

**CONSTITUTION  
OF THE  
LIVING WATERS CHRISTIAN COMMUNITY CHURCH**  
(Formally constituted as a church on 1<sup>st</sup> June 2007)

**INTRODUCTION**

This church body shall be known as “Living Waters Christian Community Church.”

The Constitution of this body shall comprise this Introduction, the Articles of Faith, the Church Covenant and the Byelaws

Articles of Faith: This church receives the Scriptures, being the Books of the Old and New Testament (excluding the Apocrypha), as its sole authority in matters of faith and practice. This churches understanding of the main teaching of the Scripture is set out in the Articles of Faith.

Church Covenant: Although this church will not have a formal membership, (In that all who believe in the Lord Jesus Christ, have repented of their sins, accepted Him as Lord and Saviour and have been baptised into His body, are members of His church,) There are clear responsibilities laid upon us as a congregation, by Scripture, as a gathered group of believers in how we conduct ourselves and minister together as the body of Christ locally. The Spiritual Leadership have the privilege and responsibility to make sure all within the congregation abide by the Articles of Faith and the Church Covenant and fulfil their responsibilities to both Christ and the community of believers. The Church Covenant is categorised under the headings of the Scriptures, Holiness, Fellowship and Service.

Byelaws: The Byelaws contain provisions relating to the organisation and administration of this church.

This church is Pentecostal in its polity, recognising Jesus Christ as its supreme Head, believing in His presence and under the direction of the Holy Spirit is free to manage its own affairs according to the Scriptures. The government of this church is vested in a Spiritual leadership made up of Elders and Deacons who compose it. It is subject to the control of no other ecclesiastical body, but is free to affiliate to any Pentecostal denomination as it feels led.

## **THE ARTICLES OF FAITH**

1. We believe that the Bible (i.e the Old and New Testament, excluding Apocrypha), is the Word of God, fully divinely inspired by the Holy Spirit and without error in the original languages. That Scripture is infallible and has supreme authority in all matters of faith and conduct.
2. We believe in the unity of the One True and Living God who is the Eternal, Self Existent “ I AM.” One God eternally existing in three Persons – God the Father, God the Son and God the Holy Spirit, that are equal in every divine perfection and that they execute distinct but harmonious offices in the work of creation, providence and redemption. He is Creator, Redeemer, Preserver and Ruler of the universe. All Powerful, All Knowing, All Present and His perfect Knowledge and rule extend to all things past, present and future.
3. We believe in Jesus Christ, conceived by the Holy Spirit and that He is fully God and fully man. We believe in His Virgin Birth, Sinless life, miraculous ministry, His teaching and His once and for all substitutionary Atoning Death on the cross. On the third day His bodily resurrection where he appeared to His disciples, His Triumphant Ascension into heaven and Perpetual Intercession for His people. We believe in His personal, visible bodily return to earth in power and glory, the gathering of His saints to be with Him (Rapture) and the establishment of His Kingdom.
4. We believe in the Holy Spirit who is fully divine. Who has come forth into the world to testify to Jesus Christ and to convict the world of sin, righteousness and judgement and to regenerate, sanctify and empower all who believe in Jesus Christ. As an abiding helper, teacher and guide it is the Holy Spirit who helps us cultivate Christian character, assures us of our salvation and empowers our life for witness and service to God.
5. We believe that man is the special creation of God, who was created pure and upright, but fell by voluntary transgression and because of wickedness and godlessness inherit a nature and an environment inclined towards sin. By nature, man is a transgressor and therefore is under condemnation.
6. We believe in salvation by grace through faith in Jesus Christ alone. There is salvation in no other name but the name of Jesus Christ. Who according to the Scriptures, died for our sins and transgressions, was buried and was raised from the dead on the third day. Who bore our sins upon the cross and who by His own Blood obtained eternal redemption for all who believe in His name. This experience of personal conversion to Jesus Christ through repentance and faith is known as the New Birth (Born Again) and is an instantaneous and complete operation of the Holy Spirit upon initial faith in the Lord Jesus Christ.

7. We believe in the baptism of the Holy Spirit as an endowment of the believer with power for service and witness, the biblical evidence of which is the speaking with other tongues as the Spirit gives utterance. The giving forth of His gifts and fruit which is cultivated in the lives of the saved.
8. We believe in the bodily resurrection of all men, the everlasting conscious bliss of all who truly believe in our Lord Jesus Christ with the full rewards that go with faithful loving service and for all those whose names are not written in the Book of Life, the reality of final judgement and eternal suffering in hell.
9. We believe it is the full responsibility and privilege of every follower of Christ and of every church of the Lord Jesus Christ to witness to the Gospel of Jesus Christ today. The church was birthed in a mission context and one of its core purposes for existence is to proclaim the Gospel of Jesus Christ, to discharge His ministry in the operations of the gifts of the Holy Spirit. It is the constant duty of every child of God to seek the opportunities the Lord provides to win the lost to Christ by verbal witness, under-girded by both Christian lifestyle and signs of the Kingdom and by other methods in harmony with the Gospel of Christ.
10. We believe that all who have truly repented and believed in Jesus Christ as Lord and Saviour are commanded to be baptised as believers, by immersion in water. It is an act of obedience symbolising the believer's faith in a crucified, buried and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony of faith in the final resurrection of the dead.
11. We believe that all who have truly repented and believe in Christ as Lord and Saviour should regularly participate in the Lord's Supper. Through participating of the bread and the wine, we memorialise the death of the Redeemer and anticipate His Second Coming.
12. We believe in deliverance from sickness by Divine Healing is provided for in the Atonement and is given in the name of the Lord Jesus Christ. This belief spurs us on to pray for the sick with the laying on of hands, prayer of faith and anointing with oil and to practice a ministry of healing and deliverance in line with the full Gospel and Victory of Christ.
13. We believe in the priesthood of all believers expressed through the body ministry and use of different gifts and callings in the church. This includes the stewardship of the gifts, skills and finances that we have. God is the source of all blessings, temporal and spiritual. All that we have we owe to Him. Each Christian must serve God with his or her time, talents and material possessions for the glory of God. This includes giving financially to support the work of God and should be done, cheerfully, regularly proportionally and liberally. The amount of financial giving is a matter of conscience between each Christian and the Lord however Scripture calls us to honour the Lord with our tithe and declares the giving of a tenth of our income.

14. We believe in holiness of life and conduct, in obedience to the commands of God. This means opposing every form of selfishness, gossip, greed and vice and all forms of sexual immorality, including adultery, homosexuality, pornography and instead spurring one another on to love and good deeds. It is every Christian's obligation to seek to make the will of Christ supreme in his or her own life.
15. We believe and uphold the biblical standard of monogamous heterosexual marriage between a biological man and a biological woman, as a lifetime covenant commitment, as the only acceptable union. Marriage is the framework for intimate companionship, the channel of sexual expression according to biblical standards and the means of procreation of the human race.

## **THE CHURCH COVENANT**

**As a congregation of the Lord Jesus Christ who have been brought by the grace of God to repent and believe in the Lord Jesus Christ, having been baptised in the name of the Father, and of the Son and of the Holy Spirit, and believing He has led us to be part of this fellowship, we are committed to one another and we agree to do the following in the strength that God provides:-**

### **The Scriptures**

We acknowledge the Scriptures to be the Word of God, and therefore to be without error and the only standard for the way we think and live. Accordingly, we engage regularly in private, family and corporate study of the Word of God. We will bring up our children in the training and instruction of the Lord, desiring their salvation and growth. We will live in obedience to the Word of God, allowing the Holy Spirit to change us to be the people Jesus wants us to be. We will uphold and defend the Word of God against all who would come against its doctrines.

### **Holiness**

We declare that we will love the Lord our God with all our heart, with all our soul and with all our mind. We declare that Jesus will be the first love of our lives.

We will strive for holiness in every aspect of our lives, denying ungodliness and worldly desires. We make a covenant with our mouth to take every thought captive that is offensive to God and use words that build people up and spur them on to greater love and good deeds.

Having called on the name of Jesus Christ, we will do nothing that will bring reproach or disgrace on Him or the church.

By a pure and loving example we will seek the salvation of our family and friends.

We will submit ourselves to the discipline of this church as long as its leadership walks in obedience to the Word of God, because we seek to resist sin in our own lives and not to be a bad example to others. On an individual basis, we will also hold each other accountable to live faithfully.

## **Fellowship**

We will love each other as we love ourselves. We will not give up meeting together as some are in the habit of doing, but seek fellowship with our brothers and sisters in Christ through the Sunday services and also during the week.

We will submit to one another, seek Godly unity and show forgiveness when hurt. If our brother or sister has something against us, or we against them, we will take the initiative to seek reconciliation. That is to go to the individual first in a spirit of love and address the matter with them privately before approaching the church. The Biblical principle for resolving difficulties is for the offended party to go to the other party and seek reconciliation. (As found in Matthew 5 v 23 – 24 and Matthew 18 v 15 -17) We will not develop a critical spirit to an individual, leadership or the church at large.

As the body of Christ we will practice true family care to each other, actively encouraging and exhorting one another. Practicing hospitality, we will rejoice at one another's happiness and with tenderness and sympathy bear one another's burdens. We will seek to help each other practically where there is a need in the fellowship, without taking away the responsibility of the individual to help or change themselves.

## **Service**

We recognise that God has a plan and a vision for this church and commit ourselves, our gifts and our time to the service of God that His plan will become a reality in this generation.

As children of God we bring ten percent of our first-fruits to the church as an offering to the Lord, both to declare that all we have comes from God and so that the needs of God's people might be fully met.

We endeavour to make the most of every opportunity given to share the hope that we have in Christ Jesus to the lost.

Just as Christ came to serve, we too will serve one another. In doing so, we will use the gifts that God has granted us in His sovereignty and for His glory.

If the Spirit leads us to move from this fellowship, we will unite with some other church as soon as the Lord's leading makes it possible.

## **BYLAWS**

### **1. Congregation**

1.1 All who accept Jesus Christ as Lord and Saviour, live in obedience to His word and ascribe to the Articles of Faith and the Church Covenant will be considered to belong to this congregation. There is no formal membership of this church because we believe that all who have accepted Jesus Christ as Lord and Saviour, have repented of their sins and have been baptised belongs to the body of Christ.

1.2 As part of the Christian family, the Spiritual Leadership would expect that all who are part of the congregation of believers will seek to Love the Lord with all their hearts, witness to the Gospel of Jesus Christ. Be generous in the sharing of their gifts and resources in Christian ministry and through words and actions, show love and encouragement to their brothers and sisters in the faith.

- 1.3 All devotional meetings of the church are open to all, except the Spiritual Leaders Meetings and the Trustees Meeting, and when called, all are welcome to the Congregational Meeting, for prayer and discussion. There will be an Annual General Meeting once a year to discuss and share the vision of where the church is going and to present a full record of the church's accounts
- 1.4 No one in the congregation will hold positions of responsibility in the church until they have been in regular attendance of the church for at least six months. This gives time for people to settle down in the fellowship, to understand the vision of the church and enables the Spiritual Leadership and others to get to know the person and their callings and level of faith.
- 1.5 After three months of regularly attending the church the names and details of new people, with their consent, will be added to the congregation list and copies of this constitution given to them.
- 1.6 Where a person has not attended the church for three months and that the church has been in regular contact, but the person does not seem interested in coming back, or has moved away, the Spiritual Leadership shall remove their names from the Congregational List.

## **2. Mutual Accountability and Discipline**

The purpose of mutual accountability and discipline is the repentance, reconciliation and spiritual growth of the individual concerned, the good of other Christians (who may otherwise be encouraged to sin), the purity of the Church, the good of our corporate witness to non-Christians and the glory of God (by demonstrating a commitment to uphold God's requirements as set out in the Scriptures).

### **2.1 Conduct resulting in Discipline.**

A person of the congregation shall be subject to discipline if he or she (the individual concerned) consistently sins against another Christian; consistently neglects his or her responsibilities as a Christian (as laid down in the Church Covenant), Shows a consistent spirit of division and dissension, or is guilty of conduct that disobeys the Word of God or that brings dishonour to the name of the Lord Jesus Christ.

### **2.2 Procedure**

(a) A person of the congregation will go to the individual concerned and show him/her their fault, but in private. If the individual concerned does not recognise their fault and does not seek to change, the person who originally challenged the individual shall seek an opportunity to talk to the individual concerned again, but this time in the company of one or two others. If the individual concerned still does not recognise their fault and still does not seek to change, the person who challenged the individual shall inform the elders, who will seek to meet with the individual concerned.

(b) If the individual concerned still does not recognise their fault and refuses to seek to change following the effort of the elders, then the individual concerned shall be removed from all positions of responsibility and service and the elders will inform

the whole congregation, calling upon them to pray for the individual concerned and to encourage and exhort the individual concerned to return to a faithful walk before the Lord. This shall continue until the end of a period specified by the elders. During which time the elders will continue to encourage the individual concerned to repent.

(c) If at the end of this period, the individual concerned still does not recognise his / her fault and will not attempt to change, the elders shall agree to remove the person from the formal fellowship of the church. This means that the individual concerned will not be permitted to attend worship services or other congregational meetings, unless and until the elders agree otherwise following indications that the individual concerned is genuinely seeking restoration. The congregation will continue to pray for the individual concerned, eagerly desiring his or her restoration.

### **3. Leadership**

- 3.1 The Spiritual leadership shall be made up of both deacons and elders with the senior pastor acting as chairperson of all meetings associated with the leadership. While the church is small, the deacons and elders shall meet jointly once every two weeks for prayer and decision making. These meetings will be fifty percent prayer and devotional and fifty percent business and decision making. The purpose of these meetings is to discern the mind of Christ, for the church and therefore is best done in the context of prayer and worship.
- 3.2 As both the church and leadership grows, the Spiritual leadership will decide whether there is a need to hold separate elders and deacons meetings, to enable a deeper and stronger core focus on each aspect of leadership. Again the senior minister will be chair of all such meetings.
- 3.3 The Spiritual leadership has full responsibility for the church. All formal meetings of the leadership and decisions reached will be recorded in minutes, which will be dated and signed as accurate.
- 3.4 Where possible we will endeavour for the Trustees of the church to be on the spiritual leadership. This facilitates the decision making process and enables consultation to take place quickly over decisions that need to be made concerning churches finances and assents in relation to the charities objectives. Where this is not possible the spiritual leadership will meet with the Trustees three times a year to explain and bring reports of what the church is doing and the proposals of where it is heading.
- 3.5 There shall be a minimum of at least three Trustees at all times. Every future nomination for Trustees must be appointed by resolution of a majority at a meeting of the Spiritual Leadership. Trustees must be registered with the Charity Commission and have signed a declaration of willingness to act as a Trustee of the Church before he or she is eligible to vote at any meetings of the Trustees.. All trustees must subscribe and adhere to, in belief and lifestyle the Articles of Faith. The Trustees shall meet three times a year. Any and all decisions recommended by the Trustees Meeting must also be agreed on by the Spiritual Leadership before they become binding to the church. A copy of the minutes of the Trustees Meeting

will be given to the Spiritual Leadership.

The spiritual leadership of the church shall rest with the Spiritual Leadership. If there are Trustees who are not members of the Spiritual Leadership then their role shall be confined to the management and administration of the Church in accordance with the provision of the Trust Deeds and of general law.

3.6 Trustee ceases to be a Trustee if he or she:

- (a) Is or becomes disqualified under the Charities Act 1993 or any other legislation from acting as a charity trustee or trustee for a charity.
- (b) Is incapable, whether mentally or physically, of managing his or her own affairs.
- (c) Is absent from two consecutive meetings of the Trustees without good reason accepted by the Trustees, and a two-thirds majority of the Trustees resolve that he or she be removed.
- (d) resigns by written notice to the Trustees (but only if at least two Trustees will remain in office);or
- (e) is removed for good and sufficient reason by a resolution passed by two-thirds of the other Trustees after inviting the views of the Trustee concerned and considering the matter in the light of any such view (including (without limitation) if he or she ceases in reasonable opinion of the other Trustees to subscribe and adhere to, in belief and lifestyle, the Articles of Faith.)
- (f) Generally when a Trustee steps down from the Spiritual Leadership they will be asked by the Spiritual Leadership to voluntarily step down from being a Trustee. This is so that there is little or no opportunity for misunderstanding between the Spiritual Leadership and Trustees concerning the vision, direction and running of the church.

3.7 Where the church buys property there is a need to appoint Holding Trustees. Their function is to check that the Church is not mis-managing the funds, and, if the Church should dissolve, to disperse the assets according to the Trust Deeds. Because the Holding Trustees are responsible for the Church's assets they must be registered through a Solicitor. (So financial cost is involved.)

3.8 At the discretion of the Spiritual leadership there will be consultation with the congregation before finalising any major decisions including any large financial commitments (over £1000 pounds). This will be done with at least one week notice before the date of the congregational meeting. This meeting will be for consultation and prayer, not for decision making.

**3.9 Role of Elder**

The elders shall provide spiritual leadership and in particular shall preach and teach. They shall keep watch over and care for the congregation, visiting and ministering to the congregation and praying for the sick. This spiritual ministry is done with the support and oversight of the senior pastor and as such the senior pastor should be kept informed of an elder's current ministry amongst the congregation. They should direct the meetings and spiritual affairs of the church and set an example. Each elder should have some involvement to discipling groups and individuals within the church. Elders will actively look to discern and release the individuals calling and giftings in the body, giving training, encouragement and opportunity. An elder should be able to lead the congregation

in prayer and teach others to pray by their humble example. Elders are responsible for the spiritual vision of the church and to take responsibility in matters related to church discipline. The elders shall ensure that there is good communication between the elders and deacons and shall provide the deacons with support and assistance where needed. The elders are accountable to each other and also to the senior pastor.

### **3.10 Eligibility for Elder**

The terms elder, pastor and overseer are used interchangeably in the New Testament to describe the same people. Those who meet the qualifications for an elder, as set down in 1Tim 3 v 1 -7 and Titus 1 v 6-9 and who give full assent to the Articles of Faith and who have been in fellowship with the church for more than six months are eligible for nomination as an elder. Two or more of the congregation as well as spiritual leaders may nominate an elder, but not members of the same family.

### **3.11 Recognition as an Elder**

Anyone nominated for eldership shall be invited to a spiritual leadership meeting and in the context of prayer and discernment shall be interviewed by the leadership. The nominee shall then leave the meeting while the leadership pray and discuss. The leadership shall then affirm, or not the nominees call to serve the church as an elder. All leaders must be in agreement for the nominee to be affirmed as an elder of the church.

### **3.12 Term of Service**

Leadership is one of the callings that the Holy Spirit puts on the life of believers. It is the Lord Jesus who rises up and shapes leaders to minister as part of the body of Christ. As such there will be no fixed term for eldership, as a leader is always a leader in calling. However it is recognised the great responsibility and effort it takes to lead therefore after every four years elders will meet with the senior pastor and will be offered the possibility to step down for a year for sabbatical purposes. The sabbatical year is voluntary and at the end of the year after a meeting with the senior pastor, the elder is free to take up their ministry once again.

### **3.13 Removal of Elders**

Any person shall cease to be an elder who shall:

- (a) Resign or step down
- (b) be convicted of an indictable offence
- (c) If a motion of no confidence is passed unanimously by the Spiritual leadership.
- (d) Is found to no longer subscribe in lifestyle and belief to the Articles of Faith and Church Covenant.
- (e) Continues in unrepentant sin or becomes an instrument of division within the church. (The senior pastor will try to lead said elder to recognition and repentance. If unsuccessful in this a no confidence vote will be made at spiritual leadership meeting.

### **3.14 Role of Deacons**

The deacons are responsible for ensuring that the practical needs of the members and church corporate are met. This shall include:-

- (a) General friendship visiting.
- (b) purchasing, leasing and selling church equipment.
- (c) Repairing and maintaining any church building, equipment and grounds that we may have.
- (d) Ensuring that the building where the church meets is cleaned and that it is opened and closed on a Sunday.
- (e) Ensuring that the Lord's Table is prepared for Communion.
- (f) Overseeing the financial affairs of the church and dealing with any administrative matters not dealt with by the elders.

Specific roles and responsibilities of male and female deacons should be made with regard to gifting and experience. The deacons are accountable to the eldership and if there are separate meetings must provide copies of their minutes to the eldership meeting.

### **3.15 Eligibility for Deacon**

Those who meet the qualifications for an deacon, as set down in 1Tim 3 v 8 - 12 and who give full assent to the Articles of Faith and who have been in fellowship with the church for more then six months are eligible for nomination as an deacon. Two or more of the congregation as well as spiritual leaders may nominate a deacon, but not members of the same family.

### **3.16 Recognition as a Deacon**

Anyone nominated for the diaconate shall be invited to a spiritual leadership meeting and in the context of prayer and discernment shall be interviewed by the leadership. The nominee shall then leave the meeting while the leadership pray and discuss. (a) The leadership shall then affirm, or not the nominees call to serve the church as a deacon. All leaders must be in agreement for the nominee to be affirmed as a deacon of the church.

### **3.17 Term of Service**

A deacon's appointment is for a period of three years. The deacon will step down at this point and will be given one free month from responsibilities, to pray and discern the Lord's calling upon his or her life. If at the end of this free month the person believes that the Lord is calling for them to continue in this role they may approach the senior pastor to seek to be reaffirmed for another 3 years at a spiritual leadership meeting. At this point 3.11 (a) will apply to this affirming process.

### **3.18 Removal of Deacons**

Any person shall cease to be a deacon who shall:

- (a) Resign or step down
- (b) be convicted of an indictable offence
- (c) If a motion of no confidence is passed unanimously by the Spiritual leadership.
- (d) Is found to no longer subscribe in lifestyle and belief to the Articles of Faith and Church Covenant.
- (e) Continues in unrepentant sin or becomes an instrument of division within the church. (The senior pastor will try to lead said deacon to recognition and

repentance. If unsuccessful in this a no confidence vote will be made at spiritual leadership meeting.

#### **4. Full Time Pastor**

The pastor is entrusted with the Spiritual oversight of the church and is responsible for the Church's Vision, Worship, Prayer, Bible Teaching, Ministry, Pastoral Care and Evangelism. This responsibility is supported, facilitated and jointly held by the Spiritual leadership and focuses on the whole body being involved in these ministries of the church. The pastor shall be ex-officio chair of all societies and organisations.

##### **4.1 Eligibility for Pastor**

The pastor shall meet all the biblical requirements of an elder, both in belief and practice as set down in 1Tim 3 v 1 -7 and Titus 1 v 6-9 and shall give full assent to the Articles of Faith and the Church Covenant and vision. He shall have had appropriate training or be willing to go through appropriate training and shall have proven himself to be a mature and wise Christian.

##### **4.2 Terms and Conditions**

- (a) The pastor shall be under contract to the Spiritual Leadership and shall have a full Contract of Employment stating terms and conditions of employment, but will not be treated as an employee by the Spiritual Leadership save in legal and financial matters – for the pastor must be free under God to fulfil his ministry subject to scriptural standards.
  - (b) The pastor's salary will be reviewed each year by both the Spiritual Leadership and the Trustees, with this review being done with the pastor absent from the discussion and decision making. Where the church is affiliated to a formal Pentecostal denomination, the recommendations of that denomination will be taken into consideration regarding salary, and terms and conditions of employment.
  - (c) The Pastor is accountable to the Spiritual Leadership and will not make major decisions regarding the church's life and direction without the consultation and agreement of the Spiritual Leadership.
  - (d) If there are ongoing problems between the pastor and the Spiritual Leadership, that cannot be resolved internally, the Spiritual Leadership of the church, informing the pastor first, will approach an outside source to mediate the dispute.
  - (e) The Pastor shall normally terminate his ministry by giving a minimum of three months notice in writing to the Spiritual Leadership.
  - (f) The Spiritual Leadership may terminate the ministry of the pastor by a motion considered at a Special Congregational Meeting called for that purpose. This will be done by congregational vote where 75% of those who are present agree to the termination of the pastor's contract of employment.
- If termination is agreed the Pastor shall be given a minimum of six months notice. During which time he will be on full pay. At the end of the notice period and where there is a church manse involved, the manse must be vacated unless otherwise agreed with the Spiritual Leadership.

### **4.3 Vacancy for Pastor**

Where there is a vacancy for a pastor the Spiritual Leadership shall advertise and seek out a suitable Pastor. The Spiritual Leadership shall meet with applicants and will bring their recommendation to the consideration of the congregation only one person at a time.

The said nominee will be invited to spend a weekend with the church to preach and to meet the congregation for questions and answers.

After the weekend the whole congregation shall meet for prayer and to affirm what the Lord is saying to the church. Because the Pastor will serve and minister amongst the congregation it shall be a congregational vote of a minimum of 75% of those who attend the Congregation Meeting that shall constitute a call to the nominee.

## **5. Finance**

### **5.1 Appointment of Treasurer**

A Treasurer shall be appointed annually at the start of the year by the Trustees and Spiritual Leadership of the church. The person considered for the treasurer role will ideally be on the Spiritual Leadership of the church and have shown themselves competent in finances, budgeting and working as part of a team.

5.2 The Spiritual Leadership will make sure that the church bank accounts are operated by more than one person. Cheques are required to have two signatories. As such we will endeavour to have three signatories recorded for this purpose, but they must not come from the same family.

5.3 Full and accurate accounting records must be kept, including proper use of restricted funds. All cash income and expenditure must be recorded and countersigned by a member of the Spiritual leadership. Monthly statements and reports of accounts held in the churches name must be shown to the Spiritual Leadership. All account information will be available for the Trustees to examine and compile reports from in line with the Trust Deeds.

5.4 All accounts held by organisations or groups connected to the church who hold their own accounts, will submit their accounts at the end of the year to the treasurer for auditing purposes. The church accounts will also be audited once a year by an independent examiner before said accounts are submitted to the Charity Commission. The trustees in conjunction with the Spiritual Leadership will appoint the auditor.

5.5 Funds which are not required for immediate use or which will be required for use at a future date must be placed on deposit or invested in accordance with the Trust Deeds.

## **6. Polices**

The Spiritual Leadership has the responsibility to ensure that the church has adequate protection. The following polices are a minimum requirement of those responsibilities.

- (a) Child protection Policy
- (b) Personal liability insurance.
- (c) Copyright Licence (Annually - For use of Songs etc)
- (d) Up to date Disability legalisation for charities.
- (e) Accident / Incident Policy
- (f) Fire Risk Assessment (Annually) (When we have buildings)
- (g) Food and Hygiene policy (where we are catering)
- (h) Contract of Employment. Any person employed by the church should have a Contract of Employment.

## **7. Organisations.**

- 7.1 The Spiritual Leadership shall approve the establishing of all work and organisations attached to the church and all such work and organisations shall accept the guidance and control of the Spiritual Leadership on all matters. No new work may be started up without the consent of the Spiritual Leadership.
- 7.2 Leaders of all such organisations shall be first recommended to the Spiritual Leadership and affirmed by them before appointment is made.
- 7.3 The Pastor shall be ex-officio chair of all organisations and be entitled to preside at all business meetings.
- 7.4 All meetings and services held on behalf of the church will require the permission of the Spiritual Leadership.

## **8. Alterations to Constitution and Bylaws**

- 8.1 The Church Constitution and Bylaws may be altered only at a special meeting of the Spiritual Leadership called for this purpose, for which at least one month's notice (in writing) has been given to the congregation stating both what the constitution currently says and what the proposed amendments are. Where five or more of the congregation express concern over said amendments, the Spiritual Leadership shall call a Congregational Meeting to consult and pray together over the changes.

If the congregation are happy with the changes then the Spiritual Leadership will meet and the amendments shall be passed where 75% of the Spiritual Leadership attending the meeting affirms the changes.