solicit another’s candidacy for the office of Elder, except God, who will have already shaped the character of the candidate to make it suitable for the office. The candidate who feels called to seek the office of Elder will present himself to the Elders. Having presented himself to the Elders, the candidate will be interviewed to be sure that he meets the Biblical qualifications set out in Section 1 of this Appendix A for Elders, and that he understands the functions, responsibilities and obligations of the office of Elder. (See Section 3 of this Appendix A).
- C. Approval by the Church: Once a man is recognized by the Elders as a person in whom God has placed a calling and commensurate character suitable for the office of Elder, his name will be presented to the Church for approval. A candidate must receive an affirmative vote of at least three-fourths (3/4) of those members present and voting at a Church Conference in order to be approved or removed as an Elder.
- D. Ordination and Term of Service: If approved by the Church, a man will begin serving as an Elder following ordination to the office. His term of service will be indefinite, i.e., he will serve until such time as he, the Elders, or the Church deems that his service as an Elder is completed. Ordination shall not be required if the man has been previously ordained as an Elder by a like-minded Church. Prior ordination as a Deacon is not equivalent to ordination to the office of Elder.
- E. Returning Former Elders: Any former Elder who returns to the Church must comply with the guidelines of Section 2 detailed above.

Section 3. Elder Duties & Responsibilities.

- A. General Attitude and Motive: The Elders are to serve voluntarily (not under compulsion) and with pure motives (not for personal gain). 1 Pet. 5:2-3

B. Pastor and Shepherd: The Elders are to exercise management ability, starting with their own families, and extending to the broader Church family of God. The Spiritual management duties of Elders in their role as pastor and shepherd include:

1. Meet spiritual needs of members
2. Make members feel secure and restful
3. Care for members' spiritual thirst
4. Build members up when they fail and are discouraged
5. Lead members into the will of God
6. Stand beside members when in difficulty or danger
7. Lovingly discipline members when they go astray
8. Provide spiritual food for members (teaching)
9. Pray for healing for members' hurts and wounds

Practically, this means being with the members in the sense of time spent at and with the Church, in ministry, knowing the members personally (their needs, concerns and problems) and holding their own doors open in the sense of being truly available to the members. It also includes leading by example, carrying out their duties and responsibilities strongly conscious of being looked at by members as role models for Christian living. It also means delegating so as to make use of the gifts and talents of all of the members, who will also serve as deacons, teachers and in other roles, to help the Elders carry out their own responsibilities.

C. Preach and Teach: The Elders are to both preach and teach. 1 Tim. 5:17. Preaching and teaching, while only two aspects of overall ministry, are clearly two of the most important roles of Elders, and are at the very core of effective Christian ministry, for without accurate and dedicated preaching and teaching, the members of the Church are not properly equipped for ministry. See Section 1 H. of the Appendix A

D. Hold Firmly to the Trustworthy Word of God: A corollary to the function of preaching and teaching is the responsibility to be active in discerning the truth revealed in Scripture. To do this, the Elders must first understand Scripture themselves, then hold it fast, then encourage and edify others by teaching it, and finally refute those who oppose it. Titus 1:9. In this sense, they are to guard the Biblical truth from perversion and error. Elders are literally entrusted with God's truth and with His work, and are to serve as stewards of these assets within the Church. (Titus 1:7).

E. Rule: The Elders are to "rule" the Church well, without an authoritarian attitude. 1 Tim. 5:17. The word "rule" does not mean to "lord it over" the members of the Church with whose care the Elders are charged, because the Church belongs only to God. 1 Pet 5:2-3. The word for "rule" as used in the applicable Scripture means "general superintendence", and carries with it the ideas of "going before", "presiding", "leading by example", "directing", "assisting", "protecting", "caring for", and "representing".

In the New Testament, the two senses usually involved are “to lead” and “to care for”. Romans 12:8; 1 Thess. 5:12; 1 Tim. 3:4-5. The combination of leading and caring seen in the word translated “rule” agrees well with the principle Jesus sets forth in Luke 22:26: “Let the greatest among you become as the youngest, and the leader as one who serves.” The principle of Ephesians 5:21, which applies to all members of the Church, also applies to Elders in their relationship to the members.

The Elders are to express their servant leadership by prayerfully seeking the New Testament Scriptures to discover the blueprint God has provided for His people. Having found the mind of Christ for the Church, the Elders are to articulate Christ’s will to the Church.

Operating under the principle of unanimity, the Elders will make decisions in regular meetings regarding the various ministries of the Church, without requiring Church approval except in the areas of: (i) Pastoral staffing (including Elders and Deacons); (ii) building; (iii) budgeting; (iv) Church membership; and (v) amending Church governance documents. The Elders will lead the congregation, the Pastors, all Church ministries and ministry teams, and the Church staff, to perform their tasks.

The responsibility of the Church is to follow with discernment the leadership God gives to the Church through the Elders. Heb. 13:17. Should the Elders deviate from the New Testament teachings for the church, the Church is obligated to rebuke them publicly according to 1 Tim. 5:19-20 in order to secure their repentance and to insure the stability of the Church.

The Elders will review and consider for approval use of all materials in education, training and related activities and all teachers. Titus 1:9.

Not less than annually, the Elders will set the annual performance evaluation standards for all Pastors, conduct their annual performance reviews/evaluations, conduct their annual compensation reviews/evaluations, communicate the results to all Pastors, and make a timely recommendation to the Financial Ministry Team regarding the annual salary and benefits of all Pastors for inclusion in the annual Church budget. Implicit in the role of the Elders with regard to the Pastors is the responsibility to hold the Pastors accountable for performance of their duties and responsibilities. The review should be completed by the end of the first quarter of each calendar year. The Elders will approve all vacations and other absences for all Pastors.

- F. Philosophy of Relationship Between Elders and Members: For the local Christian congregation that sincerely desires to follow the New Testament church model, Jesus Christ is Chief Shepherd, Scripture is the final and sufficient guide, and the Elders are Christ’s undershepherds. Using a different but compatible imagery, Paul refers to the Elders as “God’s stewards” (Titus 1:7). According to this model, the authority to

shepherd and teach the local church resides in the plurality of Elders, who are Christ's undershepherds, God's household managers.

As Christ's undershepherds and God's stewards, the Elders are under the strict authority of Jesus Christ and His Holy Word. They are not a ruling oligarchy. They cannot do or say whatever they want. The Church does not belong to the Elders; it is Christ's church and God's flock. Thus the Elders leadership is to be exercised in a way that models Christlike, humble, loving, servant leadership.

In the local Church, there are no rulers who sit above or subjects who stand below. The same Biblical writer who commanded the Elders to shepherd and oversee God's flock (Matt. 20:25-26) also warned against lording it over those entrusted to their care. (1 Pet. 5:3). All are equally brothers and sisters in the Church family, although some function as Spirit-placed overseers to authoritatively guide and protect the Church family.

Because the Elders bear greater responsibility for the spiritual care of the entire congregation than other members, Scripture teaches that the congregation is to highly esteem, love, and honor its pastor Elders. (1 Thess. 5:12-13; 1 Tim. 5:17). Scripture also expressly commands the congregation to obey and submit to its spiritual leaders. (Heb. 13:17. Cf. James 5:5).

Submission is always difficult. Our hearts are stubborn, prideful and rebellious. Yet we are called to submit, even in trying and disagreeable situations. Children must submit to imperfect parents, wives to difficult husbands, and employees to demanding employers. Likewise, the congregation is required to submit to and obey its Elders, even if the Elders have weaknesses and faults. Indeed, most Elders are quite imperfect, so those members who are disobedient can always find reason to revolt or find fault. Of course, the things we consider to be the Elders' misjudgments or errors may well be our own errors, so we should not be too hasty to disregard the judgment of those God has chosen to provide for our spiritual care.

The requirement to submit, however, is not meant to suggest blind, mindless submission. Nor does it suggest that Elders are above questioning or immune from public discipline. (1 Tim. 5:19). The Elders are most assuredly answerable to the congregation, and the congregation is responsible to hold its spiritual leaders accountable to faithful adherence to the truth of the Word. (Acts 17:11). Therefore, there is to be a tightly knit, delicate, and reciprocal relationship between Elders and congregation.

Through the power of the Gospel, every redeemed child of God is: (i) indwelt by the Holy Spirit of God (Rom. 8:9); (ii) placed in living union with Christ and made an heir with Christ (Rom. 8:16-17); (iii) gifted for ministry in the body of Christ (I Cor. 12:11; I Pet. 4:10-11); (iv) constituted a priest to God and a holy saint of God (I Pet. 2:9); and (v) a blood-bought son or daughter of God (Eph. 1:7; I Cor. 6:20). Thus every member as an individual created by God has a high standing and must share in

the responsibilities, privileges, ownership, obligations and building up of the local Church. This is why the New Testament authors always address the whole church, not just the Elders, when they write to a local church.

Christ's presence is with the whole congregation, not just the Elders. Christ ministers through all the members because all are Spirit-indwelt, but all members do not function as shepherds to the whole Church. Instead, the plurality of Elders fills this role. The New Testament congregation governs itself through its own congregational Elders. It is not led by any external person or group. The Elders, according to the express instruction of the New Testament, have the authority to shepherd the congregation.

Of course, there are matters of congregational business and debate that require the involvement and decision of the whole congregation. These include the areas of: (i) Pastoral staffing (including Elders and Deacons); (ii) building; (iii) budgeting; (iv) Church membership; and (v) amending Church governance documents. When such issues are brought to the congregation, the Elders, as Spirit-placed shepherds, take the lead in guiding the congregation in orderly and prayerful decision making. As the congregation looks to its Elders for wise leadership, the Elders also look to the congregation, their brothers and sisters in Christ, for wisdom, counsel, inspiration, creative ideas, help and prayer. Elders who understand the sacred nature and dynamic energy of the Spirit-empowered congregation know the necessity of congregational participation in all such decisions.

The goal of the Elders and congregation should always be to speak and act as a united community. Both the leaders and those who are led should take the time and make the effort needed to work and pray together to achieve this oneness of mind (Eph. 4:2; Col. 3:12-14; Phil. 2:1-2). The Elders should seek direction from the Holy Spirit and the Word of God (Rom. 15:4), and must inoculate themselves against aloofness, secrecy, or independently seeking their own direction. Godly Elders desire to involve every member of the body in the joy of living together as a family of God. This requires a great deal of free and open communication between the Elders and the congregation.

Although the New Testament does not prescribe detailed rules and regulations regarding the Elder-congregation relationship or the decision making process, the Scriptures are absolutely clear that Christlikeness, humility, and prayer are to guide all relationships and deliberations.

APPENDIX B: DEACONS

Section 1. Qualifications of Deacons.

The Biblical qualifications for Deacons are as follows:

- A. Deacons must be men of good report, full of the Holy Spirit and wisdom (Acts 6:3).
- B. Deacons must be serious-minded, truthful, and good stewards of material possessions (I Timothy 3:8).
- C. Deacons must be men of doctrinal conviction and personal integrity (I Timothy 3:9).
- D. Deacons must be men of proven spiritual maturity (I Timothy 3:10).
- E. Deacons must be men of exemplary family life (I Timothy 3:12).
- F. Deacons must be men gifted by the Holy Spirit in the area of service (Rom. 12:7; I Tim 3: 8)

In addition to these Biblical requirements, no man shall be selected to serve as a Deacon until he has demonstrated at least one (1) year of fruitful service to Christ and His Kingdom at Coronado Baptist Church and has become a member of the Church.

Section 2. Nomination and Election Procedure.

Prospective Deacons may be nominated in any of the following ways:

- A. A Church member may recommend a candidate by submitting the name and any other pertinent information to the Deacons.
- B. The Deacons may recommend a candidate for consideration at any regularly scheduled Deacon's Meeting.
- C. Any Deacon previously ordained by another Baptist Church, and having left that church in good standing, may be recommended for active service after the one (1) year membership requirement is completed.
- D. After one or more nominations have been received, the Deacon Body will investigate all candidates. The Deacon Body will forward the names of all favorable candidates to the Elders for consideration and approval. Candidates approved by the Elders will complete Deacon training before they are presented to the Church for approval. Deacon training will include a yearlong "yokefellow" program where a candidate Deacon will serve alongside the other Deacons to learn what is expected of him and to help him determine if he is willing to commit to being a Deacon. A candidate for Deacon must receive an affirmative vote of at least three-fourths (3/4) of those present and voting at a Church Conference in order to be approved. If approved by the Church, a man will begin serving as a Deacon following ordination to the office.

- E. The Deacon Body will be required to develop and maintain a guide for use in its investigation and deliberation. This will be done to allow a consistent and equitable standard of evaluation
- F. Recommendations should be made during the month of August and nominations of prospective Deacons will be acted upon during the November Church Conference. Additional recommendations may be brought before the Church for consideration at other times of the year as deemed necessary by the Deacon Body and the Elders.

Section 3. Number, Meetings and Term of Service.

- A. The number of active Deacons will be determined by the Deacon Body and the Elders based upon the needs of the congregation.
- B. The active Deacon Body will meet each month, unless otherwise specified. Special meetings may be called by the Senior Pastor, the Elders, the Interim Senior Pastor, Chairman or Vice Chairman of the Deacons as needed. Any recommendation brought to the Elders from the Deacon Body will require approval by a quorum of at least one-half (1/2) of the active Deacon Body.
- C. The Deacon Body will elect a Chairman, Vice Chairman, and Secretary in the September Deacon's meeting. These officers will be presented to the Church by the Elders for approval at the November Church Conference each year. The Deacon Body, under authority of the Elders, will organize itself in a manner that will best serve the physical and material needs of the Church. The Deacon Body will operate in accordance with the Ministry Team Operating Procedures set out in Appendix C.
- D. If approved by the Church, a man will begin serving as a Deacon following ordination to the office. His term of service will be indefinite, i.e., he will serve until such time as he, the Elders, or the Church deem that his service as a Deacon is completed.

Section 4. Duties and Responsibilities of the Deacon Body.

The Deacons are primarily responsible for assisting the Senior Pastor, the other Pastors and Elders, the Church staff, and the Church members in caring for the physical and material needs of the Church members and others in the community, and for assisting in the Pastoral ministries of the Church. General Church administration is not the responsibility of the Deacons.

The relationship among the Senior Pastor, the other Pastors and Elders and the Deacon Body shall be one of mutual support, encouragement, service and accountability.

The Senior Pastor and the other Pastors and Elders will encourage the Deacon Body and hold the Deacons accountable for their service, responsibilities and duties of being aware of and meeting the physical and material needs of the Church as an institution and of the members of the Church as individuals.

The Deacon Body will establish close personal relationships with the Senior Pastor and the other Pastors and Elders, and will encourage them and hold them accountable for their responsibilities. The Deacon Body will also encourage and hold the Senior Pastor and other Pastors and Elders accountable for their professional or lay education, study and personal spiritual discipline and development.

APPENDIX C: CORONADO BAPTIST CHURCH
STANDING MINISTRY TEAMS
AND MINISTRY TEAM OPERATING PROCEDURES

General. The number of members of each ministry team shall be determined by the Elder Personnel Committee on the basis of need and keeping in mind the rotation system (see Bylaws, Article VIII, Church Ministry Teams); provided, however, that each ministry team shall always strive to have at least five (5) Church members. The Church can add ministry teams or eliminate ministry teams as necessary to achieve its mission.

To the extent possible, a Church member should not be asked to serve on more than one ministry team. An exception is required when a member, by virtue of another volunteer position, is a standing member of more than one ministry team.

All ministry team meetings are open meetings and may be attended by any Church member who has an interest in the activity of any ministry team. A visiting member may address the ministry team when the chairperson recognizes him/her and allows that person to take the floor. A ministry team chairperson may, when deemed necessary in his/her discretion, declare a ministry team meeting or a portion of a ministry team meeting to be in executive session because of the sensitive nature of an entire agenda or any portion of an agenda.

At least 50% of the membership of any ministry team must be present to constitute a quorum.

ELDER PERSONNEL COMMITTEE

The Elder Personnel Committee shall consist of the lay Elders of the Church, the Administrative Pastor and the Pastor of Disciple Making & Congregational Care.

DUTIES AND RESPONSIBILITIES

This committee is responsible for:

1. The annual review process of the Pastors
2. The recommendations to the Church of members to staff all Standing Ministry Teams
3. The hiring process of all non-Pastoral staff. They may at their discretion delegate this authority to the Administrative Pastor or other Ministry heads.
4. They are responsible to ensure that all governmental regulations and personnel laws are being followed by the church staff.

FINANCIAL MINISTRY TEAM

This Financial Ministry Team will provide assistance to the Administrative Pastor who has responsibility to oversee the receipt, disbursement, cash flow management and investment of all Church funds, including establishment of procedures for monitoring all requests for and approval of all budgeted and non-budgeted expenditures.

The ministry team will consist of at least five (5) Church members, of which one must be the Church Treasurer. This Team will be chaired by an Elder and will also have at least one other Elder as an active participant.

In order to avoid conflicts of interest and lack of confidentiality, no Church staff member shall serve on this ministry team.

All Church funds will be held only in accounts authorized by this ministry team.

DUTIES AND RESPONSIBILITIES

1. The Financial Ministry Team, with the assistance of the Elders and the Church staff, will submit a proposed annual budget to the Church for its approval at a Special Church Conference to be held yearly. The proposed budget will be in sufficient detail to allow the membership to vote intelligently.
2. As to the purchase of items not provided for in the budget, the ministry team may approve such purchases in amounts not to exceed \$10,000.00. If any unbudgeted purchase exceeds \$10,000.00, the ministry team may approve it, with regard to the availability of funds, then present such purchase to the Elders for final approval. In the case of unbudgeted purchases deemed to be of an emergency nature by the ministry team, it may authorize such purchase without prior approval of the Elders, but must promptly notify the Elders of it.
3. With assistance from an independent insurance professional consultant, the ministry team will insure that the Church carries adequate insurance. Ad hoc ministry teams may be formed to assist the ministry team.
4. Plan and implement, with the assistance of the Elders and the Church staff, programs to encourage Christian stewardship of the time, talents, spiritual gifts and material possessions of all members of the Church by:
 - a. Developing in Church members an understanding of, and a commitment to, the biblical concepts of individual and corporate stewardship to meet the various needs of the Church and its members;
 - b. Developing and recommending methods of using the appropriate groups and ministry teams in the Church to introduce biblical stewardship concepts to Church members. This will involve selection of activities and resources

(including Bible studies, visual aids, money management conferences, tracts and testimonies) that will communicate the stewardship message to all age groups within the Church;

- c. And, coordinating closely with the Elders, and other ministry teams of the Church, in order to carry out its mission.

PROPERTY MINISTRY TEAM

The Property Ministry Team is charged with the operation and maintenance of all Church buildings, equipment and other property in a manner fitting of God's house.

The ministry team will consist of at least five (5) Church members. This Team will be chaired by an Elder and will also have at least one other Elder as an active participant.

DUTIES AND RESPONSIBILITIES

1. The ministry team will determine necessary repairs and/or improvements and recommend expenditures for same for approval by the Financial Ministry Team, the Elders and the Church.
2. The ministry team is responsible for ensuring the appropriate use of all Church buildings and equipment.. This Team is also responsible for developing and administering policies for property use, and coordinating all property matters with the Church staff.
3. Upon request, the ministry team will submit a proposed property maintenance budget to the Financial Ministry Team for inclusion in annual Church budget.

THE MISSIONS MINISTRY TEAM

The purpose of the Missions Ministry Team is to advise the Elders on the direction for the Missions effort of the Church. With direction provided by the Elders, the members of this Ministry Team oversee the financial and spiritual commitments of the Church with regard to missions, missionaries and other similar ministries.

This Ministry Team should have at a minimum five (5) members, but is not limited to this number. It should be chaired by an Elder and have at least one other Elder as an active participant. Members should participate actively for four years, and then rotate off for at least one year, to give other members the opportunity to serve in this capacity.

DUTIES AND RESPONSIBILITIES:

The Missions Ministry Team meets regularly to review (1) The financial support of international, national and local missionaries that the Church will support from time to time or on a regular basis. They will make recommendations to the Elders for monthly or one-time contributions to these missionaries and will work with the Financial Ministry Team to ensure that these amounts are properly budgeted, (2) The Missions Ministry Team will also assess various proposed short-term mission trips that are being considered by the church to offer advice and support in the fulfillment of these trips, (3) The Missions Ministry Team will remain in contact with the Church supported missionaries to help bring their needs to the attention of the Church, and (4) The Missions Ministry Team will address other missions issues as necessary.

The Missions Ministry Team will work with various other ministries within the Church to present the yearly missions weekend activities.