

# BYLAWS

East Hills Community Church of Riverside, Incorporated



Approved on November 13, 2022

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# BYLAWS

## Preamble

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WHEREAS, it is the express purpose of God our Heavenly Father to call out of the world a saved people who shall contribute to the Body of Christ, built and established on the foundation of the apostles and prophets, Jesus Christ being the Chief Cornerstone.

WHEREAS, the members of the Body of Christ are enjoined to assemble themselves together for worship, fellowship, counsel, and instruction in the Word of God and the work of the ministry and for the exercise of those spiritual gifts and offices provided for in the New Testament, therefore,

BE IT RESOLVED, that we recognize ourselves as a body of Christian believers working together for the common purpose of spreading the Gospel of our Lord and Savior Jesus Christ, and that under the laws of the state of California we may exercise all the rights and privileges granted to religious bodies.

## Article I --- Name

The name of this corporation shall be East Hills Community Church of Riverside, Incorporated.

## Article II --- Offices

**Principal Office** - The principal office for the transaction of the activities and affairs of the corporation ("principal office") is located at 20660 Orange Terrace Parkway, Riverside, California 92508, Riverside County, California. The Board of Directors ("the Governing Board") may change the principal office from one location to another. Any change of location of the principal office shall be noted by the Secretary on these Bylaws opposite this section, or this section may be amended to state the new location.

**Other Offices** - The Board may at any time, establish a branch of subordinate offices at any place or places where the corporation is qualified to conduct its activities.

## Article III --- Purpose

The specific purpose for which the corporation is initially organized is to establish and oversee places of worship, teach and preach the gospel to all people, conduct evangelistic and humanitarian outreach, provide charitable and humanitarian services, license and ordain ministers of the gospel, support foreign missions and also engage in activities which are necessary, suitable or convenient for the accomplishment of that purpose, or which are incidental thereto or connected therewith which are consistent with Section 501(c)(3) of the Internal Revenue Code. This corporation is organized and operated exclusively for religious purposes within the meaning of Section 501(c)(3), Internal Revenue Code.

## Article IV Statement of Faith (What We Believe)

The foundation of our beliefs is the five solae (or five solas) meaning 'alone.' These beliefs of the Protestant Reformation are central to the doctrinal understanding of justification and salvation. The Five Pillars are:

### 1. Sola scriptura (by scripture alone)

- The Only Foundation
- The Bible is the only infallible and sufficient rule for governing issues of life and doctrine.

### 2. Sola fide (by faith alone)

- The Only Means
- Our justification before God is by faith in Christ alone, and not by works.

### 3. Sola gratia (by grace alone)

- The Only Method
- Our justification and salvation are both solely by the sovereign grace of God and not dependent on any action or condition man provides.

### 4. Solus Christus (through Christ alone)

- The Only Mediator
- Because Jesus Christ is the sole mediator between God and man, salvation is possible only by his death and resurrection.

### 5. Soli Deo gloria (glory to God alone)

- The Only Ambition
- All glory and honor are due to God alone.

## What we believe

### BIBLE

*We believe in...*

#### 1. Inspiration

The Bible is the inspired Word of God passed down to us through generations. Though written by men divinely inspired, God is the author, salvation is its end, and truth, without any mixture of error, is its matter.

Therefore, all Scripture is totally true and trustworthy. The Bible testifies to God as revealed through the person of Jesus, and teaches us what to believe. The sixty-six books of the Bible are the final authority for Christian faith and living.

We believe the phrase Verbal Plenary Inspiration best describes the nature of the Bible - God's perfect Word described through the hands of his prophets and church. It should be understood in its historical and literary context, but the spiritual truths are clearly discernable by those who look to see.

**Biblical Support:** (Exodus 24:4, Deuteronomy 4:1-2, Deuteronomy 17:19, Joshua 8:34, Psalms 19:7-10, Psalm 119:11,89,105,140, Isaiah 34:16, Isaiah 40:8, Jeremiah 15:16, Jeremiah 36:1-32, Matthew 5:17-18, Matthew 22:29, Luke 21:33, Luke 24:44-46, John 5:39, John 16:13-15, John 17:17, Acts 2:16ff., Acts 17:11, Romans 15:4, Romans 16:25-26, 2 Timothy 3:15-17, Hebrews 1:1-2, Hebrews 4:12, 1 Peter 1:25, 2 Peter 1:19-21)

## GOD

*We believe in...*

### 2. 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; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. Nothing happens except through Him and by His will. To Him we owe the highest love, reverence, and obedience.

### 3. The Trinity

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. They are the same in substance, equal in power and glory. Though the same essence, the Bible presents them to us as responsible for different roles: the Father plans, the Son accomplishes, and the Spirit applies. Each person is distinct.

**Biblical Support:** (Genesis 1:1-2, 26, Matthew 28:19, Mark 1:10-11, Luke 1:35, John 14:6)

#### ▪ 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.

**Biblical Support:** (Genesis 1:1, Genesis 2:7, Exodus 3:14, Exodus 6:2-3, Exodus 15:11ff., Exodus 20:1ff., Leviticus 22:2, Deuteronomy 6:4, Deuteronomy 32:6, 1 Chr. 29:10, Psalm 19:1-3, Isaiah 43:3,15, Isaiah 64:8, Jeremiah 10:10, Jeremiah 17:13, Matthew 6:9ff., Matthew 7:11, Matthew 23:9, Matthew 28:19, Mark 1:9-11, John 4:24, John 5:26, John 14:6-13, John 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, Hebrews 12:9, 1 Peter 1:17, 1 John 5:7)

- God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ, He took on human flesh while remaining fully God. 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.

**Biblical Support:** (Genesis 18:1ff., Psalms 2:7ff., Psalms 110:1ff., Isaiah 7:14, Isaiah 53, Matthew 1:18-23, Matthew 3:17; 8:29, Matthew 11:27, Matthew 14:33, Matt. 16:16,27, Matthew 17:5, Matthew 27, Matthew 28:1-6,19, Mark 1:1, Mark 3:11, Luke 1:35, Luke 4:41, Luke 22:70, Luke 24:46, John 1:1-18,29, John 10:30,38, John 11:25-27, John 12:44-50, John 14:7-11, John 16:15-16,28, John 17:1-5, 21-22, John 20:1-20,28, Acts 1:9, Acts 2:22-24, Acts 7:55-56, Acts 9:4-5,20, Romans 1:3-4, Romans 3:23-26, Romans 5:6-21, Romans 8:1-3,34, Romans 10:4, 1 Corinthians 1:30, 1 Corinthians 2:2, 1 Corinthians 8:6, 1 Cor. 15:1-8,24-28, 2 Corinthians 5:19-21, 2 Corinthians 8:9, Galatians 4:4-5, Ephesians 1:20, Ephesians 3:11, Ephesians 4:7-10, Philippians 2:5-11, Colossians. 1:13-22, Colossians 2:9, 1 Thess. 4:14-18, 1 Timothy 2:5-6, 1 Timothy 3:16, Titus 2:13-14, Hebrews 1:1-3, Hebrews 4:14-15, Hebrews 7:14-28, Hebrews 9:12-15,24-28, Hebrews 12:2, Hebrews 13:8, 1 Peter 2:21-25, 1 Peter 3:22, 1 John 1:7-9, 1 John 3:2, 1 John 4:14-15, 1John 5:9, 2 John 7-9, Revelation 1:13-16, Revelation 5:9-14, Revelation 12:10-11, Revelation 13:8, Revelation 19:16)

- 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.

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

# MAN

## 4. State of Man

God, the uncreated God who had existed for all eternity, created light, matter, time, places, things and beings. He created everything from nothing. God created man and woman in His image making them distinct in all of creation. They were to procreate, fill the earth and subdue it. They also were to have dominion over every living thing that moves on the earth. God gave humanity everything they needed and so much more. He created this world good – perfectly good. He held back just one thing: the knowledge of evil.

Satan in the guise of a serpent made his way into the garden and tested and tempted man and woman. They fell for the serpent's lies and committed the very first sin by eating the forbidden fruit. It was a simple act, but in doing so they declared their independence from God. Their act introduced death, destruction, and decay. We call this event the fall – humanity's terrible downfall from perfection into sinfulness.

The decision of the man would have cosmic consequences. As the first human being, Adam had been created to be a representative - the representative of all humanity who would follow after him. His decisions would be binding on everyone who would follow in his lineage. Because of his decision, every person who would be born of Adam and Eve would now inherit his rebellion (sin). Earth was no longer a place of unbroken fellowship between God and man. It was a place of shattered fellowship. God and mankind were now separated by sin which man is unable to reconcile on their own.

**Biblical Support:** (Genesis 1, Genesis 2, Genesis 3)

## 5. Exclusivity of Jesus

Salvation comes by grace, through faith in Jesus Christ. Mankind is inherently sinful. Because of our sin we deserve to be eternally separated from God in hell. But, because God loves us, He sent His Son Jesus to die in our place. Christ's death on our behalf becomes effective to us the moment we put our faith in Him as our Savior. He is the only way.

**Biblical Support:** (John 3:16, John 14:6, 1 John 5:11-12)

## 6. 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, imputation, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

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.

Imputation is the righteousness of Christ being imputed to believers - that is, treated as if it were theirs through faith. It is on the basis of Jesus' righteousness that God accepts humans. This acceptance is also referred to as justification.

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 into a relationship of peace and favor with God.

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.

Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

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

## 7. 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.



**Biblical Support:** (Genesis 1:26-28, Genesis 2:15-25, Genesis 3:1-20, Exodus 20:12, Deut. 6:4-9, Joshua 24:15, 1 Samuel 1:26-28, Psalms 51:5, Psalms 78:1-8, Psalms 127, Psalms 128, Psalms 139:13-16, Proverbs 1:8, Proverbs 5:15-20, Proverbs 6:20-22, Proverbs 12:4, Proverbs 13:24, Proverbs 14:1, Proverbs 17:6, Proverbs 18:22, Proverbs 22:6,15, Proverbs 23:13-14, Proverbs 24:3, Proverbs 29:15,17, Proverbs 31:10-31, Ecclesiastes 4:9-12, Ecclesiastes 9:9, Malachi 2:14-16, Matthew 5:31-32, Matthew 18:2-5, Matthew 19:3-9, Mark 10:6-12, Romans 1:18-32, 1 Corinthians 7:1-16, Ephesians 5:21-33, Ephesians 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)

*To further clarify our Biblical stance on human sexuality and marriage, East Hills Community Church has adopted the "Nashville Statement (A coalition for Biblical sexuality)." This along with an addendum written by the Elders at East Hills Community Church, are at the end of this document.*

## CHURCH

### 8. The Church

The church is the living body of Christ on earth. Christ is the head and the source of its life. The body is composed of those who have put their faith in Him as Lord and Savior.

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 spiritual 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 and deacons. While both men and women are gifted for service in the church, the office of Elder/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, and tongue, and people, and nation.

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

### 9. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men 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 men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

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

## **10. Two Sacraments (Baptism and the Lord's Supper)**

We believe that Christ instituted two sacraments: Water Baptism of the believer and the Lord's Supper.

In baptism we demonstrate outwardly our union with Christ through His death and resurrection. Through baptism with water, as an act of obedience, we testify to the washing away of sin by the blood of Christ, that we have been buried with him and then raised to new life. It is not necessary for salvation but is a sign to others of their new lives in Christ.

The Lord's Supper (Communion) is a symbolic act of obedience whereby members of the church memorialize the death of Jesus Christ, our Redeemer, and anticipate His second coming through the partaking of the bread and the cup, the elements being symbols of his broken body and shed blood.

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

## **11. 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.

**Biblical Support:** (Exodus 20:8-11, Matthew 12:1-12, Matthew 28:1ff., Mark 2:27-28, Mark 16:1-7, Luke 24:1-3,33-36, John 4:21-24, John 20:1,19-28, Acts 20:7, Romans 14:5-10, I Corinthians 16:1-2, Colossians 2:16, Colossians 3:16, Revelation 1:10)

## **12. 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 debtorship 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.

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

## 13. Gifts of the Holy Spirit

Spiritual gifts are God-given and every believer has at least one. There are different gifts for different people and the scriptures tell us that we are not to be ignorant or unaware of them. All believers are commanded to earnestly desire spiritual gifts in their life but we do not earn or choose them...God gives them as he desires. Spiritual gifts are given to serve and build up the body of Christ. The use of Spiritual Gifts should always be in harmony with the Scriptures and should never be used in violation of Biblical standards.

**Biblical Support:** (Romans 1:11, Romans 12:4-8, 1 Corinthians 12:1-13:1-3, 1 Corinthians 14:1-40, 1 Corinthians 7:7, Ephesians 4:11-13, Ephesians 4:16, 2 Timothy 1:5-16, 2 Timothy 4:14, Hebrews 2:4, 1 Peter 4:10)

## ESCHATOLOGY

### 14. 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.

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

*Parts of this statement of faith were written on behalf of East Hills Community Church, by Craig Gilbert, Manny Boston, John Stewart, and past Elders of EHCC. Also, we used some text from "Visual Theology," by Josh Byers and Tim Challies.*

## Article V Sacraments

We believe that Christ instituted two sacraments: Water Baptism of the believer and the Lord's Supper (Communion)

### Water Baptism

In baptism we demonstrate outwardly our union with Christ through His death and resurrection. Through baptism with water, as an act of obedience, we testify to the washing away of sin by the blood of Christ, that we have been buried with him and then raised to new life. It is not necessary for salvation but is a sign to others of their new life in Christ. The sacrament of baptism shall be administered as candidates are available.

## **The Lord's Supper (Communion)**

The Lord's Supper is a symbolic act of obedience whereby members of the church memorialize the death of Jesus Christ, our Redeemer, and anticipate His second coming through the partaking of the bread and the cup, the elements being symbols of his broken body and shed blood. The sacrament of the Lord's Supper shall be administered a minimum of four times per year.

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

## **Article VI \_\_\_\_\_ Membership**

The membership of East Hills Community Church consists of all adults who have professed their faith in Christ, attended a membership class, and signed a membership covenant committing to belong and invest in the ministry of East Hills Community Church.

Membership may be received or transferred at the recommendation of the Lead Pastor with the understanding that attendance of our membership class is still necessary.

A member of East Hills Community Church has the right to vote on approval of the annual budget, confirmation of Elder nominees, confirmation of Deacon nominees, approval of all changes to the bylaws and confirmation of the hiring of the Lead Pastor. No other voting privileges will be extended.

The church shall be supported by the free-will contributions of its members. The biblical principle of tithing is the minimum standard.

Membership may be revoked by the Elders Board if a member stops adhering to the membership covenant.

The Elders Board may create/change the Membership Covenant that details the requirements, rights and responsibilities of membership as well as the procedures for dismissal.

## **Article VII \_\_\_\_\_ Government and Leadership**

### **Section 1 Consistory**

The Consistory will be comprised of the Elders Board and the Deacons. The Elders and Deacons must be active to participate in Consistory. Any Elder or Deacon taking a leave of absence are considered inactive.

Consistory will meet four times a year (quarterly) for the purposes of fellowship, training, instruction, service, and/or communication or discussion regarding current church events.

The Officers of our Elders Board will also be considered the Officers of The Consistory.

Minutes will be kept for meetings by the Secretary and approved later. Digital copies of the minutes will be kept in the office.

## **Section 2 Elders Board**

The Elders Board is the governing body of East Hills Community Church and will function within the Core Policies and Guiding Principles. They are that group of persons vested with the management of the business and affairs of the corporation. They are the policy makers; overseers of budget, staff and ministry; spiritual discerners; and they are responsible for church discipline.

### **Section 2.A. Elders Board Member**

A member of the Elders Board must be a male who meets the Biblical qualifications of an Elder and who has been a member of East Hills Community Church for at least one year.

The Elders Board will be composed of the Lead Pastor and a minimum of four Board Members. There shall be a Lead Pastor/President, a Secretary, and a Treasurer. There may be a Vice President. Other individuals may be added as needed.

In the event the church has no Lead Pastor, the Interim Pastor will assume the role of President. If no Interim Pastor is in place, a President will be determined by the Elders Board, from among the Elders Board. Any change to the positions of Secretary, Treasurer, and (if there is one) Vice President, will be by simple majority at an Elders Board meeting.

A Board Member cannot be a part of the paid staff (other than the Lead Pastor).

A Board Member cannot be the spouse of a member of the paid staff.

Each member of the Elders Board shall have equal voting power among all of the other members.

The majority of the Elders Board shall serve without remuneration. The majority shall also not be comprised of one group whose members are related by blood, business or marriage.

The Elders Board shall be authorized to create any additional committees as may be deemed necessary for the management corporation.

The Lead Pastor/President shall be an ex officio member of every committee and can at his discretion be the chair of such committee at the time of its creation.

The President (or his designee) will represent the church in the administration of all contracts.

### **Section 2.B. Elders Board Meetings**

The Lead Pastor/President will call the official Elders Board meeting to discuss the direction of the corporation.

Regular meetings of the Elders Board will be held, as set by the Elders Board, with a minimum of four meetings per year.

The President, or a majority of the Elders Board, may call special meetings whenever required to address pressing matters.

A simple majority of members of the Elders Board must be present to constitute a quorum for the conducting of business.

A decision by the Elders Board is considered valid with a simple majority vote, including the approval of the Lead Pastor/President, unless otherwise specified in the Bylaws.

The Elders Board shall adopt a Conflict of Interest Policy to prevent voting by disqualified individuals, as defined in IRC Section 4958(f)(1). All members who are disqualified with respect to a decision shall recuse themselves from the vote.

A written record will be kept of each meeting of the Elders Board.

### **Section 2.C. Adding a Person to the Elders Board (Nomination Process)**

The process of adding a person to the Elders Board will be as follows:

The congregation shall be asked for nominations using a Governing Elder Nomination Form.

The Elders Board, shall review the nominations.

A committee approved by the Elders Board shall interview a pool of candidates whom have received the minimum number of nominations and are willing to go through the process. This committee shall be led by at least one Elders Board member.

The committee shall prepare a final slate of nominees to be presented to and approved by the Elders Board.

Approved nominees will be listed in the weekly Worship Folder on three consecutive Sundays prior to a vote of affirmation. The vote of affirmation can take place on the third Sunday of the announcement.

Approved nominees will be presented to the congregation for affirmation. If someone votes 'no' during the affirmation process, it must be accompanied by a Biblical reason.

### **Section 2.D. Removal From, Resigning From, or Taking a Leave of Absence**

The Elders Board is seen as a ministry that God has called men who are gifted in leadership to serve. With this understanding, the tenure of a member of the Elders Board will be affirmed by the congregation annually, after the Board Member goes through a personal process of discernment confirming his call to continue to serve in that role. If someone votes 'no' during the affirmation process, it must be accompanied by a Biblical reason.

At the discretion of the Elders Board, a Board Member may take a leave of absence for a period of up to six months with a possible extension of up to three months. During a leave of absence, all voting rights as a member of the Elders Board are suspended.

Any Elder may resign at any time by giving written notice to the Elders Board. Such resignation shall take effect on the date indicated in the letter. Acceptance of such resignation shall not be necessary to make it effective.

When any Elders Board member steps down from the Elders Board, the replacement must go through the process as listed in these bylaws (Article VII, Section 2.C.).

Any Elders Board member may be removed from office with or without cause by a simple majority vote of the Elders Board including the Lead Pastor/President's approval. However, the removal of the Lead Pastor/President is subject to Article XII.

Should a Board Member need to be removed (temporarily or permanently), a majority plus one vote by the Elders Board would be necessary and binding. Board members can be removed due to (1) a lack of adhering to the Core Policies and Guiding Principles, (2) violation of the mutual interest clause of Article XIV, (3) mental incompetence, (4) not acting in the best interests of the organization and/or (5) willful nondisclosure of a conflict of interest as interpreted by a majority of the Elders Board.

### **Section 3 Deacons**

The Deacons oversee the physical needs of the body, the collection and distribution of the church benevolence fund, the maintenance of the church building and property, and the collection and deposit of tithes and offerings.

#### **Section 3.A. Members of the Deacons**

The Deacons will be composed of males and/or females with the number to be determined by the Elders Board based on the size of the congregation. Each Deacon must meet the Biblical qualifications of a Deacon and have been a member of East Hills Community Church for at least one year prior to the start of his/her serving.

The Chair ("Head Deacon") and a Secretary of the Deacons will be selected from among the Deacons.

The term of a Deacon will be three calendar years (January 1 - December 31), with the option to serve a consecutive term of another three years (six total). Should a Deacon complete his or her term(s), he or she would need to step away from serving for one year before being nominated and serving again.

#### **Section 3.B. Deacon Meetings**

Regular meetings of the Deacons will be held at a minimum of four times a year. Meetings will include physical work for the maintaining of the church and/or helping the ministry of the church.

The Chair or Lead Pastor may call special meetings whenever required to address pressing matters.

A simple majority of members of the Deacons must be present to constitute a quorum for the conducting of business.

#### **Section 3.C. Adding a Person to the Deacon Board (Nomination Process)**

The process of adding a Deacon to the Deacon Board will be as follows:

The congregation shall be asked for nominations using a Deacon Nomination Form.

The Elders Board shall review the nominations.

A committee approved by the Elders Board shall interview a pool of candidates who have received the minimum number of nominations and are willing to go through the process. This committee shall be led by at least one Elders Board member.

The appointed committee shall prepare a final slate of nominees to be presented to and approved by the Elders Board.

Approved nominees will be listed in the weekly Worship Folder on three consecutive Sundays prior to a vote of affirmation. The vote of affirmation can take place on the third Sunday of the announcement.

Approved Deacon nominees will be presented to the congregation for affirmation. If someone votes 'no' during the affirmation process, it must be accompanied by a Biblical reason.

### **Section 3.D. Removal From, Resigning From, Staying On a Second Term, or Taking a Leave of Absence**

Any Deacon not able to complete his/her term of service for any reason, can be replaced by the Elders Board at its discretion, provided that the replacement meets the qualifications of a Deacon as stated above.

At the discretion of the Elders Board, a Deacon may take a leave of absence for a period of up to six months with a possible extension of up to three months.

Those who choose to serve a consecutive term of three years will be presented to the congregation for affirmation. If someone votes 'no' during the affirmation process, it must be accompanied by a Biblical reason.

Deacons may be removed from office with or without cause by a simple majority vote of the Elders Board including the Lead Pastor/President's approval.

## **Article VIII \_\_\_\_\_ Official Functions**

The officers listed below are ultimately responsible to oversee that all listed duties are properly executed. The actual carrying out of necessary actions may be accomplished by any individual whom the Elders Board sees fit.

### **Section 1 Lead Pastor/President**

#### **Qualifications**

The Lead Pastor/President shall have wisdom in handling the corporation's affairs. He shall be of sound doctrine and good judgment.



## **Duties**

The Lead Pastor/President shall be the leader of the church as provided by the Holy Scriptures.

The Lead Pastor/President shall be chairman of the official Elders Board and preside over all corporation meetings.

The Lead Pastor/President shall hold the Ecclesiastical Authority and be responsible for the day-to-day decisions.

## **Term of Office**

The term of office of the Lead Pastor/President shall be reviewed annually. The number of consecutive terms that he may serve is unlimited. The Elders Board must adhere to the provisions set forth in Article XII should they choose not to renew his term.

## **Succession**

The Lead Pastor/President may nominate a successor at any time. The nominee shall be confirmed by simple majority vote of the Elders Board, after the nomination is made. This person will assume the role of the Lead Pastor/President if the Lead Pastor/President retires, passes away unexpectedly or is otherwise incapacitated.

## **Removal by the Accountability Board**

Should the Lead Pastor/President be removed by the Accountability Board, the previously approved successor will step into the role of the Lead Pastor/President.

## **No Successor Appointed**

Should the Lead Pastor/President fail to appoint a successor, the following shall serve as an order of succession:

1. Vice President
2. Secretary
3. Treasurer

If the retirement, passing, removal or incapacity of the Lead Pastor/President leaves the Elders Board unbalanced or without a quorum, then the first motion of the person who assumes the role of the Lead Pastor/President through this section, shall be to nominate prospective Board of Elder member(s). The nominee(s) shall be confirmed by a unanimous vote of the remaining Board of Elder members.

The successor will automatically and immediately become the Lead Pastor/President. In the event the successor is not prepared to assume both the role of the Lead Pastor and that of the President, the Elders Board can move to separate the roles of the Lead Pastor and President by a simple majority vote. Such action would require an amendment to the Bylaws. The Elders Board will begin the search for the replacement Lead Pastor and the successor will assume the role of the President. The Elders Board may select an interim Lead Pastor until a permanent replacement is found.

## **Section 2 Other Positions/Titles**

The Vice President shall have wisdom in handling the corporation's affairs. He shall be of sound doctrine and good judgment. He will serve as chief advisor to the Lead Pastor/President and carry out the responsibilities that the Lead Pastor/President delegates to him.

The Secretary shall be a spiritually minded person and of sound judgment. He must be administratively minded with the ability to multi-task. By virtue of his office, the Secretary shall keep a true and accurate record of all meetings, including business meetings of the corporation.

The Treasurer shall be a spiritually minded person, and of sound business judgment. He shall be capable of doing the accounting required to maintain the corporation books.

By virtue of his office, the Treasurer shall oversee the Bookkeeper and Financial Advisor and the finances of the church. He is to know the status of our budget and help the board to understand the financial updates/records.

### **Manner of Appointments**

The above positions will as be appointed after a nomination by the Lead Pastor/President and a simple majority vote of the Elders Board.

### **Term of Office**

The term of these positions will be reviewed regularly with changes being made as necessary.

## **Article IX \_\_\_\_\_ Ministries of the Church**

Ministries of the church will support the Mission, Vision, Values, and Guiding Principles of the church.

All volunteers must fill out a Volunteer Application and be staff approved.

All volunteers working with children (0-18 years of age) must fill out and be trained with a Child Protection Policy and submit to a background check. This is also true of all paid pastoral staff, Governing Board Members and Deacons, even if they currently do not work with children.

## **Article X \_\_\_\_\_ Meetings**

Regarding meetings not covered by Article VII, Section 1, Section 2.B., and Section 3.B.

### **Section 1 Church Services**

In any established place of worship, the appointed Pastor will be responsible for regular church services. Worship services shall be held each Sunday unless a day of service is declared by the Elder Board.

## **Section 2 Meetings by Remote Communications Technology**

Elders, Deacons, and Staff may also hold meetings by means of a remote electronic communications system, including video or telephone conferencing technology or the Internet, or any combination, only if each person entitled to participate in the meeting consents to the meeting being held by means of that system, and the system provides access to the meeting in a manner or using a method by which each person participating in the meeting can communicate concurrently with each other participant. Participation in such a meeting shall constitute presence in person at such meeting, except participation for the express purpose of objecting to the transaction of any business on the ground that the meeting is not lawfully called or convened.

## **Section 3 Action by Unanimous Written Consent Without Meeting**

Any action required or permitted to be taken by the Elders Board under any provision of law may be taken without a meeting, if all members of the Elders Board shall individually or collectively consent in writing to such action. Such written consent or consents shall be filed with the minutes of the proceedings of the Elders Board. Such action by written consent shall have the same force and effect as the unanimous vote of the Elders. Any certificate or other document Filed under any provision of law which relates to action so taken shall state that the action was taken by unanimous written consent of the Elders Board without a meeting and that the Bylaws of this corporation authorize the Elders to so act and such statement shall be prima facie evidence of such authority.

## **Section 4 Congregational Meetings**

A congregational meeting is defined as a meeting open to the whole church to discuss the business of the church.

A congregational meeting will be held annually for the affirmation of the budget, Deacon nominations, and if it applies, Governing Board nominations.

The Lead Pastor and/or the Governing Board may call additional congregational meetings whenever necessary to address pressing matters.

All congregational meetings must be announced to the church and listed in the Worship Folder on three consecutive Sundays prior to the meeting. The meeting can take place on the third Sunday of the announcement.

Only members can vote on issues presented at a congregational meeting. A simple majority of attending member votes is all that is necessary to affirm any action unless otherwise stated in another section of the bylaws.

## **Article XI \_\_\_\_\_ Quorum**

A simple majority of the Elders Board members (including the Lead Pastor/President) at an official Elders Board meeting constitutes a quorum.

The removal of the Lead Pastor/President shall be subject to this article. Until an Accountability Board is established, the removal of the Lead Pastor/President shall be accomplished by a unanimous vote of the Elders Board, excluding any disqualified individuals, (see Article VII, Section 2.A.). However, after the Accountability Board is established and confirmed by a vote of the Elders Board, the power to remove the Lead Pastor/President shall be placed entirely within the Accountability Board's authority. After the Accountability Board is established and confirmed by a vote of the Elders Board it shall be subject to the following:

There shall be an Accountability Board made up of no less than three (3) persons and no more than Five (5), who shall serve without remuneration. The Accountability Board shall be made up of individuals nominated by the Lead Pastor/President of the corporation and confirmed by a simple majority of the Elders Board after careful consideration. (II Timothy 3:16, 17; Acts 15). The Elders Board shall consider the nominations and vote to have each nomination appointed.

### **Section 1 Purpose**

The purpose of the Accountability Board is to:

1. Provide a spiritual covering by prayerfully giving necessary aid, instruction, guidance, protection and correction as well as counsel, wisdom and fellowship to the Lead Pastor/ President (II Timothy 3:16, 17; Acts 15) and,
2. To hear accusations against the Lead Pastor/President of the corporation brought to them by a unanimous vote of the official Elders Board excluding any disqualified individuals serving on the Elders Board and make a determination as to whether the Lead Pastor/President has committed any of the infractions listed below.
3. The Elders Board may call the Accountability Board into session to conduct an investigation and/or dismiss the President if they find him guilty of any of the following accusations against the President:
  - A. Adultery
  - B. Embezzlement
  - C. Compulsive Lying
  - D. Sexual Impurity
  - E. Conviction of a felony
  - F. The Lead Pastor/President not acting in the best interest of the church

The Accountability Board will determine if the Lead Pastor/President is guilty or innocent and whether to discipline or dismiss him from office. The Accountability Board is the only entity that has the authority to dismiss the Lead Pastor/President from his position if, after being called into session in accordance with the provisions of this Article and after considering all accusations against him; they determine if it is the best



rule, custom, or law have been decided by the highest church judicatory to which the matter has been carried, the legal tribunals must accept such decisions as Final, and as binding on them . . .”

## **Article XIV** \_\_\_\_\_ **Mutual Interest**

The behavior of anyone in fellowship with this church is of common interest to the Elders Board and congregation. (Gal. 6:1) This church requires every member of the Elders Board and every congregant to adhere to a lifestyle that is consistent with the doctrines of this church as taught in the Holy Scriptures. Therefore, this church reserves the right to refuse service to any individual who is not submitting his/her lifestyle to this Scriptural mode of conduct. This refusal would include services, benefits and any use of church assets.

## **Article XV** \_\_\_\_\_ **Governing Rules and Amendments**

A. The use of church facilities and any fees are managed by the East Hills Community Church Staff. Any group or individual seeking to rent facilities shall not conflict with the Christian beliefs and principles taught and practiced by East Hills Community Church. East Hills Community Church reserves the right to refuse the use or rental of its facilities to any group for any reason; including but not limited to schedule conflicts, past rental history, or conflicting beliefs or practices of a renting organization, group, or individual.

B. The Guiding Principles of East Hills Community Church can be changed only by a simple majority vote of the Governing Board, at a meeting other than that at which the proposal was made. All changes will be reported to the congregation within 60 days.

D. Marriages performed by Pastors of East Hills are decided on a case-by-case basis and are up to the discretion of the Pastor. The Pastor has a right to refuse to perform a marriage ceremony for any reason including but not limited to a belief that said couple should not be married, failure to adhere to minimum standards (e.g. premarital counseling), or to schedule conflicts. Pastors of East Hills Community Church may not perform any marriage that is in conflict with the Christian beliefs and principles taught and practiced by East Hills Community Church.

## **Article XVI** \_\_\_\_\_ **Prohibited Activities**

This church is prohibited from engaging in activities which violate its written doctrines. This church is also prohibited from condoning, promoting or allowing any of its assets to be used for activities that violate its written doctrines.

Political Activity - No substantial part of the activities of this corporation shall consist of carrying on propaganda, or otherwise attempting to influence legislation, and this corporation shall not participate in or intervene in (including the publishing or distributing of statements in connection with) any political campaign on behalf of any candidate for public office.

**Section 1 Requests Made by Congregant**

To ensure the trust of the congregants and to also ensure that a public interest is being served, church records and basic financial information may be available for congregational inspection and review. At no time may information be supplied that would violate Section 4 of this Article or Article XVIII. Any questions by any congregant shall be addressed to the President/Lead Pastor either in writing or by scheduled appointment.

**Section 2 Required Provisions of the Request**

The request must state the name of the individual, the reason for the request and that the information shall in no way be made public or shared with any other congregant in a way that will jeopardize the church.

**Section 3 Required Fee**

This corporation may require a reasonable per page fee for any copies that are required in order to accommodate approved records requests.

**Section 4 Confidentiality**

In order to keep the records of the church confidential, records shall not be released to any outside agency, person or entity unless due process has been served and a certified subpoena has been personally delivered. This includes the IRS, except under the provisions of Section 7611 which shall be limited only to information deemed to be relevant to the inquiry being made. At all times the IRS will be expected to comply with all of the provisions of Section 7611.

**Section 5 Denying a Request**

The Elders Board reserves the right to deny such a request for any of the following reasons:

1. The request is considered by the Elders Board and deemed to be frivolous;
2. The individual making the request has a history of being divisive;
3. The individual does not adequately provide the required information on the request as stated in this Article;
4. The person making a request is not a regular attendee.

This church shall diligently watch to keep private all records concerning polity, doctrine, counseling and information on individuals in fellowship with this church. This church must not disclose any records that may compromise information about a congregant's attendance, status, giving and counseling records.

## **Article XIX** \_\_\_\_\_ **Order**

For the purpose of conducting business, the Lead Pastor/President shall, in an orderly manner, preside over all of the affairs of the corporation.

## **Article XX** \_\_\_\_\_ **Finances**

### **Section 1 Audit**

The Treasurer and or other Elders Board appointed person shall complete an internal audit. This audit of all financial records shall be made after the close of the calendar year, prior to the end of February.

### **Section 2 Checks, Payments and Withdrawals**

The Elders Board of East Hills Community Church of Riverside, Incorporated shall adopt a Corporate Expenditures Policy detailing the procedure for properly executing checks, payments and withdrawals.

### **Section 3 Salaries**

All salaries shall be determined in the following manner:

The Elders Board shall consider each candidate, create a compensation package and vote on the package.

Only uncompensated individuals of the Elders Board shall vote on any recommended compensation package.

All salaries shall be reviewed each year on or prior to the last meeting of the calendar year.

## **Article XXI** \_\_\_\_\_ **Property Rights**

All property, real or chattel, shall be taken, held, sold, transferred or conveyed in the corporation's name.

No real or chattel property of the corporation shall be sold, leased, mortgaged, or otherwise alienated without authorization of the Lead Pastor/President.

The Lead Pastor/President of the corporation shall certify in such conveyances, leases, or mortgages.

The property, assets, profits and net income are dedicated irrevocably to the purposes set forth in Article III. No part of the profits or net earnings of this corporation shall ever inure to the benefit of any of its Directors, trustees, officers, members (if any), employees, or to the benefit of any private individual.

## **Article XXII** \_\_\_\_\_ **Dissolution**

In the event that the corporation ceases to exist, all assets of this church shall, at the discretion of the Elders Board be distributed for one or more exempt purposes within the meaning of section 501(c)(3) of the Internal Revenue Code, or corresponding section of any future federal tax code, or shall be distributed to the federal government, or to a state or local government, for a public purpose. Any such assets not disposed of shall be disposed of by a court of competent jurisdiction in the county in which the principal office of the church is



then located, exclusively for such purposes or to such church or church, as said Court shall determine, which are organized and operated exclusively for such purposes.

## **Article XXIII** **Ministers of the Gospel**

The Lead Pastor/President of this ministry shall by virtue of his office automatically be recognized as an ordained minister.

### **Section 1 Ordained Pastors**

This recognition is given by the Lead Pastor/President to those persons who have an "established" or "proven" ministry. Ordained ministers are authorized to perform all functions of the Christian ministry and religious functions, and must be capable of doing so. Ordained ministers are authorized to perform all religious functions:

1. Conduct worship services
2. Biblical teaching
3. Administer communion
4. Provide spiritual counseling
5. Ministry administration
6. And other sacerdotal functions including
  - A. Conduct baby dedications
  - B. Perform baptisms
  - C. Perform weddings
  - D. Conduct funerals
  - E. Visit the sick and shut-in
  - F. Minister in prisons

### **Section 2 Lead Pastor/President's Authority**

The Lead Pastor/President of this ministry shall have ecclesiastical authority to recommend to the Elder Board who, how or if a person will be licensed by this ministry to be an Ordained Pastor as mentioned above (Matt. 16:13-19).

## **Section 3 Pastoral Staff**

The church shall conduct its ministerial activities through the offices of the pastoral staff, consisting of ordained and non-ordained pastors.

All Pastors are responsible to the Lead Pastor for the conduct of their ministerial duties and their personal witness.

Areas of ministry shall be those which support and advance the church's mission principles.

### **Article XXIV \_\_\_\_\_ Indemnification**

This church shall, to the extent legally permissible, indemnify each person who may serve or who has served at any time as an officer, Elder, or employee of the church against all expenses and liabilities, including, without limitation, counsel fees, judgments, fines, excise taxes, penalties and settlement payments, reasonably incurred by or imposed upon such person in connection with any threatened, pending or completed action, suit or proceeding in which he or she may become involved by reason of his or her service in such capacity; provided that no indemnification shall be provided for any such person with respect to any matter as to which he or she shall have been Finally adjudicated in any proceeding not to have acted in good faith in the reasonable belief that such action was in the best interests of the corporation; and further provided that any compromise or settlement payment shall be approved by a majority vote of a quorum of Elders who are not at that time parties to the proceeding.

### **Article XXV \_\_\_\_\_ Statement of Nondiscrimination**

East Hills Community Church admits persons of any race, color, disability, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to all persons at the church. It does not discriminate on the basis of race, color, disability, national or ethnic origin in administration of any of its policies.

### **Article XXVI \_\_\_\_\_ Amendments**

These Bylaws can be changed only by a simple majority vote of the Elders Board, at a meeting other than that at which the proposal was made. Members of East Hills Community Church must approve of the changes by at least a 2/3 vote.

### Appendix #1 - The Nashville Statement

#### NASHVILLE STATEMENT - A COALITION FOR BIBLICAL SEXUALITY

*"Know that the LORD Himself is God; It is He who made us, and not we ourselves..." (Psalm 100:3)*

##### Preamble

Evangelical Christians at the dawn of the twenty-first century find themselves living in a period of historic transition. As Western culture has become increasingly post-Christian, it has embarked upon a massive revision of what it means to be a human being. By and large the spirit of our age no longer discerns or delights in the beauty of God's design for human life. Many deny that God created human beings for his glory, and that his good purposes for us include our personal and physical design as male and female. It is common to think that human identity as male and female is not part of God's beautiful plan, but is, rather, an expression of an individual's autonomous preferences. The pathway to full and lasting joy through God's good design for his creatures is thus replaced by the path of shortsighted alternatives that, sooner or later, ruin human life and dishonor God.

This secular spirit of our age presents a great challenge to the Christian church. Will the church of the Lord Jesus Christ lose her biblical conviction, clarity, and courage, and blend into the spirit of the age? Or will she hold fast to the word of life, draw courage from Jesus, and unashamedly proclaim his way as the way of life? Will she maintain her clear, counter-cultural witness to a world that seems bent on ruin?

We are persuaded that faithfulness in our generation means declaring once again the true story of the world and of our place in it -- particularly as male and female. Christian Scripture teaches that there is but one God who alone is Creator and Lord of all. To him alone, every person owes gladhearted thanksgiving, heart-felt praise, and total allegiance. This is the path not only of glorifying God, but of knowing ourselves. To forget our Creator is to forget who we are, for he made us for himself. And we cannot know ourselves truly without truly knowing him who made us. We did not make ourselves. We are not our own. Our true identity, as male and female persons, is given by God. It is not only foolish, but hopeless, to try to make ourselves what God did not create us to be.

We believe that God's design for his creation and his way of salvation serve to bring him the greatest glory and bring us the greatest good. God's plan provides us with the greatest freedom. Jesus said he came that we might have life and have it in overflowing measure. He is for us and not against us. Therefore, in the hope of serving Christ's church and witnessing publicly to the good purposes of God for human sexuality revealed in Christian Scripture, we offer the following affirmations and denials.

##### Article 1

**WE AFFIRM** that God has designed marriage to be covenantal, sexual, procreative, lifelong union of one man and one woman, as husband and wife, and is meant to signify the covenant love between Christ and his bride the church.

**WE DENY** that God has designed marriage to be a homosexual, polygamous, or polyamorous relationship. We also deny that marriage is a mere human contract rather than a covenant made before God.

## **Article 2**

WE AFFIRM that God's revealed will for all people is chastity outside of marriage and fidelity within marriage.

WE DENY that any affections, desires, or commitments ever justify sexual intercourse before or outside marriage; nor do they justify any form of sexual immorality.

## **Article 3**

WE AFFIRM that God created Adam and Eve, the first human beings, in his own image, equal before God as persons, and distinct as male and female.

WE DENY that the divinely ordained differences between male and female render them unequal in dignity or worth.

## **Article 4**

WE AFFIRM that divinely ordained differences between male and female reflect God's original creation design and are meant for human good and human flourishing.

WE DENY that such differences are a result of the Fall or are tragedy to be overcome.

## **Article 5**

WE AFFIRM that the difference between male and female reproductive structures are integral to God's design for self-conception as male or female.

WE DENY that physical anomalies or psychological conditions nullify the God-appointed link between biological sex and self-conception as male or female.

## **Article 6**

WE AFFIRM that those born with a physical disorder of sex development are created in the image of God and have dignity and worth equal to all other image-bearers. They are acknowledged by our Lord Jesus in his words about "eunuchs who were born that way from their mother's womb." With all others they are welcome as faithful followers of Jesus Christ and should embrace their biological sex insofar as it may be known.

WE DENY that ambiguities related to a person's biological sex render one incapable of living a fruitful life in joyful obedience to Christ.

## **Article 7**

WE AFFIRM that self-conception as male or female should be defined by God's holy purposes in creation and redemption as revealed in Scripture.

WE DENY that adopting a homosexual or transgender self-conception is consistent with God's holy purposes in creation and redemption.

## Scripture References\*

Genesis 1:26-28, Genesis 2:15-25, Genesis 3:1-24, Exodus 20:14, Exodus 20:17, Leviticus 18:22, Leviticus 20:13, Deuteronomy 5:18,21, Deuteronomy 22:5, Judges 19:22, 2 Samuel 11:1-12:15, Job 31:1, Psalm 51:1-19, Proverbs 5:1-23, Proverbs 6:20-35, Proverbs 7:1-27, Isaiah 59:1, Malachi 2:14, Matthew 5:27-30, Matthew 19:4-6, 8-9, Matthew 12, Acts 15:20, 29, Romans 1:26-27, Romans 1:32, 1 Corinthians 6:9-11, 18-20, 1 Corinthians 7:1-7, 2 Corinthians 5:17, Galatians 5:24, Ephesians 4:15, 20-24, Ephesians 5:31-32, Colossians 3:5, 1 Thessalonians 4:3-8, 1 Timothy 1:9-10, 15, 2 Timothy 2:22, Titus 2:11-12, Hebrews 13:4, James 1:14-15, 1 Peter 2:11, Jude 7

## Appendix #2 - Human Sexuality and Marriage Addendum to the “Nashville Statement (A coalition for Biblical sexuality)”

Through discussion, prayer and Biblical exegesis, East Hills Community Church (in Riverside, CA) has accepted the “*Nashville Statement (A coalition for Biblical sexuality)*” as their official position regarding human sexuality and marriage. We join with the Initial Signatories in declaring that God’s Word is the standard and final authority of all things.

This addendum is to bring clarity to each of the articles of the Nashville Statement. The addendum does not change the articles in the statement; but only serves to bring clarity to those members and attenders of East Hills Community Church.

The scriptures cited by the Nashville Statement have been typed out in the second part of the addendum so one can quickly reference them instead of having to look them up. We also provided the original articles of the Nashville Statement so you don’t have to go back and forth between documents. The text from the Nashville Statement will be in red below, followed by the addendum text of East Hills (recorded in black).

Definition of terms in this document:

- **Sexual immorality** is “the ‘selling off’ of sexual purity and involves any type of sexual expression outside the boundaries of a biblically defined marriage relationship.” (Expanded On in “Article 2 – Addendum”)
- **Self-Conception** is “One's conception of oneself; how a person views himself or herself” (Google).
- The **Gospel** is “The Good News” of God the Father sending his son, Jesus, to reconcile all mankind to God through his redeeming work on the cross and resurrection three days later.
- **Grace** is “unmerited favor” (a favor from God that is not earned). God’s grace is not dependent on who we are or what we do; but solely on the fact that he chooses to gift it to us.

### Article 1

WE AFFIRM that God has designed marriage to be covenantal, sexual, procreative, lifelong union of one man and one woman, as husband and wife, and is meant to signify the covenant love between Christ and his bride the church.

WE DENY that God has designed marriage to be a homosexual, polygamous, or polyamorous relationship. We also deny that marriage is a mere human contract rather than a covenant made before God.

## Article 1 - Addendum

(Revelation 3:2) "I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband."

When a man and a woman stand ready to exchange vows at their wedding, they do so in the presence of God. Those vows exchanged with one another are also vowed to God and before God.

References to polygamy (and other things) in scripture are not an indication that it was right in the eyes of God. Some scripture texts are descriptive (what was happening) and others prescriptive (how we are to live). References to polygamy are descriptive of what was happening at the time (and the consequences and their effect on the family were often devastating).

## Article 2

WE AFFIRM that God's revealed will for all people is chastity outside of marriage and fidelity within marriage.

WE DENY that any affections, desires, or commitments ever justify sexual intercourse before or outside marriage; nor do they justify any form of sexual immorality.

## Article 2 - Addendum

"In the New Testament, the word most often translated 'sexual immorality' is porneia. This word is also translated as 'whoredom,' 'fornication,' and 'idolatry.' It means 'a surrendering of sexual purity,' and it is primarily used of premarital sexual relations. From this Greek word we get the English word pornography, stemming from the concept of 'selling off.' Sexual immorality is the 'selling off' of sexual purity and involves any type of sexual expression outside the boundaries of a biblically defined marriage relationship" (<https://www.gotquestions.org/sexual-immorality.html>).

(Matthew 19:4-5) "Haven't you read," he replied, "that at the beginning the Creator 'made them male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'?"

## Article 3

WE AFFIRM that God created Adam and Eve, the first human beings, in his own image, equal before God as persons, and distinct as male and female.

WE DENY that the divinely ordained differences between male and female render them unequal in dignity or worth.

## Article 3 - Addendum

(Genesis 1:27) So God created mankind in his own image, in the image of God he created them; male and female he created them.

## Article 4

WE AFFIRM that divinely ordained differences between male and female reflect God's original creation design and are meant for human good and human flourishing.

WE DENY that such differences are a result of the Fall or are tragedy to be overcome.

## Article 4 - Addendum

God determines if we are male or female in his creation of human beings. We are created different with different roles all by God's design. Terms of self-conception that expand beyond male or female ("God's design of his image bearers") dishonor God and should not be used or accepted.

## **Article 5**

WE AFFIRM that the difference between male and female reproductive structures are integral to God's design for self-conception as male or female.

WE DENY that physical anomalies or psychological conditions nullify the God-appointed link between biological sex and self-conception as male or female.

### **Article 5 - Addendum**

Self-Conception is "One's conception of oneself; how a person views himself or herself" (Google). True self-conception is based on God's design in creation, not to be changed or determined by us.

(Genesis 1:27) So God created mankind in his own image, in the image of God he created them; male and female he created them.

## **Article 6**

WE AFFIRM that those born with a physical disorder of sex development are created in the image of God and have dignity and worth equal to all other image-bearers. They are acknowledged by our Lord Jesus in his words about "eunuchs who were born that way from their mother's womb." With all others they are welcome as faithful followers of Jesus Christ and should embrace their biological sex insofar as it may be known.

WE DENY that ambiguities related to a person's biological sex render one incapable of living a fruitful life in joyful obedience to Christ.

### **Article 6 - Addendum**

No clarity or addition necessary.

WE AFFIRM that self-conception as male or female should be defined by God's holy purposes in creation and redemption as revealed in Scripture.

WE DENY that adopting a homosexual or transgender self-conception is consistent with God's holy purposes in creation and redemption.

### **Article 7 - Addendum**

Our self-conception based on anything else is wrong.

## **Article 8**

WE AFFIRM that people who experience sexual attraction for the same sex may live a rich and fruitful life pleasing to God through faith in Jesus Christ, as they, like all Christians, walk in purity of life.

WE DENY that sexual attraction for the same sex is part of the natural goodness of God's original creation, or that it puts a person outside the hope of the gospel.

### **Article 8 - Addendum**

Human beings are born with a sinful nature and that sinful nature is attracted to sin (e.g temptation). Acting on anything that leads us to sin is outside of God's will. We can never embrace sin or justify it. Sin leads to death (James 1:14-15); however God's grace is sufficient for all sin and all sinners.

(Romans 3:23) "For all have sinned and fall short of the glory of God."

(Romans 6:23) "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

## **Article 9**

WE AFFIRM that sin distorts sexual desires by directing them away from the marriage covenant and toward sexual immorality - a distortion that includes both heterosexual and homosexual immorality.

WE DENY that an enduring pattern of desire for sexual immorality justifies sexually immoral behavior.

### **Article 9 - Addendum**

No clarity or addition necessary.

## **Article 10**

WE AFFIRM that it is sinful to approve of homosexual immorality or transgenderism and that such approval constitutes an essential departure from Christian faithfulness and witness.

WE DENY that the approval of homosexual immorality or transgenderism is a matter of moral indifference about which otherwise faithful Christians should agree to disagree.

### **Article 10 - Addendum**

Sin must be exposed as sin and avoided, as we pursue God and his righteousness. Scripture calls on us to confront sin, put off sin, and repent of sin (which implies not only confession but a turning away from the sin towards righteousness).

(Hebrews 12:1-3) "Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us, fixing our eyes on Jesus, the pioneer and perfecter of faith. For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinners, so that you will not grow weary and lose heart."

## **Article 11**

WE AFFIRM our duty to speak the truth in love at all times, including when we speak to or about one another as male or female.

WE DENY any obligation to speak in such ways that dishonor God's design of his image bearers as male and female.

### **Article 11 - Addendum**

As stated in the "Article 4 – Addendum" ...Terms of self-conception that expand beyond male or female ("God's design of his image bearers") dishonor God and should not be used or accepted.

## **Article 12**

WE AFFIRM that the grace of God in Christ gives both merciful pardon and transforming power, and that this pardon and power enable a follower of Jesus to put to death sinful desires and to walk in a manner worthy of the Lord.

WE DENY that the grace of God in Christ is insufficient to forgive all sexual sins and to give power for holiness to every believer who feels drawn into sexual sin.

### **Article 12 - Addendum**

This addresses all sinners and all sin.

(2 Corinthians 12:9) My grace is sufficient for you...

(Ephesians 2:8-9) "For it is by grace you have been saved, through faith - and this is not from yourselves, it is the gift of God - not by works, so that no one can boast."



### Article 13

WE AFFIRM that the grace of God in Christ enables sinners to forsake transgender self-conceptions and by divine forbearance to accept the God-ordained link between one's biological sex and one's self-conception as male or female.

WE DENY that the grace of God in Christ sanctions self-conceptions that are at odds with God's revealed will.

### Article 13 - Addendum

We are who God created us to be. God does not make mistakes. Each person is "fearfully and wonderfully" made by God.

(Psalm 139:13-14) For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well.

### Article 14

WE AFFIRM that Christ Jesus has come into the world to save sinners and that through Christ's death and resurrection forgiveness of sins and eternal life are available to every person who repents of sin and trusts in Christ alone as Savior, Lord, and supreme treasure.

WE DENY that the Lord's arm is too short to save or that any sinner is beyond his reach.

### Article 14 - Addendum

Thanks be to God who desires all men to be saved and provided a way for all through his son, Jesus Christ, and his redeeming work on the cross (The Gospel).

## Signatures of Adoption

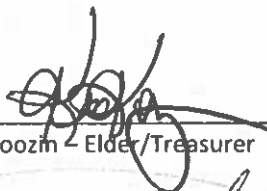
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These Bylaws adopted on this the 13<sup>th</sup> day of November, 2022, make null and void all prior addenda, and these Bylaws supersede and replace all previous Bylaws voted on prior to this day.

Signed and certified, to be effective immediately.



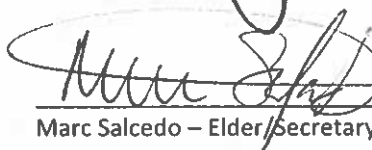
John Stewart - Lead Pastor/President



Ken Koozin - Elder/Treasurer



Greg Solomon - Elder/Vice President



Marc Salcedo - Elder/Secretary



Tim Shuter - Elder

