

Fellowship of Wildwood

Governing Documents

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FELLOWSHIP
OF WILDWOOD

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Fellowship of Wildwood Governing Documents

Preamble

As humble recipients of God's matchless truth and immeasurable grace, the Fellowship of Wildwood Baptist Church (hereto Fellowship of Wildwood) family strives to live out the transforming power of the Gospel while proclaiming a grace-filled message of the truth of God's Word. The Gospel is the Good News that God has come to redeem people from the effects of sin by giving life to those who come to His Son Jesus Christ (John 3:16). In a world filled with confusion and strife, Jesus has come in "glory as of the only Son from the Father, full of grace and truth" (John 1:14). As we grow in our relationship with Jesus, it is our desire to communicate both grace and truth while exhibiting the fruit of His Holy Spirit which is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22).

Article I

What We Believe

Section 1. Statement of Faith

The Holy Bible is the inspired Word of God and is the basis of our statement of faith. This church subscribes to the doctrinal statements contained in *The Baptist Faith and Message* as adopted by the Southern Baptist Convention in 2000 (Sections A through R). It is a testimony of our faith as a witness to the world that unifies us around a common foundation in the Word of God.

The statement of faith does not exhaust the extent of our beliefs and is not intended to be a creed carrying mandatory authority. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth and morality and is sufficient for the proper conduct of mankind, is the sole and final source of all that we believe. The Leadership Council will provide leadership to assist with issues related to the Bible's meaning and application. If a dispute arises over doctrinal interpretation, the Leadership Council will inform the congregation, providing scriptural evidence of their interpretation for the consideration and affirmation of the church membership in a special called Members' Meeting.

A. The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us and, therefore, is and will remain to the end of the world, the true center of Christian union and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2, 17:19; Joshua 8:34; Psalms 19:7-10;

119:11, 89, 105, 140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21

B. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being: the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing. His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

1. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11; 20:1; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3, 15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7

2. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ, He was conceived of the Holy Spirit and born of the Virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind, yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross, He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever-present Lord.

Genesis 18:1; Psalms 2:7; 110:1; Isaiah 7:14; Isaiah 53:1-12; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1

Corinthians 1:30; 2:2; 8:6; 15:1-8, 24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15, 24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16

3. God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Savior and effects regeneration. At the moment of regeneration, He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8, 14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17

C. Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God and fell from his original innocence whereby his posterity inherited a nature and an environment inclined toward sin. Therefore, as soon as he is capable of moral action, he becomes a transgressor and is under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18, 23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11

D. Salvation

Salvation involves the redemption of the whole man and is offered freely to all who accept Jesus Christ as Lord and Savior, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

1. **Regeneration**, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Savior.
2. **Justification** is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.
3. **Sanctification** is the experience, beginning in regeneration, by which the believer is set apart to God's purposes and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.
4. **Glorification** is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29;15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18, 30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews2:1-3; 5:8-9; 9:24-28; 11:1-12:8, 14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5

E. God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7,19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6, 12, 17-18; Acts 20:32; Romans 5:9-10; 8:28-39; 10:12-15; 11:5-7, 26-36; 1 Corinthians 1:1-2; 15:24-28; Ephesians 1:4-23; 2:1-10; 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12; 2:10, 19; Hebrews 11:39-12:2; James 1:12; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2

F. The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation, each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors/elders, and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the Body of Christ, which includes all of the redeemed of all the ages, believers from every tribe, tongue, people, and nation.

Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3

G. Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Savior, 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 to faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16, 21; 11:23-29; Colossians 2:12

H. The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

Exodus 20:8-11; Matthew 12:1-12; 28:1; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Romans 14:5-10; 1 Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10

I. The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which Christians enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10,16; 12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6,9; 5:10; 11:15; 21-22

J. Last Things

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth, the dead will be raised, and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40, 48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28, 35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1; 2 Thessalonians 1: 2; 1 Timothy 6:14; 2 Timothy 4:1, 8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13

K. Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life and is expressly and repeatedly

commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle and by other methods in harmony with the gospel of Christ.

Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17.

L. Education

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education, there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7; 119:11; Proverbs 3:13; 4:1-10; 8:1-7, 11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17

M. Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debt to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4, 19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21, 42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19

N. Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations when the end to be attained is itself justified and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Exodus 17:12; 18:17; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4; 8:1-5; Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1; 4:31-37; 13:2-3; 15:1-35; 1 Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18

O. The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. To promote these ends Christians should be ready to work with all people of good will in any good cause, always being careful to act in the spirit of love without compromising loyalty to Christ and His truth.

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16, 43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8

P. Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ, they should do all in their power to put an end to war. The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men

and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

Isaiah 2:4; Matthew 5:9, 38-48; 6:33; 26:52; Luke 22:36, 38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2

Q. Religious Liberty

God alone is Lord of the conscience, and He has left it free from doctrines and commandments which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom, no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all people and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Genesis 1:27; 2:7; Matthew 6:6-7, 24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2; 13:1-7; Galatians 5:1, 13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19

R. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle

example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15, 17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7

S. Marriage

The term "*marriage*" has only one meaning: the uniting of one man and one woman in a single, exclusive, covenantal, legal, lifelong union, as delineated in Scripture. We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other; therefore, we oppose any form of sexual intimacy that is outside the marriage relationship defined above.

Some individuals are gifted by God with singleness, either for a lifetime or for a season, which does not negate or minimize the individual's display of the image of God (i.e. marriage should not be viewed as something eternal nor ultimate). Such a gift is a blessing to the church, as this individual can give undivided attention to the calling of the Lord upon his/her life. Those gifted with singleness should abstain from sexual intimacy, which is preserved for the marriage relationship defined above.

Genesis 2:18-25; Matthew 5:27-32; 19:4-12; 22:30; Romans 1:21-32; 7:2-3; 1 Corinthians 6:9-11, 18; 7:1-17; 1 Timothy 1:8-11; Hebrews 13:4

Marriage Policy - Because God has ordained marriage and defined it as stated above, Fellowship of Wildwood will recognize only marriages between a biological man and a biological woman. Further, the pastors and staff of Fellowship of Wildwood shall participate only in weddings and solemnize marriages in accordance with this recognition. Finally, the facilities and property of Fellowship of Wildwood shall host only weddings in accordance with this recognition.

We believe that to preserve the function and integrity of our church as the local Body of Christ and to provide a biblical role model to the church members and community, it is imperative that all persons employed by the church in any capacity or volunteer in staff positions (e.g. staff member, elder, deacon, leader, teacher, or ordained individual) agree to and abide by all sections of this Statement of Faith.

Matthew 5:16; Philippians 2:14-16; 1 Thessalonians 5:22.

T. Sanctity of Human Life

We believe that all human life is sacred and created by God in His image and that there is no racial or ethnic superiority. Human life is of inestimable worth in all its

dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life. Even as we oppose all forms of euthanasia and *in vitro* and *in vivo* induced abortion, we know that God in His infinite grace will forgive those who turn to Him for forgiveness.

Genesis 2:7; Deuteronomy 30:19; Psalm 139:13-16; Job 30:23; Ecclesiastes 7:14; 8:8; 1 Corinthians 15:26, 54-56; Hebrews 2:9, 14-15; Revelation 21:4

U. Gender

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. Rejection of one's biological gender is a rejection of the image of God within that person; therefore, we oppose intentional actions that would alter or disguise one's biological gender.

Genesis 1:26-28, 31; 2:25; Deuteronomy 22:5; 1 Corinthians 6:9, 10

V. Human Sexuality

We believe that human sexuality is a natural and honorable part of God's creation and that marriage, as defined above, is the only context in which sexual relations are God-honoring. Thus, we oppose, as being sinful and offensive to God, any form of sexual immorality outside this defined marriage relationship including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography (e.g., all forms of literature, photography, art, movies, and songs intended to stimulate illicit sexual thoughts or actions).

Genesis 4:1; Matthew 5:27-28; 15:18-20; 1 Corinthians 6:9-18; 7:1-4; Hebrews 13:4

W. Living out Grace, Love and Humility of Christ

We recognize many current social issues are complex and pose a challenge to individuals and to the church. This is a broken world where the deceitfulness of sin with its promised pleasures can too easily lure people into compromised thinking and destructive behavior.

In a world focused on tolerance, the Christian church cannot afford to neglect our greatest asset: Grace. We must live out the tolerance, mercy, and transforming power of the God who offered more than tolerance -- His own Son for the sins of the whole world. As we demonstrate not only the righteousness of God but also the compassion he has for creatures in a broken, lost world, people will see the hope and power of God in fresh ways. This breaks down the barrier of intolerance keeping many from considering Christ. While we welcome those, who may disagree and/or struggle with the positions taken in this statement to attend our church and while we genuinely care about them as people who matter, we also realize that anyone involved in an ongoing pattern of disobedience to God's revealed will in the Scriptures cannot lead others effectively by His Spirit because they are not fully willing to follow Him.

We recognize that some in our family may bear scars from their past decisions and actions. We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ (Acts 3:19-21; Romans 10:9-10; 1 Corinthians 6:9-11). 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 individual are to be repudiated and are not in accord with Scripture nor with the doctrines of Fellowship of Wildwood.

X. Modeling

We believe that to preserve the function and integrity of Fellowship of Wildwood as the local Body of Christ and to provide a biblical role model to the church members and community, it is imperative that all persons employed by the church in any capacity, or volunteer in staff positions, agree to and abide by this Statement of Faith. Matthew 5:16; Philippians 2:14-16; 1 Thessalonians 5:22.

Section 2. VISION [where we are going]

The vision of Fellowship of Wildwood is to: make disciples as every member understands and participates in our mission to individually and collectively share the Gospel; be an authentic and multiplying church that celebrates our unity in Christ; and rely on Jesus and be empowered by the Spirit, as we worship, grow, serve, and go to advance the Kingdom among our neighbors and nations for the Glory of God!

Section 3. MISSION [how we are getting there]

The Mission of Fellowship is Restoring lives with the Gospel of Jesus Christ as we Worship, Grow, Serve, and Go!

Section 4. CORE VALUES [why we are going]

Biblical Truth. Believing and submitting to God's Word as final authority in all areas of life.

Exalt Jesus. Knowing Jesus personally and regularly worshipping Him together.

Spiritual Maturity. Growing in the understanding and application of Christ-like living through prayerful dependence on Him.

Love One Another. Following Christ's example, each person is valued within caring, authentic community.

Ministry Mobilization. Identifying spiritual giftedness, all members are equipped for serving in a ministry.

Gospel Proclamation. Sharing the hope of the Gospel, locally and beyond, as God gives opportunity.

Article II Membership

Section 1. General

A. Self-government

As an autonomous and local congregation under the lordship of Jesus Christ (Article I Section 1F), the membership of Fellowship of Wildwood retains unto itself the right of self-government through democratic processes, inclusive of the appointment and ongoing affirmation of the Leadership Council.

B. Membership Requirements

In all cases and without exception, members shall possess a personal faith in Jesus Christ as Lord and Savior, shall give evidence of a desire to live a consistent godly and Christian life, shall have been baptized by immersion in water, are in sympathy with the faith and practices of this church and agree with this church's Statement of Faith (Article I Section 1).

C. Application for Membership

A person may apply for membership through the following actions or documentation:

1. Making a profession of faith in Christ and presenting oneself as a candidate for baptism, or
2. Letter of recommendation from another church of like faith and order, or
3. Statement of having made a profession of faith in Christ followed by baptism, or
4. Restoration (that person's name having been previously dropped from the membership) upon making a satisfactory explanation to the church.

Section 2. Acceptance for Membership

A. Counseling

All persons who apply for membership shall be counseled by a church pastor or by those designated by the Leadership Council as soon as practical. This counseling shall be done with love in the spirit of Christ, believing all persons need salvation and that those accepted for membership should meet the requirement of Article II Section 1.B.

B. Acceptance

Upon the counselor's satisfaction that the applicant meets this church's membership requirements (Article II Section 1.B), the applicant may be presented to the church at a subsequent Members' Meeting. When the applicant is also a candidate for baptism, then baptism shall be administered before membership is presented to the church. A membership class may be offered followed by the opportunity to sign Fellowship of Wildwood's Membership Covenant (Appendix 1).

Section 3. Termination of Membership

Membership may be terminated by one of the following:

1. Letter of recommendation to another church with similar beliefs
2. Deletion upon confirmation that a person has joined a church of different faith and order
3. Voluntary withdrawal
4. Lack of attendance for one year as determined by the Leadership Council (unless medically hindered, homebound or service in military or missions)
5. Death, or
6. Exclusion in accordance with Article II, Section 5

Section 4. Objection to Membership or Letter of Recommendation

If objection is raised on the granting of membership or a letter of recommendation to another church, the case shall be referred to the Leadership Council for prompt investigation and, as appropriate, the findings shall be reported to the congregation.

Section 5. Restorative Church Discipline

The spirit of Fellowship of Wildwood must always be redemptive. Should the unrepentant sin of a member disgrace the name of Christ and this Church, its welfare, or the best interests of all the members, the Leadership Council will lead the church to make every reasonable effort to resolve the problem, keeping in mind the following:

"Moreover, if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.' And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector" (Matthew 18:15-17).

"Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted." (Galatians 6:1)

"Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you." (Ephesians 4:31-32)

Should there be no solution, the church may withdraw the offender's membership by written ballot in accordance with Article II, Section 7B, after considering the recommendations of the Leadership Council and the Deacon officers.

"But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner— not even to eat with such a person." (1 Corinthians 5:11)

Any person whose membership has been terminated by discipline of any church action may, upon their request and recommendation of the Leadership Council, be restored to full membership by the church after giving consideration of the recommendations of the Leadership Council. Restoration will be communicated to the church through the typical notification of new church members.

Section 6. Church Meetings

A. Regular Worship

The church shall meet regularly on Sunday and other days of the week as needed or desired for preaching, instruction, evangelism, prayer, praise and the public worship of Almighty God. These meetings shall be open to all individuals.

B. Special Worship

Special spiritual life emphasis and other church meetings that are essential in the promotion of the objectives of the church may be called by the Lead Pastor or Leadership Council or their designees.

C. Regular Members' Meetings

Regular quarterly meetings with church members shall be held at a time determined by the Leadership Council to conduct the business of the church and shall be announced at least two weeks in advance. These members' meetings may be conducted via an e-mail agenda with an online vote. Members without access to the internet may call the church office to vote.

D. Special Called Members' Meetings

The church may conduct special called meetings with members of the church to consider matters of special nature and significance. A two-week notice must be given for the specially called meeting unless extreme urgency renders such notice impractical. It must be given in such a manner that all resident members have opportunity to know of the meeting. Business conducted shall be limited to the subject announced in the calling of the meeting.

Section 7. Church Business

A. Moderator

The Leadership Council shall designate a moderator to preside at each Members' Meeting. The moderator may not vote. No person shall serve as moderator of or preside at any meeting at which the tenure of the person is a subject for consideration and/or discussion.

B. Quorum and Voting

Decisions that affect the church's entire membership in a significant way are to be taken to the church for approval. Decisions that will be presented to the church at a called Members' Meeting include the following:

1. Affirm/approve and remove Lead Pastor and other full-time pastoral staff
2. Nominate, affirm/approve and remove members of the Leadership Council, Deacons, Search Committees, Finance Serve Team, Personnel Serve Team and Officers of the Corporation
3. Affirm new members and terminate membership
4. Changes to Fellowship of Wildwood Governing Documents
5. Purchase or sale of land, buildings, and major assets
6. Church plants, mergers, and dissolution
7. Annual budget

A quorum of 50 members (present and absentee) and a simple majority of those voting shall be required for all matters except those listed in the following paragraph. In case of a tie vote, the motion does not pass.

A quorum of 150 members (present and absentee) and a three-fourths majority of those voting shall be required to accomplish the following:

1. Call or terminate the Lead Pastor or other full-time staff pastors in accordance with Article III, Section 2.A or
2. Terminate membership for discipline in accordance with Article II, Section 5 or accept membership or forward a letter of recommendation to another church due to approved objection in accordance with Article II, Section 4

Only Fellowship of Wildwood members may vote.

C. Method of Voting

Voting may be by a show of hands, voice vote, online vote (members without access to the internet may call the church office to vote), or by written ballot.

Any vote to terminate the tenure of the Lead Pastor, members of the Leadership Council, or a Staff Pastor shall be conducted by written ballot. Members should be encouraged to be physically present to vote on the issue of termination of these positions.

D. Parliamentary Procedures

All Members' Meetings shall be conducted, first and foremost, according to Scripture. It is our belief and hope that our Members' Meetings should honor and glorify God. "For of Him and through Him and to Him are all things, to whom be glory forever." (Romans 11:36) Under the Lordship of Christ, is how each of us should participate, conducting ourselves with the fruit of the Spirit. (Gal 5:22)

Then, wherever applicable and not inconsistent with the Governing Documents or with any special order established by the church, all business shall be conducted according to the latest edition of *Robert's Rules of Order, Revised* or some similar rule book for conducting business (parliamentary, legislative, et al).

Section 8. Ordinances

A. Baptism

See Article I Section 1G. Baptism may be administered to the approved candidates as an act of worship during any worship meeting. Baptism shall be administered by the Lead Pastor or whomever he or the Leadership Council shall authorize.

B. The Lord's Supper

Fellowship of Wildwood interprets the Baptist Faith & Message (Article I Section 1G) to be speaking to membership in the church universal. Consequently, we allow for all believers to partake of the Lord's Supper, even when they are not members of Fellowship of Wildwood. Being mindful to communicate the scriptural requirements for partaking of the Lord's Supper, lest anyone's understanding is incomplete.

The Lord's Supper shall be observed as scheduled by the Lead Pastor. The Lead Pastor or his designates shall administer the Lord's Supper.

Article III Governance

Section 1. Structure

A. General

Governance is based upon the biblical principles of an elder/pastor-led, deacon-served, and congregation-affirming church. See Appendix 2 for supporting documentation of Fellowship of Wildwood's leadership structure. Both men and women are gifted for service in the church, the office of pastor and elder are limited to men as qualified by Scripture. I Corinthians 12 speaks to every Christian being endowed by the Holy Spirit with at least one spiritual gift. We are blessed by God for the women that He has provided to our church with the gift of leadership. We need and will support their gifts in full service at Fellowship of Wildwood.

B. Designation

Fellowship of Wildwood is organized as a church exclusively for charitable, religious, and educational purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986 (or the corresponding provision of any future United States Revenue Law), including, but not limited to, for such purposes, the establishing and maintaining of religious worship; the building of churches, schools, and daycare centers; the evangelizing of the unsaved by the proclaiming of the Gospel of

the Lord Jesus Christ; the educating of believers in a manner consistent with the Holy Scripture; and the maintaining of missionary activities in the United States and any foreign country.

C. Church Corporate Officers

Corporate Officers shall be the following:

1. The Board of Directors shall be the Leadership Council.
2. The President shall be the Chairman of the Leadership Council.
3. The Vice-President shall be the Vice Chairman of the Leadership Council.
4. The Treasurer and Assistant Treasurer shall be chosen by the Leadership Council and do not have to be members of the Leadership Council.
5. The Secretary and Assistant Secretary shall be chosen by the Leadership Council and do not have to be members of the Leadership Council.

D. Dissolution

An affirming vote of the church membership is needed for the dissolution of Fellowship of Wildwood. Upon the dissolution of Fellowship of Wildwood, the Board of Directors shall, after the payment of all the liabilities of the church, dispose of all the assets of the church exclusively for the purposes of Fellowship of Wildwood in such manner, or to such organizations organized and operated exclusively for the purposes of Fellowship of Wildwood in such a manner, or to such organization or organization organized and operated exclusively for charitable, educational, religious or scientific purposes as shall qualify as an exempt corporation or organizations under Section 501(c)(3) of the Internal Revenue Code of 1986, as amended (or of the corresponding provisions of any future United States Revenue Law) as the Board of Directors shall determine.

No part of the net earnings of Fellowship of Wildwood shall inure to the benefit of, or be distributable to, its members, officers, directors, or any person except that Fellowship of Wildwood shall be authorized and empowered to pay reasonable compensation for services rendered, and to make payments in the furtherance of Fellowship of Wildwood. Notwithstanding any other provisions of the Articles of Incorporation or Governing Documents of Fellowship of Wildwood, Fellowship of Wildwood shall not carry on any activity not permitted to be carried on (a) by a corporation exempt from Federal Income Tax, under Section 501(c)(3) of the Internal Revenue Code of 1986, as amended, (or by the corresponding section of any future Revenue Code of the United States of America) or (b) by a corporation, contributions of which are deductible under Section 170(c)(2) of the Internal Revenue Code of 1986, as amended (or the corresponding section of any future United States Revenue law).

E. Amendment to Governing Documents

Members in good standing may submit, in writing, a proposed change of amendment to the Governing Documents. The Leadership Council of Elders shall review the proposal and consider further actions.

The Governing Documents may be altered, amended, or repealed, and new Governing Documents may be adopted by the church body at any regular or special Members' Meeting (see Article II Section 6.B). At least two weeks' advance notice of a meeting called for the purpose of altering, amending or repealing Fellowship of Wildwood's Governing Documents shall be given to the Leadership Council of Elders.

F. Facility Use

The church's facilities were provided through God's benevolence and by the sacrificial generosity of church's members. The church desires that its facilities be used for the fellowship of the Body of Christ and to bring God glory. Although the facilities are not generally open to the public, we make our facilities available to approved non-members as a witness to our faith, in a spirit of Christian charity, and as a means of demonstrating the Gospel of Jesus Christ in practice.

No person, group, or entity shall be allowed to use the facility to hold, advance, or advocate beliefs or practices that conflict with the church's faith or moral teachings, which are summarized in the church's Governing Documents. Nor may church facilities be used for activities that contradict, or are deemed inconsistent with, the church's faith or moral teachings. The Leadership Council, or their official designee, is the final decision-maker concerning policy for the use of church facilities.

This restricted facility use policy is necessary for two important reasons. First, the church may not in good conscience materially cooperate in activities or beliefs that are contrary to its faith. Allowing its facilities to be used for purposes that contradict the church's beliefs would be material cooperation with that activity and would be a grave violation of the church's faith and religious practice. (2 Cor 6:14; 1 Thessalonians 5:22).

Second, it is very important that the church present a consistent message to the community and that the church staff and members conscientiously maintain that message as part of their witness to the Gospel of Jesus Christ. Allowing facilities to be used by groups or persons who express beliefs or engage in practices contrary to the church's faith would have a severe, negative impact on the message that the church strives to promote. It could also cause confusion and scandal to church members and the community because they may reasonably perceive that by allowing use of our facilities, the church agrees with the beliefs or practices of the persons or groups using its facilities.

Therefore, in no event shall persons, groups, or entities who hold, advance, or advocate beliefs or advance, advocate, or engage in practices that contradict the church's faith use any church facility. Nor may church facilities be used in any way that contradicts the church's faith. This policy applies to all church facilities, regardless of whether the facilities are connected to the church's sanctuary, because the church sees all of its property as holy and set apart to worship God (Col 3:17).

Approved Users and Priority of Use

The Leadership Council or their official designee must approve the policy for all uses of church facilities. Generally, priority shall be given to church members, their immediate families, and organized groups that are part of the ministry, organization, or sponsored activities of the church. Church facilities and equipment will be made available to non-members or outside groups meeting the following qualifications:

- Groups or persons requesting facility use must affirm that their beliefs and practices and planned uses of the facilities are consistent with the church's faith and practice.
- The group or person seeking facility use must submit a signed "Church Facility Reservation Request and Agreement" form.
- The group or person seeking facility use must be willing to take responsibility for facilities and equipment used and must agree to abide by the church's rules of conduct for facility use and by any additional instructions given by church staff.

G. Church Foundations and Other Subsidiaries

The church is the sole member of its foundations and other subsidiaries. These include, but are not limited to, Living Water Academy (LWA), Global Outreach Foundation of Missouri, and Joy in the

Morning of Ellisville Foundation. Any and all of these organizations of Fellowship of Wildwood shall be subject to the authority of the Leadership Council concerning spiritual matters, doctrine, and personnel. They shall be subject to the authority of the Leadership Council concerning financial matters and the use of Fellowship of Wildwood property. Typically, these kinds of foundations and other subsidiaries shall be considered to mean any organization using Fellowship of Wildwood property and/or affecting the corporate life of Fellowship of Wildwood.

Fellowship of Wildwood/Living Water Academy Relationship

Living Water Academy is a ministry of Fellowship of Wildwood. Living Water Academy is incorporated as a separate 501(c) (3) entity under the oversight of Fellowship of Wildwood.

- a. The Living Water Academy School Board is accountable to Fellowship of Wildwood's Leadership Council.
- b. New School Board members are nominated and approved by the School Board subject to approval by Fellowship of Wildwood's Leadership Council. School Board members will be selected based on their qualifications, experience, and profession of faith in Jesus Christ. They will serve at the pleasure of Fellowship of Wildwood's Leadership Council (i.e., at will).
- c. The Living Water Academy Officers and Chairperson of the School Board must be members of Fellowship of Wildwood.
- d. The annual school operating budget will be approved by the School Board and submitted to Fellowship of Wildwood's Leadership Council for their records.
- e. Any major capital investments, partnerships, or expansions of the school will be approved by the School Board subject to approval by Fellowship of Wildwood's Leadership Council.
- f. The School Board is empowered to operate the school financially and to hire administration and staff.
- g. Staff members are hired based on their qualifications, experience, and profession of faith in Jesus Christ.

H. Affiliations

The church is affiliated with the following:

- St. Louis Metro Baptist Association
- Missouri Baptist Convention
- Southern Baptist Convention

Section 2. Lead Pastor and Church Staff

A. Call and Election of Lead Pastor

The church shall call a Lead Pastor whenever a vacancy occurs based upon the qualifications listed in Article III Section 3.C. A search committee composed of not fewer than five members, shall be nominated and elected by the church membership to seek out a Lead Pastor. The chairman of the Leadership Council and Chairman of Deacons shall be ex officio members. The search committee shall bring to the consideration of the church only one person at a time, and their recommendation shall constitute a nomination. The approval/affirmation of a lead pastor shall take place only at a special called Members' Meeting for that purpose.

B. Duties of the Lead Pastor

The Lead Pastor shall lead the church to function as a New Testament church. He shall lead the congregation, the church organizations, and the church staff to perform their tasks of evangelizing,

edifying, and equipping one another to reach out to the community and the world. The Lead Pastor is leader of pastoral ministries in the church, and as such, he shall work with the church staff pastors and Leadership Council to:

1. Lead the church in performing its tasks.
2. Lead the church to engage in a fellowship of worship, witness, education, ministry, and application.
3. Proclaim and lead the church in proclaiming the gospel to believers and unbelievers.
4. Care for the church's members and other persons in the community.

C. Church Staff

Subject to the approved budget, the Leadership Council may hire full-time and part-time staff members who will provide specialized services to the church and ministries.

All church staff, whether paid or volunteer, shall be under the supervision of the Leadership Council. The church shall not hire, appoint, or retain any employee or volunteer who fails to adhere to or expresses disagreement with the Statement of Faith (Article 1, Section 1).

Any church staff position that is full-time and requires ordination as a pastor will follow the same Call and Election process stated in Article III, Section 2.A. In addition, the qualifications for any position requiring ordination are listed in Article III Section 3.C.

D. Resignation and Termination of Church Staff

Any member of the church staff (including the Lead Pastor) shall serve until tenure is ended by resignation or termination at the church's request. If the church staff member elects to resign, he or she shall give at least two weeks' notice to the Leadership Council prior to resigning any responsibility.

Any charges brought against a church staff member with a view toward disciplinary action or termination must be handled in a thoroughly biblical and upright manner. The guidance of Matthew 18:15-20 shall be followed (also see Article II Section 5).

In light of this biblical injunction, charges must have first been brought directly to the church staff member by the person or persons raising the concerns, thus giving opportunity for resolution in a biblical and expeditious manner and outside the public eye.

If resolution is not achieved, then the charges must be submitted, in writing and identifying those bringing the charges, to a member of the Leadership Council. These charges shall then be considered prayerfully and carefully by the Leadership Council in order to discern the accuracy and seriousness of the charges. At least two or three witnesses will be required for a charge to be considered as substantiated; see Titus 5:19, 5b.

If after consultation with the church staff member, it is determined that the charges are serious enough to warrant dismissal, then the Leadership Council shall make the final decision except in cases related to the Lead Pastor or full-time members of the church staff who are ordained pastors.

In these cases, a formal recommendation to the church membership during a specially called Members' Meeting is required for the purpose to consider a motion relative to termination of the Lead Pastor or an ordained pastor on the church staff. This shall be clearly communicated to the church membership beforehand.

The church membership shall not act upon a motion relative to the termination of the Lead Pastor or an ordained pastor on the church staff without affording the Leadership Council appropriate time to study the matter and to make a recommendation to the membership.

Section 3. Leadership Council

A. Plurality of Leadership

"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." (Acts 20:28 NIV)

"The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you." (Titus 1:5 NIV)

The New Testament clearly teaches that the church is to be led by a plurality of godly men. Their assignment falls into four main categories. First, these men are given both the responsibility and authority to skillfully and lovingly **lead** the flock. Next, they are to **feed** the flock, offering accurate and insightful teaching of the Scripture. Third, they are to **care** for the flock. This care is shown in the love, concern, prayers, ministry, and adept management of church resources. Finally, they are to **protect** the flock from harmful influences and beliefs.

These leaders are known by three titles, each of which reveals a separate aspect of their function. All three titles are used in 1 Peter 5:1-2: "To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed. Be shepherds of God's flock that is under your care, serving as overseers--not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve."

They are first called "**elders.**" An elder (Greek "presbuteros") is a godly leader, whose wisdom and maturity are respected by God's people. Next, these are men who give oversight. That is, they are "**overseers**" (Greek "episkopos"). An overseer is a person who is a good manager of resources and guardian of people. Finally, these leaders are called "**shepherds,**" which is also translated as "**pastors**" (Greek "poimen"). This word refers to the role of caring for and leading the flock.

It is important to note that within the New Testament model of church organization, authority for leadership is not granted to just one individual pastor, nor is it given as democratic rule by the congregation. Instead, the Scriptures state that authority for leadership is conducted by a plurality of leaders who are appointed by the church and accountable to God. The Scriptures further teach that when the elders are supported by the church, both the church body and individual Christians will flourish (Hebrews 13:17; 1 Thessalonians. 5:12-13; 1 Peter 5:1-5; Acts 20:28). These elders do not form a separated "clergy class" of Christians. Instead, the elders, some of whom fill church vocational roles, others non-vocational roles, are brothers with the people, always seeking God's best for the members of the church (Acts 14:23; Titus 1:5; 2 Corinthians, 8:19).

B. Responsibility and Authority

Fellowship of Wildwood seeks to be a New Testament church committed to the teachings of the Bible. No other authority or tradition is to guide the means, faith, or structure of the Lord Jesus Christ's Church. The administrative and pastoral structure for a New Testament church is to utilize a plurality of leadership. Fellowship of Wildwood will follow this scriptural example. To achieve this New Testament model, Fellowship of Wildwood requires qualified men to serve as a Leadership Council. These men must meet specific moral and spiritual qualifications before they serve (1 Timothy 3:1-7, Titus 1: 6-9). They must be publicly installed into office (1 Timothy, 5:22; Acts 14:23). They must be

motivated and empowered by the Holy Spirit to do their work (Acts 20:28). After review, examination and appointment, men affirmed by Fellowship of Wildwood to serve as elders shall constitute the "Leadership Council." To effectively perform their duties, the Leadership Council needs the prayers, support (1 Timothy, 5:17-18), and assent of members of Fellowship of Wildwood (Hebrews 13:17). Fellowship of Wildwood is called upon to honor their Leadership Council and to protect them against false accusations (1 Timothy 5:19). Finally, if an elder fall into sin, and continues in sin, he must be publicly rebuked (1 Timothy 5:20).

Biblical Responsibilities of Church Elders:

- | | |
|----------------------------------|---|
| 1. Oversee, Lead | I Peter 5:2 – Be Elders of God’s flock that is under your care, serving as overseers – not because you must, but because you are willing |
| 2. Equip | Ephesians 4:12 – for the equipping of the saints for the work of ministry |
| 3. Teach | I Timothy 5:17 – whose work is preaching and teaching
I Timothy 3:2 – able to teach |
| 4. Protect, Care, Help | Titus 1:9-11
Acts 20:28-31
I Peter 5:1-2
I Thessalonians 5:12-14 |
| 5. Pray | James 5:14 – call the elders of the church to pray over him |
| 6. Be Examples | I Peter 5:3 – being examples to the flock |
| 7. Ordain Others | I Timothy 4:14 – with the laying on of the hands of the eldership |
| 8. Accountable before God | Hebrews 13:17 – “Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.” |

The Leadership Council shall have the responsibility to oversee the overall spiritual integrity of Fellowship of Wildwood and the administrative activities of the church unless otherwise reserved to the church body elsewhere in these Governing Documents. This authority can be delegated by the Leadership Council.

It is recognized by Fellowship of Wildwood and the Leadership Council that there is only one Lord and Master in God’s Church: The Lord Jesus Christ. All others are his servant (Philippians 2:5-11).

Conflicts of Interest

No one on the Leadership Council may participate in or otherwise influence any personnel-related decision of a paid employee (both full and part time) of Fellowship of Wildwood when that individual is also related to the Leadership Council member.

C. Qualifications and Training

Each elder must have a “calling” from God to this office. The qualifications of an elder are described in 1 Timothy 3:1-7 and Titus 1:5-9. The focus of these passages is as follows:

- Christian character
- Spiritual maturity
- Well-rounded godliness

1 Timothy 3:1-7: “Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God’s church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil’s trap.”

Titus 1:5-9: “The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you. An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. Since an overseer is entrusted with God’s work, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. Rather he must be hospitable, one who loves what is good and who is self-controlled, upright, holy and disciplined. He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.”

The following is a list of the biblical qualifications that an Elder must possess. No elder will be a perfect man, but if he is clearly and persistently lacking in any of these qualities, he cannot serve in the church as an elder. An elder must have or be:

1. **Desire** 1 Timothy 3:1; 1 Peter 5:2. Elders must not be pressured into service if it is not their personal desire to serve in this capacity. An elder’s desire to serve must be God-given and his motives pure.
2. **Blameless (above reproach)** 1 Timothy 3:2; Titus 1:7. This qualification is the summation of all of the rest. It means that there is nothing in his life that would justify a legitimate accusation of misconduct or would call his character into question.
3. **The husband of one wife** (“a one-woman man”) 1 Timothy 3:2; Titus 1:6. Marriage is not a qualification of this office as a single man or widower is eligible to serve. Whether a man is single or married, he must be living a sexually pure life. For a married Elder, it also means that he must be faithfully devoted to loving his wife (Ephesians 5:25; 1 Peter 3:7). Scripture teaches the desire for marriage to be permanent (1 Corinthians 7:10-11), yet divorce does not necessarily disqualify one from service in church leadership. In 1 Timothy 3:2 and 3:12, sexual purity is a requirement, though a “husband of one wife” does not necessarily mean that a divorce has not occurred in the past. The Bible gives some provisions to protect a faithful spouse in cases such as infidelity (Matt. 19:9) and abandonment by an unbelieving spouse (1 Corinthians 7:12-16). A divorce prior to conversion should be considered in light of 2 Corinthians 5:17 which states that a person is new in Christ; therefore, life choices prior to conversion are not a disqualifier for ministry.
4. **Temperate (moderate, not given to excess)** 1 Timothy 3:2. In all areas of life, an elder must be calm, well-balanced, careful, and sane; one who at all times is capable of clear thinking and sound judgment.
5. **Sober-minded** (a sensible, serious person) 1 Timothy 3:2; Titus 1:8. This does not mean that an elder may not laugh or joke or play. It means he leads a disciplined life, not allowing frivolous activities to distract him from more serious and important concerns.
6. **Of good behavior** (respectable, orderly) 1 Timothy 3:2. The opposite of the Greek in this case is chaos (utter confusion). An elder’s outward behavior must demonstrate decency, orderliness, and self-control.

7. **Hospitable** ("One who loves strangers") 1 Timothy 3:2; Titus 1:8. An elder must be one who shows genuine kindness and hospitality, not only to the members of his church, but also to people whom he does not know well.
8. **A lover of what is good** ("One who is inclined to do good") Titus 1:8. Closely related to hospitality, an Elder must be one who not only loves the concept of goodness, but also is prone to doing good to others.
9. **Able to teach ("Skilled in teaching")** 1 Timothy 3:2; Titus 1:9. There is no biblical requirement that an Elder have a formal education, but he must have the gift of teaching and be a defender of the truth (cf. 2 Timothy 2:2, 24; 2:15; Titus 2:7-8).
10. **Not given to wine ("not a drinker" or "not addicted to wine")** 1 Timothy 3:3; Titus 1:7. Though not an absolute prohibition, this is a serious warning that an elder cannot be preoccupied with alcohol. Due to its potential as a stumbling block, it may be advisable for elders to abstain from alcohol altogether. (cf. Romans 14; 1 Corinthians 8).
11. **Not violent (not "a giver of blows," or "a striker")** 1 Timothy 3:3; Titus 1:7. An elder must be a man who solves problems and settles disputes peacefully, using persuasive words and calm demeanor, not his fists or other weapons.
12. **Gentle (patient, gracious, forgiving)** 1 Timothy 3:3; 2 Timothy 2:24. An elder must not be a man who holds a grudge or who is slow to forgive. He must be one who will patiently bear with those who are needy, difficult and reluctant to change or slow to learn.
13. **Not quick-tempered (he must be slow to anger)** Titus 1:7; James 1:19-20. Anger in itself is not always a sin. There is a righteous sort of anger. An elder, though, must be a man who recognizes and controls his own propensity to become angry.
14. **Not quarrelsome (not argumentative)** 1 Timothy 3:3; 2 Timothy 2:24-26; James 3:13-18. An elder must be a man who will defend the truth strongly, but in a peaceable manner. He must not be one who allows himself to become embroiled in hostile disputes or petty arguments.
15. **Just (righteous or upright)** Titus 1:8. An elder is a man who is known for doing what is right. He lives a life of practical righteousness, trying to reflect God's view in every decision he makes.
16. **Holy ("devout" or "set apart to God")** Titus 1:8. An elder must be firmly committed to God and His Word. He must be faithful to the ministry and to biblical doctrine, not one who gives in to social, political, or religious pressure to compromise.
17. **Self-controlled (or self-disciplined)** Titus 1:8. An elder must be a godly man who is disciplined in terms of his response to physical desires for food, pleasure, comfort, money, sleep, sex, or anything else which could cause him to stumble.
18. **Not covetous (not a lover of money)** 1 Timothy 3:3; Titus 1:7; 1 Peter 5:2. An elder cannot be motivated in the ministry by financial gain or greedy in his lifestyle. He is a man who will trust the Lord, be content with what is provided, and be thankful.
19. **One who rules his own house well (a good manager and leader)** 1 Timothy 3:4; Titus 1:6. An elder must have proven himself a good manager of his children (if he has children), his personal finances, and his household in general.
20. **Having his children in submission with all reverence** (having obedient, respectful, faithful children) 1 Timothy 3:4-5; Titus 1:6. The children of an elder must not have a reputation for uncontrolled behavior or insubordination. Additionally, an elder must not be a harsh or brutal man, but must maintain order in his family through loving leadership, consistent biblical training, and proper discipline.

21. **Not a novice (not a new or immature believer)** 1 Timothy 3:6. An elder must be a mature believer, especially in relation to others in his particular church. If even a capable man is elevated to the position too rapidly, he will battle with pride.
22. **He must have a good testimony among those who are outside** (well respected even by unbelievers in the community) 1 Timothy 3:7. An elder must have a consistently good testimony in all places and with all people (aside from those who would persecute him or accuse him falsely), even outside the church. He must be just, honest, peaceable, and loving in every context.
23. **Not self-willed (not anxious to control others or to have his own way)** Titus 1:7; 1 Peter 5:3. An elder must be humble, not be a man who is anxious to dominate or control others. He must be a team-player, realizing that while he is an elder, he is also one of the sheep.
24. **An example to the flock:** 1 Peter 5:3; Titus 2:7. An elder will not be perfect, but he must be a man who will lead the church, by instruction and example, according to God's Word.

There are no specific requirements for **formal training** or education to be an elder. Becoming an elder is a matter of God's preparation of the man and His call to the place of service.

D. Selection, Number, and Terms of Service

The Leadership Council shall seek the Lord's leadership regarding the number of additional elders needed to minister at Fellowship of Wildwood. While the Bible does not give instruction as to the number of elders a church should have, it is recognized that there must be a plurality. A determination of the need for additional elders should be based upon the work of God in the church family and the availability of those with a God-given desire to serve as an elder. The Leadership Council shall consist of a minimum of 5 lay Elders, the Lead Pastor, and the other called, full-time staff pastors, while maintaining a majority of lay Elders.. Should personnel matters concerning the pastors need to be discussed, the lay elders may go into executive session.

Men who feel God's calling to be an elder should express that to an elder or the Lead Pastor without self-promotion. (1 Tim. 3:1) Any church member can be approached by any member to consider the position of elder.

A potential elder will be examined by the Leadership Council and Deacon Officers in order to discover his calling and qualifications. If the Leadership Council/Deacon Officers and the man, in search of God's will for his life in this matter, are of like mind as to his calling, the Leadership Council Leadership Council/Deacon Officers shall recommend him to Fellowship of Wildwood's church body to be affirmed as an elder. The appointment of a man to serve as an elder is a solemn and serious matter (1 Tim. 5:21-22). Therefore, the Leadership Council shall earnestly, without any haste, bias, or partiality, seek God's will with regards to the potential elder's appointment to the Leadership Council.

Nomination/Vetting/Selection Process Guidelines are maintained in a separate document for communications with potential candidates (see Appendix 3).

Once approved, lay elders will serve a term of three (3) years. After one year off, these individuals may be nominated to subsequent three (3) year terms, subject to selection by the Leadership Council and Deacon Officers and approval by church membership.

If at any time an elder needs a sabbatical, he can be excused from service for a defined period of time. Additionally, for improper actions, an elder can be removed from office (Article III Section 3.E).

As God calls men to serve in this office of Elder, they shall be considered, examined, and utilized in service.

E. Discipline and Removal

Any elder may be removed from office if the remainder of the Leadership Council establishes he has become incapacitated, spiritually unqualified or unable to serve. Fellowship of Wildwood has the right to rebuke and remove an elder due to a continuing sin in his life, based upon the procedure established in 1 Timothy 5:19-20.

Section 4. Deacons

A. Authority and Responsibility

Deacons are the servant-ministers of the church. Their purpose is to provide for the multitude of practical duties of caring for the flock. Deacons are to give their primary attention toward caring for the congregation's physical welfare. Deacons have the honor of modeling, for the local church and the lost world, God's compassion, kindness, mercy, and love. As the church compassionately cares for people's needs, the world sees a visible display of Christ's love, which will draw some people to the Savior. Deacons are to be an example of commitment, unity, and harmony in their service.

Deacons are the distributors of relief and the agents of mercy. They help the poor, the jobless, the sick, the widowed, the elderly, the homeless, the shut-ins, and the disabled. They comfort, protect, encourage people, and help to meet their needs. Specific duties include, but are not limited to the following:

1. Providing service to the physical needs of the membership, exhibiting the love and compassion of Christ. Such service shall be conducted throughout the various ministry areas within Fellowship of Wildwood as given (designated) by the Lead Pastor and Leadership Council. Specific attention is to be given to widows and widowers, the needy, and the aged. Collection and administration of the benevolent fund is included.
2. Providing the Lead Pastor and Leadership Council with information and insight as to any concerns or questions that may arise from within the congregation.
3. Providing the Leadership Council with insight concerning the appointment of more deacons.
4. Assisting in the preparation and serving of the Lord's Supper to the membership.
5. Providing for and protecting the unity of Fellowship of Wildwood through the use of service and administrative gifts as outlined in Acts 6.
6. Performing other such duties and responsibilities as determined by the deacons and/or the Lead Pastor and Leadership Council.

Deacons shall meet regularly for prayer, Bible study, and discussion of the fulfillment of the duties and responsibilities of deacons. Frequency of meetings shall be as determined by the Deacon Officers.

B. Qualifications and Training

Deacons must be members in good standing of Fellowship of Wildwood and possess the qualifications stated in 1 Timothy 3:8-13, Acts 6:1-7.

While every man, who reads the qualifications for the office of deacon should feel his own personal unworthiness, the church should expect the men it affirms to this office to be men who meet these qualifications.

1. No man shall seek the office of deacon, either through his own speech and activities or that of his family or friends. The Bible's direction is that the office should seek the man. Such

activity known in the church shall, in the opinion of the church, serve to disqualify him for affirmation (Acts 6:3).

2. No man shall be considered for affirmation who has not proven himself by active participation in all phases of church life open to men, unless providentially hindered. Men who are affirmed shall be those who cooperate and help in the whole program of the church (1 Timothy 3:10).
3. Deacons should be men of good report both in the church and community (Acts 6:3).
4. Deacons should be men who are filled with the Spirit of God and whose life and actions are motivated by Him (Acts 6:3).
5. Deacons should be men whose conversation is above reproach. They are to be truthful and consistent, honest in speech, men of character, whose word becomes a bond (1 Timothy 3:8).
6. Deacons should be men who are sober. Though not an absolute prohibition, this is a serious warning that a deacon cannot be preoccupied with alcohol. Due to its potential as a stumbling block, it may be advisable for deacons to abstain from alcohol altogether. (1 Timothy 3:8).
7. Deacons should be men who are possessed with a degree of wisdom that grows out of a relationship with Jesus Christ and the fullness of the Spirit (Acts 6:3)
8. Deacons should be men who are right with God in money matters (1 Timothy 3:8).
9. Deacons should be men who hold the revealed truth of Christianity in a pure conscience. Orthodoxy without general holiness is of little worth (1 Timothy 3:9).
10. Deacons should be men who cannot be charged with wrongdoing. He is to be a man above reproach (1 Timothy 3:10). Deacons should be men who have only one wife. Marriage is not a qualification of this office as a single man or widower is eligible to serve. However, the man affirmed to serve, if married, is to be a "one-woman man," ruling his own house well (1 Timothy 3:12). Scripture teaches the desire for marriage to be permanent (1 Corinthians 7:10-11), yet divorce does not necessarily disqualify one from service in church leadership. In 1 Timothy 3:2 and 3:12, sexual purity is a requirement, though a "husband of one wife" does not necessarily mean that a divorce has not occurred in the past. The Bible gives some provisions to protect a faithful spouse in cases such as infidelity (Matthew 19:9) and abandonment by an unbelieving spouse (1 Corinthians 7:12-16). A divorce prior to conversion should be considered in light of 2 Corinthians 5:17 which states that a person is new in Christ; therefore, life choices prior to conversion are not a disqualifier for ministry.
11. No special education or training is required to serve as a deacon. The deacon must have a heart to serve others and be committed and work together with other deacons in fulfilling the deacon ministry.

C. Selection, Number of Term of Service

Deacon candidates should be nominated as a result of the evidence of their service by other members of the body (see Sec 4B1).

A potential deacon will be examined by the deacon officers and three elders (including the Lead Pastor) to discover his calling and qualifications. If the Deacon Officers, Leadership Council, and the man, in search of God's will for his life in this matter, are of like mind as to his calling, the deacon officers and elders shall recommend him to Fellowship of Wildwood church body to be affirmed as a deacon.

Nomination/Vetting/Selection Process Guidelines are maintained in a separate document for communications with potential candidates (see Appendix 3).

Once approved, deacons will serve for a term of three (3) years. After one year off, these individuals may be nominated to subsequent three (3) year terms, subject to selection by the deacon officers and three elders (including the Lead Pastor) and approval by church membership. If at any time a deacon needs a sabbatical, he can be excused from service for a defined period of time. Additionally, for improper actions, a deacon can be removed from office (Article III Section 4.D).

The number of active deacons will be determined by the deacon officers with the concurrence of the Leadership Council.

D. Discipline and Removal

A deacon may be removed from active service upon failure to meet the qualifications or for reasons as stated in Article II, Section 5, Restorative Church Discipline. Removal of a deacon from active service other than by completion of a term of service or resignation shall be by recommendation of the Leadership Council and the Deacon Officers with the affirmation of church membership.

Article IV Ministries

Section 1. General

In accordance with the Parable of the Talents (Matt 25:14-30) and 1 Peter 4:10, it is our belief that members receive God's blessing through the sharing of each individual's time and talents in service to the Lord and others. As a result, Fellowship of Wildwood is committed to accomplishing its stated Mission/Vision through the ministry of its members, thereby allowing them to experience the associated blessings.

To accomplish this, Fellowship of Wildwood uses Ministry Teams as the basic organizing units to associate church members with ministry needs (see Appendix 4 for Serve Model). Teams are not policy-setting entities. Rather, they are the "hands and feet" of the body of Christ. These teams devise and carry out the actions to implement the ministries of Fellowship of Wildwood.

Section 2. Types of Teams

A. Serve

Serve Teams represent the various expressions of ministry that fulfill the vision of the church. They are the backbone of church ministry by providing the structure in which members of the church are mobilized in ministry within the church, community and beyond. Examples of Serve Teams are: Audio/Visual Team, Evangelism Team, Finance Team, Missions Team, and Personnel Team.

Serve Teams work closely with the church staff as each team has a staff liaison. Each team is established through the church staff with the exception of the Personnel Team and Finance Team, which are nominated by the Leadership Council and affirmed by the church body. The Personnel Serve Team and Finance Serve Team will consist of six members each who will serve three-year terms, with one third rotating off each year. After one inactive year, members may be nominated and affirmed for subsequent three-year terms.

While most Serve Teams are formed for ongoing ministry, some may be created for a short-term purpose or project for which it would be considered ad hoc as opposed to an ongoing, standing team.

B. Staff Support

Staff Support Teams directly assist the church staff by providing staff members with information and ideas on ministry design. Through a collaborative effort, the Support Team will assist with overall ministry planning as well as the optimization of volunteer participation in corresponding Serve Teams.

Examples of Staff Support Teams are the Children's Ministry Support Team, the Student Ministry Support Team, and the Worship Ministry Support Team.

Section 3. Establishment, Membership and Operating Requirements

Recommendations for the establishment of a team can come from the Leadership Council, the church staff or the church membership. A recommendation for a new team must be submitted along with its proposed principle function, duties, and initial team membership information. The Leadership Council will review and approve as appropriate any new standing or ad hoc ministry team as well as ongoing changes to approved team membership. Teams organize and function under policies and procedures approved by the Leadership Council.

All team leadership shall be church members. Church staff and Leadership Council members may be assigned as liaisons to assist teams in fulfilling their responsibilities as needed. Where necessary, teams may elect officers to better manage their duties (normally a chairperson, a vice-chairperson, and a secretary). Team size and function shall be based on the needs of its ministry.

Teams will meet as they deem necessary. A majority of the voting members shall constitute a quorum.

Teams shall submit all capital equipment needs and expense budget requirements to the Lead Pastor or his designate for approval and in sufficient time to meet budget timelines and requirements. Teams shall abide by the financial and purchasing policies and procedures adopted by the church.

Section 4. Dissolution

Teams may be dissolved and team membership revoked upon a determination of the Leadership Council.

Section 5. List of Current Teams

A list of current Serve Teams is maintained in the "Ministry Handbook" or on the church website.

APPENDIX 1



MEMBERSHIP COVENANT

Having received Christ as my Lord and Savior and having subsequently been baptized by immersion, and agreeing with the church's statements, strategy and structure, I now feel led by the Holy Spirit to unite with the Fellowship of Wildwood church family. In doing so, I commit myself to God and to the other members to do the following:

I. I Will Protect the Unity of My Church

- ...By acting in love toward each other
- ...By encouraging other church members
- ...By praying for our staff and other church leadership

"So let us concentrate on the things which make for harmony, and on the growth of our fellowship together." Romans 15:19 (PH)

"Live in complete harmony with each other—each with the attitude of Christ toward each other." Romans 15:5 (LB)

"Have a sincere love for your fellow believers, love one another earnestly with all your hearts." 1 Peter 1:22 (GN)

"Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs..." Ephesians 4:29 (NIV)

"Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you." Ephesians 4:32 (NIV)

"Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be no advantage to you." Hebrews 13:17 (NIV)

II. I Will Share the Responsibility of My Church

- ...By praying for its spiritual and numerical growth
- ...By inviting the un-churched to attend
- ...By warmly welcoming those who visit

"To the church...we always thank God for you and pray for you constantly." 1 Thessalonians 1:2 (NIV)

"Go out into the country...and urge anyone you find to come in, so that My House will be full." Luke 14:23 (LB)

"So, warmly welcome each other into the church, just as Christ has warmly welcomed you; then God will be glorified." Romans 15:7 (LB)

III. I Will Serve the Ministry of My Church

- ...By discovering my gifts and talents
- ...By being equipped to serve
- ...By developing a servant's heart

"Serve one another with the particular gifts God has given each of you..."

I Peter 4:10 (PH)

"God gave...some to be pastors and teachers to prepare God's people for works of ministry, so that the body of Christ may be built up..." Ephesians 4:11-12 (NIV)

"Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Jesus Christ...who took on the very nature of a servant..."

Philippians 2:4-5, 7 (NIV)

IV. I Will Support the Testimony of My Church

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

"Let us not give up the habit of meeting together...but let us encourage one another." Heb. 10:25

"But whatever happens, make sure that your everyday life is worthy of the gospel of Christ." Philippians 1:27 (PH)

"Each one of you, on the first day of each week, should set aside a specific sum of money in proportion to what you have earned and use it for the offering."

I Corinthians 16:2 (NIV)

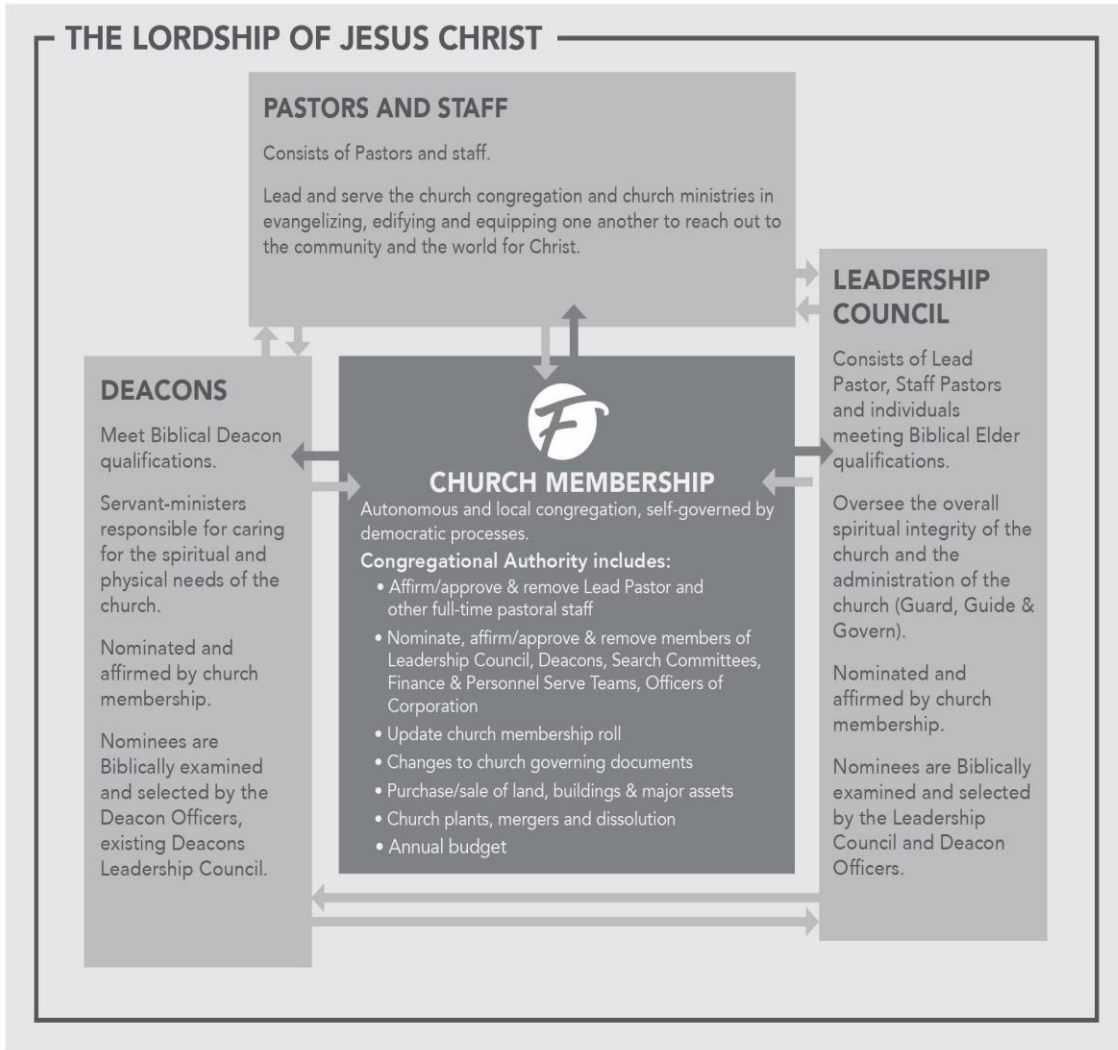
"A tenth of all you produce is the Lord's, and it is holy."

Leviticus 27:30 (NIV)

APPENDIX 2

GOVERNANCE MODEL

This model depicts the governance structure of church members and church leaders in relation to decision-making and mutual accountability.



APPENDIX 3

Fellowship of Wildwood Nomination, Vetting, Selection Process for Elders and Deacons

The Four Pillars of Appointing Elders and Deacons

Personal Desire for pastoral oversight (1 Tim. 3:1, Acts 20:28).

Meeting Biblical Qualifications (Elders: 1 Tim. 3:1-7, Titus 1:5-9, 1 Peter 5:1-4; Deacons: 1 Tim. 3:8-12).

Public Examination (1 Tim. 3:10; 5:24-25).

Public Appointment (1 Tim. 5:22, Acts 6:6).

The Leadership Council ask the church members for Elder or Deacon candidate nominations, including self-nominations (*this is an inclusive step and conveys openness and transparency*).

An elder or deacon must believe the doctrinal positions of this church as defined in the Fellowship of Wildwood Governing Document.

An elder or deacon must be a man who has been a member for at least 1 year.

An elder or deacon at Fellowship of Wildwood must be willing to lead by example, making a commitment to faithful attendance in Sunday morning worship and small groups.

An elder or deacon candidate must currently serve in an exemplary manner in at least one ministry at Fellowship of Wildwood.

The submission of an individual's name does not guarantee they will be placed in the position of elder or deacon.

The candidates are provided with a list of accountabilities and responsibilities for Elders or Deacons.

The one subject the Bible is most clear about regarding eldership is the qualifications for elders. This is a matter of grave importance to God.

An elder must meet the qualifications stated in 1 Timothy 3:1-7, Titus 1:5-9 and 1 Peter 5:1-4. A person may have the desire, but not qualify biblically. The selected Elders must meet all the qualifications for Elders, Overseers, Shepherds. The qualifications are to protect the local church from unfit men.

The qualifications also help us to understand the work of the elders. The candidates must understand that elders should 1) **guard** 2) **guide** and 3) **govern**.

Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God" (Acts 20:28).

"The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task" (1 Tim. 3:1).

"Shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly" (1 Peter 5:2).

A deacon must meet the character qualifications stated in 1 Timothy 3:8-12 and meet the standards as outlined in the Qualifications and Training, Article III, Section 4B.

The Leadership Council (including the Lead Pastor) and Deacon Officers prayerfully screen the Elder nominees and invite each of the most qualified candidates to meet with them. The Deacon Officers and Three Elders (including the Lead Pastor) screen the Deacon nominees and invite each of the most qualified candidates to meet with them (Leaders pick the leaders - Acts 14:21-23).

Qualifications mean nothing if there is not examination. The examination is in a general context and so it is something done by the leaders. If we don't officially examine the fitness of our elders or deacons, then the qualifications don't mean anything, resulting in unnecessary problems and avoidable conflicts. Furthermore, an examination of qualifications is not the same thing as a vote (one member, one vote), but a public examination of objective qualifications.

"And let them also be tested [examined] first; then let them serve..." (1 Timothy 3:10a).

"The sins of some men are conspicuous, going before them to judgment, but the sins of others appear later. So also the good works are conspicuous, and even those that are not cannot remain hidden" (1 Tim. 5:24-25).

The nominated Elders or Deacons are requested to submit their testimonies in writing prior to the interviews.

For married men, the nominated Elder or Deacon spouses are asked to attend the interviews with their husbands.

After review, the names of the candidates will be announced to the church members.

The church members will be given two weeks to comment on the proposed Elder or Deacon candidates. This needs to be done in writing. The selection team will consider these comments in making the final selection.

Affirmation of Candidates

The church members will be asked to vote on the final candidates as a group during a member meeting.

The selected Elders or Deacons are ordained, if not previously ordained.

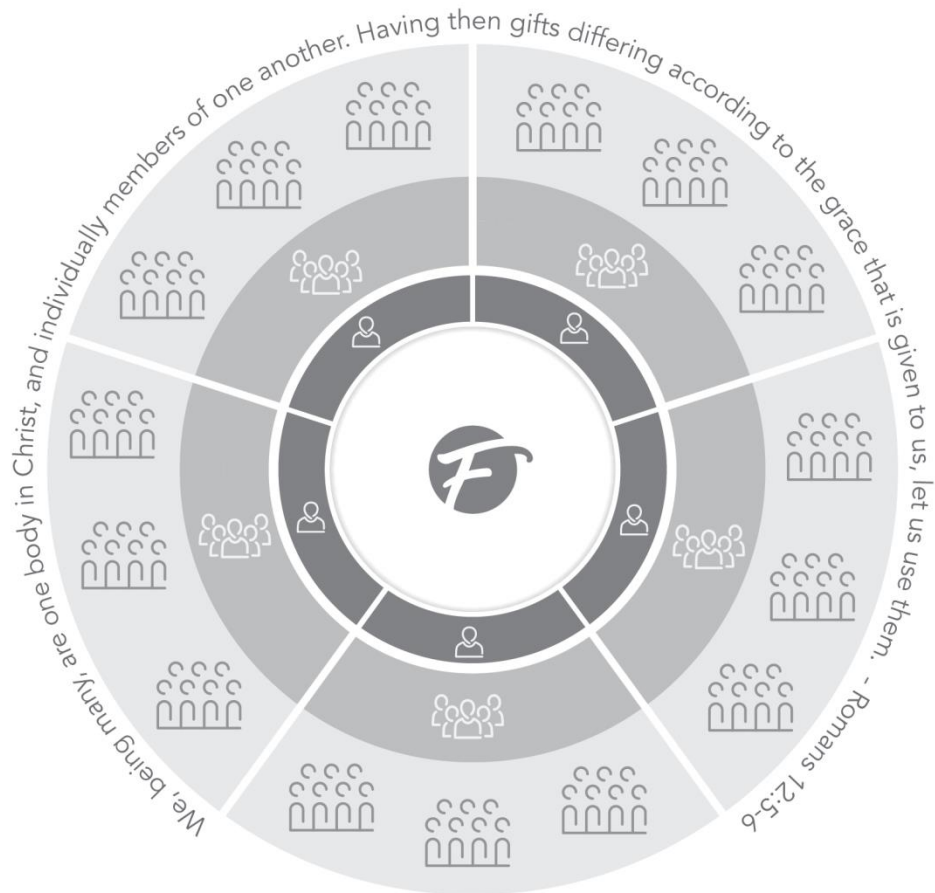
In the New Testament, elders are publicly appointed and recognized because eldership is both a work and an office. 1 Timothy 3:1 calls the position “overseership,” that is an office. As an office, there are qualifications and there are duties, which not everyone in the church has to fulfill. It is something you become part of or are removed from. 1 Timothy 5:19-22 talks about removing elders from their position and restoring them to their position.

For elders appointed to office also see Acts 14:23, Tit. 1:5, 1 Tim. 5:22, 24-25.


APPENDIX 4


SERVE MODEL

This model describes the structure in which the church family serves together under the Lordship of Jesus Christ.



 STAFF MEMBER

 STAFF SUPPORT TEAM

 SERVE TEAMS