

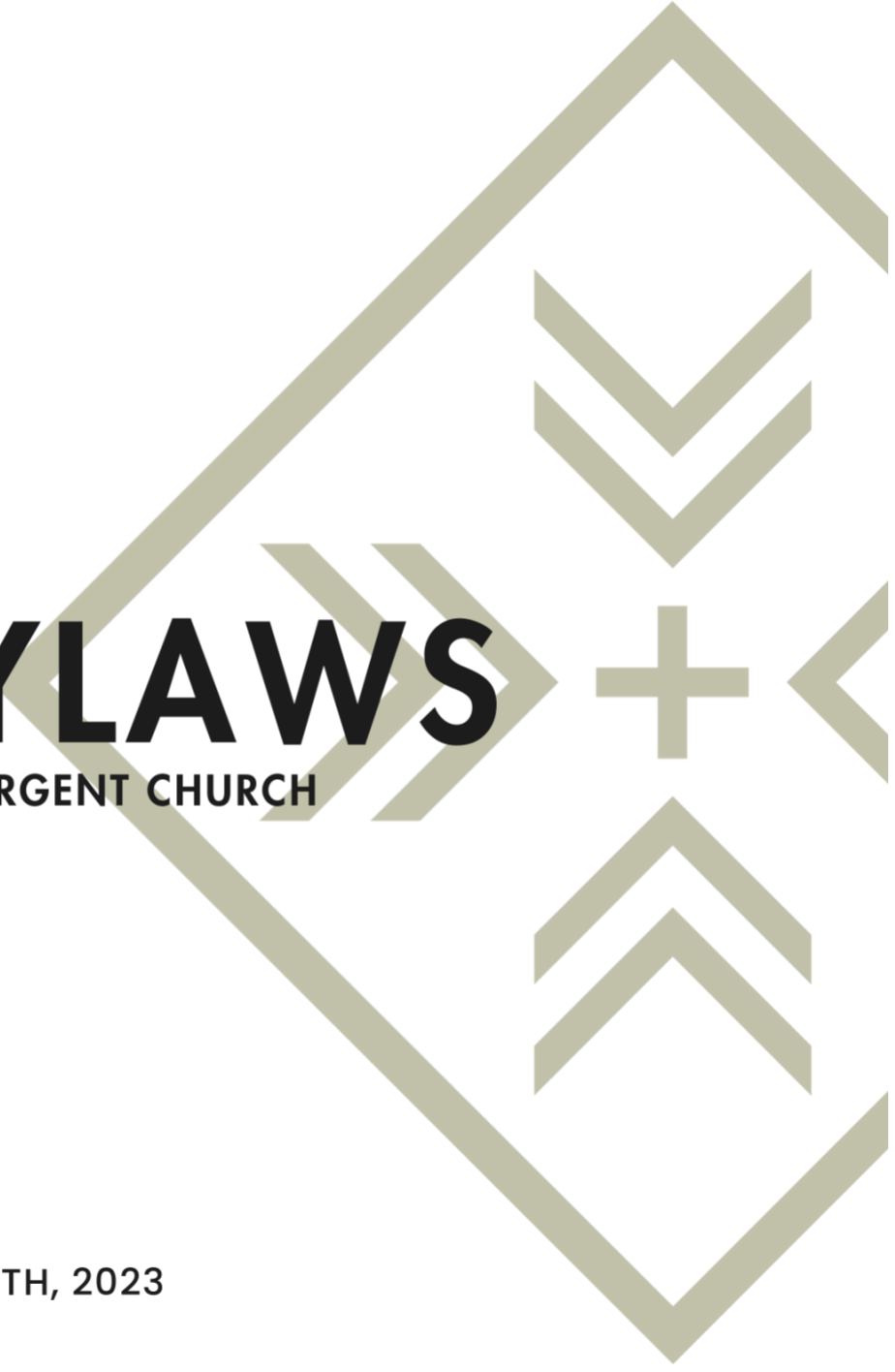


BYLAWS

CONVERGENT CHURCH



JUNE 24TH, 2023



ARTICLE 1 – NAME & AFFILIATIONS

The name of this corporation is Convergent Church of the Southern Baptist Convention, Incorporated. This corporation will be further referred to in this constitution and will do business as “Convergent Church” or “Convergent.”

The church is autonomous and maintains the right to govern its own affairs, independent of denominational control. Recognizing, however, the benefits of cooperation with other churches in the fulfillment of its purposes, the church may voluntarily affiliate with other churches and conventions by a passing vote of the elders. Insofar as is practical; this church will cooperate with and support the North American Mission Board, The Baptist State Convention of Michigan (BSCM) and other networks and partnerships found to be beneficial and likeminded in advancing the mission of the church. The affiliations of the church will be public knowledge in a forum approved by the elders.

ARTICLE 2 – BELIEFS

Convergent Church is a reformed evangelical church rooted in historic, biblical Christianity. In addition to our statement of faith, we are in general agreement with the Apostles Creed, Nicene Creed, London Baptist Confession, and the Baptist Faith & Message 2000. Our statement of faith is detailed below.

Section A. The Holy Bible

(2 Timothy 3:16-17; 2 Peter. 1:19-21; John 14:25-26; Matthew 4:4)

We believe that the Bible is God’s literal word to mankind and is inerrant (without error in the original languages). The Bible’s primary author is the Holy Spirit who used the tongues and pens of man to compose it and has done so sovereignly and historically. The Bible is infallible (completely true and factual). The Bible’s primary goal is to reveal the character of God and his plan of redemption in the person and works of Jesus Christ. In the Bible, mankind has all they need for life and godliness.

Section B. God Himself

(Genesis 1; Isaiah 43:13; Psalm 147:5; Jeremiah 23:24; Matthew 28:19; Titus 2:13)

We believe God is the creator and ruler of the universe. He is omnipotent (having all power), omnipresent (unconfined by space and time), and omniscient (having all knowledge). We believe in one God who exists in three distinct persons, the Father, the Son, and the Holy Spirit. The persons of the One God are equal in essence, equal in worth,

coeternal in divinity, all possessing the attributes which make God, God, possessing the same unified will.

Section C. The Father

(John 14:10; 1 John 4:14; Galatians 4:4; Ephesians 1:3-6)

We believe that God the Father is the first person of the Divine Trinity. The Father is unbegotten, eternal, and from himself, generates the eternally begotten Son, the Spirit proceeding from the Son and the Father. God the Father is the fountain of divinity, and it is by Him all God's children are chosen and called unto eternal life.

Section D. Jesus

(1 Corinthians 15:1-8; John 14:16-17; Mark 16:19).

We believe Jesus is the second person of the Divine Trinity and the Christ, the planned sacrifice God chose to complete His redemptive work. We believe Jesus is eternal and pre-existent before his birth. We believe he was born of a virgin, fully God, and fully man. He lived a righteous life, gave his life into the hands of men, was crucified, and rose again bodily after three days to save from God's wrath those who trust in Jesus. He ascended to heaven and now actively reigns over all things at the right hand of the Father through the power of the Holy Spirit. It is Jesus who redeems and justifies those called by the Father unto eternal life.

Section E. The Holy Spirit

(Genesis 1:2; John 16:7-11; Romans 12: 5-8; John 14:26; Ephesians 4:30, 1 Corinthians 2:10-14)

We believe the Holy Spirit is the literal third person of the Divine Trinity. The Holy Spirit is God and is not merely a force or power. The Holy Spirit supernaturally brings dead men and women to life through sovereign regeneration. The Holy Spirit regenerates the hearts of God's people and sovereignly and actively equips the church with spiritual gifts used to glorify God and edify the Body of Christ. The Holy Spirit convicts of sin, directs our prayers, grants repentance, and brings holiness to the believers. It is the Holy Spirit who seals eternally those whom Jesus has redeemed and justified; those whom the Father has called unto eternal life. The Holy Spirit inspired the Bible and now opens hearts and minds to comprehend its truths and to behold the glory of God the Father and God the Son.

Section F. The Character of God

(Isaiah 14:27; Proverbs 16:33; Lamentations 3:37-39; Isaiah 57:15; Psalm 11:17; Proverbs 28:5; Ephesians 2:4-5; 1 John 4:9-11; Matthew 11:29; Psalm 145:9; Hebrews 1:1-3)

We believe that God is sovereign, holy, righteous, and just. God is merciful and loving, gentle, and humble. God is good in all his purposes. God is good in all his attributes. None of God's attributes overshadow or compromise any of his other attributes. God's character is most clearly shown in the person of Jesus.

Section G. Humanity

(Genesis 1:27; Ecclesiastes 12:13; Romans 3:23; 1 Timothy 2:5; John 14:6)

We believe that every person is made in the image of God. Because of this, each person has a dignity that should be respected and worth that should be valued. Mankind was created to love and experience God, but because of sin, a falling short of God's righteous standard, mankind is separated from God. Man cannot be reunited with God unless it is through the mediating sacrifice of his Son Jesus.

Section H. Salvation

(Revelation 7:10; Ephesians 1:3-10, Ephesians 2:8-10; Romans 5:1-2; 8-10; Romans 6:23; Romans 10:9)

Salvation is the Lord's and comes only by placing one's trust in the sacrifice of Jesus Christ. We believe that salvation is a rescue from the eternal consequence of sin. We believe that salvation is not merely something someone is saved from but something they are saved to, namely a life united with God. We believe salvation is first initiated by God's grace and received by faith and repentance. Mankind can in no way save themselves or atone for their sins but must rely on the grace and mercy of God.

Section I. Baptism

(Colossians 2:11-14; Luke 3:16; Ephesians 4:4-6)

We believe that baptism is an outward sign and testimony of what God has done inside a person. While not salvific, it signifies the inward transformation of the individual now saved by Christ and gives witness to Christ's death and resurrection.

Section J. The Church

(Ephesians 1:22-23; Romans 12:4-5; 1 Corinthians 12:12-27; 1 Corinthians 1:10; Matthew 28:17-20)

We believe the Church is the body of Christ, and that Jesus is the head. The members of Christ's Church are all people, globally and eternally, who trust him in faith and look to Him for salvation. Christ's Church exists to glorify God and make the Gospel known in the world.

Section K. Heaven and Hell

(1 Corinthians 15:20-28; Matthew 25:21; Revelation 20:10; Revelation 21:1-5)

We believe that on the Last Day Jesus will physically return to judge the earth, both the righteous and the unrighteous. When He returns the dead will rise and Christ will judge all people. The unbelieving will spend eternity in separation from the grace of God. They will receive punishment in hell for their sin and rebellion. Those who have received eternal life will live with God in the new heaven and earth full of ever-increasing joy.

Section L. Daily Life

(Philippians 2:3; 1 Peter 1:16; 1 Peter 2:2; Hebrews 5:11-12; Hebrews 6:1; Ephesians 4:13-15; Acts 1:8; Jude 1:20-21)

We believe that Christians should live a life that honors God and esteems others above themselves. We believe that Christians should live in obedience to all of God's word and practice Christian discipline, thus, growing in Christlikeness. We believe Christians should walk in holiness of thought, word, and deed. This is accomplished only through reliance on and the working of the Holy Spirit in a believer's life.

Section M. Spiritual Gifts

(1 Corinthians 12:4-11; 1 Corinthians 13:8-10; Romans 12:3-8; Ephesians 3:11-13)

We believe that the Holy Spirit imparts spiritual gifts to all believers for the building of the church and the witness of the gospel. The gifts of the Holy Spirit that we see on display in the New Testament are still active within the life of the church. These gifts did not end with the close of the New Testament or the death of the last apostle.

Section N. Marriage

(Genesis 2:18-24; Ephesians 5:25-29; Matthew 19:4-6; Proverbs 18:22; Hebrews 13:4)

We believe that marriage is a covenant between one man and one woman, in a single exclusive union, by which their status changes from two individuals to one flesh as God joins them together. This is a good thing. This covenant creates a new family such that their lifelong, primary, human loyalty is now to one another before anyone else. It is an earthly covenant between one man and one woman that God created and sanctioned to image the unbreakable, heavenly covenant between Christ and His church, therefore intended not to be broken by anything but death.

Section O. Gender and Sexuality

(Genesis 1:26-17; Genesis 2:15-16; Psalm 139; Matthew 5:27-32; Matthew 19:3-12; Romans 1:26-27; 1 Corinthians 6:9-11, 18; 1 Corinthians 7:2-5; Ephesians 5:21-33; Hebrews 13:4; 1 Timothy 1:10)

Regarding gender, God fearfully and wonderfully created each person as male or female. These two, distinct, complementary genders together reflect the image and nature of God. Regarding sex, God created sex as a gift to be enjoyed within the covenant of marriage. We believe that God has commanded that no sexual activity be engaged outside of this marriage covenant. We believe that the exercise of sexual expression outside the biblical definition of marriage in any manner is contradictory to God's design for sexuality.

ARTICLE 3 – GOVERNANCE

Section A. The Nature of the Church's Leadership

The government of Convergent Church is derived from principles and patterns evident in the New Testament, as understood and interpreted by the pastoral leadership of the church. The church is first and foremost an ecclesiastical body of believers, the supreme governing document of which is the Bible. Convergent is secondarily a civil corporation, the governance of which is established by its Articles of Incorporation and Bylaws. The articles and bylaws, however, are subordinate to the Bible and must be interpreted in light of the Scriptures. Issues of membership, leadership, officers, and authority are set forth below.

Section B. Leadership Structures

Convergent Church is an independent, autonomous local church body. As such, the Council of Elders may structure and organize however it deems necessary for the sake of simplicity, clarity of communication, and efficiency of organization, according to the needs of the church and the size of the elders so long as it preserves the plurality of the elders and the doctrinal and character requirements for elders articulated in this document.

To promote efficient handling of elder matters, the elders may appoint and consult with various councils and committees comprised of church partners, staff, congregation at large, or community as necessary.

Section C. Guiding Biblical Principles

Convergent Church is a Jesus-ruled, elder-led, deacon-served, and congregationally responsible church family. (Eph. 5:23; Col. 1:15-20; 1 Pet. 2:25, 5:4; 1 Tim. 3:1-13; Matt. 18:17; Acts 6:1-6, 15:22; 1 Cor. 5:9-13; Rev. 2:1-7)

JESUS-RULED

Practically, this means that Jesus is the Senior Pastor of Convergent Church. Any other role or responsibility flows from or is derived from his authority. He is our Chief Shepherd.

ELDER-LED

Jesus entrusted the leadership of his church to under-shepherds who provide loving, humble, courageous, and sacrificial service to his body. These men are called, gifted, tested, and appointed to the “office” of elder as described by the New Testament authors (1 Timothy 3, Titus 1, 1 Peter 5).

DEACON-SERVED

Deacons are appointed to come alongside the elders as servant leaders to assist them in the work of mercy and administration, thus freeing them up to focus primarily on prayer and the ministry of the word.

CONGREGATIONALLY RESPONSIBLE

We believe the Bible teaches that the entire congregation of believers is responsible for the doctrine, witness, and practices of that local autonomous body. This responsibility does not necessarily entail leadership or rule over the elders, but rather joyful entrusting of and submission to the elders chosen from among them who are themselves serving under the headship of Jesus Christ.

While elders are primarily responsible for leading, shepherding and equipping the members for the work of ministry (Ephesians 4:11-13), the elders will listen to and respect the voice of the congregation as an instrument of God’s grace and a guardrail against abuse or neglect.

The process for informing and listening does not mean that the church has a say in every practical matter, but rather that there are appropriate issues and seasons where the elders may call for assistance in determining the best course of action.

ARTICLE 4 – ELDERS

The senior leadership of Convergent Church shall be vested in a governing board of male elders/pastors, hereinafter referred to as the Council of Elders or elders, which is composed of both paid and unpaid elders/pastors who follow the leading of Jesus who is the Senior Pastor of Convergent Church (1 Peter 5:1-4). Their oversight includes, but is not limited to, teaching, protecting, leading, disciplining, equipping and caring for the

corporate church body and her individual members as well as oversight of all ministry, operations, and finances of the church.

Section A. Qualifications

Elders at Convergent Church must be called into leadership at Convergent Church and must meet the minimum criteria for a pastor/elder as defined in such biblical texts as 1 Timothy 3:1-7 and Titus 1:6-9. Furthermore, an elder must be a male church partner, must be fully engaged in the ministry of Convergent Church prior to his consideration for eldership, and must subscribe to, teach in accordance with, and seek to align his life with the beliefs and teachings of Convergent Church as defined by the Statement of Faith.

To be considered as an elder, a man must have been called by God into leadership at Convergent Church (Acts 20:28), exhibit the highest Christian character, demonstrate the requisite competencies of pastoral ministry, and display unity with the other elders, according to the qualifications of Scripture (1 Timothy 3:1-7; Titus 1:5-9).

1. **Calling.** An elder possesses a godly ambition to serve in the office of elder. This aspiration comes from the Holy Spirit, who establishes leaders in the church (Acts 20:28). This internal sense of divine calling must be confirmed by the elders and partners of Convergent.
2. **Character.** An elder exhibits the character qualities as detailed in 1 Timothy 3:1-7 and Titus 1:5-9. These qualities include being above reproach, a mature Christian, a good husband (if married) and a good father (if he has children), temperate, self-controlled, without addictions, respectable and respected by others, and gentle and kind rather than contentious. While still sinful and needing to repent of sin when his life does not manifest these qualities, an elder must exhibit these characteristics in increasing measure.
3. An elder demonstrates the requisite competencies for this office, including the ability to teach (cherishes sound doctrine for himself, is able to communicate sound doctrine to others, and is able to refute false doctrine), lead (carry out governing responsibilities), pray (for all church matters, especially for the sick), and shepherd (exercise church discipline, protect the partners, and provide stellar examples of faithfulness and obedience for partners to follow).
4. An elder displays good chemistry with his fellow elders so that they are united in theological vision, core values, philosophy of ministry, and brotherhood.

Additionally, he must competently and consistently accomplish the biblical duties of a pastor/elder, which include:

1. Prayer and ministry of the Scripture (Acts 6:4)

2. Ruling/leading the church (1 Timothy 5:17)
3. Managing the church (1 Timothy 3:4-5)
4. Caring for people in the church (1 Peter 5:2-5)
5. Giving account to God for the church (Hebrews 13:17)
6. Living exemplary lives (Hebrews 13:7)
7. Rightly using the authority God has given them (Acts 20:28)
8. Teaching the Bible correctly (Ephesians 4:11; 1 Timothy 3:2)
9. Preaching (1 Timothy 5:17)
10. Praying for the sick (James 5:13-15)
11. Teaching sound doctrine and refuting false teachings (Titus 1:9)
12. Working hard (1 Thessalonians 5:12)
13. Rightly using money and power (1 Peter 5:1-3)
14. Protecting the church from false teachers (Acts 20:17-31)
15. Disciplining unrepentant Christians (Matthew 18:15-17)

Section B. Selection of Elders

The elders shall have sole authority to appoint new elders. A man shall be appointed as an elder by a passing vote of the elders after a season of testing and training to prove he meets the qualifications laid out herein. Church partners will be notified in advance of potential elder candidates and will have four weeks to raise concerns to the elders regarding an elder candidate's fitness to serve in this capacity. However, confirmation of the elder will be at the final discretion of the council of elders. Once an elder candidate has been properly vetted and voted on by the council of elders, he will be installed by the laying on of hands, after which time he will be considered a licensed and ordained minister of the gospel.

Selection as an elder does not result in contract rights as an employee. All employees are "at will" and the employment relationship may be terminated without regard to such person continuing to serve as an elder.

Section C. Terms of Elder Service

Once a man becomes an elder at Convergent Church, he is expected to serve indefinitely. If the elders determine that an elder needs an extended Sabbath for a season because of a legitimate need (e.g., illness, tragedy), then that elder can transition to an inactive and non-voting elder for a set period of time as determined by the elders.

To resign from the elder body, an elder must notify, in writing, the officers of the church who are also members of the elder body. These officers will determine the most fruitful and edifying way to notify the remaining elders and the church.

Section D. Removal

Elders may be removed from the position of elder for valid cause. If an elder is removed for disciplinary reasons, his case must be handled utilizing the biblical principles described in Matthew 18:15-20 and 1 Timothy 5:17-19. The council of elders will determine specific procedures for removal and communication of such removals to the church partnership.

A written notice of proposed removal of any elder shall be given to such elder at least ten (10) days prior to the meeting at which an action to affect such removal is to be taken to ensure that the elder is given a reasonable opportunity to defend himself. The elder shall have the opportunity to answer the charges in the presence of his accusers but shall not be present during the discussion and vote on his removal. The elder under consideration for removal shall not have voting rights.

Section E. Other Matters

1. Selection as an elder pursuant to Section C confers the authority to preach, marry, and enjoy all the rights and privileges accorded to licensed or ordained ministers under local, state, and federal laws.
2. No loan shall be made from the church to any elder. Any director who assents to making of such a loan shall be jointly and severally liable for its repayment.

ARTICLE 5 – DEACONS

Deacons are those men and women who possess a reputation for extending deeds of mercy in Jesus' name to the Convergent family, broader community, and especially to those who are poor and oppressed. The role of deacon carries with it no formal authority to teach, manage, correct, or rebuke. Rather, deacons are to assist the elders in providing pastoral care, maintaining any church-owned property, maintaining the orderly administration of our fellowship, or any other duties that are deemed appropriate by the elders.

Section A. Qualifications

Deacons may be male or female and must meet the qualifications and spirit of Acts 6:1-6 and 1 Timothy 3:8-13.

Section B. Selection and Terms of Service

Deacons may be identified by the church partners or elders. Deacon candidates will be vetted, trained, and approved by a consensus vote of the elders. Deacons will be recognized as those who are covenant partners and who are already actively engaged in

serving the body. No congregational affirmation is required for the approval of new deacons. Deacons will be presented to the church family as is deemed appropriate by the elders.

Deacons shall serve a term of one year. There is no limitation on the number of consecutive terms that a deacon may serve.

Section C. Removal

Any deacon may be removed from office for valid cause. A written notice of proposed removal of any deacon shall be given to the elders at least ten (10) days prior to the meeting at which an action to affect such removal is to be taken, ensuring that the deacon is given a reasonable opportunity for defense. The deacon shall have the opportunity to answer the charges in the presence of his or her accusers but shall not be present during the discussion and vote on his or her removal.

Removal of a deacon requires a passing vote of the elders. The following are reasons for termination of service:

- Resignation
- Consistent and unrepentant behavior that violates 1 Timothy 3:8-13
- Continuing to agree with, teach, or promote beliefs that violate Convergent Church's statement of faith

ARTICLE 6 – PARTNERSHIP

Section A. Requirements

Partnership shall be based on (all of the below):

- A confession that the person has become a true follower of Jesus Christ by the drawing of the Holy Spirit to repent of their sin and to believe in message of the gospel.
- A testimony of believers' baptism by immersion. Persons who fit criteria one (1) but were baptized as infants and feel that immersion would violate their conscience may be considered for membership on a case-by-case basis by the elders.
- Completing all of the requirements of partnership as defined by the elders.

- A sympathy with and willingness to submit to the core doctrinal teachings of Convergent Church as expressed in the Statement of Faith.
- Agreement with and signature of the partnership covenant.

Section B. Member Responsibilities

The responsibilities are outlined in the Convergent Church Partnership Covenant.

Section C. Member Voting

Those admitted to church partnership do not constitute a legislative body, nor do they constitute corporate partners, and they cannot vote, pass resolutions binding upon Convergent, nor shall they have any equity in the real property of Convergent, or rights to vote on its disposal, except any vote specifically provided in these Bylaws or as specifically provided by the elders. Said property of Convergent is dedicated to religious and charitable purposes as outlined in the Articles of Incorporation. The elders will seek the input, wisdom, and affirmation of the congregation with reference to the following items. Ultimately, partners do not vote on these issues; it is the Council of Elders that exercises its responsibility to govern, and elders choose the best means necessary to gain input, wisdom, and affirmation from the congregation.

1. The annual operating budget. Affirmation of the annual budget and significant increases to the budget arising from increased ministry needs or significant reallocation of funds which exceed 5% of the existing annual budget.
2. Indebtedness associated with the purchase, construction, or sale of real estate in excess of 20% of the church's total annual budget.
3. The affirmation of new elders. Affirmation of elder candidates from within Convergent for installation according to local congregation.
4. The acceptance of amended or restated constitution or bylaws.
5. Other actions deemed major or extraordinary by the elders. All items above will be communicated to the church not less than twenty-one (21) days prior to their establishment.

Section D. Termination of Partnership

Partners shall be removed from partnership for the following reasons:

1. Death

2. Transfer of partnership to another church
3. Withdrawal of partnership
4. Removal by action of this church and lack of commitment to Convergent Covenant Partnership or moving away and no longer participating in Covenant Partnership.
5. Removal by the elders for the cause of unrepentant sin.

Section E. Restoration of Partners:

Partners who are removed by the elders shall be restored by the elders when they deem it appropriate and reinstated by elders according to the spirit of 2 Corinthians 2:7-8.

ARTICLE 7 – CHURCH DISCIPLINE

Through God's grace, the fourfold purpose of church discipline is the means (1) to help conform us individually and corporately to Christ, in terms of the purity and unity of his church, for the glory of God (Col. 1:28; Eph. 4:1-6; 1 Cor. 10:31), (2) to help bring a wandering soul back to Christ (Matt. 18:15-17; 1 Cor. 5:5; Gal. 6:1- 5), (3) to help deter others from sin (1 Tim. 5:20), and (4) to help protect the church from false teachers and division (Acts 20:25-31; Titus 1:10-11).

Partners of this church who err in doctrine, or who engage in conduct that violates Scripture as determined by the Council of Elders, shall be subject to appropriate church discipline which they have impliedly or expressly consented to honor prior to engaging in the conduct triggering the disciplinary action. Application of church discipline shall be consistent with the biblical approach outlined in Matthew 18:15- 18, 1 Corinthians 5, Galatians 6:1-5, as well as other normative examples set forth in Scripture. As such, it is to be exercised against offenders who are partners of Convergent Church only after individual private admonition has failed. This mode of discipline may also extend to regular attenders at the discretion of the council of elders.

The elders oversee the disciplinary process and partners of the congregation delegate authority to the elders to make the final decision in all disciplinary matters. Partners of Convergent Church are not guaranteed confidentiality regarding issues of church discipline and understand that in submitting themselves to the authority of the church, issues of a sensitive or personal nature may become known to others. This includes, but is not limited to, notification of local authorities if a crime has been committed, a real threat of endangerment exists, and/or other violations of Scripture have occurred that may result in physical danger.

ARTICLE 8 – DISRUPTIONS AND IMMEDIATE REMOVAL

Section A. Biblical and Legal Basis

As shepherds of God’s flock, the elders of Convergent Church are entrusted with the responsibility to lead, protect, and maintain order within the body of Christ (Acts 20:28–29; 1 Peter 5:2–3; 1 Corinthians 14:40). In accordance with Scripture and for the safety and spiritual health of the gathered church, the elders and those they appoint are authorized to take immediate action in situations where threats, disorder, or doctrinal harm arise. This provision ensures the church can protect the sanctity, safety, and unity of its gatherings, while also complying with applicable civil and property laws.

Section B. Disruptions and Immediate Removal

If an Elder, Deacon, or a person appointed by an Elder or Deacon deems any individual or individuals to be:

1. Actively promoting beliefs contrary to the Convergent Church Statement of Faith as outlined in these Bylaws;
2. Posing a threat — whether mental, emotional, physical, or spiritual — to any person, persons, or to the Church;
3. Causing, about to cause, or capable of causing a disruption to the worship gathering or any church-related event or activity,

then such individual(s) shall be considered a trespasser and may be immediately asked to vacate the premises or be denied access to the gathering.

Those exercising this authority — whether Elder, Deacon, or appointed representative — shall be considered to be acting in good faith on behalf of the Church and shall not incur personal liability for actions taken to uphold the peace, order, and doctrinal integrity of the church gathering.

ARTICLE 9 – MEETINGS

Section A. Annual Meeting

The regular family meeting of the Church shall be held annually with prior notice of the date, time, and location given to the church at least one week in advance. The elders may call other meetings of the congregation, as deemed necessary.

Section B. Elder Meetings

Elders shall meet regularly to discuss matters of church operations, financial stewardship, spiritual leadership, and prayer. Such meetings shall occur at a time and place deemed appropriate by the elders.

Section C. Elections

In any election or matter in which partners are eligible to vote, all votes must be cast in person by those qualified to vote:

1. Partners must be in good standing with the church.
2. Partners must be at least 18 years of age.
3. Partners must not be under disciplinary action.

ARTICLE 10 – FINANCES

Section A. Deposits and Gifts

All funds given to or received by the church for operation, development, and maintenance shall be deposited in elder approved banks or other federally insured institutions under the supervision of the treasurer. The church may accept gifts of real and/or personal property at the discretion of the Council of Elders.

Section B. General Fund

All undesignated contributions shall be part of the general fund.

Section C. Donor-Designated/Restricted Funds

Convergent Church does not accept donor-designated or restricted funds.

Section D. Other Offerings and Fundraising

Ministries of the church may receive offerings and raise funds as authorized by the Council of Elders. Monies shall not be solicited or collected from partners by partners for any cause without the consent of the elders.

Section E. Handling of Offerings and Receipts

1. Offerings shall be counted by at least two authorized individuals, not related by blood or marriage before the funds are removed from the church facility. An offering-receipts report shall be signed by those counting the offering and submitted to the Treasurer.
2. Written receipts shall be issued to donors for tithes, offerings, and other monetary contributions. IRS rules must be followed for acknowledgment of all cash and non-cash gifts.
3. Funds shall be deposited within 24 hours of receipt or as soon as possible thereafter.

Section F. Disbursements

Disbursement of funds shall be under the supervision of the elders. Signatories shall include the Chairman, Vice-Chairman, church clerk, or those designated by the Church Clerk with the elders approval. Checks shall not be pre-signed nor affixed with a stamped signature.

Section G. Investments

The church shall not invest its funds in non-governmentally regulated investments or in a business in which a pastor, member of the Council of Elders or regional boards, officer, or employee has a personal interest. The church may raise revenues through fund-raising activities and contributions consistent with the nonprofit laws of the state and Internal Revenue Code as it applies to 501(c)(3) corporations.

Section H. Contracts

The elders may, by a majority vote and as documented in official minutes, authorize officers to enter into contracts or execute and deliver instruments in the name of and on behalf of the church. Such authority may be general or restricted to specific instances.

Section I. Fiscal Year

The church fiscal year shall be January 1 through December 31.

Section J: Budget

Budget on an annual basis, the elders must submit a budget to the partners (see Article 6). During the course of the fiscal year, the elders may need to make amendments to the approved budget. The following are guidelines for making such amendments:

Adjustment to Accommodate Giving Growth

The elders may increase the budget if giving exceeds the amount estimated in the annual budget. The elders may make such amendments and partner approval is not required.

Adjustment to Accommodate Ministry Needs

The elders may increase the budget for expanding the scope of ministry up to 5% to the annual budget must be approved by majority vote of the partners.

Reallocation of the Budget

The budget may be amended by reallocating funds from one primary fund to another (e.g., transferring staffing dollars to missions' funds) by the elders up to 5% of the originally approved annual budget. Reallocation of funds that result in a change of greater than 5% must be approved by majority vote of the partners.

ARTICLE 11 – AMENDMENTS

The corporation may later amend, revise, add to, repeal or rescind these by-laws and/or adopt new by-laws at pleasure by a majority vote (2/3) of all the partners of the corporation at any meeting of the corporation, provided that notice of the proposed alteration, amendment, revision, addition, repeal, or rescission of the by-laws or adoption of new bylaws shall have been submitted to the elders at least thirty (30) days preceding the meeting.

ARTICLE 12 – EMPLOYMENT POLICIES

All personnel employed by the church serve at the pleasure of and under the supervision of the elders and shall act in accordance with the current elder-approved Personnel Manual. The corporation will not discriminate in employment policies for reasons of race, religion, or sex, except in those situations that are in clear disagreement with Scripture as interpreted by the Elders and outline in the Statement of Faith.

ARTICLE 13 – CHURCH OFFICERS

Section A. Officers

The officers of this church shall consist of a Chairman, a Vice-Chairman, and a Church Clerk. Officers of the church should be members of the elder body, but certain roles may be delegated to church partners (non-elders) with particular organizational and administrative gifts. Other offices may be added as deemed necessary by the elders.

The officers of the church shall be elected by a passing vote of the elders and shall serve terms of at least two (2) years. Officers may be re-elected.

Section B. Duties of Chairman

The Chairman shall perform such duties as are incumbent on such officer, including making certain that all orders and resolutions of the elders are carried into effect. The Chairman shall have oversight of the elder meetings and his duties shall include, but not be limited to establishing meetings, setting the agenda, presiding over the meetings, etc.

Section C. Duties of Vice-Chairman

The Vice-Chairman shall, in the absence of a duly appointed Chairman, or in the event of the Chairman's inability or refusal to act, perform the duties and exercise the powers of the Chairman and shall perform other duties as the elders shall from time to time prescribe.

Section D. Duties of Church Clerk

The Church Clerk shall perform such duties as are incumbent on such officer, including, but not limited to, the documentation of official and pertinent minutes from all formal meetings of the Council of Elders, church conferences, and any votes taken at such meetings. He shall have charge of the official records and all appropriate documentation used in making decisions and/or taking action. In addition, he shall perform any other duties that may be assigned by the elders or the chairman, under whose supervision he shall be.

Section E. Removal of Officers

Any officer may be removed from office for valid cause. A written notice of proposed removal of any officer shall be given to such officer by the secretary or by an elder appointed by the chairman at least ten (10) days prior to the meeting at which an action to affect such removal is to be taken to ensure that the officer is given a reasonable opportunity for defense. The officer shall have the opportunity to answer the charges in the presence of his or her accusers but shall not be present during the discussion and vote on his or her removal. Removal of an officer requires a 2/3 passing vote of the elders. The officer in question will not have voting rights.

Vacancies in the officers of the church by reason of death, resignation or otherwise, shall be filled by election of the elders as soon as is reasonably possible. Until such time, an Elder may be appointed by the remaining elders to serve in such vacancy.

ARTICLE 14 – INDEMNIFICATION

Section A. Powers of the Church

POWER TO INDEMNIFY AND HOLD HARMLESS

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

POWER TO PAY EXPENSES IN ADVANCE OF FINAL DISPOSITION

The church may pay expenses incurred in defending any proceeding in advance of its final disposition (hereinafter “advancement of expenses”); provided, however, that any advancement of expenses shall be made to or on behalf of a director, officer, employee or agent only upon delivery to the church of an undertaking, by or on behalf of such director, officer, employee or agent, to repay all amounts so advanced if it shall ultimately be determined by final judicial decision from which there is no further right to appeal that such director, officer, employee or agent is not entitled to be indemnified under this article or otherwise, which undertaking may be unsecured and may be accepted without reference to financial ability to make repayment.

POWER TO ENTER INTO CONTRACTS

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

EXPANSION OF POWERS

If the Michigan Nonprofit Corporation Act of 1982 (hereinafter referred to as "MNCA") is amended in the future to expand or increase the power of the church to indemnify, to pay expenses in advance of final disposition, to enter into contracts or to expand or increase any similar or related power, then, without any further requirement of action by the church or any other person, the powers described in this article shall be expanded and increased to the fullest extent permitted by the applicable provisions of the MNCA or other applicable law.

LIMITATION OF POWERS

Indemnification shall be limited to reasonable expenses actually incurred by the person in connection with the proceeding under this article if the person is found liable to the church or is found liable on the basis that he or she improperly received personal benefit. Indemnification shall not be made in respect to any proceeding in which the person has been found liable for willful or intentional misconduct in the performance of his or her duty to the church. No indemnification shall be provided to any person if the church is prohibited by the applicable provisions of the MNCA or other applicable law as then in effect from paying such indemnification.

Section B. Indemnification of Directors, Officers, Employees and Agents

DIRECTORS

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

OFFICERS, EMPLOYEES AND AGENTS

The church may indemnify and hold harmless any person who is or was an officer, employee or agent of the church, and provide advancement of expenses to the full extent to which the church is empowered, or to any lesser extent that the directors may determine.

CHARACTER OF RIGHTS

The rights to indemnification and advancement of expenses conferred by or pursuant to this article shall be deemed contract rights, but only to the extent applied to the directors of the church. For all other categories of persons eligible to potentially receive indemnification under this article, the rights to indemnification and advancement of expenses shall be deemed contract right only to the extent approved by the board of directors of the church in its sole discretion but not otherwise.

RIGHTS NOT EXCLUSIVE

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

Section C. Insurance

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

Section D. Survival of Benefits

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

Section E. Severability

If any provision of this article or any application thereof is determined by any court, tribunal, administrative agency or other competent supervisory authority, to be invalid, unenforceable or contrary to applicable law or public policy, the remainder of this article, or the application of such provision to persons or circumstances other than those as to which it is held invalid, unenforceable or contrary to applicable law, shall not be affected thereby and shall continue in full force and effect.

Section F. Prohibition Against Private Inurement

In the event and to the extent any part or whole of this article is determined to be in violation of the United States Federal Income Tax laws with regard to prohibition against “private inurement” (as such term is understood in the context of United States exempt organization taxation rules) by a final non-appealable order of a court of competent jurisdiction or by any United States Internal Revenue Service action which the Church in its discretion determines not to challenge in a judicial forum, any such offending provision or if the whole of this article is determined as offending the prohibition against private inurement then the whole of this article shall be deemed ineffective so as to prevent any negative United States Federal Income Tax law consequences to the church or its tax-exempt status.

ARTICLE 15 – CESSATION

Section A. Dissolution

Should the church become extinct or dissolved, all assets remaining after discharging the obligations and responsibilities of the corporation shall be used for the furtherance of the gospel. No asset, monetary or otherwise, shall remain in the possession of church leaders or members but shall be dispersed through the oversight of the elders to support, strengthen, establish and quicken other gospel spreading churches. Such recipient organization or organizations must also be exempt from federal income taxation under the provisions of Section 501(c)(3) of the Internal Revenue Code. In no event may any of the assets of the church, upon dissolution thereof, be paid to or inure to the benefit of any individual partner, member of the elder council, regional board, officer of the corporation, or any other private individual.

Section 2. Withdrawal

Withdrawal from voluntary affiliations with other churches, conventions, and networks is under the authority of the Council of Elders.