

ELDER'S HANDBOOK

2021

A **MANNAHOUSE** RESOURCE



ELDERS HANDBOOK



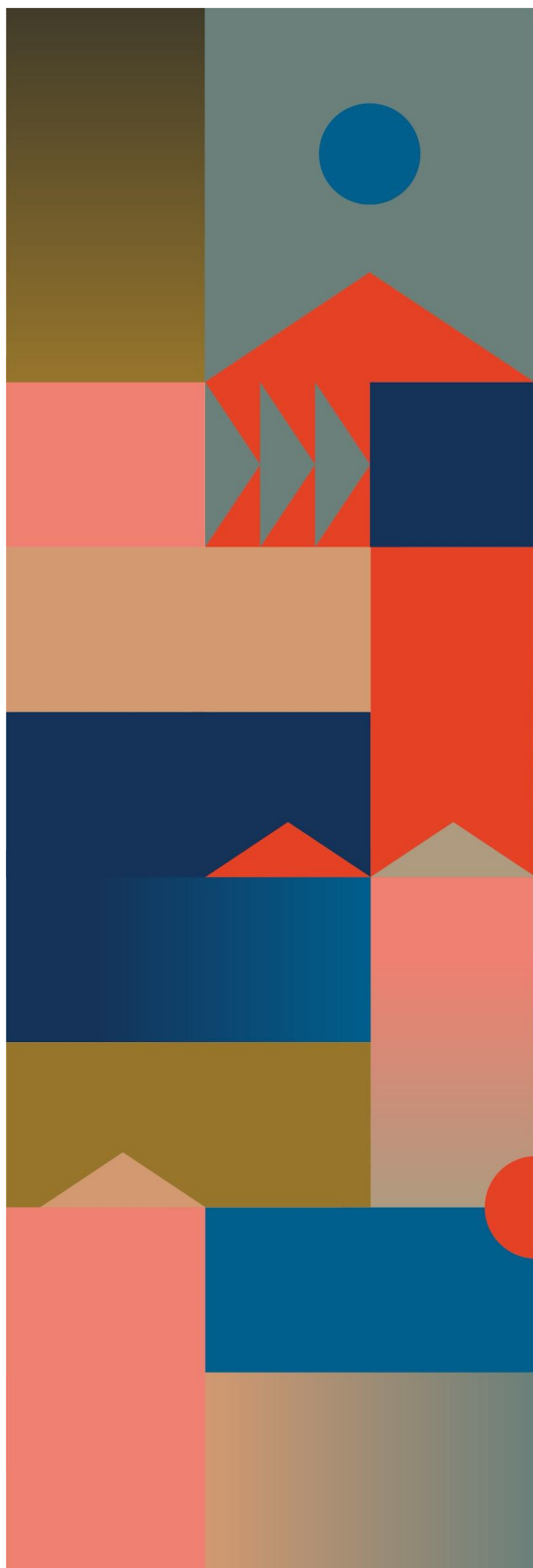
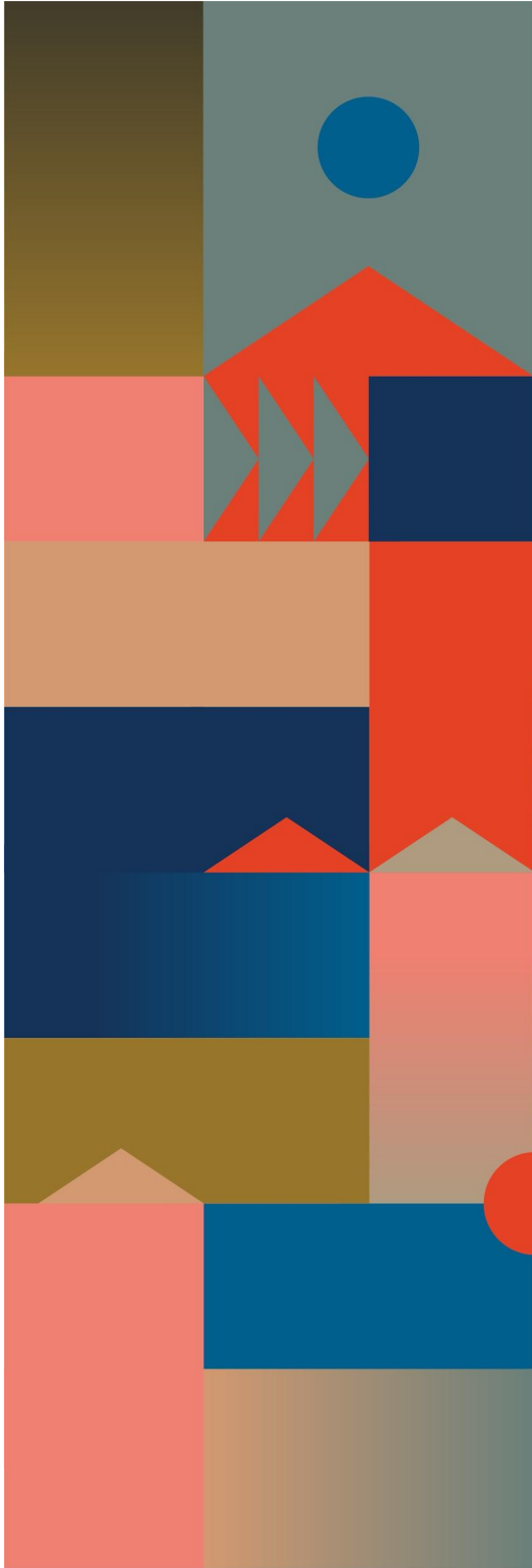


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WELCOME



Dear Elder:

I want to begin by saying, “Thank you”! You have lived your life in a way that has reflected the heart of Jesus and have been consistently leading, discipling, influencing the people around you with godly character and integrity. The role you are walking into is no small task, but the current Eldership and myself believe in you and the mantle of authority God has placed upon your life.

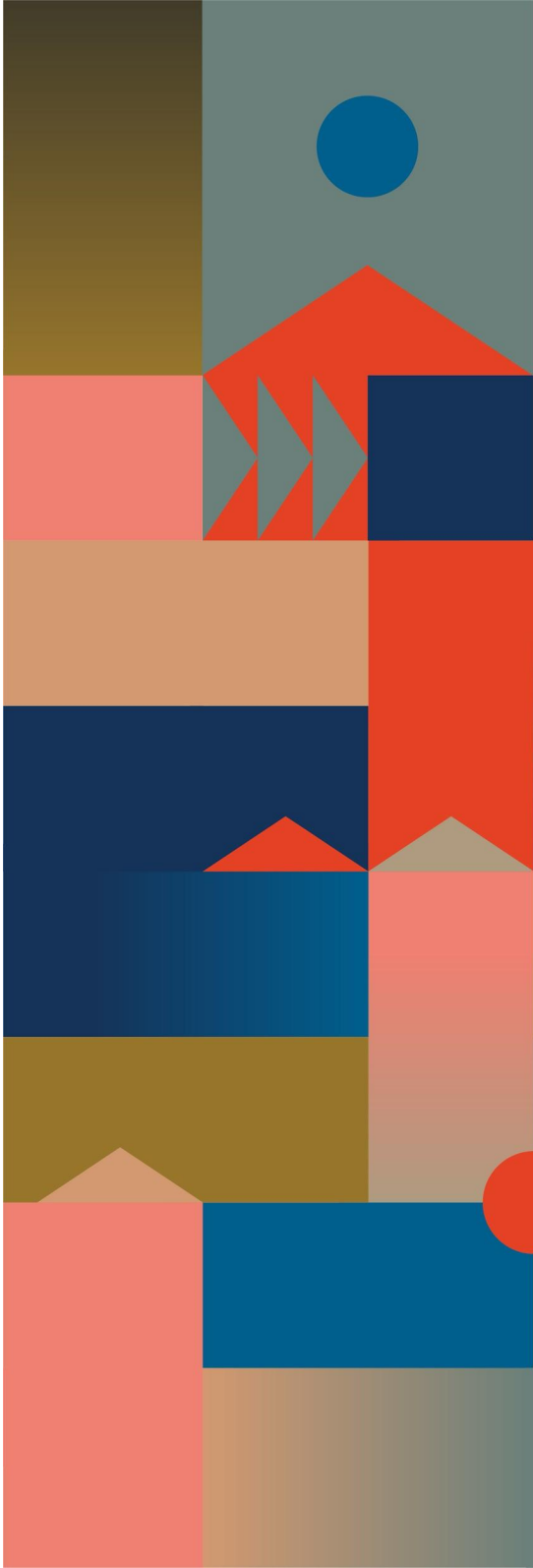
Eldership can seem overwhelming, and even confusing as to what role you will be asked to fulfill in this specific facet of leadership. This booklet is designed to help you understand what it means to be an Elder at Mannahouse, as well as give insight into how we function to support and lead the church.

Please review each section carefully, and if there are any questions, do not hesitate to reach out. I am looking forward to our journey together and I know God has great things in store for us to accomplish.



Believing in a fruitful future,
Pastor Marc

Senior Pastor
Mannahouse



FORMS OF CHURCH GOVERNMENT

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The church of Jesus Christ is first of all a living spiritual organism, then in a more limited sense, an organization. If either is neglected the church will struggle, but these two elements working together will help to build the local church.

In order to maintain the spiritual organism, there needs to be structure and government. If you look through the Word of God, you will not be able to find an unorganized local church either in function or in principle. God is a God of order, design and structure. It is this order and design which helps to sustain the life of the organism.

The balance of organism and organization is vital, and an emphasis on one or the other can lead to extremes. Some churches have developed their structure into an administrative machine, well-oiled yet devoid of life and power. On the other hand, some churches have neglected structure to focus on the organism, but the lack of structure limits their capacity to build a great local church.

I. Definition of Government

The word “government” has been defined as:

- a. The exercise of authority over an organization, institution, state, district etc.; direction, control, rule, management.
- b. A system of ruling, controlling, etc., an established system of political administration by which a state, district etc., is governed.
- c. Government involves
 - i. Territory
 - ii. People
 - iii. Leadership

II. The Need for Government

- a. Because government is God-ordained.
Romans 13:1-8; 1 Corinthians 12:28; Isaiah 9:6-9; 2 Peter 1:10
Romans 13:1-2 ESV: Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore, whoever resists the authorities resists what God has appointed, and those who resist will incur judgment.

- b. Because of the spirit of lawlessness.
Judges 17:6, 18:1, 19:1, 21:25; 2 Thessalonians 2:4; 2 Peter 2:10;
1 Corinthians 14:33, 40
Judges 17:6 ESV; In those days there was no king in Israel. Everyone did what was right in his own eyes.
2 Peter 2:9-10 ESV; then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment, and especially those who indulge in the lust of defiling passion and despise authority.

III. Divinely Appointed Realms of Government

- a. Government of Heaven - Psalms 145:11-13
They shall speak of the glory of your kingdom and tell of your power, to make known to the children of man your mighty deeds, and the glorious splendor of your kingdom. Your kingdom is an everlasting kingdom, and your dominion endures throughout all generations. (ESV)
- b. Government of the Home - 1 Corinthians 11:1-3
Follow my example, as I follow the example of Christ. I praise you for remembering me in everything and for holding to the traditions just as I passed them on to you. But I want you to realize that the head of every is Christ, and the head of the woman is man, t and the head of Christ is God. (NIV)
- c. Government of the Nation- Romans 13
Verses 1-2: Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore, whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. (ESV)
- d. Government of the Church - Hebrews 13:17; 1 Corinthians 12:28
Hebrews 13:17 NCV; Obey your leaders and act under their authority. They are watching over you, because they are responsible for your souls. Obey them so that they will do this work with joy, not sadness. It will not help you to make their work hard.

IV. Forms of Church Government

As a local church adopts a concept of church government, its destiny is being shaped. Church government is the channel through which vision

flows and mission is accomplished. It will determine the church's decision-making process, growth limits, and leadership philosophy.

There are basically five forms of church government. There may be other forms that exist in different variations, but these five comprise the basic forms of government.

- a. One-person rule church - Mark 10:42-44; Romans 12:3-5
- b. Congregational rule church - 1 Samuel 8:7-9
- c. Board or council rule church
- d. Central or external control church
- e. Eldership rule church - Acts 14:23; 16:4; Titus 1:5
Acts 14:23 NCV; They chose elders for each church, by praying and fasting for a certain time. These elders had trusted the Lord, so Paul and Barnabas put them in the Lord's care.

Acts 16:4 NIV; As they traveled from town to town, they delivered the decisions reached by the apostles and elders in Jerusalem for the people to obey.
Titus 1:5 NIV; The reason I left you in Crete was that you might put in order what was left unfinished and appoint elders in every town, as I directed you.

V. The Effects of Church Government

- a. Church government determines philosophy of ministry.
- b. Church government determines levels of ministry involvement.
- c. Church government determines levels of opportunity.
- d. Church government determines how vision is implemented.
- e. Church government determines the outcome of vision.
- f. Church government determines the direction of the church.
- g. Church government determines the personality of the church.
- h. Church government determines the culture.

- i. Church government determines the overall health of the church.
- j. Church government determines the maturity of the church.
- k. Church government determines the growth of the church.

VI. The Practical Importance of Church Government

Local church government is not a hot topic of conversation these days. Most people would probably say that as long as the church is doing its job and doing it in a right way, it doesn't really matter how it is governed.

On the other hand, when things get personal almost everyone has their own thoughts about who should be making the decisions, how they should be made, how the money should be spent, how much authority one person should have, etc.

Though not a hot topic, the issue of church government is of great importance because it establishes the framework within which the church carries out its mission and vision. Not only that, but the reality is that more people get upset and leave churches because of issues related to church government than because of doctrinal differences. Many denominations began because of church government differences and, as we will see, to this day some of their names directly reflect their form of church government.

As evidenced throughout church history, when the local church fails to take heed to the biblical guidelines and standards for church government, the door is opened to disappointments and abuses and we find everything from unified dictatorship to complete democratic chaos.

Thus, the form of government established in a local church is crucial to its health and vitality. It is precisely because of this that the biblical account of the early church clearly describes certain elements of local church government and elevates their importance.

VII. The Importance of Church Government in the Early Church

If today's church is to be modeled after the church founded by Jesus and established by His disciples, we cannot ignore or minimize the importance of authority and oversight within the local church. The biblical record certainly leaves no doubt that

the early church had a government structure that was central to everything that took place in the local church.

Below are a few examples of portions of the New Testament that provide a glimpse into the role of government in the early church.

1. Money contributed to the church was administered by overseers (Acts 4:35).
2. Elders were appointed to lead and teach in every church (Acts 14:23).
3. Doctrinal issues were resolved by convening the Elders (Acts 15).
4. The Elders of the Ephesian church were exhorted to guard themselves and those the Holy Spirit had placed them over (Acts 20:28).
5. The believers were exhorted to submit to their local church leaders. (Hebrews 13:17).
6. The Ephesian church was commended for exercising discernment and discipline (Revelation 2:2).

VIII. The Three Historical Forms of Church Government

Throughout church history there are three primary forms of church government that have recurred. Two of these arise directly from biblical interpretations while the third is more of a popular style of government that has at times been brought into the church. Below is a description of each of these three primary forms of church government.

A. Episcopalianism

In Episcopalianism, the church is ruled by a bishop or overseer. The name for this form of government comes from the Greek word 'episkopos' which means bishop or overseer. In this form of government, the Elder and the bishop are usually seen as two different things and the bishop rules over or directs the Elder(s). This governing person can be appointed by the congregation or may be appointed by some extra-local, higher authority and is usually granted complete control and oversight because of the experience and the trust he or she has earned.

The final authority in the episcopalian form of church government essentially rests in one person at the very top of the organization. Though the name often conjures up images of very traditional and old church, this form of government is often found in churches that are independent and based on the gifting of the senior leader.

B. Presbyterianism

This second form of church government is the rule of the congregation by multiple, usually elected, Elders or 'presbyteros'. Whereas the episcopalian form of church government views the Greek terms 'presbyteros' and 'episkopos' as two different levels of leadership, the presbyterian form of church government interprets them as two different terms for the same thing. One indicates the person and the other the office or responsibility. Thus, the Eldership has the responsibility of oversight. In this form of church government, the "pastor" is sometimes just the executor of the Eldership's directives and because of this the pastor's primary goal often becomes to please or appease the Eldership since he/she serves at their discretion. This can result in sacrificing the mission of the church to reach the lost and disciple the believers because the pastor has to focus more on those they reports to than those they should be reaching.

C. Congregationalism

In the congregational form of church government, the local church is seen as self-governing through the local congregation. The authority is distributed to all and each member is given an equal vote and has the right to vote on all matters pertaining to the church. The congregation often establishes committees or advisory boards, but they primarily serve administrative functions and if the congregation deems their decisions and actions insufficient, displeasing or not of their accord, the congregation has the right to veto decisions or disband the boards at any time. In this form of church government, the congregation is given both the responsibility and the right to determine God's will for their congregation.

Congregationally governed churches are usually completely autonomous and independent. Associations with other churches or leaders are voluntary.

These are the three basic forms of church government that have been around for centuries.

IX. Elements Historical Forms of Church Government at Mannahouse

At Mannahouse we believe that while the Bible may not directly outline every aspect of local church government, it is very clear about the need for government in the local church and it establishes some things about the nature of that government. We also believe it is important to recognize that throughout Christian history God

has blessed various forms of church government when Christ has remained at the center and head of the church.

Our form of church government combines aspects of all three of the historical forms and we believe this adds to the strength of our local church. The three parts act as checks and balances to each other.

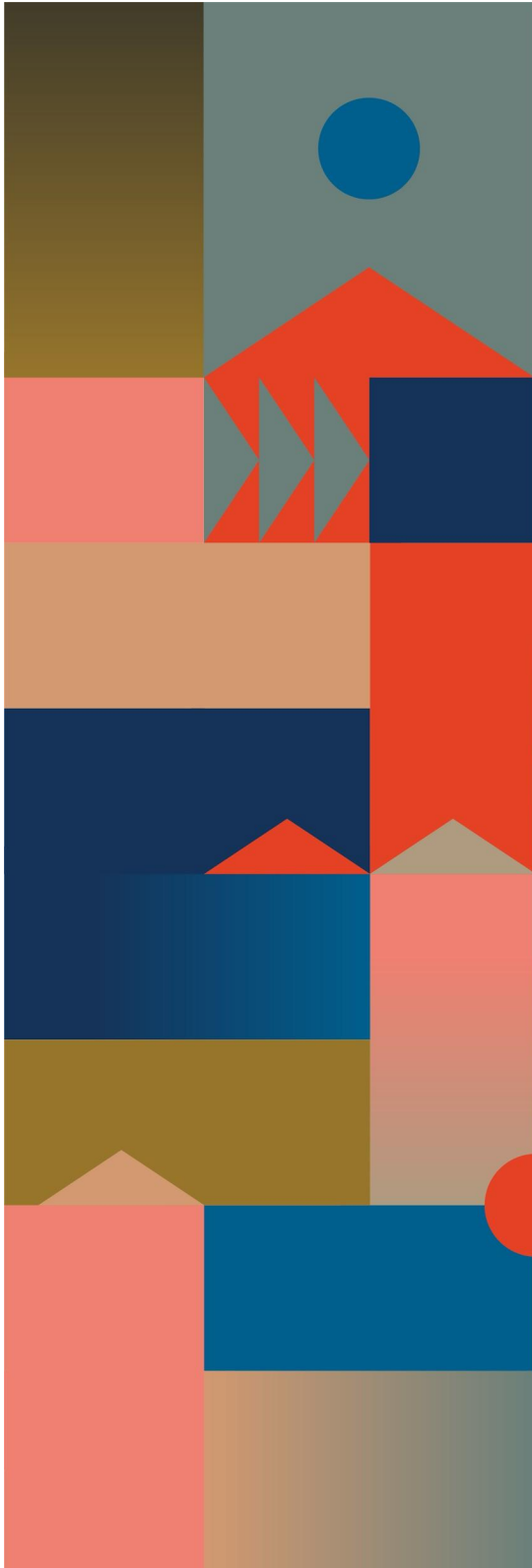
We believe in a plurality of Elders (presbytery) who bear the burden of the oversight and care of the local church and who should exemplify godly character and conduct. They are ultimately responsible for protecting, guiding, disciplining and establishing order for the local congregation.

We also believe in a “chief Elder” or “first among equals” (bishop, or Senior Pastor in our case) whose responsibility is to lead the Eldership, seek the Lord for guidance as to the direction that the church is to go and present vision and strategy to the eldership. The elders are responsible to clarify, modify, reject or confirm the vision and strategy. Once confirmed by the Eldership, the Senior Pastor is the one who presents the vision of the Eldership to the congregation. The Senior Pastor thus acts as the leader of the Eldership and primary communicator for the congregation. Though he or she leads the Eldership, he or she is also accountable to the Eldership.

Finally, we believe the congregation (or the saints, as referred to in the New Testament) also has a responsibility in the structure of the local church. Ideally the leaders of the local church will arise from among those in the congregation.

X. The Importance of Balance

In closing, it is critical to the very survival of any local church to understand that while the Church of Jesus Christ is, in one sense, an organization requiring structure and government, it is also an organism whose life comes from Jesus Christ (its ultimate head) and the Holy Spirit. Structure is important and must be established yet we must always remember that structure exists only to aid in accomplishing the mission and calling of the local church. Vibrant life with no order becomes chaos and perfect order with no life is, well, dead! A healthy local church must constantly strive to keep a balance of these two.



HOW THE ELDERSHIP GOVERNS THE CHURCH

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The Bible reveals divine intention to have a “threefold-cord” of Church Government (Ecclesiastes 4:12). It is this which combines three Biblical points and provides for checks and balances in the government of any local church. For the sake of orderly thought, we will consider (1) The Chief Elder, (2) The Multiple Eldership, and (3) Congregational relationships with Eldership.

1. The Chief Elder - First Among Equals

God’s form of government is *theocratic in character*. That is to say, God *chooses*, *calls* and *equips* certain persons to be leaders and rulers over His people, investing and delegating them with *degrees of authority* according to His will. These persons are most commonly called “*Elders*”, and in any given group of Elders, God generally places the *mantle of leadership upon one Elder*. This does not exalt this Elder above the other Elders but sets them in *responsibility as “First among equals”*.

a. First the Natural

Nature itself, as also mankind, teaches the principle that someone must take the leadership. James Lee Beall in “*Your Pastor, Your Shepherd*” (pp. 109-118) says that setting up of government is seen even in the animal kingdom.

- In the chicken yard, roosters establish leadership by subduing their opponents. It is called “the pecking order.” The rooster who can out-peck all others is the undisputed head of the coop -- that is until another rises who can out peck them.
- Animals with antlers, such as deer and moose, establish a “horning order”.
- Sheep and goats have a “butting order” until leadership is established.
- A flock of geese in flight always have a lead bird, the others follow in formation accordingly. The lead bird takes the direction of the flock.
- Sports and games which mankind plays always need leadership. Basketball, football, etc. have to have organization, rules to govern, and leadership. Otherwise, there is chaos and confusion, not sportsmanship.

Leadership is established in the animal kingdom in a beastly manner.

Leadership is established among people in sports according to their ability to lead. People seek leadership. People select their own leaders. It is instinct to follow a leader. It reveals the need to be governed. If this is not met, then there is confusion and frustration. If people do not have leadership, they will create it. Someone has to lead. Isaiah’s times revealed this. When the mighty men had failed, they wanted to take someone to lead and be their ruler. The end result was that “children and women ruled over them”. (Isaiah 3).

People will make their own leadership in order to be led. It is human nature to want government so bad that they will create their own. Human nature demands leadership of some sort. Plato in *"The Republic"*, his great discourse on human government, describes process of human government:

- If there is no leadership, people select someone and nurse them to greatness.
- In this time, they call them their benefactors.
- In time he changes from such to be a tyrant -- self-serving now because of the deification by the people.
- Tyranny now produces revolution.
- People then pull them down from the pinnacle of power. The same society who nursed this leader to greatness will also pull them down.

This is what Jesus spoke about when He said the Gentiles have their "benefactors" who exercise authority upon them and lordship over them. But He said this was not it in would be in the Kingdom of God, among His leadership (Luke 22:24-27)

b. Then the Spiritual

Leadership in the Church is not arrived at by "the law of the jungle", i.e., "the survival of the fittest". This is not the way it is in the Kingdom of God. Jesus reproved the disciples for the wrong motive and desire to exercise lordship and authority over the people as did the Gentiles (Luke 22:24-27; I Peter 5:3). It is because Christ Himself, as the risen Head of the Church, calls, equips and places His mantle of leadership on that person to lead the flock of God.

This person may be referred to as "bishop", "chief Elder" or "Senior Pastor", or "Senior minister", or "presiding Elder", "apostle", etc. But there must be leadership. We may say that "not everyone can drive the bus, or the train." Final decisions for direction must be upon someone, otherwise there is confusion, frustration and lack of direction for the people of God.

1) Christ the Chief Elder

It is recognized that the Lord Jesus Christ is THE CHIEF Elder above and among all Elders (I Peter 2:25; 5:4). He is THE Chief Shepherd, and THE Bishop of our souls. He is THE sacrificial Lamb in the midst of the 24 Elders (Revelation 4-5). He is THE Apostle, Prophet, Evangelist, Pastor and Teacher. He is the fulness of the Godhead bodily. All the Divine nature, character, glory, attributes, grace and gifts are in Him in perfection (Colossians 1:19; 2:9; John 3:33-34). He is the Head of the Church, which is His Body.

2) The Chief Elder in the Local Church

While recognizing that Christ is THE Chief Shepherd and Bishop, it is also evident from Scripture that, within a local Church, having plurality of Eldership, Christ will place a mantle of leadership upon some one Elder to direct the people of God. This is

done in conjunction with multiple Eldership, as the proposition presented at the beginning of this chapter shows.

- Paul and Barnabas were spoken of as “*chief men among the brethren*” (Acts 15:22; 14:12). That is, they were both *leading* men, men of *command* with *official authority*.
- There were “*chief priests*” among the priesthood (Luke 9:22; 20:1).
- There were “*chief Pharisees*” also (Luke 14:1).
- There were “*chief rulers of the Synagogue*” (Acts 18:8, 17).
- There were “*chief apostles*” also (II Corinthians 11:5; 12:11).
- There were “*chief musicians*” in the Tabernacle of David who were also chief of the Levites (I Chronicles 15:22; Psalms 4, 5, 6 Titles).
- Michael is called “*chief archangel*” amongst the angelic orders (Daniel 10:13).

The thought of “*First among equals*” is illustrated in the very persons in the Godhead. The Father is the FIRST PERSON, the Son is the SECOND, and the Holy Spirit is THIRD. However, Father, Son and Holy Spirit are equal as persons. For the purpose of creation and redemption, however, there is this order in the Godhead. The Father is indeed “first among equals”. There is no competition, but recognition. Each person has distinctive function and ministry, yet are one in mind, will and judgement.

God has thus demonstrated in His own being the truth for mankind to follow. So, it is with Christ. Christ is “the firstborn”, “the first begotten”, and, in relationship to His brethren in the Church, He is indeed “first among equals”. This is as to His humanity - not His Divinity. But He is the “firstborn among many brethren” (Romans 8:25-28).

a. Old Testament Examples

We note some examples from the Old and New Testament as to “the chief Elder” or the “first among equals”, raised up and anointed by God to lead the people of God. These men and women may be used as types of Christ but even then, we have THE LORD God, then “the set person” under Him, and the same continues in the New Testament, where we have THE LORD JESUS and “the set person” under Him.

- Numbers 27:15-23. Moses, the leader of Israel, asks that God would “set a man” over the congregation of Israel so that they be not as sheep without a shepherd. There must be a person, a “*set person*” appointed by God, the person with the mantle of leadership and direction upon him.
- **Moses** and the Elders with him (Exodus 3:16-18; 4:29; 18:12-26; Deuteronomy 1:9-18).
- **Moses** and the Judges share burden (Exodus 18:17-26; Deuteronomy 1:14-17).
- **Joshua** and the Elders with him (Joshua 7:6; 8:10; 33; 20:4; 24:1, 31; Judges 2:7-13;). Joshua was set as Captain over the hosts of Israel. He was to bring them out and bring them in.

- **Samuel** and the Elders (I Samuel 15:30). (Note-- Not much record of Saul and the Elders under his reign!) (I Samuel 8:4). Samuel the Prophet and Eldership).
- **Saul** and the Elders (What a failure in leadership!). I Samuel 15:30.
- **David** and the Elders (II Samuel 5:3; I Chronicles 11:3; 15:25; 21:16). David was a King, Prophet-Priest, yet worked with the Elders as the Lord's anointed (Isaiah 55:1-3).
- **Solomon** and the Elders (I Kings 8:1, 3; II Chronicles 5:2, 4).
- **Josiah** and the Elders (II Chronicles 34:29)
- **Ezra** and the Elders (Ezra 10:1, 8, 14). Ezra, the Scribe and Teacher Ministry.
- **Ezekiel** the Prophet and the Elders of Judah (Ezekiel 8:1; 14:1; 20:1-3).
- **The Chief or High Priest** and the Elders (Acts 24:1). The Jewish Sanhedrin consisted of 24 Priests, 24 Scribes, then 22 Elders, and then the one High Priest, then the house of Aaron, and then the Levitical priestly tribe.

Thus, in each case, we have various ministries of Prophet, Priest or King or Judge, who were set in, raised up and anointed of God. Others recognized this mantle of leadership upon them. The safeguard was that the set person always worked in conjunction with the other Elders, but each illustrate the principle of "*first among equals*".

The Elders recognized this. The congregation recognized this also, but it was GOD who raised this person up to the leadership position.

b. New Testament Examples

The New Testament follows the same principle as set forth in the Old Testament relative to the "set person" and the plurality of the Eldership in the local Churches, even as exemplified in the local city Synagogues.

These men and women were "chief men" and recognized as leaders that had been "set in the body" as senior ministers.

- **Peter** and the Elders (cf. Acts 1:15; 2:14, 38; 3:4-25; 4:8-12; 5:1-11). Peter was an apostle but accepted as "first among equals". The keys of the kingdom were specifically given to him (Matthew 16:18, 19). In the Acts he is the one the Lord *first* used under the outpourings of the Spirit relative to both Jew and Gentile. Other apostles accepted it. There was no strife or lordship position or religious politics. Peter, as an Elder exhorts the other Elders in the Epistle also (I Peter 5:1-4).
- **James** and the Elders (Acts 12:17; 15:1, 2, 6, 13:22; 21:18 especially with Galatians 2:20). After Peter leaves, James becomes the senior shepherd in Jerusalem. James closes the council at Jerusalem over the Gentile problem.

- **Paul** and the Elders of Ephesus (Acts 19:10-11; 18:11; 20:17-35). After being in Corinth for 18 months and Ephesus for 2 years, Paul calls for the Elders of the Church. They recognized the mantle of Paul's apostleship as leader.
- **Timothy** and the Elders (I Timothy 3; Pastoral Epistles -- Postscript). Timothy is spoken of as the first Bishop of the Church of Ephesus. There were Elders already at Ephesus. Timothy is left by Paul as the "first among equals". He is not a novice, but a young man of about 40 years of age in this work.
- **Titus** and the Elders (Titus 1:5; Postscript of Epistle). Titus is ordained the first Bishop of Crete, yet Paul told him to ordain Elders in every city and do the things he had left undone. The same is true for Titus as for Timothy.
- **Epaphroditus** with the Bishops and Deacons (Philippians 1:1; 2:25; 4:18). Epaphroditus was their "messenger" (apostle). And yet the Bishops and the Deacons were with him and addressed along with the saints in Philippi.
- **Nymphas** and the Church in his house (Colossians 4:15). He was recognized as the leader and host with the House-Church.
- **Aquila and Priscilla** also had a House-Church (Romans 16:13, 4). They were recognized as teachers in the Body also.
- **The Angel-Stars** of the 7 Churches in Asia (Revelation 1:11-20; with Acts 20:17). Revelation does not contradict Acts. There were Elders in the Church at Ephesus, yet the letter of John was addressed to "the angel-star" of the local Church.
- **Christ**, the Chief Elder/Lamb in the midst of the 24 Elders around the throne, as "first among equals", ONLY as to the OFFICE of Eldership (Revelation 4-5).

(Note -- Christ in His Sonship and Deity is above all and is the pre-eminent One, so we only speak of Him as "FIRST among equals" as to the office of a Bishop in His humanity).

Though no one is especially designated "pastor" in Acts or the Epistles, yet some one person had the mantle of leadership and direction in them and worked closely with other Elders who provided checks and balances for them.

These were "chief men" (Acts 15:22). They were those who lead, who commanded, with official authority. They were chief men among the brethren. They were set men among the Eldership and recognized as such.

3) Plurality and Co-equality of Eldership

Having seen that God does raise up leaders of His people in "the set person", what then is the safeguard against the lead elder becoming a dictator or autocrat? What "checks and balances" does the Lord provide to prevent a monarchical Bishop from taking the pre-eminence as did Diotrephes (III John 9, 10)?

The answer is seen in the *plurality* or multiple Eldership and the co-equality of such persons. These provide checks and balances for the “chief Elder” who is “first among equals”. He, or she, is first in leadership but certainly not exalted above the other Elders.

The number of Elders in any local Church will depend on the enlargement of the flock of God. Smaller Churches may be governed by one Elder until the flock comes to increase. The number of Elders is basically determined by the need and by those who are qualified Scripturally to fulfil that office.

We consider both Old and New Testaments as to the plurality and co-equality of both men and women called to be Elders. It should be noted that in relation to the New Testament local Churches the word “Elder” is always used in the plural form, even though no set number of Elders is mentioned. It is “Church” in the singular, not Churches. It is “Elders” in the plural, not Elder! The Old Testament shows this predominant plurality of Eldership in relation to the affairs of nations or the people of God whether Gentile or Israel.

The word “Elder” in the Old Testament is used in plurality about 119 times and is used of “age” in *official* sense. Then the word “Elder” used in singular about 24 times (Elder, eldest) is used in a relational sense.

The word “Elder” is actually as old as the human race and the Bible itself and it is the most common and earliest known ministry of all.

a. Old Testament Eldership -- Plurality

- The Elders of Egypt (Genesis 50:7).
- The Elders of Israel (Exodus 3:16, 18; 4:29; 12:21).
- The 70 Elders of Israel (Exodus 24:1, 9, 14; Numbers 11:16-25).
- The Elders of the Congregation (Leviticus 4:15).
- The Elders of Moab (Numbers 22:4, 7).
- The Elders of Midian (Numbers 22:7).
- The Elders of the city (Deuteronomy 19:12; 21:2-6).
- The Elders of the town (I Samuel 16:4).
- The Assembly of the Elders (Psalm 107:32).
- The Elders of Judah (Ezekiel 8:1).
- The Elders, Scribes and High Priests (Matthew 15:2; 16:21; 26:3, 47, 57, 59; Mark 14; 43).
- The Estate (Council) of the Elders (Acts 22:5).
- The Elders who were patriarchs of the faith (Hebrews 11:2).

- The Elders (Moral Law, Deuteronomy 4-5), the Judges (Civil Law; Exodus 18:13-26; Deuteronomy 12-16; 21:1-21), and the Priests of Israel (the Ceremonial Law, Deuteronomy 17-26).

Thus, we have:

- Elders of the House/Family (Genesis 50:7; Hebrews 11:2; II Samuel 12:17).
- Elders of a Nation (Exodus 3:16-18; 4:29 12:21; 17:5, 6; 18:12; 19:7; I Samuel 4:3).
- Elders of the Sanhedrin (Exodus 24:1, 9, 14; Numbers 11:16-20).
- Elders of the Congregation (Leviticus 4:15; Judges 21:16).
- Elders of the Tribes (Deuteronomy 5:23; 31:28, 29).
- Elders of the City (Deuteronomy 19:12; 16:18; 21:3-6, 19, 20; Judges 8:16; Ruth 4:2, 9-11; Ezra 10:14; I Samuel 16:4).
- The Assembly of the Elders (Lit. "The Session or Sitting"), Psalms 107:32. General use in the New Testament speaks of the Sanhedrin (Matthew 27:3, 12, 41; Mark 14:43, 53; Acts 4:5, 8; 24:1; 23:14; 25:15). See also Joel 1:14; 2:16.

Thus, all Elders had their areas of responsibility. The circle diagram may also be used to illustrate the Eldership responsibility according to enablement. The "Jethro Principle" certainly illustrates the need for the function of plurality of rulership on behalf of God's people (Exodus 18:13-27)

b. New Testament Eldership -- Plurality

Of the approximately 69 uses of the word "Elder" in the New Testament, twice it is used in a relational sense (Luke 15:25; Romans 9:12), seven times it is used of an older person and/or Elder in *official* sense (I Timothy 5:1, 2 19; I Peter 5:1, 5; II John 1), and about sixty times it is used in *official* sense in plural form.

- The relief money was sent to the *Elders* (Acts 11:30) in time of famine.
- They ordained Elders in every Church (Acts 14:23).
- The Elders in Jerusalem (Acts 16:4)
- The Elders of Ephesus (Acts 20:17, 28)
- The Elders in Jerusalem (Acts 21:17, 18).
- The Elders are to rule (I Timothy 5:1, 17-21).
- The Elders of the Church to anoint with oil and pray for the sick (James 5:14).
- The Elders exhorted by Peter an Elder to oversee the flock of God (I Peter 5:1-5).
- The Elders to be ordained by Titus in every Church and city (Titus 1:5).
- Paul wrote to the Bishops and Deacons at Philippi (Philippians 1:1).
- Believers are to obey them that have rule over them (Hebrews 13:7, 17, 24).
- Timothy was to make sure that *Elders* qualify for the office (I Timothy 3).
- The Lamb was in the midst of the 24 *Elders* (Revelation 4-5). This Priestly course was founded in the Tabernacle of David worship, as on order of Melchizedekian King-Priests unto God.

- There were “prophets and teachers” at Antioch (Acts 13:1).
- There were “prophets” at Corinth also (I Corinthians 14:29).
- There were “prophets” at Jerusalem (Acts 11:27; 15:4, 6, 22).
- There were “apostles and Elders” at the Council concerning Gentiles (Acts 15:1-5, 22, 23; 16:4).
- A *presbytery* is a group of *Elders* in any given gathering (I Timothy 4:14). It is the order of Eldership.

Thus, the New Testament Churches at Jerusalem, Antioch, Philippi, Thessalonica, and Ephesus all show plurality of Eldership ministry and rule. Any given group of Elders in a local Church at any given gathering of Elders constitutes “the presbytery” at that place and time (I Timothy 4:14). The Greek word “presbuterion” used here means “assembly of aged men, or order of Elders”. It is “Elders” in the plural, and “Church” in the singular when dealing with the local Church.

The wisdom of God is seen in the plurality of Eldership because it:

- Safeguards a Church from the rule of the one person, like Diotrephes, or a “monarchial bishop” (III John 9, 10), a spiritual dictatorship and autocrat;
- Provides checks and balances in rulership.
- Makes a channel for the manifold wisdom of God to be released to the Body of Christ, the Church, and Finally,
- Provides multiple rule and feeding ministry in the local Church.
- Provides a covering and protection for all Elders.

c. **Co-Equality of Eldership**

Not only does the Old and New Testament show the *plurality* of Eldership, but it also teaches the *co-equality* within the plurality of Eldership. That is, no Elder is to be exalted as a person above another Elder. To do so is to violate God’s own law and attitude to His people, for God is no respecter of persons (Romans 2:11; Acts 10:34; Deuteronomy 10:17; James 2:1-9). He does not show partiality or favoritism.

The New Testament writers recognized and accepted both *plurality* and *co-equality* amongst the Eldership. However, it is a co-equality of office and of Elders as persons, but it is NOT a co-equality of Divine ability!

There is a variety of personality, degrees of spirituality and measures of God-given grace and ability within Eldership. They are equal as persons, and equal as far as office. They are all Elders as persons! But there is a difference of grace-gifts given to them by the risen Head, Christ.

We Note the following:

- Peter stood with the eleven as a co-equal apostle, at Pentecost (Acts 2:14).
- Paul accepted Peter, James and John as three “pillars” in the Church at Jerusalem (Galatians 2:9) but did not exalt one above the other. They were fellow-apostles, fellow-Elders.
- Peter said he was an “Elder” exhorting other “Elders” (I Peter 5:1). He was a fellow-Elder.
- The 24 Elders in Revelation 4:4; 5:8-10 are all co-equal as fellow-Elders and kings and priests unto God and all gathered around the Lamb in the throne of God.
- Paul reproved the Corinthians for their carnality in exalting one ministry above another and glorying in men (I Corinthians 1:10-16; 3:21-23).

Thus, all Elders are equal as persons and office. But there are differences of grace-gifts given to them which also have to be recognized.

Believers who see the *plurality and co-equality* of Eldership in the Church often let the pendulum swing to extremes on the matter and fail to recognize that amongst this kind of Eldership God does set some Elders as “first among equals”.

They reject the concept of “chief Elder” or “presiding Elder” or “Elder of Elders” or “chief shepherd” through fear of depriving Christ of His place as THE Chief Elder and exalting someone above others. This fear can be healthy but needs to be balanced out by the Word of God on Eldership.

However, as noted previously, though there is co-equality as to office (all being “fellow-Elders”), there is not equality as to *ability, responsibility, spirituality or grace-gifts!*

There will be different and various measures of the gifts of grace among the Eldership as God wills (I Corinthians 12:1-31; Romans 12:1-8; Ephesians 4:9-16). The very fact that God has given a variety of ministry gifts, spiritual gifts and talents to the members of the Body of Christ confirms the truth of the same amongst Eldership. It is this fact that should be seen in the examples here of *plurality, co-equality* of Eldership, yet an Elder being “*first among equals*” by reason of Divinely given abilities and grace.

They were not set there as leaders of the rest because they were better than the others, but because GOD SET them there, equipping, anointing and enabling them to be “first among equals”.

To whom much is given, more responsibility is required. They will be a responsible Elder among Elders (Luke 12:41-48).

The measure of *ability* is the measure of *responsibility*, which becomes the measure of one's *authority*, all of which is the measure of one's *accountability* (Ephesians 4:6). One does not have the authority or responsibility if there is no ability. One is only accountable for what one has.

The authority of an Elder is connected with his or her ability to feed the flock of God. The parent in the home has authority as they are able to feed their family!

4) The Relationship of Elders to Eldership

For plurality and co-equality of Eldership to work and function as God intended, and also the chief Elder among them, there must be principles in operation. Otherwise, it will never work. These principles are manifested in the Godhead. Eldership must set the example before the church of unity, teamwork, submission recognition.

- Elders must have a personal relationship with the Lamb in the throne (Revelation 4-5).
- Elders must have a personal relationship with each other as Elders.
- Elders must submit one to the other (I Peter 5:1-3).
- Elders must maintain unity with others (Psalms 133). They must be joined together in the same mind, the same mouth, the same judgement (I Corinthians 1:10).
- Elders must have the same spirit upon them as the chief Elder (Numbers 11).
- Elders must be examples to each other and to the flock of God (Acts 20:17, 31-35; I Peter 5:1-5). Paul was an example to the Elders of Ephesus.
- Elders must take heed to themselves first (Acts 20:28-32).
- Elders must watch the spirit of lordship and abuse of authority among themselves (I Peter 5:1-3).
- Elders must realize their safety is "In the cluster" (Isaiah 65:8).
- Elders must be "joined in the spirit" (Numbers 18).
- Elders must accept each other as to different personalities, etc.
- Elders must be committed to each other.
- Elders must maintain transparency, honesty and open communication.
- Elders must maintain servant spirit (Mark 10:45).
- Elders maintain, recognition, not competition with one another.
- Elders must be loyal to each other.
- Elders must maintain a spirit of humility at all times (Philippians 2:1-11).

5) The Relationship of Congregation and Eldership

What then is the relationship of the congregation and the Eldership? When Paul writes to the Philippian Church he addresses "the bishops and the deacons WITH the saints" (Philippians 1:1). This constitutes New Testament Church order. Do the people have nothing to say in Church matters? Is all left to a monarchical bishop? ("rule of one person"), or hierarchy ("rule of Elders")? Or is there some part of the

congregation have as members of the priestly Body of Christ? The answer is in the affirmative. However, it needs to be clearly defined as to the part and areas that the congregation plays in the order of the local Church, otherwise all becomes a Democracy! The Church is not a democratic institution. It is not “the rule of the people”. The Church is a Theocracy -- “The rule of God through His appointed authorities”.

It is because there has been a lack of checks and balances on leadership over the years that the democratic system of Church government arose. Hence, instead of government coming down from God through His leadership to the people, the people took the government into their own hands and appointed and thus controlled their own leadership.

a. What the Congregation May Not Do

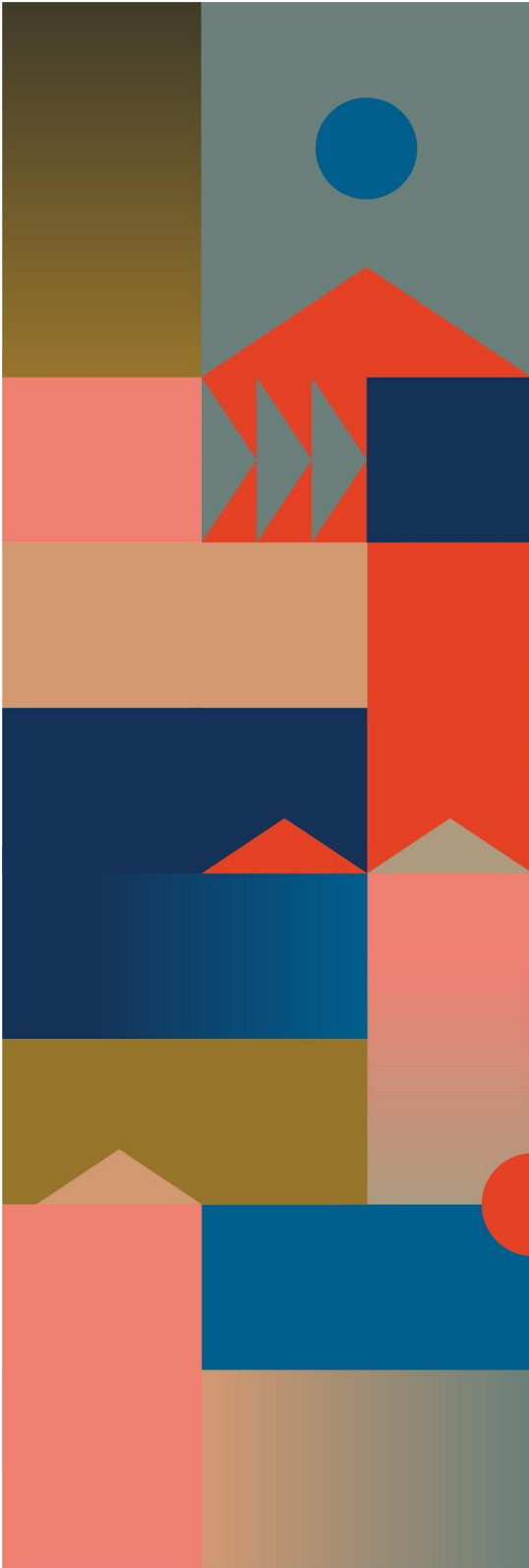
According to the Scripture, the congregation may not do the following:

- Appoint its own leadership by the democratic method, or “hire-fire” system.
- Control the leadership as to the direction of the Church.
- Control the finances of the Church as to its tithes and offerings. One could not see the Church in the Wilderness doing these things (Acts 7:38).
- Take it into their own hands to discipline leadership.

b. What the Congregation May Do

According to the Scripture the congregation may do the following:

- Pray for those who rule over them.
- Submit themselves to their leadership and obey them as the leadership obey the Word of the Lord (Hebrews 13:7, 17, 24).



THE BIBLICAL ROLE OF THE ELDERS

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Key Scriptures on the qualifications and role of an Elder

The Eldership has a spiritual responsibility for and is accountable to the Lord for their stewardship of the overall vision, values and doctrine of the church as well as the spiritual health of the congregation. This is all to ensure that the gospel is preached, people are added to the church and people are disciplined in order to live like Jesus and to share His love.

Scripture gives a lot of freedom to determine the structure, composition and process in which an eldership is formed and how it will function. But scripture gives a clear definition of the qualifications of an Elder and also what the Elder's role is in the local church. We see that qualifications are not gifting oriented, but character oriented. When talking about the role of an elder, the metaphor of a shepherd is often used. It is a reminder that just as the Good Shepherd loves and serves the sheep of His flock, an elder is called to love and serve the people of the church. Being an Elder is not about having position but fulfilling a call to servant leadership through the care, oversight and leadership for the flock.

Titus 1:5-9 (NIV) Appointing Elders Who Love What Is Good

5 The reason I left you in Crete was that you might put in order what was left unfinished and appoint Elders in every town, as I directed you. 6 An Elder must be blameless, faithful to his wife, a man whose children believe and are not open to the charge of being wild and disobedient. 7 Since an **overseer** manages God's household, **they must be** blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. 8 Rather, they must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. 9 **They must hold firmly to the trustworthy message as it has been taught, so they can encourage others by sound doctrine and refute those who oppose it.**

An Elder is an overseer of God's household which means they are a steward, charged with the care of God's family. Paul says "he must be" as he starts to list out fifteen qualifications to be an Elder. Fourteen of these qualifications are not describing gifting, but the character of an Elder that is needed to be an overseer of God's family. Lastly, Paul says an Elder must be able to teach sound doctrine.

1 Timothy 3:1-7 (NIV) Qualifications for Overseers and Deacons

3 Here is a trustworthy saying: Whoever aspires to be **an overseer** desires a noble task. 2 Now **the overseer is to be** above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, **able to teach**, 3 not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. 4 He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect. 5 (If anyone does not know how to manage his own family, how can he take care of God's church?) 6 He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. 7 He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

Again, we see that Paul says an Elder is an overseer who has strong character and a good reputation both in the church and outside of the church, and who is also able to teach others as well.

1 Peter 5:1-5 (NIV) To the Elders and the Flock

To the Elders among you, I appeal as a fellow Elder and a witness of Christ's sufferings who also will share in the glory to be revealed: 2 **Be shepherds of God's flock** that is under your care, **watching over them [exercising oversight ESV]** —not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but **eager to serve**; 3 not lording it over those entrusted to you, but **being examples to the flock [lead them by your own good example NLT]**. 4 And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away. 5 In the same way, you who are younger, submit yourselves to your Elders. All of you, **clothe yourselves with humility** toward one another, because "God opposes the proud but shows favor to the humble."

Elders are shepherds of God's flock and in caring for them, they are to watch over them and care for them with a servant's heart. An Elder leads God's flock, not by what they get out of it, but by giving to others and being a living example of how to live a Godly life marked by humility.

Acts 6:3-4 (NIV)

3 Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will **turn this responsibility over to them** 4 and will **give our attention to prayer and the ministry of the word.**"

An Elder is to discern who God has placed in the church to be equipped and released into places of ministry. An Elder is also a person of prayer who seek God's will for the church, prays for the people, and studies the word in order to minister to the church.

Acts 20:17-30 (NIV)

17 From Miletus, Paul sent to Ephesus for the Elders of the church. 18 When they arrived, he said to them: "**You know how I lived** the whole time I was with you, from the first day I came into the province of Asia. 19 I served the Lord with **great humility** and with tears and in the midst of severe testing by the plots of my Jewish opponents. 20 You know that I have not hesitated to preach anything that would be helpful to you **but have taught you** publicly and from house to house. 21 **I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.**

22 "And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. 23 I only know that in every city the Holy Spirit warns me that prison and hardships are facing me. 24 However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me—the task of testifying to the good news of God's grace.

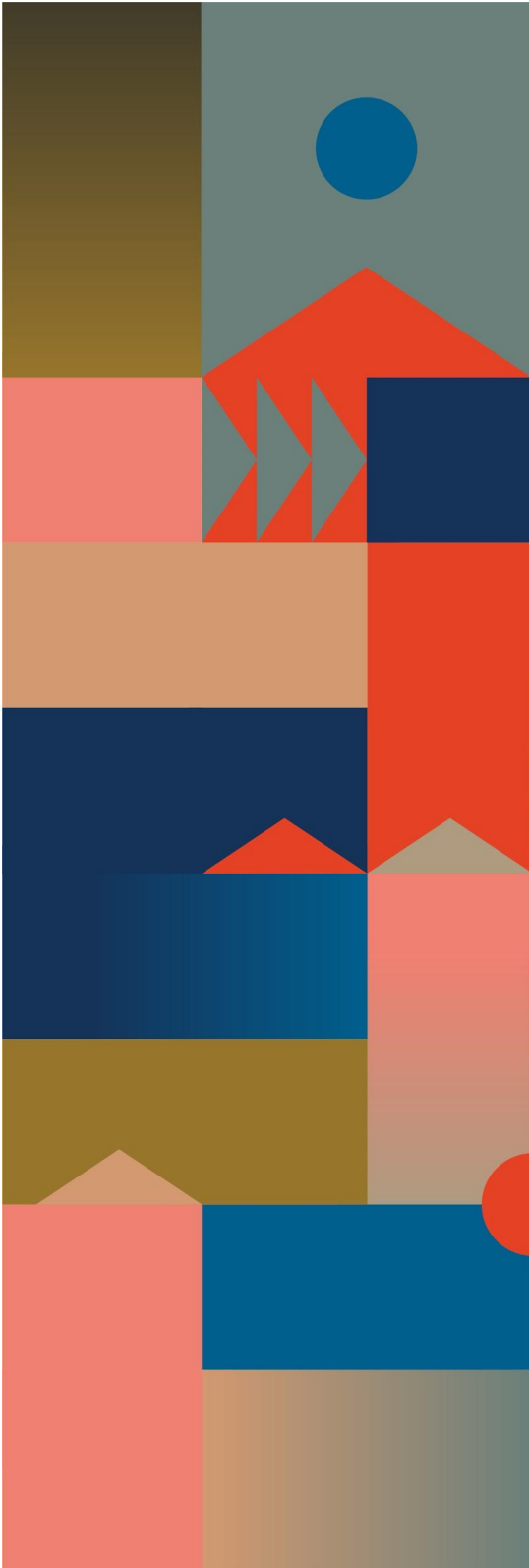
25 "Now I know that none of you among whom I have gone about preaching the kingdom will ever see me again. 26 Therefore, I declare to you today that I am innocent of the blood of any of you. 27 For I have not hesitated to proclaim to you the whole will of God. 28 **Keep watch over yourselves and all the flock** of which the Holy Spirit has made you **overseers. Be shepherds of the church of God**, which He bought with His own blood. 29 I know that after I leave, savage wolves will come in among you and will not spare the flock. 30 Even from your own number **men will arise and distort the truth** in order to draw away disciples after them.

In Acts 20, we see Paul admonishing the Ephesian Elders during his final time with them. He said he lived his life as an example while he was with them and served the church with humility. He preached the truth, and constantly declared the gospel to both Jews and Greeks in order to see people come to faith. Then Paul admonishes the Elders to watch over the flock as overseers and to Shepherd God's church family through teaching the truth and protecting the flock from those who would try to distort the truth.

The Elder's Role is Shaped from These Key Scriptures

The church and the people are God's flock, not our flock. Elders are under-shepherds to the Great Shepherd, Jesus, who died and gave His life for the church and is the head of the church. Elders must love the church like Jesus loved the church. Remembering this is foundational to the role of an elder. And as we look at all the scriptures above and reflect on what Paul and Peter teach us about the role and requirements of an Elder, we see that they are called to:

1. Care for and shepherd God's flock
This is why humility is so important.
2. Oversee and watch over God's flock
This is why being able to teach sound doctrine and refute those who oppose it is so important.
3. Lead and be an example to God's flock
This is why character, and how an Elder lives their life, is so important.
4. Give focus to prayer and ministry of the word.
This is why equipping and releasing others into ministry is so important.



WHAT IT MEANS TO BE AN ELDER

WHAT IT MEANS TO BE AN ELDER

Focusing on the heart of an elder

These are observations from over 40 years of serving on the eldership of Bible Temple/City Bible Church/Mannahouse during the tenure of its three Senior Pastors: Dick Iverson, Frank Damazio and Marc Estes.

1. Privilege –

It is a high honor, rare privilege, and sacred duty to serve as an elder in a local church. It should be more humbling than elevating. The authority that comes

with the role is merely a tool to serve with rather than a weapon to wield in lording over people. It is a role that should never be viewed as being deserved, earned, or rewarded. It is a stewardship not an ownership, meaning we should never say it's "our church" in the sense of ultimate ownership, but only in the sense of accountable stewardship.

2. Prevailing purposes –

As under-shepherds, elders are to feed, lead and guard God's flock. Their over-arching purpose is to honor and represent Christ, to follow His lead as the chief shepherd, and to be an instrument in His hand. Elders function best when their priority is to put the people's best interest above their own. In every decision the guiding question should be: "What is best for the church (congregation)?"

3. Shepherd's heart –

Biblically all elders are called shepherds. No matter their primary gifting they should have a shepherd's heart. There is no room for a hireling mindset or motivation. Loving people selflessly and sacrificially should be their default, ever ready to affirm the value of the 99 by going after the one.

4. Relationship to Senior Pastor –

Though it is wise for a senior pastor to view the eldership as a check and balance to their authority and role, it shouldn't be the elder's view that their role is to keep the senior pastor in line. That view and attitude engenders too much of an adversarial mentality and oppositional thinking. Instead, elders should view their role as supporting the senior pastor by confirming the vision, offering their perspectives, and working to fulfill the mission they're leading. Rather than always second guessing, elders should adapt to their mantle, leadership style and gifting.

5. Extent of authority –

Though the Bible exhorts church members to submit to their elders, it doesn't give elders absolute authority over people's lives. Elders shouldn't get too caught up in their authority but should be constantly focused on how to serve God's purposes in people's lives. Leading by force and coercion should be avoided as a cheap and lazy way to influence rather than the Jesus way of leading by example and sacrificial love. An elder can only authoritatively say what the Bible says. For example, an elder can say "You can't commit adultery" because they are simply quoting God's command. But an elder doesn't have the authority to say "You can't buy that car" because they aren't given total authority over people's decisions. Elders have responsibility to exercise leadership authority in their roles within the church's various functions, but that authority should be viewed as limited rather than absolute. Elders on a power trip can do much harm. but those who avoid bullying while serving and loving their way into influence are much more effective.

6. Handling opinions –

Elderships convene for making important decisions. For this to be effective each elder needs to consider how they can best contribute to this process. It is critical that elders handle their opinions in a constructive manner and have the humility to be gracious when they don't agree. Though arguing a point may sometimes be necessary, being argumentative is not helpful. A critical skill to learn is how to unhook your ego from your opinions, so that when your opinion doesn't win the day, you don't take it personally and damage the unity of the eldership. A good saying to remember is "let your convictions be few, and your opinions many." A conviction is something you would fight and die for, but an opinion is something you should be more flexible with.

7. Representing decisions –

Elders must develop the ability to positively represent the decisions of the eldership especially when they don't agree with that decision. It is in everyone's best interest that the eldership presents a united front once decisions are made. At times an elder may be tempted to portray less than full support "to be true to themselves" but they must recognize that it is not hypocrisy to choose unity over their own opinions. An elder should never allow themselves to say "they decided..."

8. Confidentiality –

Due to the nature of matters an eldership needs to handle, there is often information that must be kept confidential to properly keep people's best interest in mind. An elder should view their awareness of these kinds of matters as a sacred trust and should prove their maturity by honoring that trust. Elders must deny the temptation to be information traffickers, gaining worth by being in the know or having the scoop on things. Knowledge can be power, but it should never be abused.

9. Prioritizing input –

With a larger eldership, one of the ways an elder can help the efficiency of the group's function is to be selective as to when to contribute to a discussion. Gauging input based on what an elder brings to the table is expedient. Each elder should have a clear sense of why God put them on the team in terms of what are the strengths and expertise they can uniquely contribute. This should guide them in showing restraint when their opinion may be superfluous to the discussion. A good question to ask oneself is "Will it only help me to say it, or may it possibly add something important to the discussion?" This also relates to identifying one's role in the eldership. For example, a younger elder may mainly listen but also add their more youthful perspective when relevant; a more seasoned elder may focus on adding their expertise when relevant; while an older elder may be called upon to provide more historical perspective. This example is not meant to be limiting or stereotyping, rather a basis for thoughtful participation.

10. Handle relational matters Biblically –

As ministers of reconciliation, elders should always be quick to promote Biblical ways of handling offenses, not only among themselves but also within the church body. It should be viewed as paramount to never form a conclusion without hearing both sides of the story. The Bible requires leaders to avoid bias, inequity, partiality, and injustice in the exercise of their leadership. This also extends to handling accusations against a fellow elder according to the Scriptural mandate.

11. Trust the process –

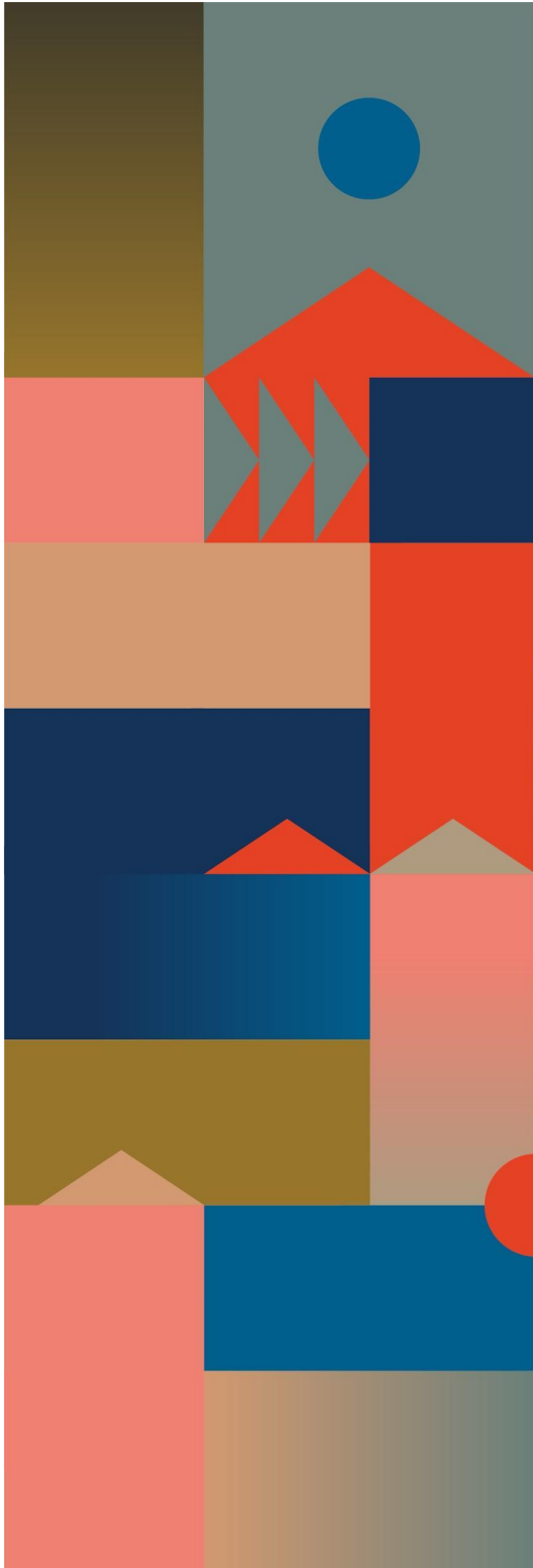
Elders must have faith in God's ability to lead through the eldership. When elders prayerfully and responsibly work together to find the mind of God, the miracle of "the multitude of counselors" often takes place, even given the worst of problems. Faith in each other and in the group is rooted in our faith in Christ who has chosen this as the means of how He leads His church.

12. Godly governing –

Never losing sight of the presence of Jesus in our midst should keep an eldership from sinking to the lows of carnal politicking, manipulation, forming coalitions, etc. We should always remember that we can't represent Christ if we are not reflecting the Spirit of Christ.

13. Respect and deference -

Always treating other elders with the highest respect will engender the needed atmosphere of trust that frees the team to receive the mind of Christ. The refusal to ever view another elder as an adversary will keep the team bonded even when handling difficult matters. Our confidence that God put us together is the basis for maintaining heartfelt sincere unity.



MANNAHOUSE BYLAWS

MANNAHOUSE BY-LAWS

These Amended and Restated Bylaws ("**Bylaws**") govern the affairs of Mannahouse, a non-profit, religious corporation ("**Church**" or "**Corporation**") organized under the Oregon Nonprofit Corporation Act ("**Act**").

PREAMBLE

WHEREAS, it is the express purpose of God, our heavenly Father, to call out of the world a redeemed people, who shall constitute the body or church of Jesus Christ, built and established upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; and

WHEREAS, the members of the body, the church of Jesus Christ, are enjoined to assemble themselves together for worship, fellowship, counsel and instruction in the Word of God, and for the exercise of those spiritual gifts and offices set forth in the New Testament (Acts 2:42,46,47).

THEREFORE, BE IT RESOLVED, that we recognize ourselves as a body of Christian believers according to the Scriptural plan for the local assembly, in order that we may worship God as a united body exercising all our responsibilities and privileges given to the Church by Jesus Christ as recorded in the Bible.

STATEMENT OF FAITH

The fundamental teachings of this Church are reflected in the following, clear statements:

1. We believe in the plenary-verbal inspiration of the accepted canon of the Bible as originally given and that they are infallibly and uniquely authoritative and free from error of any sort in all matters with which they deal (*I Corinthians 2:13; II Timothy 3:16*).
2. We believe in the Eternal Godhead who has revealed Himself as ONE God existing in THREE persons: Father, Son and Holy Spirit; distinguishable but indivisible (*Matthew 28:19; II Corinthians 13:14*).
3. We believe in the literal, special creation of the existing space-time universe and all of its basic systems as indicated in Genesis (*Genesis 1; Nehemiah 9:6; Isaiah 42:5; John 1:3; Colossians 1:16-17*).
4. We believe in the creation, test and fall of mankind as recorded in Genesis; His total spiritual depravity and inability to attain to divine righteousness (*Romans 5:12,18*).
5. We believe that sin is a transgressing of, or falling short of, God's standard in action, thought, and character. All individuals are born with a sin nature that affects their motivation, affection, volition, and actions. The results of sin include separation from God, and death (*Romans 3:10,23; 6:23; 14:23; James 4:17; I John 5:17*).
6. We believe in the Lord Jesus Christ, the Savior of mankind, conceived of the Holy Spirit, born of the Virgin Mary, fully God and fully man (*Isaiah 7:14; 9:6; Matthew 1:21; Luke 1:26-35; John 1:18*).
7. We believe Christ died for our sins, was buried and rose again the third day, and personally appeared to His disciples (*Romans 4:25; I Corinthians 15:1-8*).
8. We believe in the bodily ascension of Jesus to heaven, His exaltation and personal, literal and bodily coming again the second time for His Church (*Matthew 24; Mark 16:19; John 14:2-3; Acts 1:9-11; Philippians 2:5-11; I Thessalonians 4:13-18; Hebrews 9:28*).
9. We believe in the salvation of sinners by grace, through repentance and faith in the perfect and sufficient work of the cross of Calvary, by which we obtain remission of sins (*Romans 5:11; Ephesians 2:8-9; Hebrews 9:12,22*).

10. We believe in the necessity of water baptism by immersion in the name of the Eternal Godhead in order to fulfill the command of Christ (*Matthew 28:19; Acts 2:38,39; 19:1-6*).

11. We believe in the baptism of the Holy Spirit as a distinct aspect of the Christian foundational experience with the primary evidence of speaking in tongues as well as evidence such as empowerment to witness, to conquer sin and to live a holy life (*Acts 2:1-4; 8:14-17; 19:6*).

12. We believe in the Spirit-filled life, a life of separation from the world and the perfecting of holiness in the fear of God as an expression of Christian faith (*II Corinthians 6:14; 7:1; Galatians 5:16-26; Ephesians 5:18*).

13. We believe that since the Bible is the inspired Word of God, it is then authoritative in all areas of human behavior, including marriage, family, sexuality, morality and ethics (*Psalms 119:11,105; 2 Timothy 3:16,17; Hebrews 5:12-14*). This belief provides the basis for the following:

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

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

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

(d) We believe that the Bible defines marriage as the covenant relationship between a man and a woman in an exclusive union. The importance of this union to society requires that we support and protect marriage as the Word of God does. (*Genesis 2:18-25; Malachi 2:14-16; Matthew 19:4-6*).

(e) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other as a means of celebrating and expressing their exclusive covenant. We believe that God has commanded that no sexual activity be engaged in outside of this union as it is sinful and harmful. (*Proverbs 6:32; Matthew 15:18-20; I Corinthians 6:9-10; I Corinthians 6:18; 7:2-5; Hebrews 13:4*)

(f) We believe that humanity as a whole is united in origin, in the fall, and in the provision of the atonement through Christ, making every person equally worthy of love and forgiveness, as well as just and unbiased treatment. (John 3:16; Acts 10:34; 17:26; Romans 5:6-21; Colossians 3:8-16)

14. We believe in the operation of the gifts of the Spirit as manifested in the early church and enumerated in I Corinthians 12-14 (*Romans 12:6-8; Ephesians 4:8-12*).

15. We believe in the healing of the body by divine power, or divine healing in its varied aspects, as practiced in the early church (*Acts 4:30; Romans 8:11; I Corinthians 12:9; James 5:14*).

16. We believe in the Table of the Lord, commonly called Communion or the Lord's Supper, for believers (*I Corinthians 11:23-32*).

17. We believe in eternal life for believers (*John 3:16; 5:24*) and eternal punishment for unbelievers (*Mark 9:43-48; II Thessalonians 1:9; Revelation 20:10-15*).

18. We believe in the reality and personality of Satan and eternal judgment of Satan and his angels (*Matthew 25:41; Revelation 20:10-15*).

19. We believe that God's eternal purpose involves all races and nations, culminating in every nation, tribe and tongue being represented before His throne. (*Matthew 28:19; Ephesians 2:14-18; 2 Corinthians 5:16-21; Revelation 5:9; 7:9*)

20. In addition to these basic fundamentals we also hold that:

(a) The Church of Jesus Christ is the last instrument that God is using to extend His kingdom prior to the second coming of Christ (*Matthew 16:18; Ephesians 1:20- 23; 3:10*).

(b) The local church is autonomous, that is, it is self-governing, self-supporting and self-propagating in its mature state (*Acts 2; 13:1-4*).

(c) The biblical form of church government is a plurality of Elders with a Senior Pastor who all qualify on the basis of 1 Timothy 3 in spiritual life, character, domestic life and ruling ability.

(d) Every believer in Christ must be subject to God's authority in a specific local church for spiritual protection and long-term fruitfulness (*Hebrews 13:17*).

(e) The theological framework for understanding all of God's dealings with mankind is to be found in the divine covenants revealed in Scripture. (*Romans 9:4-5; Galatians 3-4; Ephesians 1:9-14; 3:11 Hebrews 8; 13:20*)

(f) We believe in the public gathering of the Church together for prayer, worship, teaching and preaching of the Bible and the administering of the sacraments of the church (*Acts 2; I Corinthians 11; Hebrews 10:25*).

20. This Statement of Faith does not exhaust the extent of our beliefs. The Bible, as originally given, are infallibly and uniquely authoritative and free from error of any sort in all matters with which they deal, including truth, morality, and the proper conduct of mankind, and are the sole and final source of all that we believe. For purposes of the Church's doctrine, practice, policy, faith, and discipline, a plurality of Elders is the Church's final interpretive authority on the Bible's meaning and application.

ARTICLE 1.

ORDINATION AUTHORITY

1.1 **Ordination Authority.** The Church will license, ordain or commission individuals as ministers of the Church. The Senior Pastor or their designee shall preside over ordination committees, councils and services, and the Church, through its Elders, will establish guidelines and requirements for such ministerial recognitions (*Acts 14:23; Titus 1:5*).

ARTICLE 2.

OFFICES

2.1 **Principal Office.** The principal office of the Church shall be located at 9200 NE Fremont St, Portland, Oregon 97220. The Elders may change the location of the principal office of the Church.

2.2 **Registered Office and Registered Agent.** The Corporation shall comply with the requirements of the Act and maintain a registered office and registered agent in Oregon. The registered office shall be the residence or office address of the registered agent. The Elders may change the registered office and the registered agent as provided in the Act.

ARTICLE 3.

NONPROFIT PURPOSES

3.1 **Tax Exemption.** This Church is organized exclusively for one or more of the purposes as specified in Section 501(c)(3) of the Internal Revenue Code of 1986, as amended ("**Code**"), including, for such purposes, the making of distributions to organizations that

qualify as exempt organizations under Section 501(c)(3) of the Code. Specifically, but not by way of limitation, the religious and charitable purposes for which the Church is formed include, without implied limitation, any of the following:

(a) Preaching the gospel of Jesus Christ and fostering the growth of the Christian religion in all places (*Mark 16:15; II Timothy 3:16-4:2*);

(b) Promoting missionary endeavors and sending missionaries to home and foreign fields (*Matthew 28:19*);

(c) Training and ordaining ministers of the gospel to carry on the work of evangelism, to promote missionary work in all places, to carry on the organization of the churches and to foster their development;

(d) Establishing and maintaining Christian training schools including all levels of education, such as pre-schools, elementary schools, high schools, colleges, Bible training schools or any other schools which may be deemed necessary (*I Corinthians 14:26; Colossians 1:28; I Timothy 4:13*); and

(e) Establishing and maintaining charitable institutions, such as homes for children, aged, ministers, missionaries, short-term housing for the destitute or any other institutions which may be deemed necessary (*Matthew 25:38-40; Galatians 2:4*).

ARTICLE 4.

ECCLESIASTICAL MEMBERS

4.1 General Classes of Ecclesiastical Members. The Church will have two classes of ecclesiastical members, and they shall be called **“Congregational Members”** (*I Corinthians 12*) and **“Elders,”** respectively. The Church shall not have members as that term is defined in the Act. The Congregational Members and Elders shall not qualify as or be deemed “members” as that term is defined and used in the Act. Any use of the term “members” in the Articles of Incorporation or these Bylaws of the Church shall have no statutory significance and shall not confer upon the Congregational Members or Elders any rights of “members” as the term is defined and used in the Act. Any rights of Congregational Members and Elders of the Church are ecclesiastical in nature, in accordance with the Church’s Statement of Faith, and are expressed in these Bylaws.

4.2 Eligibility for Congregational Membership. The Congregational Members of the Church shall be composed of that body of persons listed as Congregational Members (*I Corinthians 12*) on the Church’s rolls in the custody of the Church Secretary. Congregational Members may participate in membership activities and receive the

benefit of the pastoral ministries of the Church (*Hebrews 13:17*). To be eligible for Congregational membership, a person must regularly attend services of the Church (*Hebrews 10:25*), cooperate with any orientations required by the Church, express a desire for membership and be willing to cooperate with the purposes of the Church (*Hebrews 13:17*). Any Elders' decision to deny Congregational membership shall be final but subject to reconsideration by the Elders at their discretion. The Congregational Members shall be considered and added to the roll in all of the manners set forth in Section 4.3. Congregational Members have no voting rights.

4.3 Inclusion into Congregational Membership. Qualifying individuals may be received into Congregational membership when they have completed the following:

- (a) Made a confession of faith in Jesus Christ as their Lord and Savior (*Matthew 10:32-33; Romans 10:9-10*);
- (b) Been water baptized by full immersion in water (except in cases of physical limitations) (*Matthew 3:13-17; 28:18-20; Mark 16:18; Acts 2:37-38*);
- (c) Affirmed their commitment to the Church and support of the Statement of Faith (*Psalms 133:1-3; Ephesians 2:22; 4:3-6,16; Hebrews 10:24-25*);
- (d) Made a commitment to submit to the leadership and authority of the Church (*Matthew 18:15-18; I Corinthians 5:1-13; 6:1-11; I Thessalonians 5:12-13; II Timothy 4:2; Titus 3:9; Hebrews 13:17*);
- (e) Complete the Congregational membership process.

4.4 Resignation, Termination or Removal of Congregational Members. Any Congregational Member may resign by written notice to an Elder or pastor. The Church shall not refuse resignation of any Congregational Member. Congregational Members who have been removed from Congregational membership due to disciplinary action may be reinstated by a two-thirds (2/3) majority vote of all Elders then in office when the conditions for the Congregational Member's removal no longer exist. A Congregational Member may be terminated or removed for, including, without implied limitation, any one of the following events:

- (a) Death of the Congregational Member;
- (b) Exclusion of Congregational Member by disciplinary action, as determined by the Elders (*I Corinthians 5:5; I Timothy 1:20*); or

(c) Written request for removal by Congregational Member, proof of membership in another church, or failing to participate in and/or attend church activities for six months, or relocation so that weekly attendance is difficult.

4.5 Discipline of Congregational Members. Any Congregational Member who *refuses to cease his or her sinful behavior, and who refuses to reconcile with the Church*, will be removed from the Congregational Member roll. The Elders may adopt other policies or procedures for Congregational Member discipline, in accordance with the Statement of Faith of the Church (*Matthew 18:15-18*). After revocation of their Congregational membership, any Congregational membership card or certificate provided to any Congregational Member is no longer effective (*I Corinthians 5*).

ARTICLE 5.

Elders

5.1 Nomination, Term and Selection of Elders.

(a) Elders (individually “Elder”, and collectively “Elders”) also shall be Congregational Members. All Elders must be ordained as Elders by the Church (*Philippians 1:1*), and they must have a lifestyle consistent with the standards set forth in 1 Timothy 3:2-7 and Titus 1:5-9 of the Holy Bible. Elders shall be elected to be an Elder for as long as they fulfill the duties and responsibilities of the office of Elder as determined by the Elders. A person who meets the qualification requirements to be an Elder, and who has been nominated, may be confirmed as an Elder.

(b) The Senior Pastor shall have, and reserves the sole right, to nominate Elder candidates. The Senior Pastor may consider nominees brought by the Elders, any committee, or any Elder of the Church. If there shall be no Senior Pastor due to resignation, removal or otherwise, nominations of Elder candidates may be made by three (3) or more Elders.

(c) The Senior Pastor shall have the responsibility of assessing the qualifications of each prospective candidate to determine eligibility of candidate(s). Each new candidate shall be counseled on the duties and responsibilities of office of Elder, which will be administered by the Senior Pastor.

(d) At least thirty (30) days before any Elders’ meeting for the addition or confirmation of new Elders, the Senior Pastor shall submit the names of the candidates to the Elders. Thereafter, the Elders may submit signed, scriptural objections to any candidate, which objections must be in writing and delivered to the Senior Pastor not later than three (3) days before the Elder confirmation meeting. The Senior Pastor shall *consider these*

objections and determine whether or not to submit the candidate for confirmation at a duly scheduled Elder's meeting.

(e) Any nominee(s) chosen by the Senior Pastor for the office of Elder shall be presented for their ecclesiastical affirmation to the Elders. At a duly scheduled Elders' meeting a nominated Elder shall be confirmed by a two-thirds (2/3) majority vote of the Elders then in office. Notice of the meeting shall be given to the Elders, in compliance with the Article 13 requirements.

(f) Voting Rights. Each Elder shall have one vote on matters submitted to the Elders.

5.2 Number, Composition, Qualifications, and Tenure of Elders.

(a) Number of Elders. The powers of the Church shall be exercised by or under the authority of, and the property, business, and affairs of the Church shall be managed under the direction of not less than seven (7) Elders. The number of Elders serving shall not be decreased to less than seven (7) Elders.

(b) Composition of the Elders. The Elders shall be composed of (i) the person holding the office of Senior Pastor and (ii) all other Elders of the Church.

(c) Qualifications. Except for the Senior Pastor (whose qualifications are set forth in Article 6 of these Bylaws), all Elders must be Congregational Members, ordained as Elders of the Church, and must demonstrate a lifestyle consistent with the standards set down in 1 Timothy 3:2-7 and Titus 1:5-9 of the Holy Bible.

(d) Tenure. Except for Senior Pastor (whose tenure is set forth in Article 6 of these Bylaws), each Elder may serve an unlimited term as an Elder as long as they are qualified under Section 5.2(c) and able to fulfill the duties and responsibilities of the office of Elder.

5.3 Management. The Elders shall manage the affairs of the Church. As used in these Bylaws, the terms "Board" or "Elders" shall have the equivalent meaning of the legal term "Board of Directors" as defined in the Act. The term "Elder" or "Board Member" as used in the context of the Elders shall have the equivalent meaning of the legal term "Director" as defined by the Act. The "Senior Pastor" shall be an Elder. The office of Senior Pastor is and shall be ecclesiastical in nature.

5.4 Annual Meeting of Elders. An annual meeting of the Elders shall be held in the registered office of the Church, unless the Elders notify all Elders then in office otherwise, and at such date and time as the Senior Pastor shall determine. At the Annual Meeting, the Elders may conduct such business as may be properly

considered under these Bylaws. At least thirty (30) days before the annual meeting, the Elders shall approve and make available a list of the Elders eligible to vote at the annual meeting. In the absence of the Senior Pastor, the Elders may appoint a chairman from the Elders to preside over the Elder meeting.

5.5 Regular Meeting. If the time and place of an Elders' meeting is regularly scheduled by Senior Pastor, then the meeting is a regular meeting. The Elders also may provide for regular meetings by resolution stating the time and place of such meetings. The meetings may be held in the registered office of the Church, unless the Senior Pastor notifies the members otherwise. All other meetings are special meetings.

5.6 Special Meetings. Special meetings of the Elders must be preceded by at least two days' notice to each Elder then in office, date, time, purpose and place of the meeting. The Secretary shall give any notice to the Elders as required in these Bylaws. Special meetings of the Elders may be called and noticed by or at the request of the Senior Pastor or any four (4) Elders. The Senior Pastor must be present at the special meeting to allow the conduct of business except (i) in an emergency requiring quick action, the Senior Pastor's physical incapacity, or if the sole subject of the meeting is the Senior Pastor's removal, (ii) a special meeting called for the purpose of considering the employment, removal or incapacity of the Senior Pastor, and/or (iii) the Senior Pastor has appointed an Elder to conduct and preside at a special meeting in the Senior Pastor's absence. A person or persons authorized to call special meetings of the Elders may fix any place in or outside of Oregon. The person or persons calling a special meeting shall notify the Secretary of the information required to be included in any notice of the meeting. An "emergency" exists where the Senior Pastor cannot readily attend the special meeting because of some present or imminent catastrophic event, and any emergency special meeting agenda shall include only those items needed at that time to deal with the emergency.

5.7 Notice of Meetings. Notice of any annual, regular or special meetings of the Elders shall be made available under any method authorized by the Act and described in Article 13. The notice shall state the place, day, and time of the meeting, who called the meeting, and the purpose or purposes for which the meeting is called.

5.8 Decision by Elders Vote and Quorum. A quorum is a majority of the number of Elders then in office immediately before the meeting begins ("**Quorum**") at any properly called and noticed meeting. If a Quorum is present when a vote is taken, the affirmative vote of a majority of Elders present when the vote is taken is the act of the Elders, unless a greater majority is required by law or these Bylaws. Notwithstanding any provision to the contrary contained in these Bylaws, the following subjects will require a two-thirds (2/3) vote of all Elders then in office: (a) new Senior Pastor, (b) any real estate transactions, (c) member discipline, (d) adding or removing an Elder, and (e) changes in doctrine.

5.9 Conduct of Meetings. At every meeting of the Elders, except as provided in Section 5.6, or if the Senior Pastor is not presiding or present, the Senior Pastor of the Church shall preside. If the Senior Pastor is not presiding or present, then an Elder selected by the Elders shall preside. The Secretary of the Church shall be an Elder and shall act as Secretary of the Elders. When the Secretary is absent from any meeting, the Senior Pastor, or the person presiding, may appoint any person to act as secretary of the meeting.

5.10 Actions of Elders. The Elders shall try to act by consensus. However, the vote of a majority of Elders present, and voting at a meeting at which a Quorum is present at the time of the vote, shall be sufficient to constitute the act of the Elders unless the act of a greater number is required by law or these Bylaws.

5.11 Proxy. An Elder may not vote by proxy.

5.12 Action by Consent of Board without Meeting. Action required or permitted to be taken at an Elders' meeting may be taken without a meeting if the action is taken by the affirmative vote of all Elders, then in office. The action shall be evidenced by one or more written consents describing the action taken, signed by each Elder, and included in the minutes or filed with the corporate records reflecting the action taken. Action taken under this Section 5.12 is effective when the last Elder signs the consent, unless the consent specifies an earlier or later effective date. A consent signed under this Section 5.12 has the effect of a meeting vote and may be described as such in any document. For purposes of this Section 5.12, "electronic" has the meaning given that term in Oregon Revised Statute, § 84.004; "electronic signature" has the meaning given that term in Oregon Revised Statute, § 84.004; "sign" includes an electronic signature, and "written" includes a communication that is transmitted or received by electronic means.

5.13 Assent to Action. The right of dissent or abstention is not available to an Elder who votes in favor of an action taken. An Elder who is present at a meeting of the Elders or a committee of the Elders when corporate action is taken, is deemed to have assented to the action taken unless:

(a) The Elder objects at the beginning of the meeting, or promptly upon the Elder's arrival, to holding the meeting or transacting the business at the meeting;

(b) The Elder's dissent or abstention from the action taken is entered in the minutes of the meetings; or

(c) The Elder delivers written notice of dissent or abstention to the presiding officer of the meeting before its adjournment, or to the Elders before the close of the next business day after adjournment of the meeting by registered mail or electronic mail.

5.14 Powers of Elders. In addition to the powers and authorities expressly conferred by this Bylaws upon them, the Elders may exercise all such powers of the Church and do all such lawful acts and things as are directed or required to be exercised or done by the Bible, statute, the Articles of Incorporation, or these Bylaws.

5.15 Duties of Elders. An Elder shall:

(a) Be a Congregational Member, actively involved in church ministry and oversight of the Church (*Acts 20:28*).

(b) Discharge the duties of an Elder, including the Elder's duties as a member of a committee, in good faith, with the care an ordinarily prudent person in a like position would exercise under similar circumstances, and in a manner the Elder reasonably believes to be in the best interests of the Church (*1 Timothy 5:13; 1 Peter 5:1-4*).

(c) In discharging the duties of an Elder, an Elder is entitled to rely on information, opinions, reports or statements, including financial statements and other financial data, if prepared or presented by: (i) one or more officers or employees of the Church whom the Elder reasonably believes to be reliable and competent in the matters presented; (ii) legal counsel, public accountants or other persons as to matters the Elder reasonably believes are within the person's professional or expert competence; (iii) a committee of the Board of which the Elder is not a member, as to matters within the committee's jurisdiction, if the Elder reasonably believes the committee merits confidence; or (iv) religious authorities, pastors or other persons whose position or duties in the Church the Elder believes justify reliance and confidence and whom the Elder believes to be reliable and competent in the matters presented.

(d) An Elder is not acting in good faith if the Elder has knowledge concerning the matter in question that makes reliance otherwise permitted by subsection (c) of this Section 5.15 unwarranted.

(e) An Elder is not liable to the Church, any Congregational Member or any other person for any action taken or not taken as an Elder if the Elder acted in compliance with this Section 5.15. The liability of an Elder for monetary damages to the Church and its Congregational Members may be eliminated or limited in the Church's Articles of Incorporation to the extent provided in the Act.

(f) An Elder shall not be deemed to be a trustee with respect to the Church or with respect to any property held or administered by the Church, including without implied limitation, property that may be subject to restrictions imposed by the donor or transferor of such property.

5.16 Duty to Avoid Improper Distributions. Elders who vote for or assent to improper distributions are jointly and severally liable to the Church for the value of improperly distributed assets, to the extent that debts, obligations, and liabilities of the Church are not thereafter paid and discharged. Any distribution made when the Church is insolvent, other than in payment of corporate debts, or any distribution that would render the Church insolvent is an improper distribution. A distribution made during liquidation, without payment and discharge of or provision for all known debts, obligations, and liabilities, also is improper. Elders participating in an Elders' meeting at which the improper action is taken are presumed to have assented, unless they dissent in writing as provided in Section 5.13.

(a) An Elder is not liable if, in voting for or assenting to a distribution, the Elder (1) relies in good faith and with ordinary care on information, opinions, reports, or statements, including financial statements and other financial data, prepared or presented by one or more persons identified in Section 5.15(c) of this Bylaws or a committee of the Elders of which the Elder is not a member; (2) while acting in good faith and with ordinary care, considers the assets of the Church to be at least that of their book value; or (3) in determining whether the Church made adequate provision for payment, satisfaction, or discharge of all of its liabilities and obligations, relied in good faith and with ordinary care on financial statements or other information concerning a person who was or became contractually obligated to satisfy or discharge some or all of these liabilities or obligations. Furthermore, Elders are protected from liability if, in the exercise of ordinary care, they acted in good faith and in reliance on the written opinion of an attorney for the Church.

(b) Elders who are held liable for an improper distribution are entitled to contributions from persons who accepted or received the improper distributions knowing they were improper. Contribution is in proportion to the amount received by each such person.

5.17 Delegation of Duties. Elders are entitled to select advisors and delegate duties and responsibilities to them, such as the full power and authority to purchase or otherwise acquire stocks, bonds, securities, and other investments on behalf of the Church; and to sell, transfer, or otherwise dispose of the Church's assets and properties at a time and for a consideration that the advisor deems appropriate. The Elders have no liability for actions taken or omitted by the advisor if the Elders act in good faith and with ordinary care in selecting the advisor. The Elders may remove or replace the advisor, with or without cause.

5.18 Advisory and/or Emeritus Elders. The Elders may elect advisory and/or Emeritus Elders as they see fit, consistent with the requirements of this Bylaws. The Advisory and/or Emeritus Elders shall not have a vote, but may attend all Elders meetings and participate in the discussion like the regular Elders.

5.19 Vacancies. Vacancies in the Elders shall exist upon: (a) the death, resignation, or removal of any Elder; or (b) the failure of the Elders to elect the full authorized number of Elders to be voted for at any annual, regular, or special meeting of the Elders at which any Elder is to be elected. The Elders may declare the office of an Elder vacant if a court or other tribunal (including an arbitration tribunal) adjudges the Elder incompetent; if the Elder is convicted of a crime involving moral turpitude; if the Elder does not accept the office, in writing; or if the Elder can no longer fulfill the duties and responsibilities of the office of Elder. Any vacancy occurring in the Elders of the Church, and any Elder position to be filled due to an increase in the number of Elders, may be filled by the Elders (subject, however, to the limitations set forth in the Act). A vacancy is deemed filled by the affirmative vote of two-thirds (2/3) of the remaining Elders in office, even if the number of Elders are less than a Quorum of the Elders, or if it is the affirmative vote of a sole remaining Elder. Vacancies that reduce the number of Elders to less than seven (7) shall be filled before the transaction of any other business of the Church.

5.20 Resignation. Elders may resign by delivering written notice to the Senior Pastor, or if no Senior Pastor is in office, then to any Elder. The Elders may not refuse the resignation of any Elder.

5.21 Discipline of Elders. Any Elder who refuses to cease wrongful behavior and who refuses to be reconciled with the Church, will be removed from the Elder roll. The Elders may adopt other policies or procedures for Elder discipline, in accordance with the Statement of Faith of the Church and these Bylaws.

5.22 Removal of Elders. Except for the removal of the Senior Pastor whose requirements are set forth below in Article 6, the Elders may vote to remove an Elder at any time, with or without good cause, including at any time that an Elder ceases to qualify under the original qualifications by which the Elder was elected. A meeting to consider the removal of an Elder shall be called with notice to all the Elders then in office. The notice of the meeting shall state that the issue of possible removal of the Elder will be on the agenda. The Elders will determine when an Elder is no longer fulfilling the duties and responsibilities of the office. The removal of an Elder requires a two-thirds (2/3) vote of all Elders then in office, less the Elder whose termination is at issue.

5.23 **Reinstatement of Elders.** Elders who have been removed from membership may be reinstated when the conditions for the member's removal no longer exist, and under the procedures for nomination of Elders otherwise set forth in these Bylaws.

5.24 **Causes for Removal of Elders.** Causes for removal of an Elder include, without implied limitation, the following:

(a) Natural: death, ill health (physical or mental) which makes it impossible for an Elder to serve; or business interests that interfere with carrying out an Elder's duties or the mission of the Church;

(b) Moral: the Elder is no longer fulfilling the necessary qualifications of an Elder, or is engaging in conduct inconsistent with the Statement of Faith of the Church, without appropriate repentance as determined by the Elders (*I Corinthians 5:11*);

(c) Doctrinal: the Elder espouses and / or promotes doctrines which would conflict with the stated doctrine of the Church (*II Timothy 2:14-18*); or

(d) Function: the Elder ceases to function in the duties of an Elder. To hold the office of Elder a person must not only qualify according to 5.2(c), but also function in the ministry role of an Elder, which includes the following:

(i) Faithful attendance at the corporate services of the church (excluding reasonable absences such as illness or travel);

(ii) Tithing;

(iii) Attendance at Elders' meetings (excluding reasonable absences such as illness or travel);

(iv) Active ministry involvement in some area of ministry (such as pastoring, teaching, leading, evangelizing, counseling, worship leading, missions, etc.); and

(v) Supporting the vision and ministry of the Church.

5.25 **Emeritus Elders.** An Elder shall transition from an Elder described in Section 5.2 to an Emeritus Elder who shall not have a vote, but may attend all Elders meetings and participate in the discussion like the regular Elders by reason of, including, without implied limitation, the following:

(a) Natural: ill health (physical or mental) which makes it impossible for an Elder to serve; or business interests that interfere with carrying out an Elder's duties or the mission of the Church;

(b) Function: the Elder is unable to fully function in the duties of an Elder, since to hold the office of Elder a person must not only qualify according to 5.2(c), but also fully function in the ministry role of an Elder, which includes the following:

- (i) Faithful attendance at the corporate services of the church (excluding reasonable absences such as illness or travel);
- (ii) Tithing;
- (iii) Attendance at Elders' meetings (excluding reasonable absences such as illness or travel);
- (iv) Active ministry involvement in some area of ministry (such as pastoring, teaching, leading, evangelizing, counseling, worship leading, missions, etc.); and
- (v) Supporting the vision and ministry of the Church.

5.26 Decision of the Elders. An Elder acknowledges that the Elders have the sole, absolute and subjective discretion of the Elders to judge whether an Elder is fulfilling the functions of an Elder. If an Elder is no longer able to carry out these functions, then an Elder is expected that the Elder would (i) resign from this office or (ii) transition to an Emeritus Elder, in the sole, absolute and subjective discretion of the Elders.

ARTICLE 6.

SENIOR PASTOR

6.1 Qualifications. The Senior Pastor must meet the qualifications listed in I Timothy 3:2-7 and Titus 1:5-9 of the Bible.

6.2 Duties. The Senior Pastor shall serve as the chairman of the Elders and as President of the Corporation. All powers and duties of all other officers of the Church shall be subject to the powers and authorities vested in the Senior Pastor. In addition, the Senior Pastor shall be:

(a) The General Overseer of the Church. As the general overseer of the Church (Acts 15:13-22; Galatians 2:12), the Senior Pastor serves as the leader of the Elders. The Senior Pastor serves the Church as the Chief Executive Officer in the Senior Pastor's overseer responsibilities. This includes, but is not limited to, the oversight of ministry centers, currently identified as the Congregation, Portland Bible College, Mannahouse Christian Academy, and Mannahouse Global Family. It also includes the oversight of the Church's business administration and communication activities, and any other ministry center/activity that is incorporated within the function of the Church. The Senior Pastor works with executive leaders who lead each of these four ministry centers to formulate and cast vision, develop and assess proper metrics in order to ensure the overall health of each ministry center, approves the development of all ministries, programs and policies. The Senior Pastor acts as the chief spokesman to the Church and to the community at large.

(b) The Overseer of Spiritual Formation. Works closely with the leaders of each ministry center to ensure they are receiving gospel centered, biblically balanced,

relevant, and quality Word ministry in all areas of the Church. This includes things such as partnering with teams to determine themes for Word ministry, the preaching schedule for corporate services, selecting guest ministries, shaping curriculums used in education, and speaking into the direction of conferences, gatherings, and publishing materials, etc. (*Jeremiah 3:15; 2 Timothy 4:2; 1 Peter 5:2*).

(c) The Spiritual Leader of the Church. As the spiritual leader of the Church, the Senior Pastor bears primary responsibility to establish the spiritual atmosphere and direction of the Church. All public meetings will be under the Senior Pastor's direction or the direction of the Senior Pastor's appointed representatives.

6.3 Appointment. The Elders shall consider and select Senior Pastor candidates to be presented to the Elders for an ecclesiastical confirmation pursuant to Section 5.1(e). To attain the office of Senior Pastor, a Senior Pastor candidate must be confirmed by at least a two-thirds (2/3) vote of all Elders then in office. Each Elder shall have only one vote at the ecclesiastical confirmation meeting.

6.4 Resignation. In the event that the Senior Pastor retires or resigns the Senior Pastor will have the privilege of nominating his/her own replacement. The Senior Pastor's choice of replacement Senior Pastor must be confirmed by three-fourths (3/4) of all Elders then in office. In the event such confirmation by three-fourths (3/4) of all Elders then in office is attained, then the person nominated under this Section 6.4 shall be the Senior Pastor approved by the Elders. In the event such confirmation by three-fourths (3/4) of all Elders then in office cannot be attained or if the nominee of the Senior Pastor refuses or is unable to attain the office of Senior Pastor, then the Elders shall institute the appointment procedures set forth in Section 6.3.

6.5 Removal. The Senior Pastor may be removed by a two-thirds (2/3) vote of all Elders then in office at any time when, in their view, the Senior Pastor is no longer fulfilling the qualifications and or duties of the office. Prior to the removal process being instituted, the biblical process detailed in Matthew 18:15-17 should be followed. In this regard, the following procedures will be followed:

(a) A meeting to consider the removal of the Senior Pastor shall be called by at least four (4) Elders, less the Senior Pastor. The notice of the meeting shall state that the issue of possible removal of the Senior Pastor will be on the agenda.

(b) At an Elders' meeting on this topic by the minimum number of Elders, the Elders shall elect a Temporary Chairman for this meeting who shall preside over the meeting. The meeting of the Elders for removal of the Senior Pastor shall take place at the registered office of the Church and at such date and time provided in the notice of the meeting. The

Senior Pastor must be notified of meeting, and once notified, the Senior Pastor cannot call any Elder Meetings until the issue is resolved.

(c) The meeting of the Elders for removal of the Senior Pastor, which may be by special meeting, shall be closed, and only Elders shall attend the meeting of the Elders, except as approved by the majority of the Elders. The Temporary Chairman of the Elders will require, as a condition to attendance and vote at the meeting, that all Elders, and others approved as provided in this subsection 6.5 (c), present at the meeting sign a confidentiality agreement regarding the proceedings for removal of the Senior Pastor. The Senior Pastor cannot be in attendance at this meeting.

(d) The Elders will elect a spokesperson for the Elders to handle removal and replacement proceedings. All Elders will be automatically nominated for this position.

(e) The Elders may call for assistance of Ministers Fellowship International, and its successor, and/or any other apostolic ministry, for input and advice.

(f) The charges will be presented and evaluated at the Elders meeting, and if charges are deemed worthy of consideration by a majority of Elders, a written list of charges will be delivered by the Temporary Chairman to the Senior Pastor. Notification also will include suspension of all Senior Pastor responsibilities and duties effective immediately. Notification will be delivered as soon as practical after the meeting, and in all cases, within twenty-four (24) hours.

(g) Upon suspension of Senior Pastor, the Senior Pastor's duties shall be assigned to an appointed Elder by majority vote of the Elders.

(h) The Senior Pastor will be given the opportunity to respond to the charges or to submit a written letter of resignation.

(i) Voting by the Elders shall proceed by secret ballot, and in the event that a vote for removal is obtained by two-thirds (2/3) of all Elders then in office, the Senior Pastor shall be notified of the same and all the Senior Pastor's responsibilities are immediately terminated. If vote to remove is less than two-thirds, then the Senior Pastor shall be notified, and all the Senior Pastor responsibilities and duties are immediately reinstated.

ARTICLE 7.

OFFICERS

7.1 Officer Positions. Except for the office of Senior Pastor (whose qualifications are set forth elsewhere in these Bylaws), all officers of the Church shall be ordained Elders. The officers of the Church shall be (i) a Senior Pastor (who shall fill the office of President), (ii) a Secretary, and (iii) a Treasurer. All powers and duties of officers of the Church shall be subject to the powers and authorities determined by the Senior Pastor. The Elders may create additional officer positions, define the authority and duties of each such position, and elect or appoint persons to fill the positions. The same person may hold any two or more offices, except for the offices of President and Secretary.

7.2 General Duties. All officers and agents of the Church, as between themselves and the Church, shall have such authority, perform such duties, and manage the Church as may be provided in these Bylaws or as may be determined by resolution of the Elders not inconsistent with these Bylaws.

7.3 Election and Term of Office. Except for the election of Senior Pastor, the Elders at their regular annual meeting shall elect annually the officers of the Church. If the election of officers is not held at this annual meeting, then the election shall be held as soon thereafter as conveniently possible. Each officer shall hold office until a successor is duly selected and qualified. An officer may be reelected the same office.

7.4 Removal. The Elders, with or without good cause, may remove any officer elected or appointed by the Elders. The removal of an officer shall be without prejudice to the contract rights, if any, of the officer.

7.5 Resignation. Any officer may resign at any time by giving written notice to the Elders, the Senior Pastor, the President, or the Secretary. Such resignation shall take effect at the time specified in the notice, and, unless otherwise specified in the notice, the acceptance of such resignation shall not be necessary to make it effective. Such resignation shall be without prejudice to the contract rights, if any, of the Church.

7.6 Vacancies. The Elders may fill the vacancy in any office for the unexpired portion of that officer's term.

7.7 President. The Senior Pastor also shall serve in the office of President. The Senior Pastor as President shall be the Chief Executive Officer of the Church. The Senior Pastor as President shall supervise and control all of the business and affairs of the Church. The Senior Pastor as President shall preside at all meetings of the Elders. The Senior Pastor as President may execute any deeds, mortgages, bonds, contracts, or other instruments that the Elders have authorized to be executed. However, the Senior Pastor as President may not execute instruments on behalf of the Church if this power is expressly delegated

to another officer or agent of the Church by the Elders, these Bylaws, or statute. The Senior Pastor as President shall perform other duties prescribed by the Elders and all duties incident to the office of President.

7.8 Temporary Chairman of the Elders. When the Senior Pastor is unable to act, or refuses to act, a Temporary Chairman of the Elders may perform the duties of the President during the meeting. When the Temporary Chairman acts in place of the Senior Pastor, the Temporary Chairman shall have all the powers of and be subject to all the restrictions upon the Senior Pastor. A Temporary Chairman shall hold this office only for the duration of the meeting.

7.9 Treasurer. The Treasurer shall:

- (a) Have charge and custody of and be responsible for all funds and securities of the Church.
- (b) Receive and give receipts for monies due and payable to the Church from any source.
- (c) Deposit all monies in the name of the Church in banks, trust companies, or other depositories as provided in these Bylaws or as directed by the Elders, or the Senior Pastor.
- (d) Write checks and disburse funds to discharge obligations of the Church.
- (e) Maintain the financial books and records of the Church.
- (f) Prepare financial reports at least annually.
- (g) Perform other duties as assigned by the Senior Pastor, the President or by the Elders.
- (h) If required by the Elders, give a bond for the faithful discharge of the Treasurer's duties in a sum and with a surety as determined by the Elders.
- (i) Perform all the duties incident to the office of Treasurer.

7.10 Secretary. The Secretary shall:

- (a) Give all notices as provided in these Bylaws or as required by law.

(b) Take minutes of the meetings of the Elders and keep the minutes as part of the corporate records.

(c) Maintain custody of the corporate records and of the seal of the Church.

(d) Affix the seal of the Church to all documents as authorized.

(e) Keep a register of the mailing address of each Elder.

(f) Perform duties as assigned by the Senior Pastor, President or by the Elders.

(g) Perform all duties incident to the office of Secretary.

7.11 Assistant Officers. The Elders may appoint one or more Assistant Secretaries and one or more Assistant Treasurers. Each Assistant Secretary and each Assistant Treasurer shall hold office for such a period as the Elders may prescribe. Any Assistant Secretary may perform any of the duties or exercise any of the powers of the Secretary or otherwise as occasion may require in the administration of the business and affairs of the Church, and any Assistant Treasurer may perform any of the duties or exercise any of the powers of the Treasurer at the request or in the absence or disability of the Treasurer or otherwise as occasion may require in the administration of the business and affairs of the Church. Each Assistant Secretary and each Assistant Treasurer shall perform such other duties and/or exercise such other powers, if any, as the Elders shall prescribe. To establish the authority of an Assistant Secretary or an Assistant Treasurer to take any action on behalf of the Church in place of the Secretary or the Treasurer, as the case may be, it shall not be necessary to furnish proof of any request by, or of the absence or disability of, the Secretary or Treasurer or any other Assistant Secretary or Assistant Treasurer, respectively.

7.12 Disallowed Payments. Any payments made to an officer of the Church, such as an expense reimbursement incurred by the officer, which is disallowed in whole or in part as an acceptable expense by the Internal Revenue Service ("**IRS**"), shall be reimbursed by such officer to the Church to the full extent of such disallowance. It shall be the duty of the Elders to enforce payment of each such amount disallowed.

ARTICLE 8.

COMMITTEES

8.1 Establishment of Committees.

(a) The Church shall have two standing committees: (1) Stewardship Committee and

(2) the Compensation Committee. The Elders may adopt a resolution establishing one or more committees that exercise the authority of the Elders and appoint Elders to serve on

them or designate the method of selecting committee members. Except for (i) the Compensation Committee and (ii) as provided in Section 8.1 (e) below, each committee shall consist of two or more Elders, who serve at the pleasure of the Elders.

(b) **Stewardship Committee.** The Elders shall appoint a Stewardship Committee. The Stewardship Committee shall appoint the stewardship as a select group of individuals, the majority of which must be Elders appointed by the Senior Pastor and approved by the Elders to assist the Elders with the financial decisions and responsibilities of the overall church.

(c) **Compensation Committee.** The Elders shall appoint a Compensation Committee. Members of the Compensation Committee shall not be an Elder and all members of the Compensation Committee shall be disinterested to anyone whose compensation is set by the Compensation Committee. This means that members of the Compensation Committee may not be related to or work subordinate with anyone whose compensation is set by the Compensation Committee. The Compensation Committee shall fix the compensation of any Elder receiving compensation from the Church. Before setting compensation, the Compensation Committee shall secure compensation data or studies to justify the compensation for the positions. The Compensation Committee may employ a compensation expert to assist to gather comparable compensation data. After reviewing the comparable compensation data, the Compensation Committee shall set the total compensation (taxable and nontaxable, cash and noncash) for all Elders receiving compensation. The Compensation Committee shall retain copies of all comparable compensation data used in setting the compensation amounts and shall keep detailed minutes of their deliberations. An Elder may also serve the Church in any other capacity and receive compensation for those services. An Elder may be reimbursed expenses incurred by the Elder to attend a Church's meeting. Payment solely for actual expenses in performing duties of an officer or a stipend which is paid only to compensate the average expenses incurred over the course of a year shall not be deemed to be compensation.

(d) The Senior Pastor also may create a committee and appoint a majority of Elders to a committee as approved by the greater of a majority of all the Elders then in office, or the number of Elders required by the Articles of Incorporation or Bylaws to take action under Section 5.10. Except as provided in Section 8.1(g) below and as otherwise provided by resolution, members of each such committee shall be Elders of the Church. The Elders may establish other qualifications for membership on a committee.

(e) The provisions in these Bylaws governing meetings of the Elders, action without meetings, notice and waiver of notice, and quorum requirements, as provided in Section 8.4, and voting requirements of the Elders apply to committees and their members as well.

(f) The Senior Pastor shall, if present, preside at all committee meetings, and shall be an ex-officio member of all committees designated by the Elders. The Senior Pastor shall have the power to appoint and remove members of a committee that has not been delegated any authority of the Elders. The establishment of a committee or the delegation of authority to it shall not relieve the Elders, or any individual Elder, of any responsibility imposed by these Bylaws or otherwise imposed by law. Except as provided in this Section 8.1(e) and Section 8.1 (f) below and except to the extent specified by the Elders by resolution or in the Articles of Incorporation or these Bylaws or applicable law,

(1) Compensation Committee, and (2) the Stewardship Committee shall report directly to the Elders and may exercise the authority of the Elders, but no committee shall have the authority of the Elders to:

- (i) Authorize distributions beyond those previously authorized by the Elders;
- (ii) Approve to members the dissolution, merger or the sale, pledge or transfer of all or substantially all of the Church's assets;
- (iii) Elect, appoint or remove Elders, or fill vacancies on the Elders or on any of its committees;
- (iv) Adopt, amend or repeal the Articles of Incorporation or Bylaws of the Church;
- (v) Revoke proceedings for the voluntary dissolution of the Corporation;
- (vi) Administer church discipline;
- (vii) Change the Church's doctrine;
- (viii) Approve the annual budget; or
- (ix) Act outside the scope of authority delegated to it by the Elders, the Articles of Incorporation, or Bylaws.

(g) The Senior Pastor and Elders may create one or more other advisory committees. Members of these advisory committees need not be an Elder, but a majority of the members of the advisory committees must be Elders. These advisory committees will have no power to act on behalf of, or to exercise the authority of, the Elders, but may make recommendations to the Elders.

8.2 Term of Office. Each member of a committee shall continue to serve on the committee until a successor is appointed or the committee is terminated. However, the term of a committee member may terminate earlier if the committee is terminated or if the committee member dies, ceases to qualify, resigns, or is removed as a member. A vacancy on a committee may be filled by an appointment made in the same manner as an original appointment. A person appointed to fill a vacancy on a committee shall serve for the unexpired portion of the terminated committee member's term.

8.3 Chair and Vice-Chair. In the absence of, or at the direction of the Senior Pastor, one member of each committee shall be designated as the Chair of the committee and another member of each committee shall be designated as the Vice-Chair. The Chair

and Vice- Chair shall be appointed by the Senior Pastor or elected by the members of the committee. The Chair shall call and preside at all meetings of the committee. When the Chair is absent, is unable to act, or refuses to act, the Vice-Chair shall perform the duties of the Chair. When a Vice-Chair acts in place of the Chair, the Vice-Chair shall have all the powers of and be subject to all the restrictions upon the Chair.

8.4 Quorum. A majority of the number of committee members then in office shall constitute a quorum for the transaction of business at any meeting of the committee. If a quorum is present when a vote is taken, the affirmative vote of a majority of committee members present when the act is taken is the act of the committee. A committee member is considered present regardless of whether the committee member votes or abstains from voting. If a quorum is present at no time during a meeting, then the chair may adjourn and reconvene the meeting one time without further notice.

8.5 Actions of Committees. Committees shall try to take action by consensus. However, the vote of a majority of committee members present and voting at a meeting at which a quorum is present at the time of the vote, shall be sufficient to constitute the act of the committee unless the act of a greater number is required by law or these Bylaws. A committee member who is present at a meeting and abstains from a vote is considered to be present and voting for the purpose of determining the decision of the Elders.

8.6 Proxies. No proxy voting is permitted by committee members.

8.7 Compensation. Committee members shall receive no compensation for their services unless the Act or other law permits, and in such case the compensation shall be fixed by the Elders. The disinterested members of the Elders may adopt a resolution providing for payment to committee members of expenses of attendance, if any, for attendance at each meeting of the committee. Payment solely for actual expenses in performing duties of the committee member or a stipend which is paid only to compensate the average expenses incurred over the course of a year shall not be deemed to be compensation.

8.8 Rules. Each committee may adopt rules for its own operation not inconsistent with these Bylaws or with rules adopted by the Elders.

ARTICLE 9.

TRANSACTIONS OF THE CORPORATION

9.1 Contracts. The Elders may authorize any officer or agent of the Church to enter into a contract or execute and deliver any instrument in the name of and on behalf of the

Church. This authority may be limited to a specific contract or instrument or it may extend to any number and type of possible contracts and instruments.

9.2 Deposits. All funds of the Church shall be deposited to the credit of the Church in banks, trust companies, or other depositories that the Elders select.

9.3 Gifts. The Elders may accept on behalf of the Church any contribution, gift, bequest, or devise for the general purposes or for any special purpose of the Church.

9.4 Loans and Related Parties. The Church may not make a loan, guaranty an obligation or modify a preexisting loan or guaranty, to or for the benefit of an Elder or Officer of the Church.

9.5 Affiliated Transactions.

(a) A conflict-of-interest transaction is a transaction with the Church in which an Elder has a direct or indirect interest. A conflict-of-interest transaction is not voidable, or the basis for imposing liability on the Elder, if the transaction is fair to the Church at the time it was entered into or is approved as provided in subsection (b) of this Section 9.5.

(b) A transaction in which an Elder has a conflict of interest may be approved:

- (i) By the vote of the Elders or a committee of the Elders, if the material facts of the transaction and the Elder's interest are disclosed or known to the Elders or committee of the Elders; or
- (ii) By obtaining approval of the Attorney General of the State of Oregon, or the Circuit Court in an action in which the Attorney General of the State of Oregon is joined as party.

(c) For the purposes of this Section 9.5, an Elder has an indirect interest in a transaction if:

- (i) Another entity in which the member has a material interest or in which the member is a general partner is a party to the transaction; or
- (ii) Another entity of which the member is a board member, director, officer or trustee is a party to the transaction, and the transaction is or should be considered by the Elders.

(d) For purposes of subsection (b) of this Section 9.5, a conflict-of-interest transaction is authorized, approved or ratified if it receives the affirmative vote of a majority of the Elders then in office or on the committee who have no direct or indirect interest in the transaction. A transaction may not be authorized, approved or ratified under this Section 9.5 by a single Elder. If a majority of the Elders who have no direct or indirect interest in the transaction votes to authorize, approve or ratify the transaction, then a quorum is present for the purpose of taking action under this Section 9.5. The presence of, or a vote cast by,

an Elder with a direct or indirect interest in the transaction does not affect the validity of any action taken under subsection (b)(i) of this Section 9.5 if the transaction is otherwise approved as provided in subsection 9.5(b).

(e) The Articles of Incorporation, Bylaws or a resolution of the Elders may impose additional requirements on conflict-of-interest transactions.

9.6 Prohibited Acts. As long as the Church is in existence, and except with the prior approval of the Elders, no Elder, officer, or committee member of the Church shall:

(a) Do any act in violation of these Bylaws or a binding obligation of the Church;

(b) Do any act with the intention of harming the Church or any of its operations;

(c) Do any act that would make it impossible or unnecessarily difficult to carry on the intended or ordinary business of the Church;

(d) Receive an improper personal benefit from the operation of the Church;

(e) Use the assets of the Church, directly or indirectly, for any purpose other than carrying on the business of this Church;

(f) Wrongfully transfer or dispose of Church property, including intangible property such as goodwill;

(g) Use the name of the Church (or any substantially similar name) or any trademark or trade name adopted by the Church, except on behalf of the Church in the ordinary course of the Church's business; or

(h) Disclose any of the Church's business practices, trade secrets, or any other information not generally known to the business community to any person not authorized to receive it.

ARTICLE 10.

BOOKS AND RECORDS

10.1 Required Books and Records.

(a) The Church shall keep, as permanent records, minutes of all meetings of its Elders, a record of all corporate action taken by the Elders without a meeting, and a

record of all actions taken by committees of the Elders in place of the Elders on behalf of the Church.

(b) The Church shall maintain appropriate accounting records.

(c) The Church or its agent shall maintain a record of any Congregational Members in a form that permits preparation of a list of the name and address of all Congregational Members, in alphabetical order. The Elders may submit items to Congregational Members for an advisory vote.

(d) The Church shall maintain its records in written form or in another form capable of conversion into written form within a reasonable time.

(e) The Church shall keep a copy of the following records for inspection:

- (i) Articles of Incorporation or restated Articles of Incorporation and all amendments to them currently in effect;
- (ii) Bylaws and all amendments to them currently in effect;
- (iii) Resolutions adopted by the Elders relating to the characteristics, qualifications, rights, limitations and obligations of any Congregational Members;
- (iv) The minutes of all meetings of the Elders for the past three years;
- (v) A list of the names and business or home addresses of its current Elders and officers;
- (vi) The last three annual financial statements, if any. The statements may be consolidated or combined statements of the Church and one or more of its affiliates, as appropriate, including a balance sheet and statement of operations, if any, for that year. If financial statements are prepared for the Church on the basis of generally accepted accounting principles, then the annual financial statements also must be prepared on that basis;
- (vii) The last three accountant's reports, if annual financial statements are reported upon by a public accountant;
- (viii) agent;
- (ix) All rulings, letters, and other documents relating to the Corporation's federal, state, and local tax status; and
- (x) The Corporation's federal, state, and local information or income tax returns for each of the Corporation's three most recent tax years.

10.2 Inspection and Copying.

(a) As an ecclesiastical organization, the Church believes that its books and records are sacred and access to them should be restricted to those who hold a position of ecclesiastical authority, Elders and officers. No person who holds only Congregational Member status shall have a right to inspect the Church's books and records. "Books and

records” shall mean financial records (accounting ledgers and journals with supporting documentation) and minutes from any Board, Elder or committee meeting and any record listed in Section 10.1 of these Bylaws.

(b) A qualified person (“**Qualified Person**”) requesting to inspect or receive copies must submit a written and proper purpose in writing to the Elders. A proper purpose is any purpose that relates to an issue where the Qualified Person may cast a vote or have significant influence on the votes cast. The affirmative vote of a majority of the Elders present and voting shall be required before the Qualified Person is given access to the records.

(c) To protect the interests of the Church, and as a condition precedent to any inspection or copying of any books and records, including records of a confidential, proprietary, or trade secret nature, the Elders shall have the right to require that the Qualified Person execute a Nondisclosure or Confidentiality Agreement in a form provided by the Church, relating to the nondisclosure of the books and records inspected or copied. Any person entitled to inspect and copy the Church’s books and records may do so through his or her attorney or other duly authorized representative. A person entitled to inspect the Church’s books and records may so inspect at a reasonable time and location specified by the Church, any of the records of the Church described in Section 10.1(e), if the Qualified Person gives the Church written notice of the Qualified Person’s demand at least five business days before the date on which the inspection and copying is to occur.

(d) The Church may impose a reasonable charge, covering the costs of labor and material, for copies of any documents provided to the Qualified Person. The charge may not exceed the estimated cost of production or reproduction of the records or the Internal Revenue Service guidelines for providing copies. The Internal Revenue Service requires that copies be made available to the legitimate, requesting public. The Church shall receive and respond, as required by Internal Revenue Service guidelines, to requests from the public for copies of the Church Form 1023 and Form 990, if any. The Church shall maintain a file containing all documents required by the Internal Revenue Service to be made available to the public.

(e) The Church may comply with a Qualified Person’s demand to inspect the record of members under Section 10.2(c)(iii) (membership list) by providing the Qualified Person with a copy of the list requested as compiled no earlier than the date of the Qualified Person’s request.

(f) If the Church does not allow a Qualified Person to inspect and copy any records required by this Section 10.2 to be available for inspection, the Qualified Person who

complies with the requirements for inspection may submit the matter to Christian mediation and/or arbitration as provided in Section 16.1, and the Qualified Party expressly waives any right to apply to any secular court for an order to permit inspection and copying of the records demanded. All provisions of Section 16.1 shall apply to the dispute, claim or controversy arising from or relating to a request for inspection of books and records of the Church. If the tribunal orders inspection and copying of the records demanded, it may impose reasonable restrictions on the use or distribution of the records by the demanding Qualified Person.

(g) Without consent of the Elders, a membership list or any part of a membership list may not be obtained or used by any person for any purpose unrelated to a Qualified Person's interest in the Church as an Elder or officer. Without limiting the generality of this Section, without the prior written consent of the Elders, a membership list or any part thereof may not be:

- (i) Used to solicit money or property unless such money or property will be used solely to solicit the votes of any person in any vote to be held by the Church;
- (ii) Used for any commercial purpose; or
- (iii) Sold or purchased by any person.

ARTICLE 11.

FISCAL YEAR

11.1 The fiscal year of the Corporation shall begin on August 1 and end July 31 of each year.

ARTICLE 12.

INDEMNIFICATION

12.1 Definitions for Sections 12.1 to 12.11.

(a) As used in Sections 12.1 to 12.11:

- (i) **"Elder"** means an individual who is or was an Elder of the Church or an individual who, while an Elder is or was serving at the Church's request as a Board Member, partner, trustee, employee, or agent of another foreign or domestic business or nonprofit corporation, partnership, joint venture, trust, employee benefit plan or other enterprise. An Elder is considered to be serving an employee benefit plan at the Church's request if the Elder's duties to the Church also impose duties on, or otherwise involve services by, the Elder to the plan or to participants in or beneficiaries of the plan. The definition of an Elder includes, unless the context requires otherwise, the estate or personal representative of an Elder.
- (ii) **"Expenses"** include attorney fees.
- (iii) **"Liability"** means the obligation to pay a judgment, settlement, penalty, fine, including an excise tax assessed with respect to an employee benefit plan, or reasonable expenses actually incurred with respect to a proceeding.

(iv) “**Officer**” means an individual who is or was an officer of the Church or an individual who, while an officer of the Church, is or was serving at the Church’s request as an Elder, officer, partner, trustee, employee or agent of another foreign or domestic corporation, partnership, joint venture, trust, employee benefit plan or other enterprise. An officer is considered to be serving an employee benefit plan at the Church’s request if the officer’s duties to the Church also impose duties on or include services by the officer to the employee benefit plan or to participants in or beneficiaries of the plan. The definition of an Officer includes, unless the context requires otherwise, the estate or personal representative of an Officer.

(v) “**Party**” includes an individual who was, is or is threatened to be made a named defendant or respondent in a proceeding.

(vi) “**Proceeding**” means any threatened, pending or completed action, suit or proceeding whether civil, criminal, administrative or investigative and whether formal or informal.

12.2 **Authority to Indemnify.** Except as provided in subsection (f) of this Section

12.2, the Church may indemnify an individual made a party to a proceeding because the individual is or was an Elder against liability incurred in the proceeding if:

(a) The conduct of the individual was in good faith;

(b) The individual reasonably believed that the individual’s conduct was in the best interests of the Church, or at least not opposed to its best interests; and

(c) In the case of any criminal proceeding, the individual had no reasonable cause to believe the conduct of the individual was unlawful.

(d) An Elder’s conduct with respect to an employee benefit plan for a purpose the Elder reasonably believed to be in the interests of the participants in and beneficiaries of the plan is conduct that satisfies the requirements of subsection (b) of this Section 12.2.

(e) The termination of a proceeding by judgment, order, settlement, conviction or upon a plea of *nolo contendere* or its equivalent is not, of itself, determinative that the Elder did not meet the standard of conduct described in this Section.

(f) The Church may not indemnify an Elder under this Section:

(i) In connection with a proceeding by or in the right of the Church in which the Elder was adjudged liable to the Church; or

(ii) In connection with any other proceeding charging improper personal benefit to the Elder in which the Elder was adjudged liable on the basis that personal benefit was improperly received by the Elder.

(g) Indemnification permitted under this Section, in connection with a proceeding by or in the right of the Church, is limited to reasonable expenses incurred in connection with the proceeding.

12.3 Mandatory indemnification. Unless limited by its Articles of Incorporation, the Church shall indemnify an Elder who was wholly successful, on the merits or otherwise, in the defense of any proceeding to which the Elder was a party because of being an Elder of the Church, against reasonable expenses actually incurred by the Elder in connection with the proceeding.

12.4 Advance for expenses. The Church may pay for or reimburse the reasonable expenses incurred by an Elder who is a party to a proceeding in advance of final disposition of the proceeding if:

(a) The Elder furnishes the Church a written affirmation of the Elder's good faith belief that the Elder has met the standard of conduct described in Section 12.2; and

(b) The Elder furnishes the Church a written undertaking, executed personally or on the Elder's behalf, to repay the advance if it is ultimately determined that the Elder did not meet the standard of conduct.

12.5 Unlimited Obligation and Other Authority. The undertaking required by subsection (b) of Section 12.4 must be an unlimited general obligation of the Elder but need not be secured and may be accepted without reference to financial ability to make repayment. Any authorization of payments under Section 12.4 may be made by provision in the Articles of Incorporation or Bylaws, by a resolution of the members or Elders or by contract.

12.6 Tribunal-Ordered Indemnification. Unless the Articles of Incorporation expressly provides otherwise, an Elder who is a party to a proceeding may apply for indemnification to the mediation and/or arbitration tribunal in a manner set forth in Section 16.1. Any claim for indemnity shall be deemed to arise under or relate to these Bylaws. On receipt of an application, the tribunal, after giving any notice the tribunal considers necessary, may order indemnification in the amount it considers proper if it determines:

(a) The Elder is entitled to mandatory indemnification under Section 12.3, in which case the tribunal also shall order the Church to pay the Elder's reasonable expenses incurred to obtain tribunal-ordered indemnification; or

(b) The Elder is fairly and reasonably entitled to indemnification in view of all the relevant circumstances, whether or not the Elder met the standard of conduct set forth in Section 12.2 (a), (b) or (c) or was adjudged liable as described in Section 12.2(f), whether the liability is based on a judgment, settlement or proposed settlement or otherwise.

12.7 Determination and Authorization of Indemnification.

(a) The Church may not indemnify an Elder under Section 12.2 unless authorized in the specific case after a determination has been made that indemnification of the Elder is permissible in the circumstances, because the Elder has met the standard of conduct set forth in Section 12.2.

(b) A determination that indemnification of an Elder is permissible shall be made:

- (i) By the Elders by majority vote of a quorum consisting of Elders not at the time parties to the proceeding;
- (ii) If a quorum cannot be obtained under paragraph (i) of this subsection, by a majority vote of a committee duly designated by the Elders, consisting solely of two or more Elders not at the time parties to the proceeding;
- (iii) By special legal counsel selected by the Elders or its committee in the manner prescribed in paragraph (i) or (ii) of this subsection or, if a quorum of the Elders cannot be obtained under paragraph (i) of this subsection, and a committee cannot be designated under paragraph (ii) of this subsection, the special legal counsel shall be selected by majority vote of the full Elders, including Elders who are parties to the proceeding.

(c) Authorization of indemnification and evaluation as to reasonableness of expenses shall be made in the same manner as the determination that indemnification is permissible, except that if the determination is made by special legal counsel, authorization of indemnification and evaluation as to reasonableness of expenses shall be made by those entitled under subsection (b)(iii) of this Section to select counsel.

12.8 Indemnification of officers, employees and agents. Unless the Church's Articles of Incorporation provide otherwise:

(a) The Church may indemnify and advance expenses under Sections 12.1 to 12.9 to an Elder who is an officer, or employee or agent of the Church who is not an Elder to the same extent as to an Elder.

(b) An Elder who is an officer of the Church is entitled to indemnification and is entitled to apply for tribunal-ordered indemnification under Section 12.6 in each case, to the same extent as an Elder under Sections 12.3 and 12.6.

12.9 Insurance. The Church may purchase and maintain insurance on behalf of an individual against liability asserted against or incurred by the individual who is or was an Elder, an Elder who is an officer, employee or agent of the Church, or who, while an Elder, an Elder who is an officer, , employee or agent of the Church, is or was serving at the request of the Church as an Elder, an Elder who is an officer, , partner, trustee, employee or agent of another foreign or domestic business or nonprofit corporation, partnership, joint venture, trust, employee benefit plan or other enterprise. The Church may purchase and maintain the insurance even if the Church has no power to indemnify the individual against the same liability under Sections 12.2 or 12.3.

12.10 Indemnity Rights and Miscellaneous Provisions. The indemnification and provisions for advancement of expenses provided by Sections 12.1 to 12.9 shall not be deemed exclusive of any other rights to which Elders, an Elder who is an officer, , employees or agents may be entitled under the Church's Articles of Incorporation or Bylaws, any agreement, general or specific action of its Elders, vote of Elders or otherwise, and shall continue as to a person who has ceased to be an Elder, an Elder who is an officer, employee or agent and shall inure to the benefit of the heirs, executors and administrators of such a person. Specifically, and not by way of an implied limitation, the Church shall have the power to make or agree to make any further indemnification, including advancement of expenses, of:

(a) Any Elder as authorized by the Articles of Incorporation, any Bylaws approved, adopted or ratified by the Elders or any resolution or agreement approved, adopted or ratified, before or after such indemnification or agreement is made, by the Elders, provided that no such indemnification shall indemnify any Elder from or on account of acts or omissions for which liability could not be eliminated by statute or the Articles of Incorporation; and

(b) Any employee or agent who is not an Elder as authorized by the Articles of Incorporation or Bylaws, general or specific action of the Elders or agreement. Unless the Articles of Incorporation, or any such Bylaws, agreement or resolution provide otherwise, any determination as to any further indemnity under this paragraph shall be made in accordance with Section 12.7.

(c) If the Articles of Incorporation limit indemnification or advance of expenses, any indemnification and advance of expenses are valid only to the extent consistent with the Articles of Incorporation. Sections 12.1 to 12.9 do not limit the Church's power to pay or

reimburse expenses incurred by an Elder in connection with the Elder's appearance as a witness in a proceeding at a time when the Elder has not been made a named defendant or respondent to a proceeding.

12.11 Report of Indemnification. If the Church indemnifies or advances expenses to an Elder under Sections 12.2 to 12.6 in connection with a proceeding by or in the right of the Church, then the Church shall report the indemnification or advance in writing to the Elders with or before the notice of the next meeting of the Elders, no later than 90 days after the first advancement.

ARTICLE 13.

NOTICES

13.1 Notices.

(a) Any notice required or permitted by these Bylaws to be given to an Elder, an Elder who is an officer, or member of a committee of the Church may be given in any manner allowed by the Act. Notice may be oral or written unless otherwise specified for a particular kind of notice.

(b) Notice may be communicated in person, by telephone, telegraph, teletype or other form of electronic or wireless communication, or by mail or private carrier, including publication in a newsletter or similar document mailed to an Elder's address. If these forms of personal notice are impracticable, then notice may be communicated by a newspaper of general circulation in the area where the meeting is to be held, or by radio, television or other form of public broadcast communication.

(c) Written notice to an Elder, if in a comprehensible form, is effective when mailed if it is mailed postpaid, and is correctly addressed to the Elder's address shown in the Church's current records. Oral and/or electronic notice is effective when communicated, if communicated in a comprehensible manner and the notice is received by the Elder.

(d) Except as provided in subsection (c) of this Section 13.1, personal written notice, if in a comprehensible form, is effective at the earliest of the following:

- (i) When received;
- (ii) Five days after its postmark, if mailed by United States mail correctly addressed and with first class postage affixed;
- (iii) On the date shown on the return receipt, if sent by registered or certified mail, return receipt requested, and the receipt is signed by or on behalf of the addressee;
- (iv) Thirty days after its deposit in the United States mail if mailed correctly addressed and with other than first class, registered or certified postage affixed; or

(v) The date specified by the Articles of Incorporation or these Bylaws with respect to notice to Elders.

(e) Written notice is correctly addressed to the Church, if addressed to its registered agent or, if none is of record, to its principal office shown in its most recent annual report or, if none, in the Articles of Incorporation or its application for a certificate of authority to do business.

(f) If any other law prescribes different notice requirements for particular circumstances, those requirements govern. If the Articles of Incorporation or Bylaws of the Church prescribe different notice requirements, not less stringent than the provisions of the Act, those requirements govern.

13.2 Signed Waiver of Notice. A person entitled to receive any notice from the Church may at any time waive any notice required by the Act, the Articles of Incorporation or Bylaws. Except as provided in Section 13.3, the waiver must be in writing, must be signed by the Elder entitled to the notice, must specify the meeting for which notice is waived and must be filed with the minutes or the corporate records.

13.3 Waiver of Notice by Attendance. A person's attendance at or participation in a meeting waives any required notice to the person of the meeting unless the person, at the beginning of the meeting, or promptly upon the person's arrival, objects to holding the meeting or transacting business at the meeting and does not thereafter vote for or assent to any action taken at the meeting.

ARTICLE 14.

SPECIAL PROCEDURES CONCERNING MEETINGS

14.1 Meeting by Electronic Means. The Elders, and any committee of the Church, may permit any or all Elders or committee members, as the case may be, to participate in a regular or special meeting by, or conduct the meeting through, use of any means of communication by which either of the following occurs:

(a) All Elders participating may simultaneously hear or read each other's communications during the meeting; or

(b) All communications during the meeting are immediately transmitted to each participating Elder, and each participating Elder is able to immediately send messages to all other participating Elders. If a meeting is conducted through the use of any means described in subsections (a) or (b) of this Section 14.1, all participating Elders shall be informed that a meeting is taking place at which official business may be transacted; and an Elder participating in the meeting by this means is deemed to be present in person at the meeting.

ARTICLE 15.

AMENDMENTS TO THE ARTICLES AND BYLAWS

15.1 The Elders may adopt one or more Amendments to the Church's Articles of Incorporation or Bylaws upon approval by two-thirds (2/3) of the Elders in office at the time the Amendment is adopted. Any number of Amendments may be submitted and voted upon at any one meeting of the Elders. The Secretary shall provide notice of any meeting at which an Amendment is to be voted upon. The notice must state that the purpose, or one of the purposes of the meeting, is to consider a proposed Amendment to the Articles of Incorporation or Bylaws and contain or be accompanied by a copy or summary of the Amendment or state the general nature of the Amendment.

ARTICLE 16.

MISCELLANEOUS PROVISIONS

16.1 **Christian Dispute Resolution.** Any controversy, claim, or dispute between or among any Elder, an Elder who is an officer, Congregational Member, and the Church, and arising from or related to the Articles of Incorporation or Bylaws of the Church shall be settled by mediation and, if necessary, legally binding arbitration in accordance with the Rules of Procedure for Christian Conciliation of the Institute for Christian Conciliation, a division of Peacemaker Ministries (collectively "**Rules**"). The complete text of the Rules may currently be obtained by accessing information from Peacemaker Ministries. Judgment upon an arbitration decision may be entered in any court otherwise having jurisdiction. All Elders and Congregational Members of the Church must ratify and agree to these procedures for Christian conciliation. The Church and all Elders and Congregational Members of the Church understand that these methods shall be the sole remedy for any controversy, claim, or dispute arising out of these Bylaws and the Church and all Elders and Congregational Members expressly waive their rights to file a lawsuit in any civil court against one another for such controversies, claims or disputes, except to enforce this provision or an arbitration decision.

16.2 **Legal Authorities Governing Construction of Bylaws.** These Bylaws shall be construed in accordance with the laws of the State of Oregon. All references in these Bylaws to statutes, regulations, or other sources of legal authority shall refer to the authorities cited, or their successors, as they may be amended from time to time.

16.3 **Legal Construction.** If any Bylaws provision is held to be invalid, illegal, or unenforceable in any respect, the invalidity, illegality, or unenforceability shall not affect any other provision and these Bylaws shall be construed as if the invalid, illegal, or unenforceable provision had not been included in these Bylaws.

16.4 **Headings.** The headings used in these Bylaws are used for convenience and shall not be considered in construing the terms of these Bylaws.

16.5 **Gender.** Wherever the context requires, all words in these Bylaws in the male gender shall be deemed to include the female or neuter gender, all singular words shall include the plural, and all plural words shall include the singular.

16.6 **Seal.** The Elders may provide for a corporate seal, provided that a seal need not be affixed or otherwise required for a decision of the Elders to be valid.

16.7 **Power of Attorney.** A person may execute any instrument related to the Church by means of a Power of Attorney, if an original executed copy of the Power of Attorney is provided to the Secretary of the Church to be kept with the Church records.

16.8 **Parties Bound.** These Bylaws shall be binding upon and inure to the benefit of the, Elders, Congregational Members, committee members, employees, and agents of the Church and their respective heirs, executors, administrators, legal representatives, successors, and assigns except as otherwise provided in these Bylaws. We believe that in order to preserve the function and integrity of the Church as the local church of Jesus Christ, and to provide a biblical role model to the Church, Elders Congregational Members and the community, it is imperative that all persons employed by the Church in any capacity, or who serve as volunteers, agree to and support by the Statement of Faith (*Matthew 5:16; Philippians 2:14-16; 1 Thessalonians 5:22*).

16.9 **Emergency Powers.**

(a) Unless the Articles of Incorporation provide otherwise, the Elders may adopt, amend or repeal any provision of these Bylaws to be effective only in an emergency as defined in subsection (d) of this Section 16.9. The emergency provisions of these Bylaws, which are subject to amendment or repeal by the Elders, may provide special procedures necessary for managing the Church during the emergency, including:

- (i) Procedures for calling a meeting of the Elders;
- (ii) Quorum requirements for the meeting; and
- (iii) Designation of additional or substitute Elders.

(b) All provisions of the regular Bylaws consistent with the emergency powers remain effective during the emergency. The emergency provisions adopted are not effective after the emergency ends.

(c) Corporate action taken in good faith in accordance with the emergency provisions of these Bylaws binds the Church. An Elder, an Elder who is an officer, employee or agent

shall not be liable for deviation from normal procedures if the conduct was authorized by emergency provisions adopted as provided in this Section 16.9.

(d) An emergency exists for purposes of this Section if a Quorum of the Church's Elders on the Board cannot readily be assembled because of some present or imminent catastrophic event.

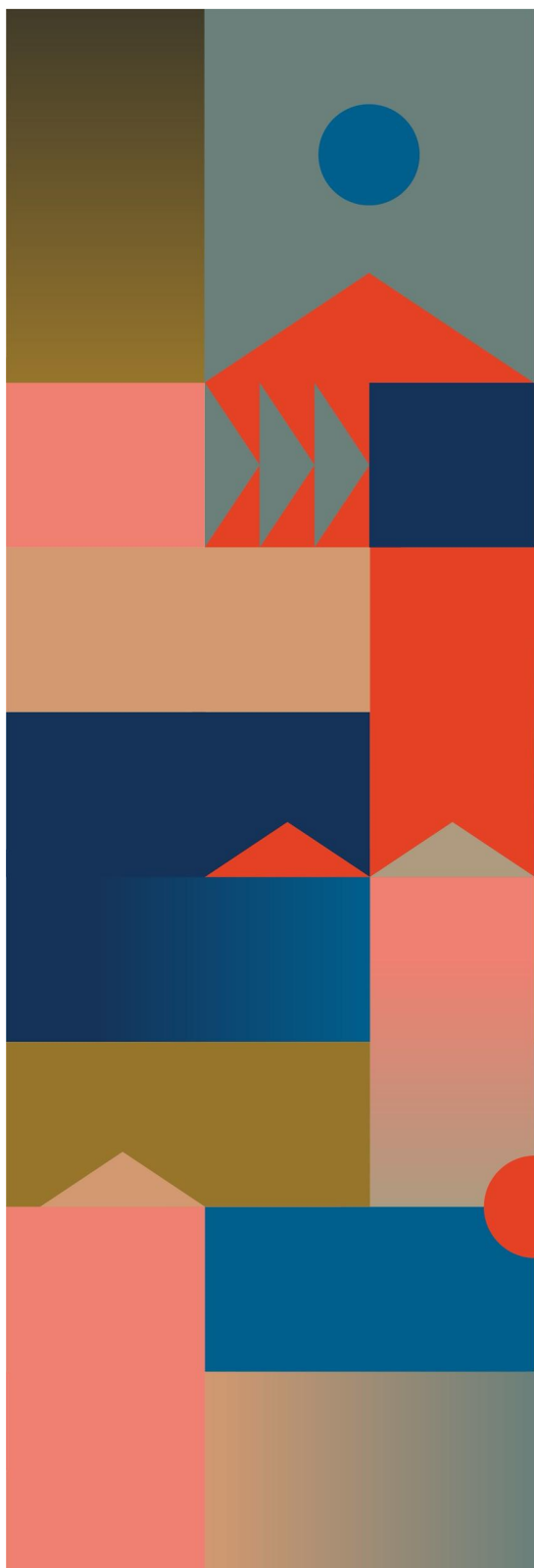
CERTIFICATE OF SECRETARY

I hereby certify that I am duly elected and acting Secretary of said corporation, MANNAHOUSE, and that the foregoing Amended and Restated Bylaws, comprised of _____ pages, constitute the Bylaws of said Church as duly adopted by the Church at a meeting of the Elders held on the ____ day of _____, 2017.

DATED: _____

_____ [Signature]

_____ [Typed Name] Secretary of the Corporation



ELDERSHIP COMPOSITION

ELDERSHIP COMPOSITION

As a self-perpetuating body the Eldership has both the opportunity & responsibility to strategize how it will populate itself over time in the best interests of the church. Though some change will happen naturally through individual life & ministry transitions, it seems wise to have a rubric in the background that can be drawn upon occasionally to make sure the Eldership thoughtfully re-constitutes itself over the course of time. Ideally this can help keep the Eldership from less desirable transitions (e.g., too abrupt turnover) and can assist a healthy flow of turnover with newer Elders having the opportunity to acclimate with more experienced Elders still in place.

NOTE: The suggestions here are made only with our church in mind as they would probably need to be adjusted to fit other churches in various stages of development or with different histories.

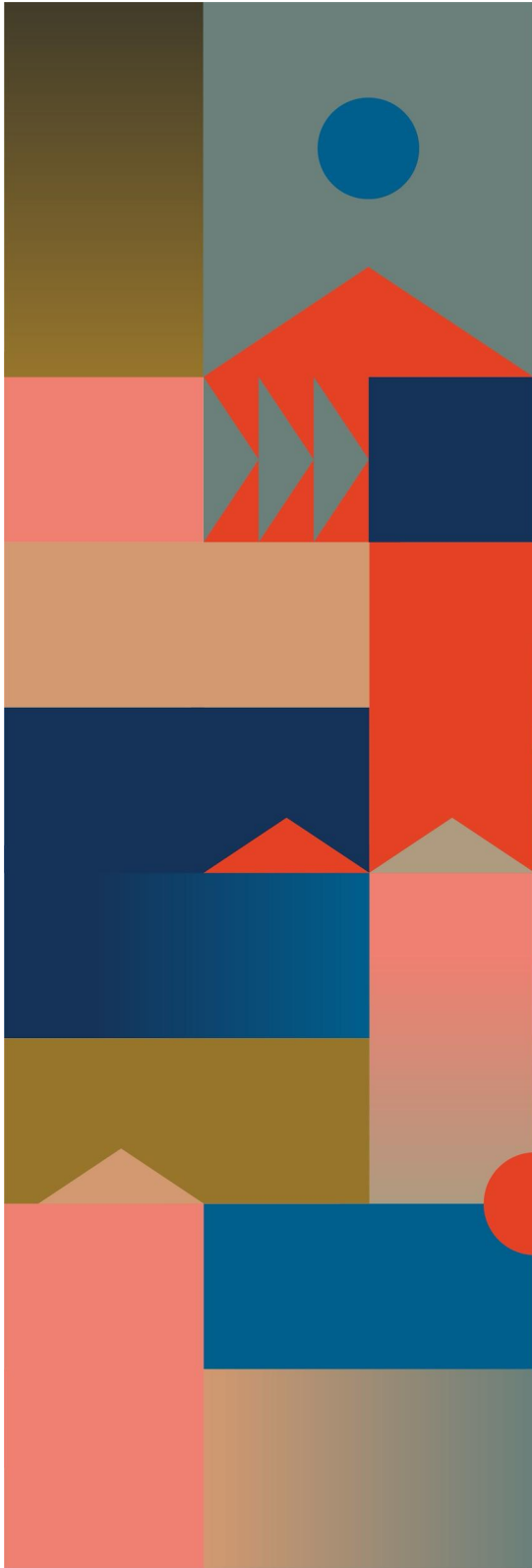
Here are some suggested factors to be considered in composing a rubric to guide the ongoing populating of the Eldership:

1. **Calling** – Though the Bible seems to focus calling on ministry functions, there is a sense of calling for those who lead the church governmentally. In both Acts 20 & 1 Peter 5 the words “Elder”, “overseer” (bishop), and “pastor” are used synonymously & interchangeably. Though maybe a little oversimplified it may be helpful to see these 3 words distinguished thus: “Elder” refers to the caliber of the **person**, “overseer” refers to the **office** of responsibility and “pastor” refers to the **function & motivation**. An Elder is a mature believer with exemplary character and lifestyle who possesses both the heart & skills of a shepherd, and that is charged with the oversight of the church. Both a candidate & the Eldership should bear witness to this sense of calling.
2. **Qualifications** – The qualifications in 1 Tim 3 & Titus 1 are focused primarily on exemplary character & lifestyle. Though these set a baseline, they shouldn’t be viewed as the only qualities to be considered as they are basically saying “make sure someone is a mature Christian before you ordain them to be an Elder.” Eldership wasn’t viewed as a rank that someone worked their way up to. Whether someone is ever made an Elder does not determine their value. It is simply a serving role that someone should be a good match for.
3. **Gift-mix** – Besides the ability to teach & pastor, an Elder’s gifting may vary. It may be a great strength to an Eldership to have a variety of gift-mixes included. Ideally all the 5-fold ministries in Ephesians 4:11 would be represented as well as any others deemed helpful to the Eldership as a whole. If the Eldership team is exclusively or even predominantly one gift-mix, but not others, it’s capabilities to lead would be

hindered. (e.g., if there were only executives the church may be well-run but limited in other ways)

4. **Scope of responsibility** –The advantages of having Elders that are actively ministering are many. They can then represent their area of responsibility to the whole, they have an involved rather than detached perspective and their awareness of the church is up close and firsthand. In our team-of-teams environment, having every Elder either leading a team or contributing to one is a huge advantage. Except for temporary transitions or special circumstances, it is disadvantageous to have Elders that aren't actively involved in ministry.
5. **Age** – The word Elder literally means older but Scripture doesn't lock this into a certain chronological age range. The advantage of experience and seasoned wisdom is evident but mature gifting and leadership acumen is very possible in earlier adult seasons of life. In fact, having younger Elders in the mix should be seen as a significant advantage both currently as well as for the future.
6. **Experience** – Obviously, the more experience the better but, as with age, having some Elders who are still on the front-end of their experience is a double advantage.
7. **Gender** – Though most Elders referred to in Scripture were male, Scripture doesn't prohibit women Elders. When God created the first human institution, He designed the leadership of the home to have the advantage of both male & female perspectives. To not desire this for the spiritual family of the church is, in the words of Jack Louman, to fight a battle with one arm tied behind our back.
8. **Race** – The New Testament makes it very clear that racial distinctions should not be considered in spiritual matters ("neither Jew nor Greek"). This means that there should be no racial bias in selecting leaders for the church. However, as our church continues to grow in diversity, we should seek to see that represented in our leadership.

In weighting these eight different factors, we view the first four as more critical and mandatory. The last four could be viewed as desirable when possible, rather than mandatory so that the first four aren't sacrificed to a quota system that could turn out to be tokenism. Keeping our Eldership populated in a way that is best for the church will always involve judgment call type decisions.



MANNAHOUSE LEADERSHIP STRUCTURE

MANNAHOUSE LEADERSHIP STRUCTURE

In previous chapters we discussed the variety of church governments and their function in the context of the local church. It is evident that there are certain strengths and weaknesses to each model. Most of these models have been a mixture of God's Word and man's plans. It must be our aim as leaders to best identify God's plan for Church government and implement these truths into our local church.

The church is a living organism that must find its life and power applied through organization and structure. The style of structure and organization is a flexible issue and may vary greatly from church to church. As a church grows, there must be adjustments to structure and the freedom to make course adjustments.

At Mannahouse, we have created an organizational model that allows us to function more strategically and more as a "team of teams," while protecting the biblical model of Church government. As Peter Drucker says, "Mission defines strategy and strategy defines structure." Our strategy of ministry should define how we do ministry. The Mannahouse leadership structure is a structure of "a team of teams" working together with unity and flow. Listed below is a diagram defining the six tiers of the Mannahouse organization:



I. Defining Terms and Roles

A. “C” Covering – The Eldership: Keepers of the Vision

The Eldership has the accountability of the overall vision, doctrine and major philosophical changes. The Elders are the legal and spiritual governing body of Mannahouse. The Senior Pastor and appointed Vision Leadership Team direct the Elders meetings, present proposals and topics of discussion. The Eldership’s responsibilities include discussing items such as doctrinal issues, buying or selling buildings and lands, structural changes that affect the whole church, hearing and giving reports from department heads, overall confirmation of the vision, confirming new Elders, confirming the overall budget, licensing and ordination, church discipline of a member, church plants, and world missions.

Details of most issues are worked out with the Vision Leadership Team. The Eldership works in conjunction with the All Church Pastoral Team which - consists of campus pastors, staff pastors, central pastoral and support, and ministry leaders. Each leader is responsible to give input through their respective sphere of responsibility and support the overall vision of the church.

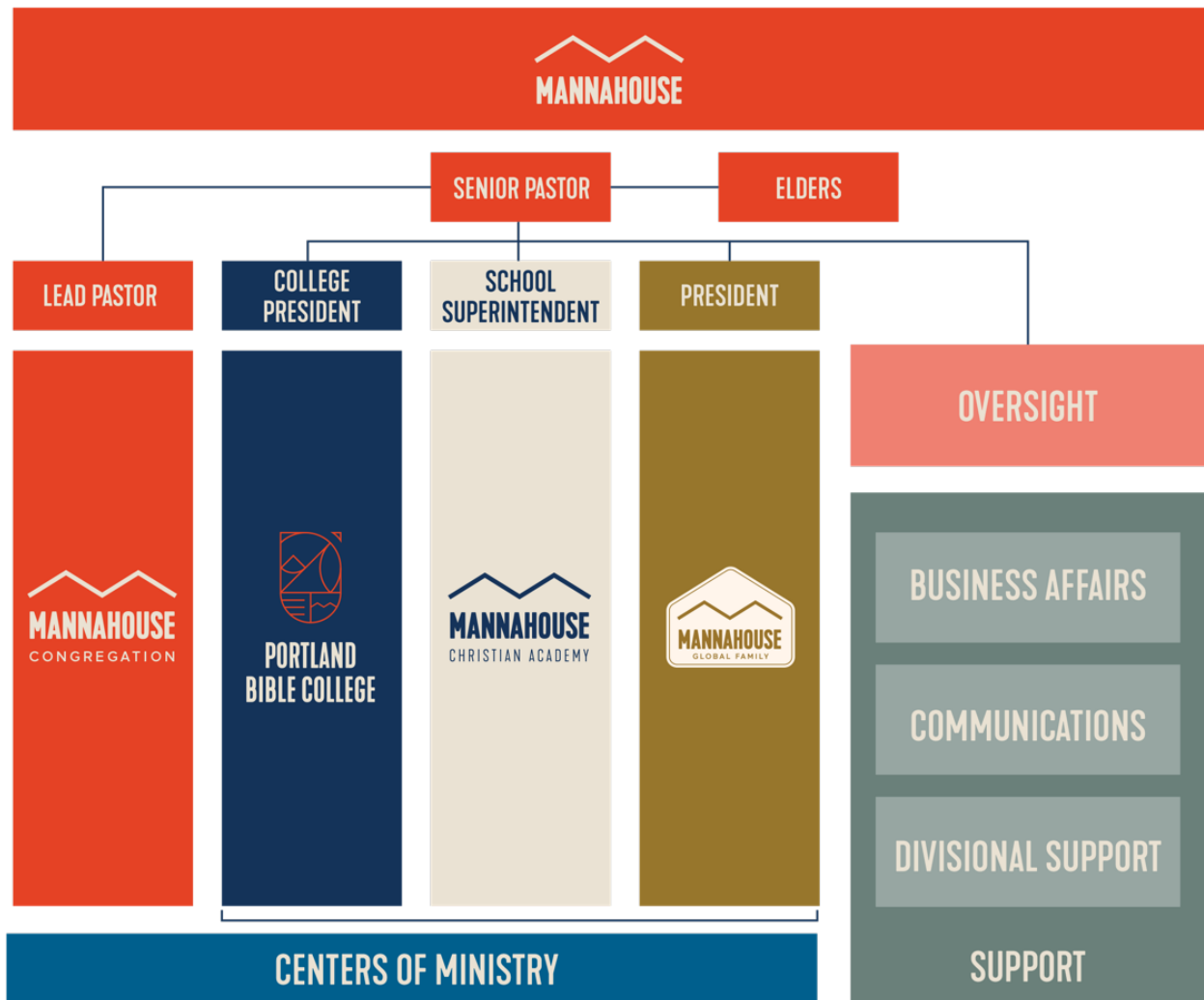
B. “O” Overseeing –The Senior Pastor: Overseer of the Vision

The Senior Pastor is the executive overseer of the general vision and direction of the church. The Senior Pastor works within the Mannahouse Leadership Organizational Structure in giving direction to the overall vision and future of the church. The function of the Senior Pastor is to initiate and sustain vision. The Senior Pastor has the ultimate responsibility to keep the vision aligned with the church’s core values, ministry philosophy, principles and the general budget.

C. “S” Strategizing – The VLT: Strategizers of the Vision

The Vision Leadership Team is comprised of a portion of Elders and key personnel appointed by the Senior Pastor, confirmed by the Eldership, with the responsibility of strategizing the fulfillment of the vision. This team makes decisions that facilitate the vision of Mannahouse in all four Divisions (Family, Global, PBC, MCA). They handle planning, budgeting and staffing issues in a manner consistent with our core values and ministry philosophy. The Vision Leadership Team relates to the Senior Pastor as the team leader and communicates to other Mannahouse organizational leadership as needed. The Vision Leadership Team is represented, and accountable to the Eldership for the vision.

Below is an organizational chart that reflects the current leadership structure of the entire Mannahouse Organization which comprises four key divisions and two central support divisions. These are Mannahouse Family (Congregation), Global Family, Portland Bible College, Mannahouse Christian Academy, Business Affairs and Creative.



D. “D” Directing – The Directors Team: Directors of the Vision

The Divisional Directors consists of a team of leaders appointed by the Senior Pastor. This team is comprised of Stewardship, Divisional Lead Teams, Campus Pastors, College Vice Presidents, School Principals and Directors, Mannahouse Family Central Pastoral and Central Support Directors. Each Director/Leader serves under the supervision of a Vision Leadership Team Leader with the responsibility to oversee an assigned number of ministries. These duties would include the implementation of vision, maintaining church, global college and school, policies, budget development

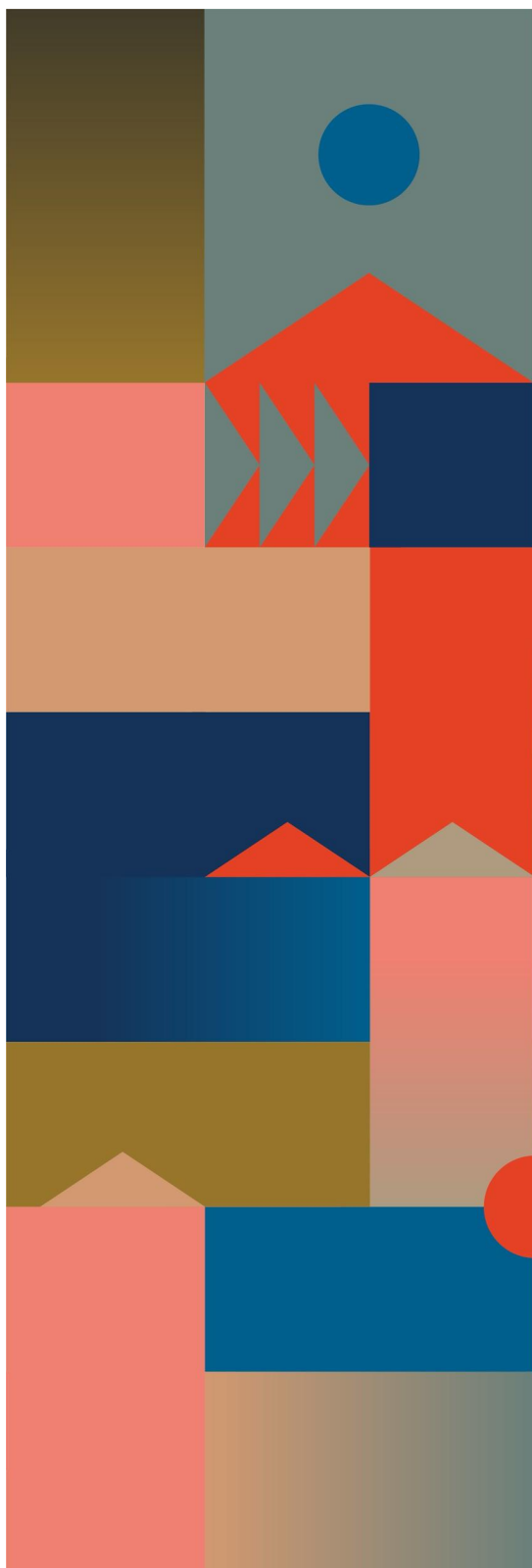
and management, employee supervision and human relations issues, calendar, planning, and accountabilities to fulfill ministry objectives. In addition, each Director works on an assigned core team, which consists of Directors, Staff and key Dream Team Leaders. This “team of teams” cluster meets regularly to discuss all ministry issues and decisions within each of the divisions represented in the core, as well as to develop formal proposals that are presented to the Vision Leadership Team.

E. “L” Leading – The All Church Pastoral Team: Managers of the Vision

The All Church Pastoral Team consists of key pastors and leaders from all campuses, Global, PBC and MCA. The Associate Senior Pastor is the overseer of this group, which meets regularly for times of prayer, equipping, general communication, and to discuss important decisions and issues facing the church. This group’s responsibility is to both lead and implement the overall vision of the church and to ensure that every ministry supports and embraces the vision, values and philosophy of the church.

F. “I” Implementing – The Dream Team: Partners of the Vision

The Dream Team consists of all functioning leaders and volunteers of Mannahouse. This group is the true serving backbone of the church and reflects the vision of Mannahouse to “equip the saints for the work of ministry.” The team consists of those who implement the vision of the church overall in all Divisions. This group receives important communication concerning the vision, structure, changes, and doctrinal issues before any communication with the congregation takes place. This group serves and supports the vision of Mannahouse along with all other teams



MANNAHOUSE ELDER RESPONSIBILITIES

MANNAHOUSE ELDER RESPONSIBILITIES

Now that we've established the Biblical role of an Elder, let's make clear the practical functions, expectations and responsibilities of an Elder at Mannahouse.

Our bylaws define five primary functions expected for every Elder. They are as follows:

1. Faithful attendance at corporate church services (excluding reasonable absences such as illness or travel)
2. Tithing.
3. Attendance at Elders' meetings (excluding reasonable absences such as illness or travel)
4. Active ministry involvement (such as pastoring, teaching, leading, evangelizing, counseling, worship leading, missions, etc.)
5. Supporting the vision and ministry of the Church.

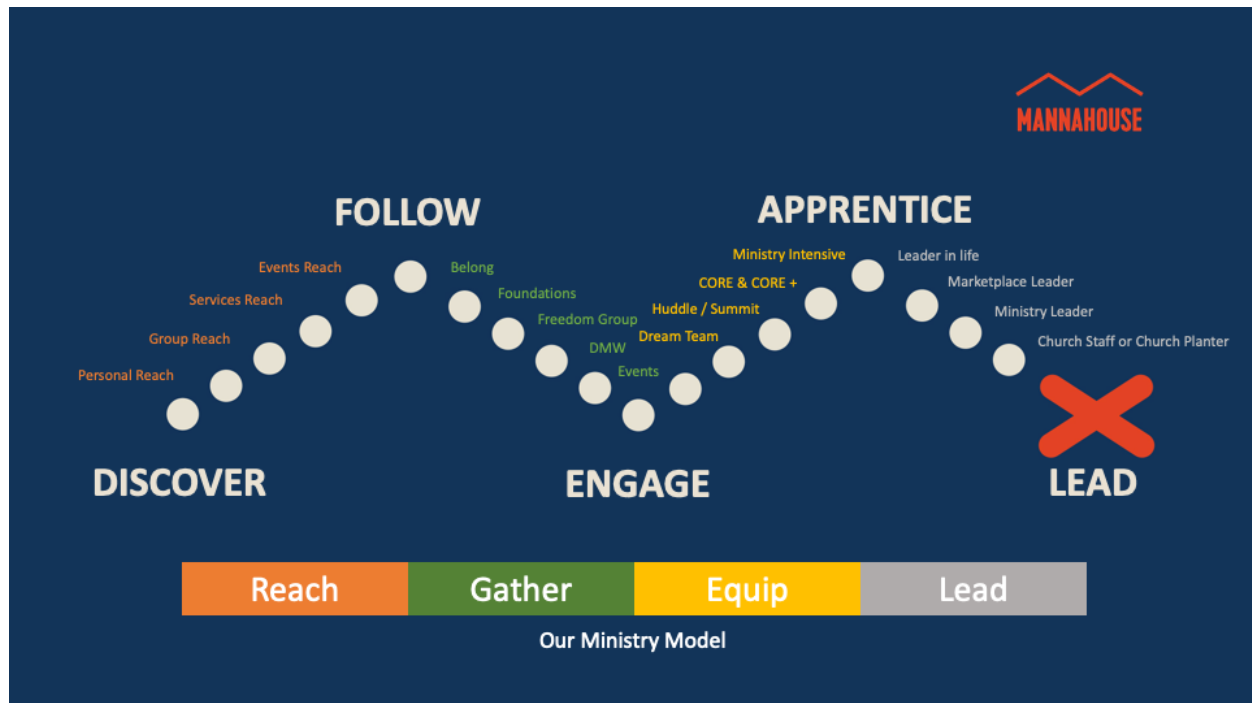
In addition to these defined expectations, here are the core areas of ministry function that make us Mannahouse. As an Elder of Mannahouse, you'll be charged with leading, modeling, supporting, helping maintain and continually reestablishing these ministry areas:

DISCIPLESHIP PATHWAY:

Discipleship is a journey wherein a person joins God to increasingly follow and live like Jesus according to the Scriptures, the Holy Spirit and the input of others. It is our conviction that if we only build the church, we will rarely get disciples, but if we build disciples, we will always get the church.

Elders at Mannahouse must live a discipleship life - creating a high invitation, table-centered culture where people are challenged to become like Christ in an atmosphere of care, coaching, and development. This means our homes and lives are open, we commit to an unencumbered life of focus, helping others as they take their next step in their journey of becoming like Christ.

Our discipleship path is a menu of resources, made available by our team to help as we help others navigate their journey. The pathway is a guide, a resource, and a help and shouldn't be confused as the end - it is only the means. As an Elder, it is imperative that you understand and engage in all aspects of the Discipleship Pathway



- Services: (Attend and serve in at least one weekend service)
 - The preaching of the Word
 - Worship in unity
 - Community
 - Discipleship
 - Serving
- Groups: (Lead a Group- special interest, neighborhood, long-term or short-term, keep groups a priority in your life)
 - To develop life-giving relationships.
 - To disciple people in all aspects of their lives.
 - To raise and training new multiplying leaders
- Discipleship: Be actively engaged in discipling others and in turn teaching them to do likewise.
- Belong: (Complete Belong and encourage others to take Belong)
 - Reach
 - Gather
 - Equip
 - Lead

- Discipleship Pathway Ministries: There is a variety of disciple-making strategies as listed in the diagram above. At minimum you are to support and promote all aspects of the Discipleship Pathway. If there is an area that fits your gifting and passion, be actively engaged in serving or leading that area of ministry.
- Dream Team: (Be a Dream Team Participant and develop Dream Teamers on your campus, and attend gatherings and celebrations)
 - Care
 - Coach
 - Develop

SPECIAL TEAMS / GIFT MIX:

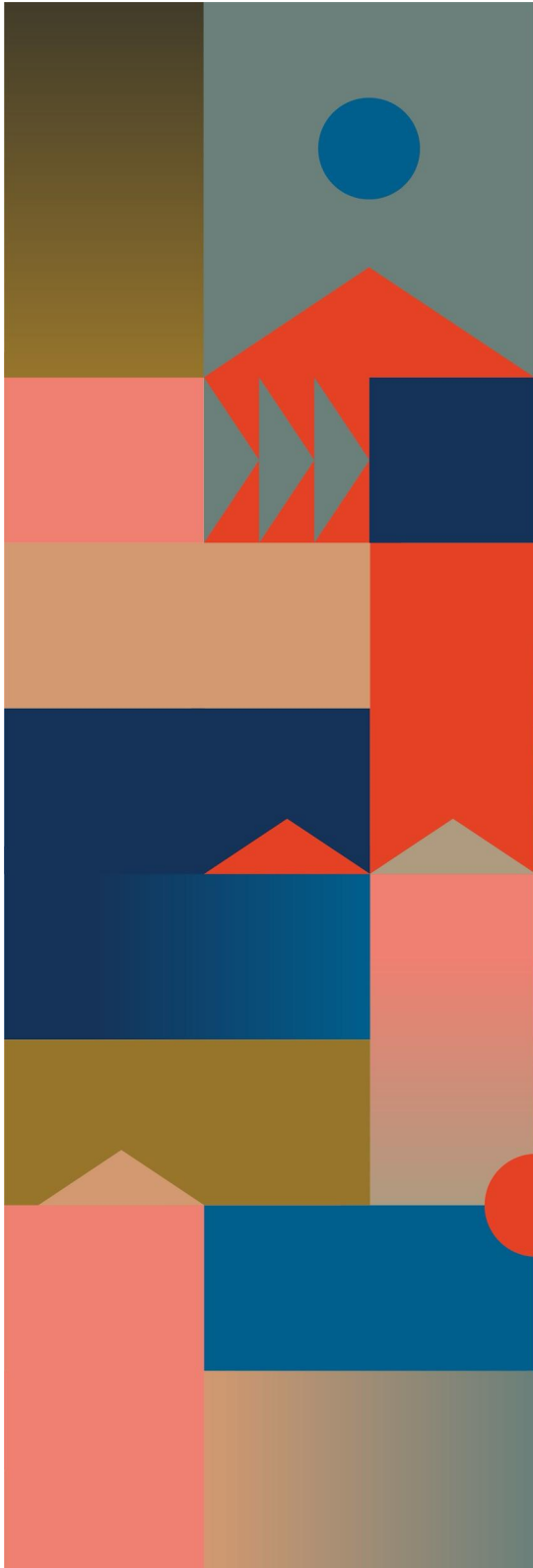
- Each individual Elder has their own particular, God-given, talents, gifting and abilities. As an Eldership, we do our best to channel each Elder into involvement and/or special teams which enable them to fully utilize their gift mix.
- Examples:
 - Those with a strong ability for handling finances may be channeled towards the Stewardship or Giving Culture teams.
 - We have Elders with strong business acumen who help oversee the Property Team, MCA, PBC, etc.
 - Areas such as Groups and Dream Team are developed by those with strong pastoral and relational dynamics.

OTHER IMPORTANT AREAS OF INVOLVEMENT:

- Eldership Meetings:
 - Attend Eldership meetings. Votes are often taken, courses of new direction established, and various issues discussed in which we will need each Elder to be informed and on the same page. Show up, and if you have something to say, speak up!
 - Attend Elders Prayer meetings. The team that prays together stays together. We are to lead by example and prayer is one of the key ingredients to leading the church. Your active participation is expected.
 - Other important gatherings for you to attend will be regional Dream Team meetings, Dream Team Celebrations, and meetings with the Mannahouse Leadership Team (MLT).
- Communications:
 - From time to time, important emails are sent to various groups of which you will certainly be apart- All church communication, MLT, Group Leaders, Eldership, etc.... Please take the initiative to read any communication from

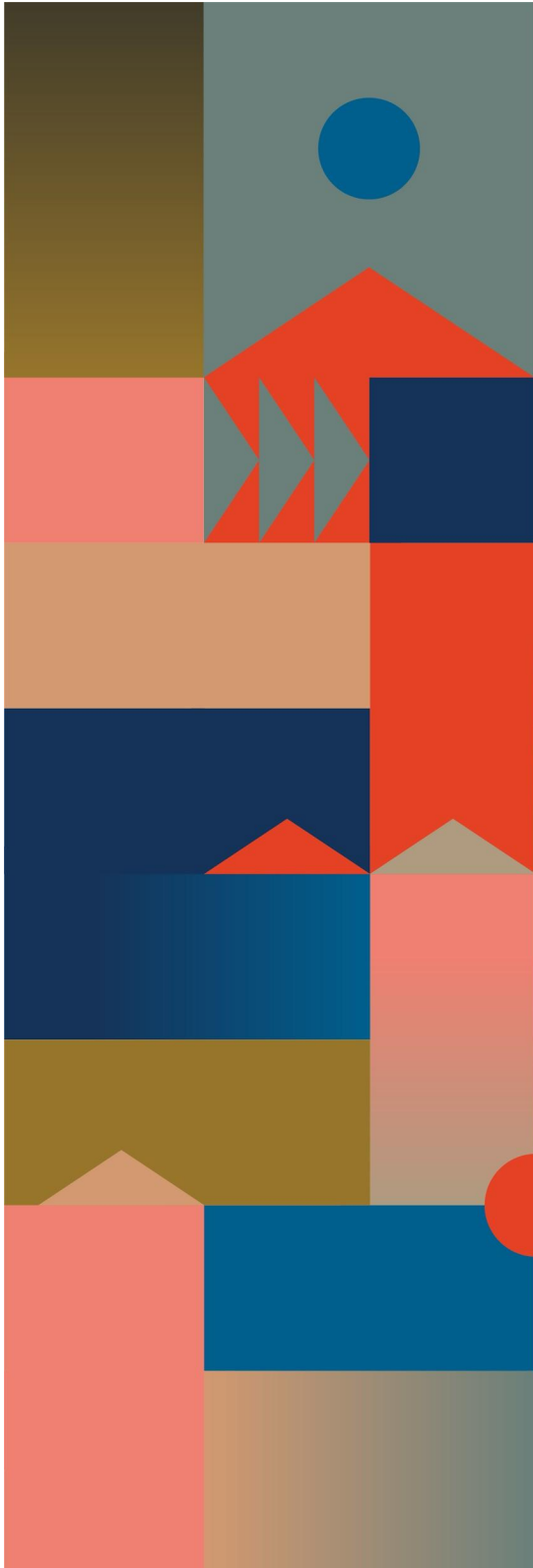
Mannahouse, the Senior Pastor, and Vision Leadership Team (VLT) to stay informed and able to convey and/or answer questions from congregants.

- Often the Senior Pastor will send an email draft to the Elders asking for input prior to sending to the entire congregation. Please take initiative to read and give input when applicable and in a timely manner.
- Depending upon the topic, once a final email draft has been sent out, whether you gave input or not, please stand in unity as Elders by supporting the direction or decision which has been decided and conveyed.



ELDERS RUBRIC

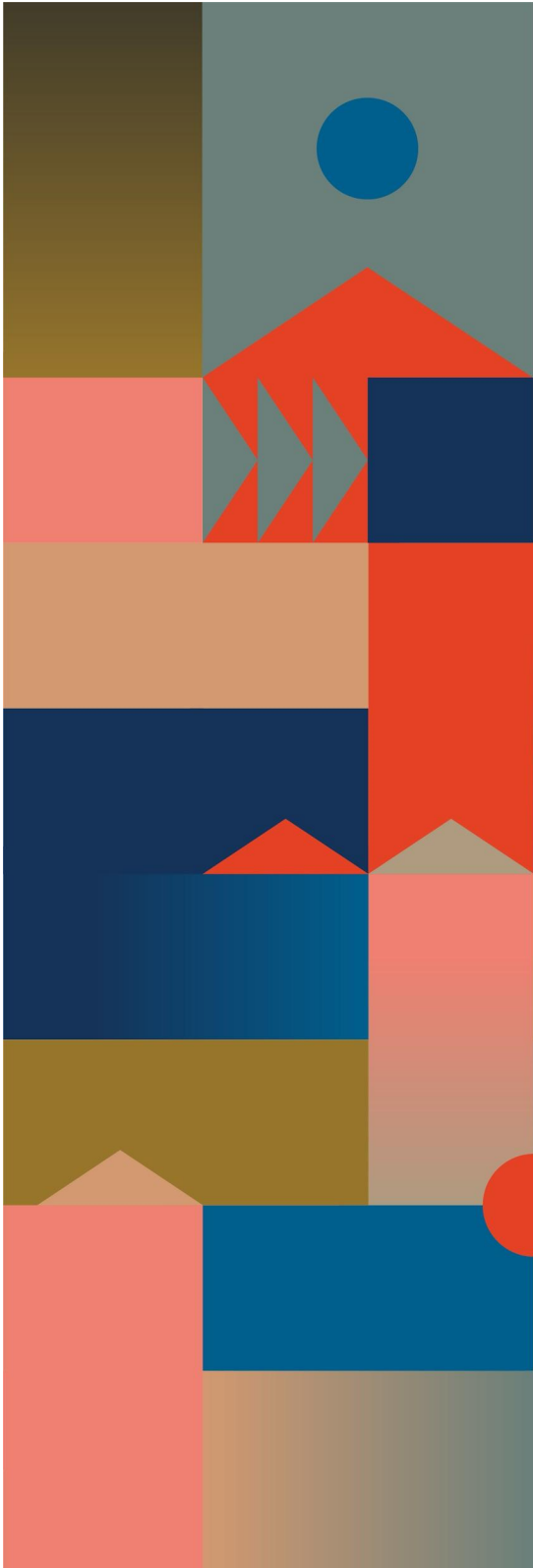
AREA OF FUNCTION	NAME	CALLED	MEETS QUALS	GIFT MIX	ADDED GIFT MIX	EXP.	CAMPUS/ DEPT.	ADDITIONAL AREAS OF FUNCTION	AGE	GEN	ETHNICITY
REACH											
Outreach											
Global											
GATHER											
Pastoral	Jane Doe	Yes	Yes	Pastoral	Teaching Finance	15 yr	RB	Groups	47	F	Caucasion
Prayer											
Worship	John Doe	Yes	Yes	Worship/ Pastoral	Teaching	8 yr	Tigard	VP	32	M	Latino
Generations											
Children											
EQUIP											
PBC											
MCA											
PRIME											
LEAD											
SENIOR PASTOR											
VISION/STRATEGY											
FINANCE											
ADMINISTRATION											
OTHER											
1. Facilities											
2. Development											
3. Statesman											
4. Emeritus											
5. Emeritus											



ELDERS DECISION MAKING GRID

EXECUTIVE DECISION MAKING CATEGORIES											
ELDERSHIP	SENIOR PASTOR	LEAD PASTOR	VISION LEADERSHIP TEAM	STEWARDSHIP TEAM	SALARY COMMITTEE	MCA BOARD	PBC BOARD	PROPERTY TEAM	GIVING CULTURE TEAM	SCORING COMMITTEE	GLOBAL TEAM
Right to Override any decision in Organization*	Initiates Overall Vision and is General Overseer of Entire Church	Implements Overall Vision and oversees the congregation.	Assist Senior Pastor in Initiating and Implementing Vision	Manages all finances for organization	Review, Assess and Suggest Recommended Salaries	Propose Specific Vision and Strategy for Approval	Propose Specific Vision and Strategy for Approval	Advisory in Capacity. All Decisions Approved by Eldership.	Assist Lead Pastor in Establishing Giving Culture for Church	Reviews and Scores Job Descriptions	Propose Specific Vision and Strategy for Approval
Alterations in Doctrine*	Responsible for Overall Doctrine, Ministry Philosophy and Adjustments	Implements ministry philosophy, strategy, and programs for congregation.	Primary Counsel to Senior Pastor	Reviews Annual Budgets for Eldership Approval	Collaborates with Scoring Committee in Effort to Maintain Competitive Salaries	Manages Operational Processes in Conjunction with CBC	Manages Operational Processes in Conjunction with Mannahouse	Review, Assess and Suggest Recommended Property Projects	Sets Giving Life segments for services	Sets internal valuations to set proposed pay levels	Does preliminary assessments and training of potential church planters and missionaries and provides recommendations for approval to elders
Approve Vision Alterations*	Oversees Selection, Assessment and Approval of all Ordination and Licensing Candidates.	Oversees All Congregation Season Planning, Calendars, Schedules and MSS	Oversees All Decisions of Daily Operations for Entire Organization	Manages Budget Accountability		Propose Annual Budget to be Approved by Eldership	Propose Annual Budget to be Approved by Eldership	Manages All Approved Property Projects	Assesses Giving Trends		Manages All Decisions of Daily Operations
Alterations in Ministry Philosophy*	Defacto Chairman of All Committees	Oversees Staff Culture, Schedules, Vacations for Congregation	Assist Senior/Lead Pastor in All Staffing Decisions and Management of Staff	Unbudgeted Decisions up to \$35,000 per Event Not to Exceed 5 Times Annually.		Manages All Decisions of Daily Operations	Manages All Decisions of Daily Operations	Develop Funding Opportunities	Suggests Processes to Strengthen Giving Health of Congregation		Develop Funding Opportunities
Lead Pastor Replacement and/or Discipline*	Nominates Emeritus and Statesman Elders Status	Oversees all Ministry Leadership Teams and Events for Congregation	Assist in Establishing SOG Goals for Eldership Approval	Unbudgeted decisions cannot lower reserves below \$275,000		Unbudgeted Spending Limit up to \$50,000 Accumulative Over One Fiscal Year.	Unbudgeted Spending Limit up to \$50,000 Accumulative Over One Fiscal Year.		Manages Vision Partners Team and Events		Builds and oversees teams within the Global structure
Eldership Additions or Removal	Final Approval Staff Hiring and Removal for entire Church as needed	Oversees all service atmosphere, culture, series, scheduling, worship and communication		Approves Salary Package Funding from Salary Committee							Approves global ministry travels of MH staff
Licensing and Ordination	Oversee All Public and External Relations	Oversees Content Creation for Curriculum, Programs and Training									Handles all church global projects and initiatives
Member's Discipline	Oversees All Vision Expansion in All Ministry Centers	Responsible for all Staff Communications and Congregational Communication regarding Body Life and Events									
Church Plants	Oversees Financial Health of Entire Church	Oversees Kids and Youth Camps, Conferences and Events									
Sending Missionaries		Oversees Congregational Budget and Matrix									
Annual Budget and SOG											
Asset Transactions Over \$50,000 Outside of Budget											
Unbudgeted Expenditures over Committee Limits											

*Represents Decisions that may require longer discussions and process time



STEWARDSHIP VALUES

STEWARDSHIP VALUES

Mannahouse has been greatly blessed over the past seventy years. One of the keys to God's blessing on our church is our commitment to be good stewards of what He has entrusted to us. This conviction has been passed on through multiple generations of leaders and Senior Pastors.

A church that understands and embraces their core values is a church that ultimately succeeds. It is our conviction to be a church that remains committed to our core values at all costs.

As we move forward in our church's journey, let us embrace these important categories of financial values: Overarching, budgeting and people.

OVERARCHING VALUES

WE VALUE FAITH AND STEWARDSHIP

We believe...the Bible teaches us both to believe for God's abundant blessings and to be wise stewards of them. It is necessary to stretch and improve in both areas. It is our conviction that all resources given to us ultimately come from the Lord making us stewards of them, not owners. God entrusts us with His precious resources to fulfill His purposes. We will exercise faith for increase and prayerfully discern where the Lord might lead us to steward His funds.

WE VALUE FINANCIAL INTEGRITY

We believe...that our integrity matters most, and we are committed to representing ourselves with excellence to all those we serve and our community at large. We are fully committed to outside audits and full disclosure to our Eldership.

WE VALUE TRANSPARENCY

We believe...that honesty is the best policy. We are committed to be honest and transparent with our leaders, staff and church. We choose to celebrate our wins and discern how to communicate our struggles. We are not ashamed to ask the church to come alongside and bear any financial burdens we may face, as we are family. We are committed to share our annual reports openly with the entire congregation.

WE VALUE A CULTURE OF GENEROSITY

We believe...that God blesses those who are generous. Therefore, we value giving of our resources joyfully and liberally to those to whom God asks us to give. We choose to be a generous church.

WE VALUE A STEWARDSHIP CONSCIOUS CULTURE THAT PRODUCES SURPLUS

We believe...that our stewardship conscious culture will produce surplus finances that can be used to reach more people for Jesus. It is our desire to free up as much finance as possible to grow the church, reach people far from God, plant churches, send missionaries and meet as many needs as possible in our metro-area, nation and world.

WE VALUE A DEBT FREE ORGANIZATION

We believe...that the ideal financial position for us is to be free from debt. It is our desire to strategically and consistently pay off debt and strive to remain debt free. Manageable debt may be used to fulfill vision and if needed we will enter any agreement with wisdom, discretion, and the consensus of the eldership.

BUDGETING VALUES

WE VALUE AN ANNUAL BALANCED BUDGET

We believe...that Biblical stewardship is modeled by living within our means. It is our intention to operate annually with a balanced approved budget that reveals realistic numbers and honest projections.

WE VALUE CONTINGENCY FUNDS

We believe...preparing for lean times is a wise leadership principle. We choose to store up adequate funds that could be used in the event of an emergency or unusual financial situation.

WE VALUE PRIORITIZING RESOURCES

We believe...that God has entrusted us with many ministries and personnel. While all of these ministries are worthy of abundant resources, the allocation of our resources should be prioritized with the overarching mission of the church uppermost in mind. Though all ministries won't receive equal resources, their allocation will be based on the nature and scope of their ministry as well as the role they play in fulfilling our mission.

WE VALUE ACCOUNTABILITY

We believe...that all persons on our team are to function with financial accountability. Living within our means is a shared responsibility and everyone is accountable for their approved budget ultimately to the Eldership. We are committed to staying within our budget parameters, recognizing that no single person has the authority to exceed them without appropriate approval. We are committed to developing effective systems to help us all be good stewards.

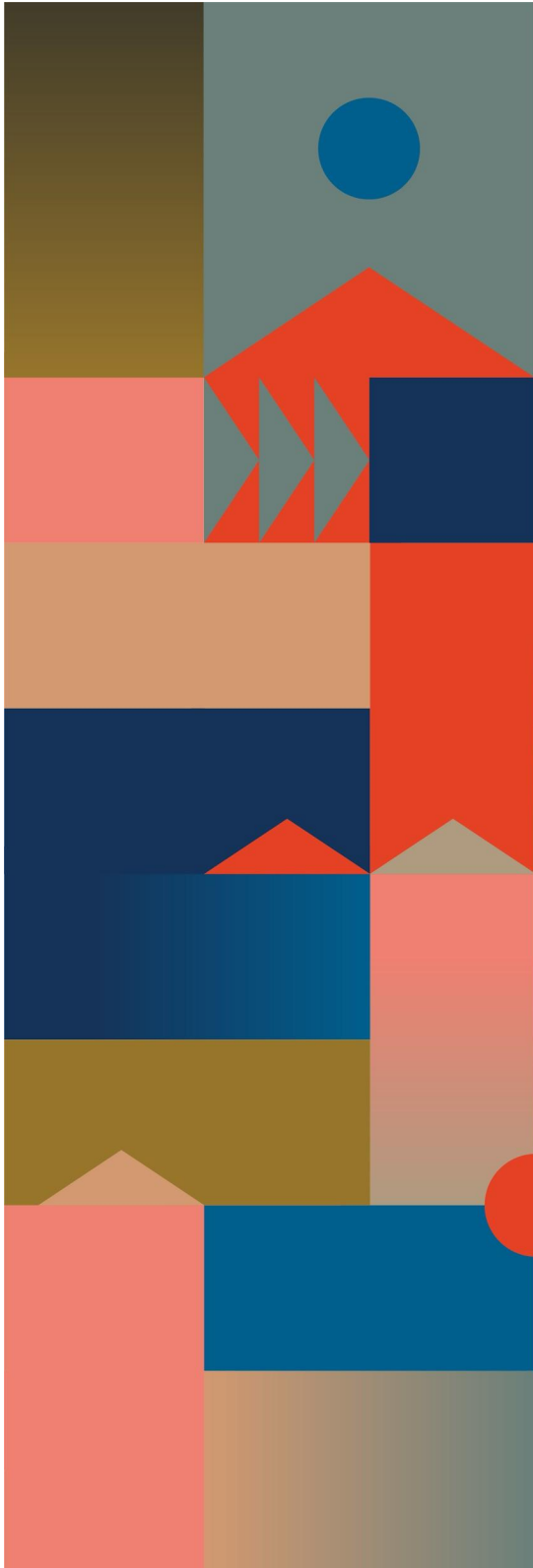
OVERSIGHT VALUES

WE VALUE PROVIDING FOR OUR STAFF

We believe...the most important asset we have is our staff. We understand that our employees give above and beyond what is asked of them. Therefore, caring for our staff with appropriate wages and benefits is a high priority.

WE VALUE EQUIPPING PEOPLE IN FAITH AND STEWARDSHIP

We believe...we are called to develop the church in all aspects of life, including stewardship. The church must be a place where people are taught practical understanding of budgeting, tithing, giving and receiving. It is our desire that every member of our church be filled with faith for God's blessings while becoming effective stewards of their resources.



ELDERS ONBOARDING

ELDERSHIP CANDIDATE PROCESS

COMPLETE	TASK
	Annual Review of Eldership Rubric to determine health and strength of Eldership
	Launch annual "Self Assessment" Process for 1/3 of Eldership.
	VLT to assess list of existing leaders
	List of potential Elders is developed and presented to Eldership for preliminary approval to begin vetting process.
	Elder Candidates are contacted for meeting and invitation to begin journey of potentially becoming Elder. - Honors leader - Acknowledges their value and contribution to the church - Shares reason for meeting – Considered as future Elder - Define Elder selection process – - Explain purpose of Elder Candidate Questionnaire. - Share their potential contribution and value to the Eldership - Explain approval process with no guarantee of approval. - Ask them to speak with spouse [if applicable] and pray - Respond to Senior Pastor within a week with decision to move forward.
	"Elder Candidate Questionnaire" is given and filled out by Elder Candidate
	Senior Pastor and/or assigned VLT member sets follow up meeting and reviews completed questionnaire with Elder Candidate.
	VLT reviews interview summary and determines if Elder Candidate(s) are cleared to continue process and present to Eldership.
	Information is entered into the "Eldership Candidate Assessment Form."
	Senior Pastor brings vetted Elder Candidates to Eldership.
	Eldership approves/denies/postpones Elder Candidates.
	Senior Pastor personally contacts candidates with Eldership decision.
	Letter/email sent to all church members which includes: - Purpose of Elders [along with Elders weekend video clip] - Process for selecting new Elders - Name of new candidates - Ask them to share concerns, if any. No response needed otherwise. - Give short bio and picture of the potential elders - List names of all other Elders - Link to Eldership information on church website - Thank congregation for their trust and support
	Thirty day waiting period for any/all responses
	Names and responses presented to Elders, if any.
	Elders officially vote to accept new Elders onto the team
	Communicate to new Elders decision of Eldership [Accepted or Denied]
	Invite new Elders to Eldership meeting. Pray over them.
	Communicate and celebrate new Elders to the entire congregation

	Existing Elder is assigned to new Elder for coaching/mentoring process for a minimum of one year.
	New Elders meet with appointed Elder and discuss "Eldership Handbook"
	New Elders beginning functioning immediately

NEW ELDER COACHING

Support, leadership and counsel play a significant role in developing strong foundations for each new Elder. We utilize a “Care, Coach, Develop” strategy for onboarding. Our goal is to make sure each new Elder has a close mentor walking alongside of them during their first year as an Elder. The Senior Pastor personally communicates to the new Elders the plan for coaching, then one of member of the Eldership Team is assigned to each new Elder to begin this exciting journey.

Six Coaching Guidelines:

1. Contact your assigned new Elder and congratulate them.
2. Communicate that a letter will be sent to members only to inform them of this exciting process of onboarding new Elders and that we will give the congregation thirty days to respond with any questions or concerns.
3. Get a copy of the “Elders Handbook” and let them know you would like them to familiarize themselves with the Handbook and use it as a guide for future conversations over the next twelve months.
4. Text them or call them a few times a month to check in with them.
5. Set a specific time monthly (preferably following an Elders meeting) to connect with them to answer any questions that they may have about the meeting, observations you would like to share, or coaching from the handbook.
6. Pray for them regularly.

ELDERSHIP NOMINATION FORM

Name: _____ Date: _____

Date Request Made: _____ Request Made By: _____

Date Presented to Elders: _____ ☐ Approved ☐ Denied

If applicable, give reason for denial: _____

Current Leadership Status in Church: _____

☐ Ministry Leader ☐ Church Planter ☐ Missionary

☐ Staff Pastor ☐ Marketplace Leader ☐ Mobile Ministry

☐ Other: _____

ELDERSHIP QUALIFICATIONS	COMMENTS	CONFIRM
Calling – Confirmed sense to lead and govern		
Gifting – Knows spiritual gifts and functions accordingly		
Biblical Qualifications - Fulfills 1 Timothy 3 & Titus 1		
Chemistry - Embraces church doctrine, values, ministry and philosophy		
Character - Reputable in church and community		
Personal Life – Order in devotional, family and finance		
Experience – Proven ministry fruit and effectiveness		

Leading - Active in church ministry for three-year min.		
Spiritual Markers - Saved, water baptized, filled with the Spirit		
Giver - Consistent Tither/Generosity		
OTHER CONSIDERATIONS	INFORMATION	CONFIRM
Spiritual gifts		
Ministry passions		
Talents and Abilities		
Current Age		
Gender		
Race/Ethnicity		
Occupation (if not in full time ministry)		

Additional Information:

Interviewed by: _____

Date: _____

ELDERSHIP CANDIDATE QUESTIONNAIRE

Name: _____ Phone: _____

Address: _____

City: _____ State: _____ Zip Code: _____

Email: _____

Date of Birth: ____ / ____ / ____

Name of spouse If applicable: _____

Birthday: ____ / ____ / ____ Anniversary: ____ / ____ / ____

Children(s):

Name	Age	Name	Age
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

PERSONAL

1. Briefly describe your personal spiritual journey (salvation, water baptism, Holy Spirit baptism, etc.)
2. What are your motivations for ministry and becoming an Elder?

3. Please read the qualifications of I Timothy 3:1-7, Titus 1:5-9, Acts 20:28-35 and 1 Peter 5:1-4 and give a summary of how you feel your life compares to these qualifications.
4. We believe that stewardship should be modeled by those in leadership. What is your view on tithes and offering and do you tithe consistently? Do you give regularly beyond the tithe to other important church opportunities?
5. What major successes have you experienced and how do these benefit you as a ministry leader?
6. What setbacks or failures have you experienced and how will these work for your good as an Elder?
7. Please describe any past involvement in other churches, including their affiliation with denominations or movements, your level of involvement, and your reason for leaving. Are you in good standing with previous pastors and leaders? Are there any unresolved issues?
8. Do you have any criminal record or child molestation charges? If so, explain.
9. Have you filled out and turned in a Mannahouse screening form? If not, would you be willing to fill out immediately?

10. Mannahouse Eldership has defined an abstinence policy to refrain from tobacco and alcohol consumption. What is your opinion on these standards, and would you make a personal commitment to abide by these standards?
11. Can you make a commitment a minimum of 3-5 years as an Elder?

BIBLE AND DOCTRINE

Please do not view this section as a test or quiz that you might pass or fail. Even among the elders, where there is general agreement on these subjects, there would still be shades of divergence—and that is healthy. These questions are simply here to help us get to know a candidate's perspective on these issues. Some questions ask about concepts articulated in our statement of faith; and in these questions we are not only looking for whether you agree, but how you would explain it in your own words. If you need more detail before you can answer, state this or reach out for clarification. It's alright if your opinions are not fully formed on a matter; simply state this and perhaps explain your leanings or assumptions on the topic.

1. Do you fully agree with all of the official doctrinal statements of Mannahouse as defined on our Statement of Faith at the end of this Questionnaire? If there are any points of uncertainty, please mention them and explain your beliefs or assumptions on those points if possible.
2. What is your view of Scripture? I.e., What is it? What is its origin? How do we relate to it? In your response, please speak to the subject of authority, infallibility and its place in forming church policy.
3. In your opinion, what are some of the most important principles for interpreting Scripture accurately?
4. How would you articulate the gospel to an unbeliever? What are the primary components to the gospel?

5. While the church may have many roles and ministries, what would you say is its primary purpose according to Scripture? How should that purpose affect things like service planning, administration, staffing and the church's relationship to society?"
6. What is your view on church discipline (i.e., addressing sin in a church member)? Should it ever lead to a member being removed from church fellowship? If so, under what circumstances? What scripture premise do you have to validate your stance.
7. What is your current view on racism? What role should the church play (if any) in addressing this issue?
8. Is a homosexual relationship sinful if it is loving, consensual, and monogamous (in legal marriage)? Explain.
9. Do you think Christians can always find complete freedom from same sex attraction (SSA) if they struggle with it? If yes, explain. If no, how would you advise them in their journey of sanctification in this area?
10. Do you think Christians are free to discover or decide their own gender identity regardless of their biological sex?
11. How would you explain Scripture's teaching on hell as you understand it? Try to speak to the following questions: What is it? Who goes there? For how long? Who sends them?

12. How would you rank the importance of the following doctrinal subjects (regardless of your specific views)? Mark them by these three categories:

1. Die for (utmost importance; Christians must agree; implies “divide for”)
2. Divide for (must agree in order to do church together, especially as leaders)
3. Discuss (can agree to disagree and continue to debate or discuss it)

- ___ Consumption of alcohol (not drunkenness)
- ___ The deity of Jesus
- ___ Tithing
- ___ Women in leadership
- ___ The bodily resurrection of Jesus
- ___ Water baptism
- ___ Sign gifts (speaking in tongues, prophecy, etc.)
- ___ The infallibility of Scripture
- ___ Model of church government
- ___ The place of Israel in God’s program.

There are some doctrines on which Christians tend to have a greater diversity of views. Usually they “agree to disagree” on these matters; but a general awareness of your leanings would be helpful. Please select the best option for each category.

13. Election:

- ☐ God predestined us to be saved and our decision to accept him was therefore inevitable.
- ☐ God predestined us to be saved based on His foreknowledge of our decision or faith.
- ☐ God predestined Christ and His church as a corporate reality, not specific individuals.
- ☐ I am not sure; or I do not have a strong opinion.
- ☐ Other: _____

14. Holy Spirit Baptism:

- ☐ The baptism in the Holy Spirit is what all believers experience at the moment of salvation and there is not necessarily an immediate outward evidence.
- ☐ The baptism in the Holy Spirit is distinct from salvation and is accompanied by some form of outward evidence—often/usually speaking in tongues.
- ☐ The baptism in the Holy Spirit is distinct from salvation and is always accompanied by the outward evidence of speaking in tongues.
- ☐ I am not sure; or I do not have a strong opinion.
- ☐ Other: _____

15. Women in Eldership:

- ☐ The Bible teaches that only men should be elders in the local church.
- ☐ The Bible does not limit women from being elders in the local church.
- ☐ A woman can be an elder, but only alongside her husband.
- ☐ I am not sure; or I do not have a strong opinion.
- ☐ Other: _____

16. End Times:

- ☐ The Biblical promises to restore Israel will occur at the end of history in a straightforward way that pertains to national/ethnic Israel.
- ☐ The Biblical promises to restore Israel find fulfilment in Christ and His church.
- ☐ The Biblical promises to restore Israel find *ultimate* fulfillment in Christ and His church, yet some promises may find a unique fulfillment in national or ethnic Israel.
- ☐ I am not sure; or I do not have a strong opinion.
- ☐ Other: _____

FAMILY

1. IF married, describe the strengths and weaknesses of your marriage. If not married, mark N/A.

2. Describe the current state of your marriage:

3. Have either you or your spouse been married previously? If so, briefly describe the circumstances.

4. How is your relationship with your children? Are there any concerns that we should know about?

5. Are there any financial circumstances that would hinder your ability to lead?

VOCATION

1. What is your vocation and how do these skills help you in serving as an Elder?
2. Do you see any conflict of interest between what you do for work and your potential role as an Elder?
3. How are you able to balance the pressure between family, work and ministry?
4. How would your boss, co-workers, or customers (if applicable) define your character in the workplace?

PEOPLE SKILLS

1. How often do you extend hospitality to others, and in what manner (in or out of the church)?
2. How would you deal with someone who needed adjustment or correction?

SPIRITUAL GIFTS / CHURCH / MINISTRY

1. What are your spiritual gifts?
2. In what settings do you use your spiritual gifts?
3. Summarize your church attendance habits.

4. What ministries are you currently involved in? In what way?
5. Do you have a burden to be involved in full-time ministry, plant a church or be sent to the mission field? If so, explain.
6. Describe previous ministry experiences (staff or Dream Team).
7. In what leadership roles have you had experience?
8. What do you believe about the concept of church membership?
9. Do you understand and support Mannahouse form of church government? Please explain briefly.

COUNSELING

1. Describe any previous counseling training, education or experience.
2. Which of the following areas would you feel comfortable counseling (please check):
 - ☐ Marriage
 - ☐ Sexual issues (abuse, adultery, pornography)
 - ☐ Child raising
 - ☐ Addictions / substance abuse
 - ☐ Teen problems
 - ☐ Business issues
 - ☐ Relational offenses

- ☐ Finances
- ☐ Legal issues
- ☐ Personal life direction
- ☐ Other _____

3. What guidelines do you think are appropriate for counseling members of the opposite sex?

4. Please review the following topics and briefly share how you might counsel someone about to make one of these decisions.

Bankruptcy:

Abortion:

Suicide:

Suing a Christian:

Pre-marital Sex:

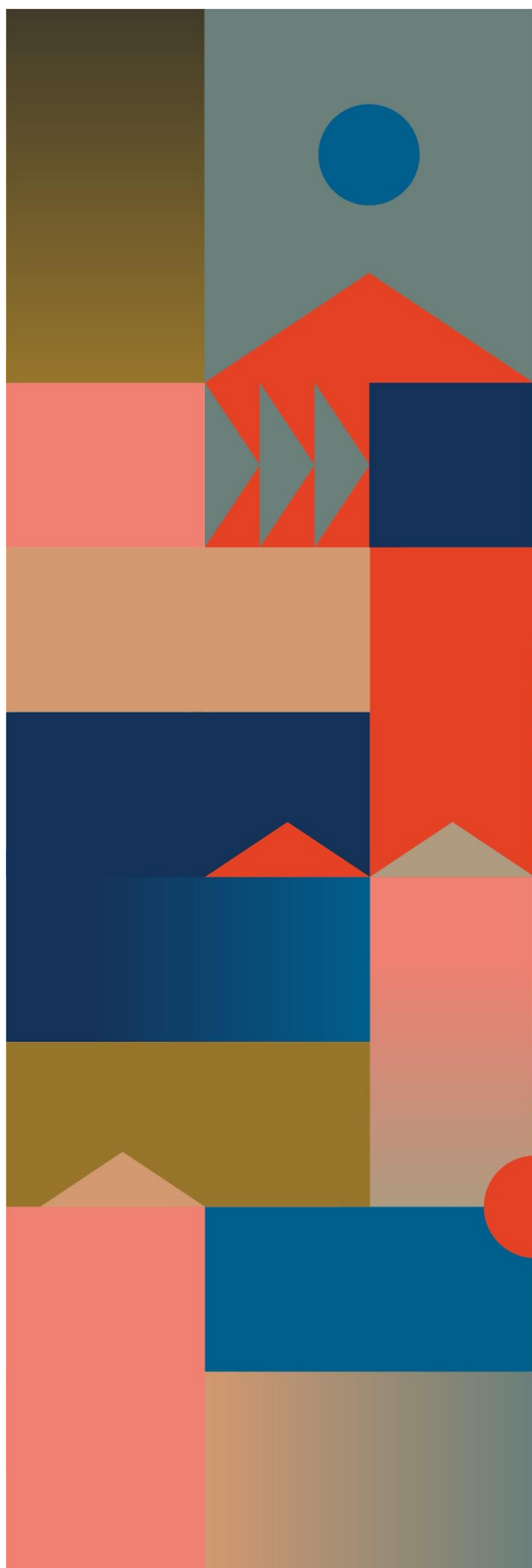
Divorce:

Remarriage:

5. Do you have any questions or concerns in regard to becoming an active Elder?

Office Use Only:

- ☐ Senior Pastor Approval:
- ☐ Abides by Community Standards:
- ☐ Official Member of Mannahouse:
- ☐ Eldership Approval:
- ☐ Campus/Ministry Pastor Approval:
- ☐ Serving in Mannahouse ministry area two year minimum:
- ☐ Official Date of Membership:
- ☐ Fulfills qualifications of 1 Timothy 3, Titus 1:
- ☐ Verification of Tithing:
- ☐ Verification of Mannahouse Screening Approval:



ELDERSHIP ASSESSMENT PLAN

ELDERSHIP ASSESSMENT PLAN

The Eldership of Mannahouse is the governing board of the organization. This vital leadership team is comprised of mature men and women who qualify to serve according to 1 Timothy 3 and Titus 1, and are functioning in vital areas of the church to help pastor, lead, and teach God's people.

We understand that there are certain criteria for maintaining the office of an Elder. We know that there are times and seasons of life that require us to assess our current responsibilities to make sure we are investing our time and resources into the best place possible for God's use. We also recognize that there are certain seasons where we assess continued involvement due to the fact that we no longer function as expected.

The Eldership Team at Mannahouse is committed to having an effective and efficient team that can serve our congregation and all of its demands. We agree that serving as an Elder is an honor, and we also recognize that serving in this capacity is not a life-long position. At such a time that an Elder no longer functions effectively (due to age, health, or change in responsibility), it is best for the wellness of the Eldership and the church to allow others to serve in that capacity.

ASSESSMENT PROCESS

In order to keep the Eldership functioning in the healthiest manner, we have agreed to implement the following four-step process.

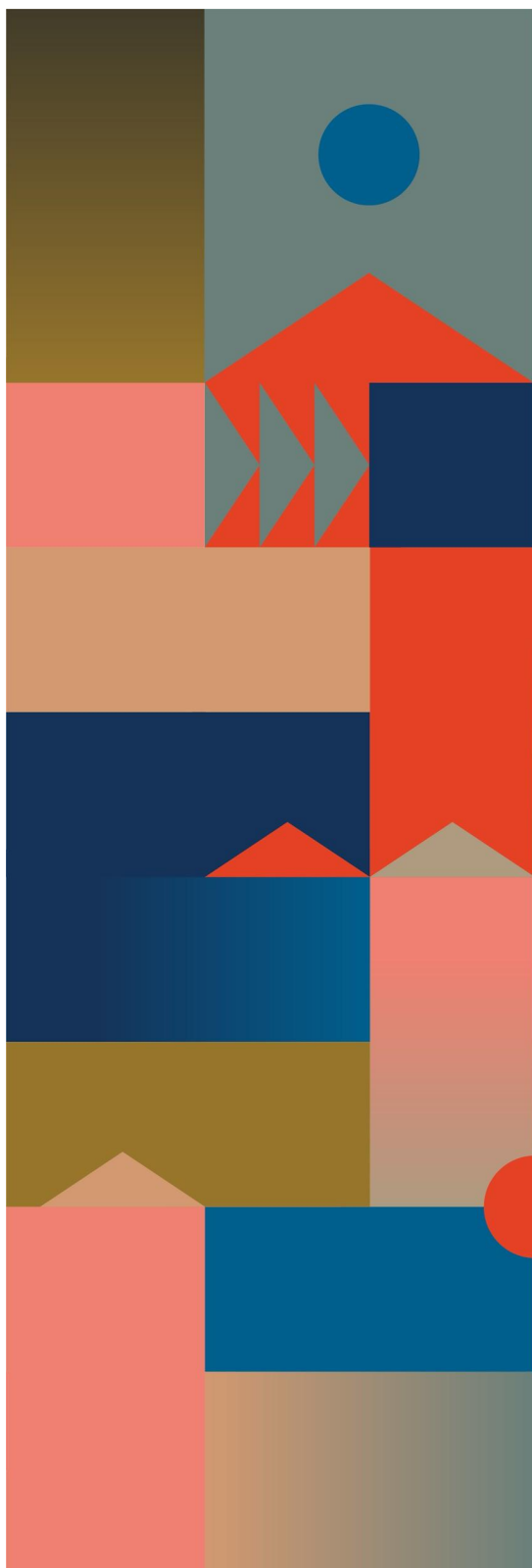
- Segment Eldership into Three Groups
The purpose of this task is to develop a strategic way whereby we can assess the effectiveness of the Elders in an ongoing process. Each group would be assessed every three years. The sole purpose for this segmentation would be for assessment only.
- Self-Assessment of Elders
Each year, one-third of the Elders would be contacted and asked to go through a self-assessment process. The Elder should contact 3-4 other Elders of the team to help them with their self-evaluation. There are five main questions that should be considered:
- Am I personally healthy? Spiritually, emotionally, physically, relationally, financially?
 - Do I fit the composition [predetermined function] established by the Eldership?
 - Do I fully function in all five areas as defined by the church By-laws?
 - Do I contribute to the governance of the church?

- Are the areas [function, gift mix, age, gender, race] that I represent adequately covered or more than adequately covered by others in the Eldership?
- Communication with Senior Pastor
Once the self-assessment is assigned, the Elder should take no more than 90 days to complete the assessment. When completed, the Elder should email the assessment to the Senior Pastor for review, acceptance, and filing.
- Assessment Results
There are two outcomes of an Elder's assessment:
 - Continue functioning as an Elder of Mannahouse
 - Discontinue functioning as an Elder of Mannahouse (Resignation)

FUNCTIONING REQUIREMENTS

The church By-laws state five requirements for any Elder. They are as follows:

- Faithful attendance at the corporate services of the church (excluding reasonable absences such as illness or travel).
- Tithing;
- Attendance at Elders' meetings (excluding reasonable absences such as illness or travel);
- Active ministry involvement in some areas of ministry (such as pastoring, teaching, leading, evangelizing, counseling, worship leading, missions, etc.)
- Supporting the vision and ministry of the Church.



CERTIFICATE OF ORDINATION

No. _____

Mo. _____ 20 _____

CERTIFICATE OF ORDINATION

MANNAHOUSE CHURCH

certifies that

FIRST NAME

is hereby ordained as an Elder of Mannahouse, headquartered in Portland, Oregon, USA, and is authorized to do the work that may be placed on him as a Minister of the Gospel. He is authorized to write, teach and defend the Gospel of Jesus Christ, to baptize, and to administer the Lord's Supper. He is also recognized as an Ordained Minister of the Gospel and is authorized to administer the ordinances of the church so long as maintaining a godly life.

We, the undersigned along with the Eldership of Mannahouse, prayerfully ask God's presence and grace upon him to serve the church as a leader, servant and representative of Jesus Christ.



MANNAHOUSE
9200 NE Fremont St
Portland, OR 97220

No. _____

Mo. _____ 20 _____

CERTIFICATE OF ORDINATION

MANNAHOUSE CHURCH

certifies that

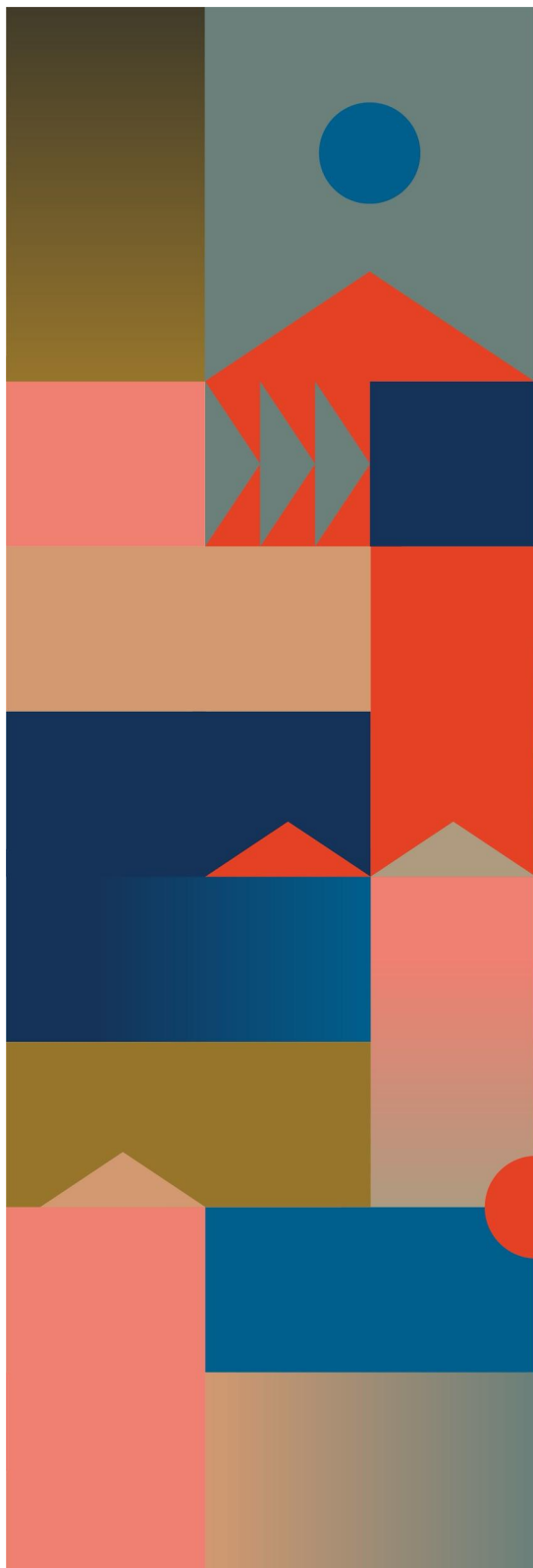
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MANNAHOUSE
9200 NE Fremont St
Portland, OR 97220



ELDERSHIP ORDINATION CHARGE

ELDERSHIP ORDINATION CHARGE

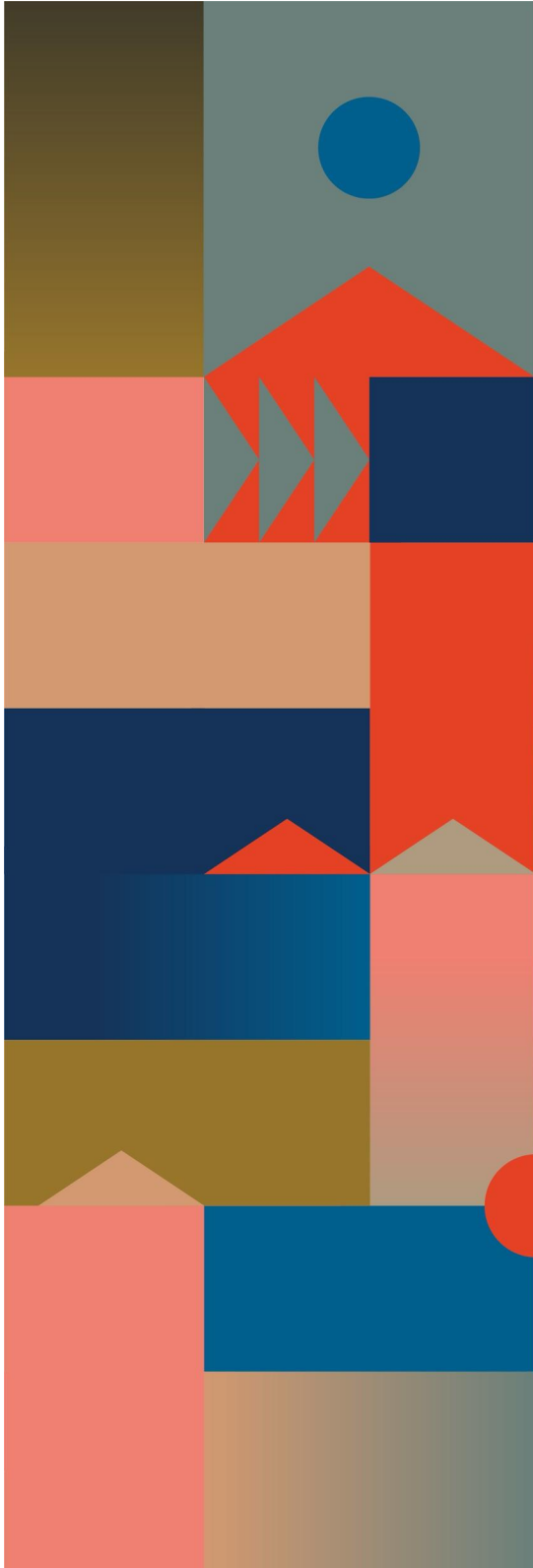
I charge you before this eldership and congregation to receive the office of an elder with all humility and sincerity. Perform well all the duties of an elder by preaching, teaching and exhorting the word of God. Watch over the flock of God and guard carefully the souls for whom Christ died. Make full proof of your ministry. Be an example in attitude, in word and in deed.

I exhort you to walk in unity and loyalty with the leadership and congregation of this local church. I exhort you to carry the burden and fulfill the vision of this house. Leadership is the tapestry of integrity of heart and life, of words and deeds, and of thoughts and actions in personal life, family life and ministry life. Be filled with grace and love for people; recognize the dignity of others and affirm the diversity of their gifts.

I ask you to commit yourself, by the grace of God, to fulfill this charge, accept this responsibility, and receive this appointment as an elder of Mannahouse.

2 Timothy 4:1-2

I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom. Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.



BACKGROUND CHECK APPROVAL

BACKGROUND CHECK APPROVAL

THE MANNAHOUSE SCREENING FORM AND APPROVAL PROCESS

(Also available in Spanish)

This screening form is to be completed for any position (volunteer or compensated) involving the supervision or care of preschoolers, children and/or youth. This is not an employment application form. Persons seeking a position in the church as a paid employee will be required to complete an employment application in addition to this screening form. This form has been created to assist Mannahouse in providing a safe and secure environment for children and youth who participate in our programs and use our facilities.

Individuals considered for a position in the preschool, children and youth ministry areas must first be official members of Mannahouse. This is with the exception of co-op volunteers who work less than 4 hours per month or students of Portland Bible College who are here for the purpose of training.

REASON FOR SCREENING: *

- ☐ Dream Team/Volunteer
- ☐ Job Applicant
- ☐ Staff Member
- ☐ Other: _____

Name of person who asked you to complete this screening form: * _____

Department you wish to work in: * _____

PERSONAL INFORMATION:

Legal First Name: * _____ Legal Last Name: * _____

Maiden Name: _____ Middle Name: _____

Street Address: * _____ Apt #: _____

City: * _____ State: * _____ Zip: * _____

Phone: * _____ Phone Carrier: * _____

Email Address: * _____

Birth Date:* _____ Gender:* _____

Social Security Number:* _____

City of Birth:* _____ State:* _____ Country:* _____

Marital Status:* _____ Anniversary Date: _____

Occupation:* _____

Please list at least one previous address and the length of time at that location:*

Street Address: _____ Apt #: _____

City: _____ State: _____ Zip: _____

Street Address: _____ Apt #: _____

City: _____ State: _____ Zip: _____

CHURCH BACKGROUND

Please briefly explain how you came to know Jesus Christ as your Lord and Savior: *

How long have you attended Mannahouse?* _____

Which campus do you attend? *

- ☐ Downtown
- ☐ Eugene
- ☐ Mill Plain
- ☐ Mill Plain Spanish
- ☐ Rocky Butte
- ☐ Rocky Butte Burmese
- ☐ Rocky Butte Spanish
- ☐ Tigard
- ☐ Tigard Spanish
- ☐ None

Are you an official member of Mannahouse?* ☐ Yes ☐ No

If yes, enter your date of membership: _____

Are you currently enrolled in Belong Class?* ☐ Yes ☐ No

Are you enrolled in Portland Bible College?* ☐ Yes ☐ No

List the names and addresses of other churches you have attended on a regular basis in the past FIVE years.

*If you have only attended Mannahouse in the past five years, check here: ☐ None *

Church Name: _____

Street Address: _____ Apt #: _____

City: _____ State: _____ Zip: _____

Church Name: _____

Street Address: _____ Apt #: _____

City: _____ State: _____ Zip: _____

Please list all previous church experience involving preschool, children and/or youth. Please include Church Name, Complete Address, Pastor's Name, type of work performed, and Dates Served: * If no previous experience check here: ☐ None

Church Name: _____

Pastor's Name: _____

Street Address: _____ Apt #: _____

City: _____ State: _____ Zip: _____

Date/Duration of Involvement: _____

Work/Serve Involvement: _____

Church Name: _____

Pastor's Name: _____

Street Address: _____ Apt #: _____

City: _____ State: _____ Zip: _____

Date/Duration of Involvement: _____

Work/Serve Involvement: _____

Please list all previous non-church experience involving preschool, children and/or youth.
Please include Organization Name, Complete Address, Supervisor's Name, type of work
performed, and Dates of Involvement: *If no previous experience check here: ☐ None *

Organization: _____

Supervisor: _____

Street Address: _____ Apt #: _____

City: _____ State: _____ Zip: _____

Date/Duration of Involvement: _____

Work/Serve Involvement: _____

Organization: _____

Supervisor: _____

Street Address: _____ Apt #: _____

City: _____ State: _____ Zip: _____

Date/Duration of Involvement: _____

Work/Serve Involvement: _____

CRIMINAL HISTORY

*Please be sure to read the following questions carefully

Have you ever been arrested for, charged with, under probation for, or convicted of SEXUAL or PHYSICAL abuse? * ☐ Yes ☐ No

Have you ever used illegal drugs? * ☐ Yes ☐ No

Have you ever been convicted of a criminal offense? * ☐ Yes ☐ No

Involving you or your background, has there been a situation that would call into question being entrusted with the supervision, guidance, and care of people? * ☐ Yes ☐ No

Has your driver's license ever been suspended or revoked? * ☐ Yes ☐ No

AUTHORIZATION FOR RELEASE OF BACKGROUND INFORMATION

*Please be sure to read the following thoroughly

In connection with my application for volunteer service with MANNAHOUSE CHURCH., I authorize MANNAHOUSE CHURCH., and/or SECURE SEARCH FAITH., their agent, to solicit background information relative to my criminal record history. I understand that MANNAHOUSE CHURCH., may conduct inquiries into my background that may include criminal records. Personal references and other public record reports pertaining to me.

By checking this box, I am stating that I have read and agree to the above statement* ☐

I authorize without any reservation, any person, agency, or other entity contacted by MANNAHOUSE CHURCH., and/or SECURE SEARCH FAITH., their agent, for purpose of obtaining background report information, to furnish the above mentioned information.

By checking this box, I am stating that I have read and agree to the above statement* ☐

I release MANNAHOUSE CHURCH., their respective employees, or SECURE SEARCH FAITH., their agent, and employees and all persons, agencies and entities providing information or reports about me from any and all liability arising out of furnishing any such information or reports.

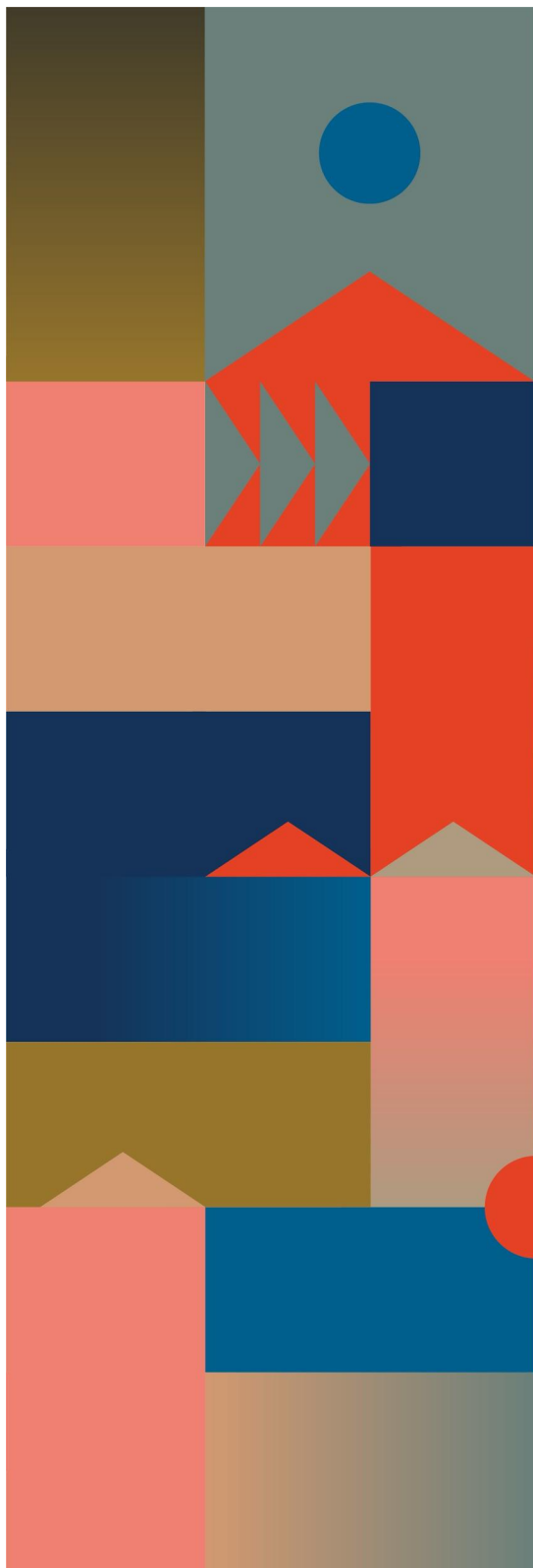
By checking this box, I am stating that I have read and agree to the above statement* ☐

By signing your name and date below you are confirming that you are 18 years of age or older OR have the full permission of your guardian to be completing this form. You are also stating that you have answered all questions truthfully and to the best of your knowledge.

Signature: _____ Date: _____

Thank you for applying to help at Mannahouse. Your form will be sent to the screening department. We will notify your ministry leader if/when you are cleared to work.

* = Input is required



GUIDELINES FOR EMERITUS AND FORMER ELDERS

GUIDELINES FOR EMERITUS AND FORMER ELDERS

TRANSITION OPPORTUNITIES

If for any reason, an Elder resigns from the Eldership team, there will be only two titles that may apply to them after serving their term.

Former Elder

Most transitioning Elders will fit into this category. This title is awarded to that Elder who previously functioned on the Eldership Team, but no longer meets the criteria as established by the church By-laws and the Eldership composition [pre-defined areas of function].

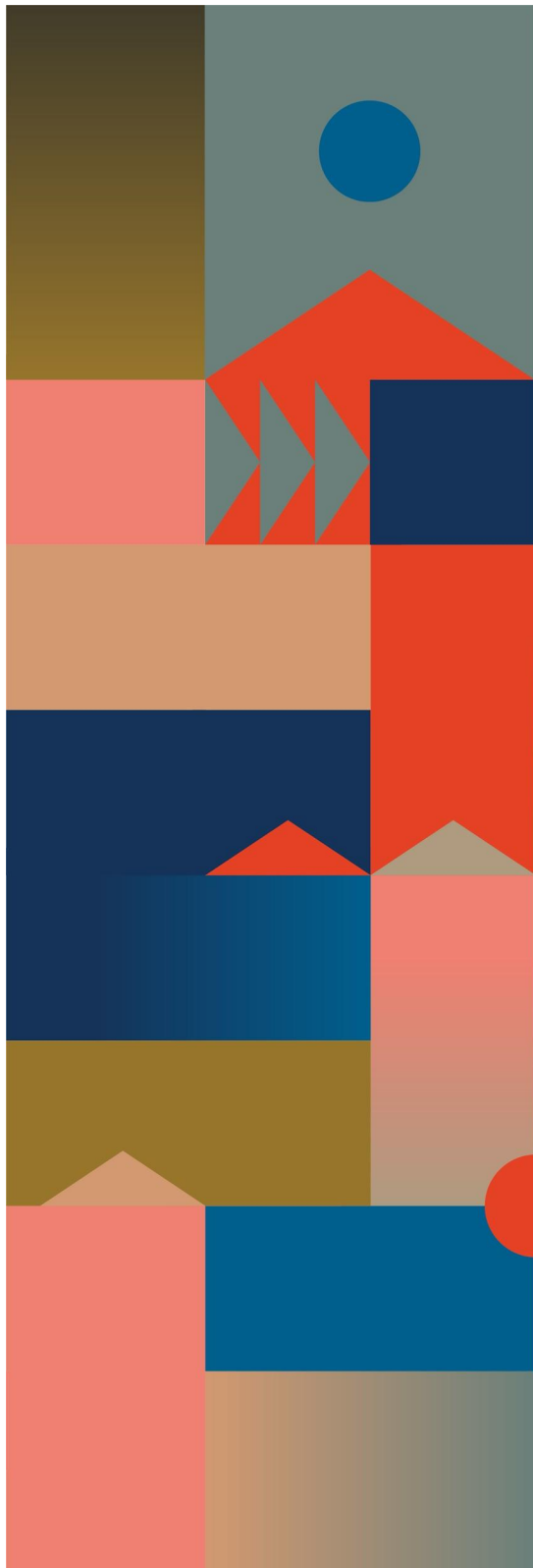
As long as the Former Elder is in good standing, they may continue to provide spiritual leadership in prayer, counsel, and ministry for the Mannahouse family as available.

Elder Emeritus

This title, as defined in our by-laws, is awarded to that Elder who previously functioned well on the Eldership Team and has now come to a time in life where they no longer function due to age, health, or change in responsibility. This title is reserved for a select few who are later in life or, for other rare circumstances, as deemed by the Eldership.

An Elder Emeritus may continue to provide spiritual leadership in prayer, counsel, and ministry for the Mannahouse family as available. They are publicly valued and honored, but no longer function in church governance. They are welcome to attend the Elders meeting, but they will not be asked to vote and will not receive ongoing communication regarding Eldership matters.

The Elder Emeritus would be approved by the vote of the Governing Elders and communicated to the Congregation as needed.



EMERGENCY SUCCESSION PLAN

EMERGENCY SUCCESSION PLAN

The Board of Elders of Mannahouse recognize that this is an emergency plan for contingencies due to the unplanned sickness, disability, death or departure of the Senior Pastor. If the organization is faced with the unlikely event of an untimely vacancy, it has agreed upon the following emergency succession plan to facilitate the transition to both interim and longer-term leadership.

This plan serves only as a temporary plan until either the Senior Pastor is able to fully function and return to their position as Senior Pastor as defined below, or in the event of a sudden death.

In the event of a sudden death, the Eldership has guidelines to appoint a new long-term Senior Pastor as defined by the church By-Laws, and this agreed upon process will only serve to ensure there is temporary oversight until the Senior Pastor selection process is complete. This document does not replace any process as defined in the By-Laws but works to support the need for temporary leadership in an unplanned circumstance.

Succession Plan in Event of a Temporary, Short Term Unplanned Absence

A temporary short term absence is one of less than three months in which it is expected that the Senior Pastor will return to their position once the events precipitating the absence are resolved. An unplanned absence is one that arises unexpectedly, in contrast to a planned leave, such as a vacation or a sabbatical. The Eldership is authorized to implement the terms of this emergency plan in the event of the unplanned absence of the Senior Pastor.

In the event of an unplanned absence of the Senior Pastor, the Senior Pastor and/or Executive Pastors are to immediately inform the Eldership of the unexpected absence. As soon as it is feasible, the Executive Pastors are to convene a meeting with the Elders to affirm the pre-approved procedures prescribed in this plan or to make modifications as deemed appropriate.

In the event that this scenario eventuates the eldership will have full authority to make this decision. At the time that this plan was approved by the Elders, the position of Interim Senior Pastor is intended to be _____. The Elders will also have the authority to activate one of the following options:

(1) _____ Name (Eldership to decide)

(2) Co-Lead by Vision Leadership Team, VLT to appoint Lead-Facilitator.

The Eldership may also consider the option of splitting executive duties among the designated appointees.

The person appointed as Interim Senior Pastor shall have the full authority for decision-making and independent action as the regular Senior Pastor. Due to the short time frame of their interim role, change in vision, direction and ministries should be discouraged.

The Eldership will be sensitive to the special support needs of the Interim Senior Pastor in this temporary leadership role and may suggest temporary help due to increased workload.

A Communications Plan will be immediately developed upon transferring the responsibilities to the Interim Senior Pastor to notify staff members, leadership and congregation.

The decision about when the absent Senior Pastor returns to fully function as the Senior Pastor should be evaluated and proposed by the Vision Leadership team and voted on by the Eldership. They will decide upon a mutually agreed upon schedule and start date. A reduced schedule for a set period of time can be allowed, with the intention of working their way back up to a full-time commitment.

Succession Plan in Event of a Temporary, Long Term Unplanned Absence

A long-term absence is one that is expected to last more than three months. The procedures and conditions to be followed should be the same as for a short-term absence with one addition: The Eldership will give immediate consideration, in consultation with the Vision Leadership Team to temporarily fill the existing position left vacant by the Interim Senior Pastor. This is in recognition of the fact that for a term of more than three months, it may not be reasonable to expect the Interim Senior Pastor to carry the duties of both positions.

A Communications Plan will be immediately developed upon transferring the responsibilities to the Interim Senior Pastor to notify staff members, leadership and congregation.

In the event that this scenario eventuates the eldership will have full authority to make this decision. At the time that this plan was approved by the Elders, the position of Interim Senior Pastor is intended to be _____. The Elders will also have the authority to activate one of the following options:

(1) _____ Name (Eldership to decide)

(2) Co-Lead by Vision Leadership Team, VLT to appoint Lead-Facilitator.

The Eldership may also consider the option of splitting executive duties among the designated appointees as suggested by the Vision Leadership Team.

The decision about when the absent Senior Pastor returns to lead should be determined by the Vision Leadership team and confirmed by the Eldership. They will decide upon a mutually agreed upon schedule and start date. A reduced schedule for a set period of time can be allowed, by approval of the Eldership, with the intention of working the way up to a full-time commitment.

Succession Plan in Event of a Permanent Change

A permanent change is one in which it is firmly determined that the Senior Pastor will not be returning to the position due to a sudden death, permanent disability or long-term illness.

The procedures and conditions should be the same as for a long-term temporary absence with one addition: The Eldership will meet and develop an immediate plan to follow By-Laws in the search for a new permanent Senior Pastor. Until this process is finalized, the Interim Senior Pastor will fulfill the function of the Senior Pastor, but not in title.

The Eldership may also consider seeking outside assistance depending on the circumstances of the transition and the Eldership's capacity to plan and manage the transition and search.

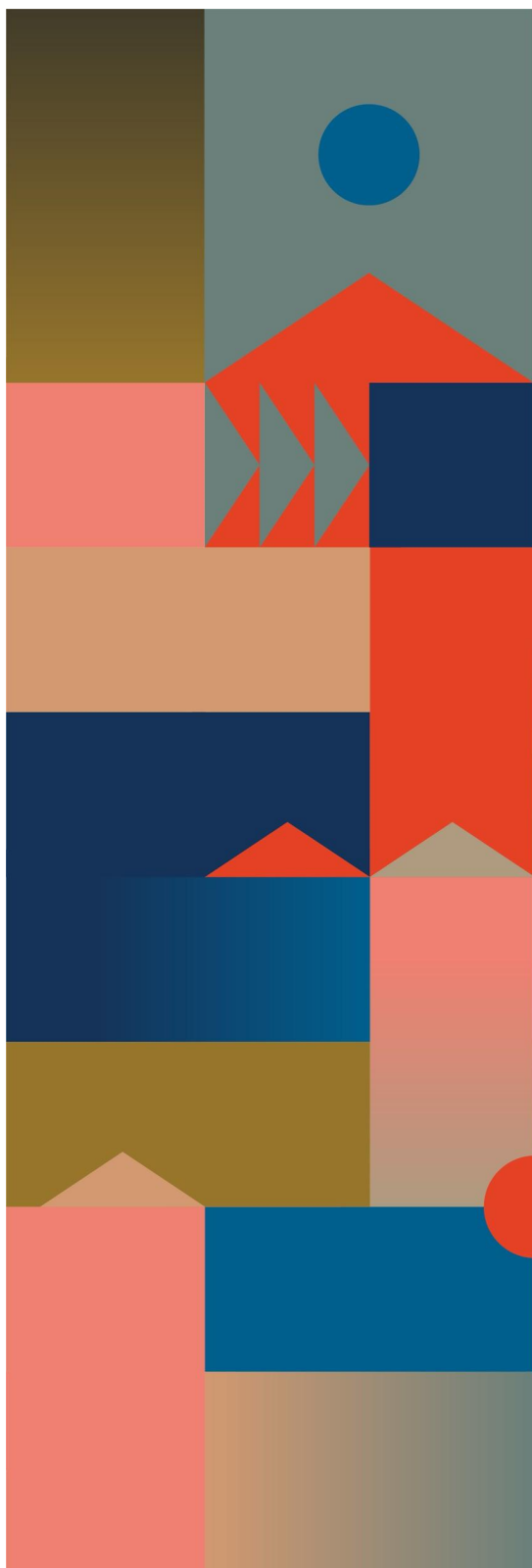
In the event that this scenario eventuates the eldership will have full authority to make this decision. At the time that this plan was approved by the Elders, the position of Interim Senior Pastor is intended to be _____. The Elders will also have the authority to activate one of the following options:

(1) _____ Name (Eldership to decide)

(2) Co-Lead by Vision Leadership Team, VLT to appoint Lead-Facilitator.

The Eldership may also consider the option of splitting executive duties among the designated appointees.

Once the new permanent Senior Pastor has been selected and starts their role, the Interim Senior Pastor will move back to their original position. In the event the Interim Senior Pastor is selected as the new permanent Senior Pastor by the Eldership, their original position may be open for replacement.



APOSTOLIC ADVISORY TEAM

MANNAHOUSE APOSTOLIC ADVISORY TEAM

Throughout our history as a church, the Eldership has served as the primary covering and accountability for both the church and the Senior Pastor. This governing model and organizational function is Biblical and has proven to bring great stability and balance to the church overall.

The Mannahouse Eldership has grown to be one of the strongest and most stable group of leaders known within our entire movement. The combination of gifting, age, gender ethnicity and experience has allowed us to develop a very unusual group of leaders who have been fruitful in progressing our unusual calling as a church.

Despite the strength of our Eldership Team, we have formally decided to form of an official, ***“Apostolic Advisory Team.”*** This team is comprised of individuals that are selected by the Senior Pastor and voted on by the Eldership and viewed as the “Mannahouse Apostolic Advisory Team.”

Scripture is clear about the role of Apostolic ministry within the context of a local church. The Apostle Paul modeled this important relationship and gave much proof to these relationships in most all of his Epistles. He understood the importance of local church autonomy, yet he didn’t dismiss the importance of fatherly input, counsel and advice to all of his sons of the faith.

In addition, Paul understood that the local church elders were the governing authority for their church yet was given permission by the Elders to be a voice of influence as needed. It is clear that these relationships were not organizationally driven but built on a solid foundation of covenant relationships.

The following information defines the purpose, process, expectations and voting guidelines for the Apostolic Advisory Team:

PURPOSE OF TEAM

1. The development of a true Apostolic fathering/mentoring/relational model.
1. The development of healthy apostolic relationships for the Senior Pastor outside of their Eldership team.
2. Increased accountability for the Senior Pastor with those outside the Eldership team.
3. The opportunity for ‘fathers of the faith’ to speak into our church congregation.
4. Assistance in crisis situations where the Eldership team needs outside counsel upon request.
5. To model to all of Mannahouse Global Family the importance of healthy Apostolic relationships.

PROCESS FOR SELECTION OF TEAM

1. Senior Pastor to prayerfully select Apostolic Advisory Team Candidates.
2. Names are submitted by the Senior Pastor and discussed at Vision Leadership Team.
3. Suggested names are submitted to Eldership for Approval.
4. Approved Apostolic Advisory Team Members are contacted and asked to serve on this team.
5. Apostolic Advisory Team Members and Mannahouse both have the right to stop formal relationship at any time. The Team will be assessed regularly as to its overall effectiveness.

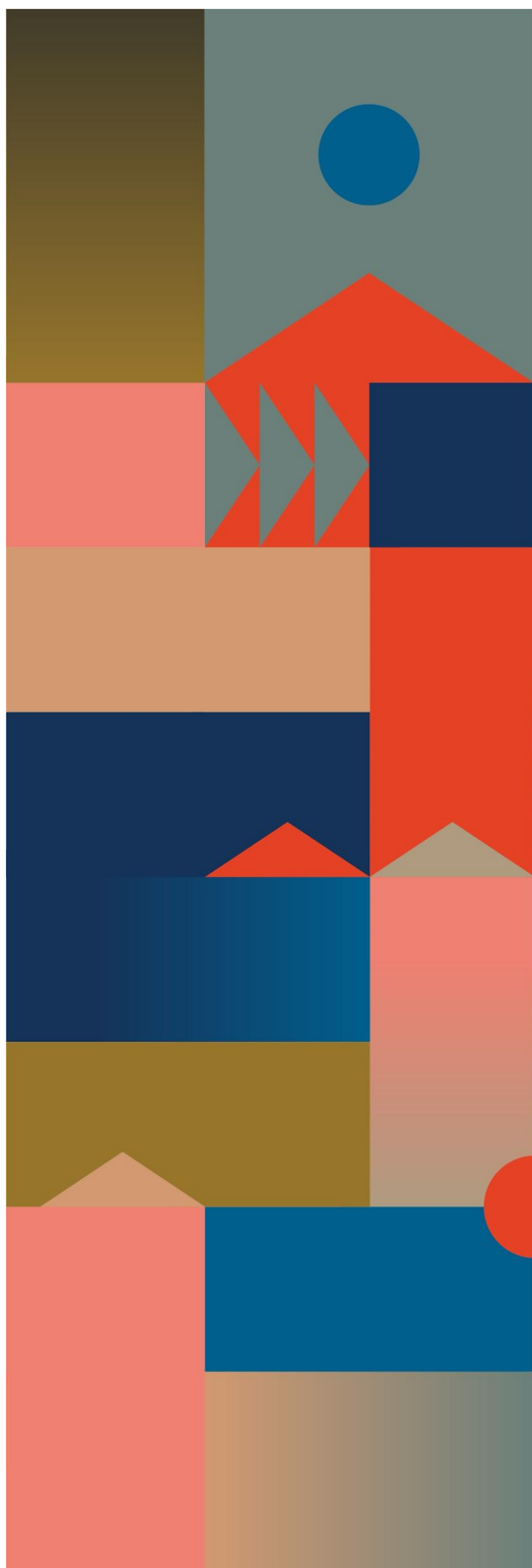
EXPECTATIONS OF TEAM

1. To be in contact with the Senior Pastor at least quarterly to check on their personal life, ministry and overall health. This contact can be initiated by either party.
2. To be available for occasional counsel for Senior Pastor as needed.
3. To build relationship and be available to talk with any Mannahouse Executive Pastor concerning overall health of Senior Pastor.
4. In the event of a church crisis, Senior Pastor crisis, or Senior Pastor transition, the Mannahouse Eldership can call any, or all of the Apostolic Advisory team to give counsel to the Eldership.
5. To be available upon request to speak in person or Zoom to the Eldership and/or Church Leadership Team.

VOTING GUIDELINES OF TEAM

In the event that the Apostolic Advisory Team is invited in to help with a significant crisis and their counsel and advise is requested the following process should take place:

1. Any or all of the Apostolic Advisory Team would be contacted by one of the Executive Pastors and asked to assist with the crisis.
2. The Apostolic Advisory Team would collaborate with the Mannahouse Executive Pastors as a designated committee to assess and lead the rest of the Eldership through the crisis.
3. Any formal recommendations would be made by this team and submitted to the Elders for a vote.
4. The recommendation of this combined team becomes official only with a 2/3 vote of the Eldership Team.



TRANS-LOCAL CHURCH ELDERSHIP

TRANS-LOCAL CHURCH ELDERSHIP

Trans-local is a term that one would find used in a variety of studies, fields, and cultures in an attempt to define interactions, processes, connections, and migrations between organizations, people, and groups from a defined point of origin and moving across a variety of barriers including geographic. While this is a general idea, there is no singular study that has pinpointed an overarching definition for the word itself. Therefore, we find it necessary to add framework and philosophy to our use of the word within the context of Mannahouse.

I. Trans-local Eldership (Trans-local authority) Definition

Trans-local elder is a term used to describe one who is authorized from the local church where based, to serve as a member of an eldership team outside the geographic location of the sending church to provide legal and spiritual government to another local church.

While the Bible makes it clear that each local church would aspire to be self-governing, self-supporting and self-propagating (autonomous) in its mature state, there are times when it becomes needful to rely on assistance from outside of the local context.

II. Common Trans-local Eldership Scenarios

The following are four of the most common scenarios where Mannahouse may authorize its elders to function as trans-local authority:

A. When a new church is being planted.

When a new church is being planted, the sending church makes up the majority of the new eldership, providing spiritual covering for the church until such time as local elders are qualified and placed into office. Depending on many factors, this could take place over a few years or many years, however, the goal is to establish an autonomous church with its own leadership team. There are instances where an elder serves on the eldership team of a church plant where Mannahouse is not the covering church and the majority of elders are not from Mannahouse.

B. When an existing church asks for covering.

At times there are leadership teams in churches who come with a desire to come under the apostolic covering of Mannahouse. There are many reasons why they

may do this but, in most cases, they come because they have had some difficulties that they are hoping a new identification and direction will help to resolve.

In such cases it is likely that upon acceptance of this new arrangement Mannahouse would ask the existing elders to resign in order to give time for a new team to emerge. In such cases it is likely that a trans-local eldership with would be placed in the local church on a temporary basis until such time as a new local eldership emerges.

C. When an existing church is going through major leadership upheaval.

There are occasions when local churches go through times of upheaval where one or more of the elders resigns and/or leaves the church. This can, in some cases, reduce the eldership to less than the legally prescribed number and create a scenario that is unwise from a biblical and philosophical point of view. It is often unwise to attempt to remedy the problem by quickly placing a local person into that role who is less than qualified. In addition, it is best to let the turmoil subside before acting too quickly.

In such cases it can be beneficial to add one or more trans-local elders from another church to serve on an interim basis to give outside counsel and to supply what is necessary for wisdom's sake and the legality of the corporation. This arrangement would continue until local leaders could replace the trans-local authority(ies).

D. When a church is not able to biblically qualify local elders.

There are some localities where it seems to be difficult to raise up and maintain a biblical eldership. It could be the size of the community itself; it could be a transition community (e.g., military base); it could be an economically challenged area or any number of other factors. In many of these cases it is difficult to find biblically qualified candidates for eldership.

In such situations it may require some assistance from a covering church to give extra leadership over a longer period of time.

In instances other than a new church plant, further discussion and detail is often necessary before approval to function can be given. It is also possible that certain scenarios may arise outside of those presented here and are considered on a case-by-case basis.

III. Trans-local Eldership Guidelines

- A. Trans-local elders should be seen as a representation of the Mannahouse eldership team and as such serve as apostolic representatives of Mannahouse to another church.
- B. Trans-local elders should make the Global Office aware of any request for service in that role. This request will be forwarded to the VLT and Senior Pastor for processing. Mannahouse elders should not accept any request until they receive the approval from the VLT.
- C. Trans-local eldership is generally viewed as a temporary assignment that ends when qualified local leaders are identified and set into office.
- D. Trans-local elders must serve as local elders in their own church prior to being used in this capacity elsewhere.
- E. Trans-local elders should make it a goal travel to the actual location of the church where they serve as a trans-local elder at least once a year (whenever possible).
- F. Trans-local eldership should be seen as a semi-active role in the ministry of the local church, receiving and reviewing regular reports and information, providing counsel and accountability to the Senior Pastor, having input in major decisions (including budget approval), and giving spiritual oversight to the church.
- G. Trans-local elders should be prepared at all times to give a status report to the broader Mannahouse eldership upon request.
- H. It is Mannahouse practice and philosophy that the Senior Pastor does not function as a trans-local elder. They may be in an advisory eldership role in certain situations.
- I. Above all, trans-local elders must take their responsibility seriously before the Lord and only make themselves available for this role if they are willing to fulfill their function.

Check out more free tools on our website: mannahouseressource.com



MANNAHOUSE RESOURCE

MANNAHOUSE RESOURCE serves the entire church - from members to pastors, worship to kids, small groups to colleges. The resources we've curated come from proven churches in the Mannahouse Global Movement.



SCAN FOR MORE
RESOURCES

RESOURCES TO HELP YOU GROW



Resources: Free resources to help you take the next step forward.



Training: World-class courses from Portland Bible College professors.



Books: Essential print books from our authors.



PORTLAND BIBLE COLLEGE



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