

Adopted Charter

of

Crossgate Church
3100 East Grand Avenue
Hot Springs National Park, Arkansas 71901

an Arkansas Nonprofit Religious Corporation

December 19, 2010 / Amended January 21, 2018

*“That Crossgate will become an epicenter of God’s activity from which
He will shake the nations for His glory.”*

ARTICLE I

Name and Principal Office

The name of the Corporation is Crossgate Church, Hot Springs National Park, Arkansas, located at 3100 East Grand Avenue.

This Corporation, under and pursuant to the provisions of the Arkansas Nonprofit Corporation, Act 1147 of 1993, will be further referred to as the “Church”. The Church maintains its principal office at 3100 East Grand Avenue, Hot Springs National Park, Arkansas 71901. The Board of Trustees shall have full power and authority to change the principal office.

Second Baptist Church, Hot Springs National Park, Arkansas, was organized September 10, 1903 and incorporated on March 22, 1998. The Church at Crossgate Center was incorporated June 24, 2003. Members of Second Baptist Church became members of The Church at Crossgate Center upon occupancy of new facilities at 3100 East Grand Avenue, in 2004. On December 19, 2010, the name of the church was changed to Crossgate Church and the members of The Church at Crossgate Center became members of Crossgate Church.

ARTICLE II

Statement of Faith

We affirm the Holy Bible as the inspired Word of God, and the only basis for our beliefs. This Church accepts “The Baptist Faith and Message,” as adopted by the Southern Baptist Convention on June 14, 2000, as a general statement of our faith, but in governing our own affairs, believes our scriptural spiritual offices are Lead Pastor, Elder, and Deacon.

ARTICLE III

Affiliation

This Church is autonomous and maintains the right to govern its own affairs, independent of any denominational control. Recognizing, however, the benefits of cooperation with other churches in world missions, this Church voluntarily affiliates with the Southern Baptist Convention in its national, state, and local expressions.

ARTICLE IV

Purpose

Purpose: That Crossgate will be a place of authenticity that cultivates a deep sense of community where truth is spoken, embraced, and lived out, resulting in life-change that promotes becoming a spiritually-healthy church.

Our Core Values:

- **Authenticity**: Crossgate is a place where we strive to be authentic with God and with each other. (Acts 2:42-47; Acts 4:32-35; Colossians 2:12-17)
- **Community**: Crossgate desires to be a place where people can connect with one another through meaningful relationships. (Acts 2:42-47; Hebrews 10:24-25)
- **Truth**: Crossgate is a place where the truth of Jesus Christ is spoken, embraced, and lived out. (John 14:6; John 17:17; Ephesians 4:15; 1 John 3:18)
- **Life-Change**: Crossgate desires to see people experience the life-change that takes place by trusting Jesus Christ as Savior, and obediently following Him. (2 Corinthians 5:17; Romans 12:1-2; 2 Corinthians 3:18; Colossians 2:12-17)
- **Spiritual Health**: Crossgate desires to be a spiritually healthy church by encouraging, challenging, and equipping every person to live spiritually healthy lives. (Ephesians 4:1-32; Galatians 5:22-24)

The purposes of Crossgate Church are accomplished by the Church body operating under the guidance of the Holy Spirit, led by the Lead Pastor, in partnership with the Elder Council, and served by the Deacons (1 Tim. 3 and Titus 1).

ARTICLE V Government Structure

The Church government and leadership will be composed of three Spiritual Offices (not to be confused with legal officers, as required by the State of Arkansas): Lead Pastor, Elder, and Deacon. The intent of this leadership model is for the Lead Pastor and the Elder Council under Christ, to have authority in the Church, as affirmed by the congregation, to lead and disciple the members. They are to guard against false doctrine, ensure the sound teaching of truth for all members, and protect the purpose and integrity of the Church. The Bible will serve as our guide to what is sound doctrine, as reflected in Crossgate's Statement of Faith. The Lead Pastor and Elders are to lead well, without being overbearing or micromanagers. They should delegate and give as much freedom, as is reasonable, to those leaders under them. They should allow the other leaders in the Church to lead and fully exercise their gifts, talents, and skills in their respective areas of responsibility. The Lead Pastor and Elders are not to intimidate or manipulate but to work with the other groups, teams, leaders, and members of the Church for their joy and for the advancement of God's Kingdom. All groups, teams, leaders, and members in the Church are to support the Lead Pastor and Elders in their endeavors, as described above. (Eph 5:23, Eph 4:11, Heb 13:7 & 17, 1Thes 5:12, Acts 20:28, Matt 18, 1Tim 3:1-7, 5:17-21, 2Tim 4, Titus 1:9, 2Cor 1:24, 1Pet 5:3)

Lead Pastor

Duties & Authority: The Lead Pastor will be responsible for, and have authority over, the day to day operations of the Church, including the hiring and termination of the staff (under the advisement of the Elder Council). He can choose to delegate these tasks, as he sees fit. The Lead Pastor holds a non-rotating seat on the Elder Council, serving as the Elder Council Leader, and may appoint a member of the Elder Council to serve as Moderator in his absence. Adhering to the scriptural principle of Godly leadership, the Lead Pastor shall sign and comply with the Personal Conduct Policy, as is required of Crossgate Church employees.

The Lead Pastor is to provide spiritual and pastoral leadership to the congregation of Crossgate Church and will serve as chief administrator of the congregation, so that the Church might fulfill its mission and

purpose, as the body of Christ. The Lead Pastor will preach, teach, and provide primary leadership to the Church in accomplishing the purpose as outlined in **Article IV**. All his decisions must be legally and financially responsible, as determined by the Trustees. The primary role of the Lead Pastor is to equip, teach, and lead the congregation (Eph 4:11-12, 1Tim 3:2, 1Tim 5:17, Heb 13:17).

The Lead Pastor has authority to lead the Church in partnership with the Elder Council to empower the congregation and other groups and teams to fulfill the Church's purpose, beliefs, and covenants. The Lead Pastor, who is called to be the under-shepherd submitting to the authority of Christ, who is the Head of the church, is to lead in such a way that works in unity with the Elder Council, under the direction of the Holy Spirit, in a spirit of fervent and consistent prayer.

Biblical Qualifications:

- Must be above reproach (I Timothy 3:2)
- Husband of one wife (I Timothy 3:2)
- Sober-minded, self-controlled, respectable, hospitable (I Timothy 3:2)
- Able to teach (I Timothy 3:2)
- Not a drunkard, not violent but gentle, not quarrelsome (I Timothy 3:3)
- Not a lover of money (I Timothy 3:3)
- He must manage his own household well, with all dignity (I Timothy 3:4)
- He must not be a recent convert (I Timothy 3:6)
- He must be well thought of by outsiders (I Timothy 3:7)
- He must not be arrogant or quick-tempered (Titus 1:7)
- A lover of good, upright, holy, and disciplined (Titus 1:8)
- He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it (Titus 1:9)

Selection: The Elder Council will determine a search process that is appropriate for the given situation. The document, "A New Beginning: Finding and Calling a Lead Pastor," is recommended as a guide. The members must affirm the calling of the Lead Pastor.

Removal: After an accusation from two or three witnesses, the Elder Council will personally confront the Lead Pastor. If necessary, the Elder Council will conduct a thorough investigation of the witnesses and the accusation. If there is just cause, a vote of at least 75% of a collective body made up of the Elder Council and Elders, Deacon Representatives, and two Trustee Representatives is required to remove the Lead Pastor. Just cause for a removal vote shall include but not be limited to:

- 1) Physically or mentally incapable to function as a Lead Pastor
- 2) Doctrinal error or heretical teaching
- 3) A Lead Pastor Qualification violation, as dictated by scripture
- 4) Abdication of the roles and responsibilities of Lead Pastor

For this purpose, two representatives from the Trustees will be chosen by the Trustees. The representative group for the Deacons will be chosen by the Deacons. The number of Deacon Representatives is to be one third of their total; however that number cannot exceed the number of the members of the Elder Council. The goal is restoration of the Lead Pastor.

If a Lead Pastor's removal is because of sin and he refuses to repent, he is to be dealt with as outlined under **ARTICLE VI – "Termination of Membership."**

Elders and Elder Council

Scripture indicates that one is an Elder for life; therefore, as the church grows, the Elders may grow to a large number. Since too many Elders can be ineffective in leading the Church, an Elder Council has been instituted to lead in partnership with the Lead Pastor. The Elder Council is comprised of no less than three and no more than twelve Elders, plus the Lead Pastor. Elder terms on the Elder Council shall be either two or three years depending on rotation needs, with at least one year off between each term. Adhering to the scriptural principle of Godly leadership, Elders shall comply with the same Personal Conduct Policy as is required of Crossgate Church employees.

Duties & Authority: Unless specifically mentioned otherwise, the Elder Council, which includes the Lead Pastor, will together provide oversight, leadership, and authority for all aspects of the Church and its ministries, both to and outside the congregation. In addition, the Elder Council will provide wisdom, encouragement, support, and accountability for the Lead Pastor. [An Example of this type of relationship is Aaron, Hur and Moses from Exodus 17:12]. The Elder Council may choose to delegate tasks, as they see fit, but the final authority and responsibility remains with the Council, unless otherwise stated in this Charter. All decisions must be legally and financially responsible, as determined by the Trustees. The primary role of the Elder Council is to protect, teach, and lead the congregation (Titus 1:9, 1Tim 3:2, 1Tim 5:17, Heb 13:17). An Elder will not simultaneously hold the office of Deacon or Trustee.

If any decision would lead to disunity and a lack of church health - as voiced by any member of the Elder Council - thus not honoring Christ, the Lead Pastor and Elder Council are to continue to pray for God to reveal His direction. If that still does not produce unity, then a vote of the Elder Council will be taken, and the decision must pass by at least a 2/3 vote, with no more than 2 dissenting votes.

Biblical Qualifications:

- Must be above reproach (I Timothy 3:2)
- Husband of one wife (I Timothy 3:2)
- Sober-minded, self-controlled, respectable, hospitable (I Timothy 3:2)
- Able to teach (I Timothy 3:2)
- Not a drunkard, not violent but gentle, not quarrelsome (I Timothy 3:3)
- Not a lover of money (I Timothy 3:3)
- He must manage his own household well, with all dignity (I Timothy 3:4)
- He must not be a recent convert (I Timothy 3:6)
- He must be well thought of by outsiders (I Timothy 3:7)
- He must not be arrogant or quick-tempered (Titus 1:7)
- A lover of good, upright, holy, and disciplined (Titus 1:8)
- He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it (Titus 1:9)

Selection of Elders: Elder nominees must be active tithing members of the church for at least the past **three** consecutive years, as determined by the church business office. These nominees, excluding staff, are from the congregation at large. The Lead Pastor is an Elder upon accepting the position of Lead Pastor, and until resigning from or being removed as Lead Pastor.

The interview process will include the criminal background check developed by the church's business office and the determination and evaluation of the candidate's doctrinal beliefs and Biblical world view. The Bible and Crossgate's Statement of Faith will serve as the standards for determining and evaluating what are appropriate doctrinal beliefs and Biblical world view. From the body of Elders, an Elder Council will be formed (see "**Selection Process for Elder Council**").

The Elder Selection Process will be as follows:

Step 1: Assessment

It will be the responsibility of the Elder Council to assess the need for additional Elders from the body of Crossgate Church. Upon the recommendation of the Elder Council, the following selection process will be implemented:

Step 2: Teaching

Prior to the nomination of the Elder candidate(s) the congregation is to hear teaching on the Scriptural offices of the church, specifically the offices of Elder and Deacon. Because we seek to be Biblical in our structure and practice as the local body of Christ, the Lead Pastor will communicate clearly from the Scriptures annually the qualifications, role and responsibilities of an Elder and Deacon.

Step 3: Identification

Following the teaching, as there is need, nominations for Elders will be requested from the congregation (membership) to identify potential Elder candidates whom they believe, as led by the Holy Spirit, to be Scripturally qualified to serve as an Elder within the body of Crossgate Church.

Step 4: Interview

- a) Once all nominations have been received, the acting Elder Council will prayerfully consider and select candidates, based on biblical qualifications, prior to the interview phase, as well as confirm that he is a member in good standing and that he is a faithful tither, as determined by the church business office.
- b) Depending on the number of Elders needed, the top candidates nominated by the membership will be considered in order of the number of nominations received.
- c) Each member of the acting Elder Council will be assigned to a selected Elder candidate(s) for the purpose of determining the nominee's desire to become an Elder.
- d) If the nominee desires to become an Elder he will be given an Elder Evaluation/Questionnaire that is to be completed within a specified time determined by the acting Elder Council. Each nominee, if married, will be encouraged to go through the process with his wife. Upon completion of the questionnaire, a follow-up visit will be scheduled with the Elder candidate and his wife, if he is married, to meet with the acting Elder Council.
- e) During the interview process, each Biblical qualification will be examined and the response of each candidate and his wife, if he is married, will be carefully weighed. If there are any additional issues that need to be addressed, they will be presented during the interview.
- f) Upon unanimous consent of the acting Elder Council, after a time of prayer and fasting, the Elder candidate(s) will be presented to the body of the Elders.

Step 5: Presentation and Affirmation

The Elder candidate(s) will be presented to the church body during a worship service in this way:

- a. A written bio of the Elder candidate will be available.
- b. The Elder candidate and his wife (if he is married) will be presented by a member of the acting Elder Council.
- c. The candidate will share briefly about his spiritual life.
- d. The church membership will affirm the selected candidate(s) by ballot vote.

Step 6: Orientation

Once an Elder has been affirmed there will be a time of training, as determined by the Elder Council. After the training period has been completed, a Commissioning service will be scheduled by the Elder Council.

Selection Process for Elder Council:

The elder council will determine rotation methods that are fair, allowing all elders to serve equal time on the elder council. One third of the elder council will rotate off each year. The existing or new elders not serving on the council will replenish those council members that rotate off.

Elder Council with less than three available Elders:

If there are less than three Elders available to serve on the Elder Council, not including the Lead Pastor, the following process will be used to substitute other leaders for Elders until such a time as Elders can be added.

1) If there are only two Elders, the third Elder position will be filled by a Deacon recommended by the total sum of the Deacons and affirmed through the Elder Qualification process by the two Elders and the Lead Pastor.

2) If there is only one Elder, the second Elder position will be filled by a Deacon recommended by the total sum of the Deacons and affirmed through the Elder Qualification process by the one Elder and the Lead Pastor. The third vacant Elder position will be filled by a Trustee recommended by the Trustees and affirmed through the Elder Qualification process by the one Elder and the Lead Pastor. If there is no Lead Pastor at the time of Elder Selection, to keep one or two Elders from having to evaluate the substitute, the Trustees and staff leadership will assist in the Qualification process.

Removal of an Elder: After an accusation from two or three witnesses, the Elder Council will personally confront the Elder. If necessary, the Elder Council will conduct a thorough investigation of the witnesses and the accusation. If there is just cause, a vote of at least 75% of a collective body made up of the Elder Council and elders, Deacon Representatives, and two Trustee Representatives is required to remove the Elder. Just cause for a removal vote shall include but not be limited to:

- 1) Physically or mentally incapable to function as an Elder
- 2) Doctrinal error or heretical teaching
- 3) An Elder Qualification violation, as dictated by scripture
- 4) Abdication of the roles and responsibilities of Elder

For this purpose, two representatives from the Trustees will be chosen by the Trustees. The representative group for the Deacons will be chosen by the Deacons. The number of Deacon Representatives is to be one third of their total; however that number cannot exceed the number of the members of the Elder Council. The goal is restoration of the Elder.

If an Elder's removal is because of sin and he refuses to repent, he is to be dealt with as outlined under **ARTICLE VI – "Termination of Membership."**

The Elder Council will provide accountability to one another, as well as to the entire congregation. Being that the congregation has the final say regarding membership, the calling and affirming of the Lead Pastor, and the affirming of Elders, Deacons, and Trustees; the congregation has the responsibility of providing accountability for the Elder Council.

Elder Accountability Meeting: If two or three members of the congregation feel the Elder Council is in violation of scripture or the guidelines set forth in this Charter, they can request a meeting with the Elder Council to address the issue. Two weeks after this meeting, if a resolution has not been met, they may request a second meeting of the Elder Council, Deacons, and Trustees. The Elder Council, Deacons, and Trustees would then determine the appropriate action to be taken, and if necessary, bring it before the congregation.

This provision is in place to provide accountability for the Elder and may not be used for disagreements regarding preferences or opinions. This provision may not be used to remove the Lead Pastor. **See Article V Lead Pastoral Removal.**

Deacons

Duties & Authority: Deacons will provide leadership in the areas of physical and spiritual care for the congregation. They shall function as servants in the Church, in accordance with the meaning of the word and the practice of the New Testament. Some of their responsibilities include, but are not limited to, visiting the sick, facilitating benevolence ministries, and assisting in the discipline, restoration, and reconciliation of Church members. Their level of authority and decision making power is limited to that which is described in this Charter. They are under the authority of the Lead Pastor and the Elder Council and can be directed to engage or disengage in a particular activity or practice. The primary role of Deacons is to practically serve and meet the needs of the congregation. Adhering to the scriptural principle of Godly leadership, Deacons shall comply with the same Personal Conduct Policy as is required of Crossgate Church employees. A Deacon will not simultaneously hold the office of Elder or Trustee.

Biblical Qualifications:

- Of good repute (Acts 6:3)
- Full of the Spirit and of wisdom (Acts 6:3)
- Not doubled-tongued (I Timothy 3:8)
- Not addicted to much wine (I Timothy 3:8)
- Not greedy for dishonest gain (I Timothy 3:8)
- They must hold the mystery of the faith with a clear conscience (I Timothy 3:9)
- Let them also be tested first; then let them serve as Deacons if they prove themselves blameless (I Timothy 3:10)
- Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things (I Timothy 3:11)
- Be the husband of one wife, managing their children and their own households well (I Timothy 3:12)

Selection of Deacons: Deacon nominees must be active tithing members of the Church for at least two years as determined by the church business office. These nominees, excluding staff, are from the congregation at large. The interview process will include the criminal background check developed by the church's business office and the determination and evaluation of the candidate's doctrinal beliefs and Biblical world view. The Bible and Crossgate's Statement of Faith will serve as the standards for determining and evaluating what are appropriate doctrinal beliefs and Biblical world view.

The Deacon Selection Process will be as follows:

Step 1: Assessment

It will be the responsibility of the Elder Council to assess the need for additional Deacons from the body of Crossgate Church. Upon the recommendation of the Elder Council, the following selection process will be implemented:

Step 2: Teaching

Prior to the nomination of the Deacon candidate(s) the congregation is to hear teaching on the Scriptural offices of the church, specifically the offices of Elder and Deacon. Because we seek to be

Biblical in our structure and practice as the local body of Christ, the Lead Pastor will communicate clearly from the Scriptures annually the qualifications, role and responsibilities of an Elder and Deacon.

Step 3: Identification

Following the teaching, as there is need, nominations for Deacons will be requested from the congregation (membership) to identify potential Deacon candidates whom they believe, as led by the Holy Spirit, to be Scripturally qualified to serve as a Deacon within the body of Crossgate.

Step 4: Interview

- a) Once all nominations have been received, the acting Elder Council will prayerfully consider and select candidates, based on biblical qualifications, prior to the interview phase, as well as confirm that he is a member in good standing and that he is a faithful tither, as determined by the church business office.
- b) Depending on the number of Deacons needed, the top candidates nominated by the membership will be considered in order of nominations received.
- c) Each member of the acting Elder Council will be assigned to a selected Deacon candidate(s) for the purpose of determining the nominee's desire to become a Deacon.
- d) If the nominee desires to become a Deacon he will be given a Deacon Evaluation/Questionnaire that is to be completed within a specified time determined by the acting Elder Council. Each nominee, if married, will be encouraged to go through the process with his wife. Upon completion of the questionnaire, a follow-up visit will be scheduled with the Deacon candidate and his wife, if he is married, to meet with the acting Elder Council.
- e) During the interview process, each Biblical qualification will be examined and the response of each candidate and wife, if he is married, will be carefully weighed. If there are any additional issues that need to be addressed, they will be presented during the interview.
- f) Upon unanimous consent of the acting Elder Council, after a time of prayer and fasting, the Deacon candidate(s) will be presented to the body of the Elders and Deacons.

Step 5: Presentation and Affirmation

The Deacon candidate(s) will be presented to the church body during a worship service in this way:

- a. A written bio of the Deacon candidate will be available.
- b. The Deacon candidate and his wife (if he is married) will be presented by a member of the acting Elder Council.
- c. The candidate will share briefly about his spiritual life.
- d. The church membership will affirm the selected candidate(s) by ballot vote.

Step 6: Orientation

Once a Deacon has been appointed there will be a time of training, as determined by the Elder Council. After the training period has been completed, a Commissioning service will be scheduled by the Elder Council.

Deacons will be expected to serve the Church and attend regularly scheduled meetings, unless excused or disqualified through the removal process.

The Elder Council will determine the organization of the Deacon body, term, and the election process for the Deacon Chairman.

Removal of a Deacon:

After an accusation from two or three witnesses, the Elder Council will personally confront the Deacon. If necessary, the Elder Council will conduct a thorough investigation of the witnesses and the accusation. If there is just cause, a vote of at least 75% of the Elder Council and elders is required to remove the Deacon. The goal is restoration of the Deacon.

Just cause for removal vote shall include but not be limited to:

- 1) Physically or mentally incapable to function as a Deacon
- 2) Doctrinal error or heresy
- 3) A Deacon Qualification violation, as dictated by scripture
- 4) Abdication of the roles and responsibilities of Deacon

If a Deacon's removal is because of sin and they refuse to repent, they are to be dealt with as outlined under **ARTICLE VI – "Termination of Membership."**

ARTICLE VI Membership

Application: Admission to membership in the Church shall be initiated by the applicant.

Qualification: To be accepted into the membership of the Church, each person must complete all of the following requirements:

- A. A personal confession and commitment of faith in Jesus Christ as Lord and Savior, for salvation.
- B. Baptism by immersion as a testimony of salvation or statement of previously completed Baptism by immersion in a recognized Church of like faith and order.
- C. A commitment to the Holy Bible as the rule of faith and practice.
- D. Completion of the New Member's Process

Designation: To properly reflect the membership of the Church, the following four categories of membership shall be maintained:

- **Active Members.** Those who meet the qualification criteria, maintain regular contact with the Church and, therefore, have voting authority as well as the option to hold positions of leadership
- **Inactive Members.** Those who meet the qualification criteria, but have had no contact with the Church for a period of one year as determined by the church staff and, therefore, are not eligible to vote or hold positions of leadership. To be reinstated as an active member, the inactive member must request reinstatement from the Elder Council.
- **Associate Members.** Those who maintain regular contact with the Church, meet the qualification criteria except for the New Member's Process, and, therefore, are not eligible to vote or hold positions of leadership.
- **Attendees.** Those who maintain regular contact with the church, but do not meet one or more of the qualification criteria, and show no indication of commitment to membership. Therefore, Attendees are not eligible to vote or hold positions of leadership.

Notes:

- "Maintain regular contact with the Church" includes any of the following:
 - Regular attendance in worship services and/or a lifegroup
 - Periodic phone, email, or letter contact with the staff
 - Regular giving of tithes or offerings through the Church

- It is understood that members who are physically unable to serve as active members may maintain their active status through regular contact with the Church.
- “Positions of leadership” are as defined by the Church staff.
- Any exception to this membership process and categorization will be as determined by the Elder Council.
- Further details of the membership process and categorization are in the membership policy document maintained by the Lead Pastor’s office.

Responsibilities: The responsibilities of members are set forth in Church Covenants.

Termination of Membership: Termination of membership shall be accomplished by one of the following ways:

- A. By death of the member.
- B. By request of the person to be removed from membership.
- C. By becoming a member of another Church.
- D. Dismissal, according to the following conditions:
 1. The person’s life and conduct is not in accordance with the scripture, and therefore, continued membership would hinder the ability of the Church to influence the community in a manner that reflects positively upon Christ.
 2. Procedures for the dismissal from membership shall be done according to Matthew 18:15-17, as guided by the Lead Pastor and Elder Council. See I Timothy 5:19 in regard to Elders.

Restoration to the Membership: Any person dismissed under Item D, Article VI, may be restored to fellowship by the Lead Pastor and Elder Council, as guided by Luke 17:3 and in the spirit of II Corinthians 2:7-8, when that person’s life-style is judged to be in accordance with the Church Covenants.

ARTICLE VII

Meetings of the Membership

Annual Meeting: The Annual General Meeting of the Church shall be held in September of each year, at such time and place as determined by the Moderator. The purpose of this meeting shall be to adopt the Annual Budget, to affirm Elders, Deacons, and Trustees, and conduct any other proper business, as may be needed. Notice of the time and place of the Annual Meeting shall be given in the same manner prescribed for Special Meetings.

Special Meetings: Meetings in addition to the Annual Meeting may be called at any time by the Lead Pastor, Moderator, or Trustee Chairman (for legal and financial reasons, see Arkansas Nonprofit Corporation, Act 1147 of 1993), by giving notice of the meeting in any of the following manners:

- A. Announcement to the fellowship in attendance at a regular morning or evening worship service, previous to the called meeting;
- B. Announcement of the meeting in the Church newsletter (bulletin or other media, as deemed to be read by the majority of the membership).

Voting: Each current active member is entitled to one vote. Immediately before a church vote, those in attendance will be reminded that only active members, as defined in Article VI, are qualified to vote, and that all non-members and inactive members should refrain from voting. The following matters will be presented to the Church for a vote:

- The calling of the Lead Pastor
- Nomination and Affirmation of Elders, Deacons, and Trustees
- The Annual Budget of the Church
- Election of messengers to associations and conventions

- Amendments to the Charter of the Church
- Merger or dissolution of the Church
- The disposition of all, or substantially all, of the assets of the Church
- The acquisition of real property and any related indebtedness
- Other issues presented by the Elders/Trustees within the provisions/limits of the church charter

Quorum: Those active members present and voting at a meeting duly noticed and called shall constitute a quorum of the membership, for the transaction of business.

ARTICLE VIII

Officers

In accordance with The Arkansas Nonprofit Corporation, Act 1147 of 1993, and other state and federal requirements for Churches, the officers of the “Church” shall be the trustees.

LEAD PASTOR:

The Lead Pastor of the Church shall serve as the Church Moderator but not as a trustee of officer. The Lead Pastor, with guidance from the Church's Elder Council, shall direct the administrative process of all personnel and Church ministries.

For Selection, Qualifications, Duties, Authority, Removal, etc., of the Lead Pastor, see **Article V**.

TRUSTEES: The number of Trustees of the Church shall never number less than five nor more than eight. The Trustees shall be elected by the Church to serve a term of three years, with one third elected each year or until another election is called. At the first Trustee meeting following the Annual Meeting, the Trustees shall elect a Chairman, a Clerk, who shall be the Clerk of the Church, and a Treasurer, who shall be the Treasurer of the Church. Trustees will provide oversight and expertise for all legal and financial matters. The Trustees will ensure that principles of sound financial stewardship are adhered to, and that all decisions and actions are appropriate, according to state and federal law. They will make recommendations and decisions, within the limits of this Charter. The Trustees can block decisions and proposals set forth by the Lead Pastor and the Elder Council on the grounds of legal and financial soundness. Trustees must approve, by at least a 75% vote, any expenditure over the annual budget before the recommendation can be presented to the Church. The Trustees are under the authority of the Lead Pastor and the Elder Council but cannot be directed to approve or take actions that violate the Church’s annual budget, state, or federal law. The only exception would be if a state or federal law violated scripture. The primary role of the Trustees is to protect the Church and Church leaders from violating state and federal laws and from making poor or inappropriate financial decisions. Adhering to the scriptural principle of Godly leadership, Trustees shall comply with the same Personal Conduct Policy as is required of Crossgate Church employees. A Trustee will not simultaneously hold the office of Elder or Deacon.

Duties of Trustees: The Trustees shall:

1. Serve as directors and officers of the Corporation and act to resolve financial and legal concerns of the Church.
2. Act, when directed by a vote of the Church, to borrow money and incur indebtedness on behalf of the Church and cause to be executed and delivered for the Church’s purposes and in the Church’s name, promissory notes and other evidences of debt and securities.
3. Act, when directed by a vote of the Church, on behalf of the Church in the acquisition or disposition of real property and disposition of all, or substantially all, of the assets of the Church.
4. Meet, as prescribed and established by the Trustees, or at the request of the Lead Pastor or Elder

Council. Minutes of Trustee Meetings shall be recorded and maintained by the Church Clerk/Trustee.

5. Assist the Lead Pastor and Church staff in development of the Annual Budget of the Church.
6. Participate in the presentation of the Annual Budget to the Church.

Church Clerk/Trustee: The Clerk shall be responsible to:

1. Record and maintain written minutes of the proceedings of the Church and the Board of Trustees.
2. Maintain a Current Active Membership Roll and an Inactive Membership Roll, setting forth names and addresses, dates of acceptance to, and withdrawal from, membership.
3. Keep and affix the corporate seal to all appropriate documents.
4. Other duties, as may be prescribed by the Church.

Church Treasurer/Trustee: The Church Treasurer shall:

1. Be appropriately bonded
2. Monitor the receipt and deposit of funds received by the Church.
3. Monitor the disbursement of monies, according to budgetary allowance designation or special appropriation.
4. Provide monthly reports of receipts and disbursements to the Church, upon request.
5. Assure the distribution of Annual Contribution Statements, as required for contributors.

All Records of the Church Clerk and all Financial Records shall be kept at the Church's Principal Office.

Trustee Qualifications:

The Position of Trustee can be filled by a man or woman of Crossgate, who:

- Is an active member of the Church for at least the past two consecutive years
- Is consistent in tithing for the past two consecutive years, as determined by the church business office
- Has some past experience with business, legal, or church affairs
- Has shown to be of good integrity and spiritual maturity with a proven track record of consistent involvement in the life of the church

Selection of Trustees: Trustee nominees must be active tithing members of the church for at least the past two consecutive years, as determined by the church business office. These nominees, excluding staff, are from the congregation at large. The interview process will include the criminal background check developed by the church's business office and the determination and evaluation of the candidate's doctrinal beliefs and Biblical world view. The Bible and Crossgate's Statement of Faith will serve as the standards for determining and evaluating what are appropriate doctrinal beliefs and Biblical world view.

The Trustee Selection Process will be as follows:

Step 1: Teaching

Prior to the nomination of the Trustee candidate(s) the congregation is to hear teaching on the Biblical principles that should be exemplified in the character of one who serves as Trustee.

Step 2: Identification

Following the teaching, as there is need, nominations for Trustees will be requested from the congregation (membership) to identify potential Trustee candidates whom they believe, as led by the Holy Spirit, to be qualified to serve as a Trustee within the body of Crossgate.

Step 3: Interview

- a. Once all nominations have been received, the acting Trustees will prayerfully consider each candidate prior to the interview phase, as well as confirm that he/she is a member in good standing and that he/she is a faithful tither, as determined by the church business office.
- b. Depending on the number of Trustees needed, the top candidates nominated by the membership will be considered in order of number of nominations received.
- c. Each member of the acting Trustees will be assigned to a selected Trustee candidate(s) for the purpose of determining the nominee's desire to serve as a Trustee.
- d. During the interview process, each qualification will be examined and the response of each candidate and spouse, if he/she is married, will be carefully weighed. If there are any additional issues that need to be addressed, they will be presented during the interview.

Step 4: Presentation and Affirmation

The Trustee candidate(s) will be presented to the church body during a worship service in this way:

- a. A written bio of the Trustee candidate will be available.
- b. The Trustee candidate and his/her spouse (if married) will be presented by a member of the acting Trustees.
- c. The candidate will share briefly about his/her spiritual life.
- d. The church membership will affirm the selected candidate(s) by ballot vote.

Removal of a Trustee: After an accusation from two or three witnesses, the Elder Council will personally confront the Trustee. If necessary, the Elder Council will conduct a thorough investigation of the witnesses and the accusation. If there is just cause, a vote of at least 75% of a collective body made up of the Elder Council and Deacon representatives is required to remove the Trustee. Just cause for removal vote shall include but not be limited to:

- 1) Physically or mentally incapable to function as a Trustee
- 2) Doctrinal error or heretical teaching
- 3) A Trustee Qualification violation, as dictated by scripture
- 4) Abdication of the roles and responsibilities of Trustee

For this purpose, the representative group for the Deacons will be chosen by the Deacons. The number of Deacon Representatives is to be one third of their total; however that number cannot exceed the number of the members of the Elder Council. The goal is restoration of the Trustee.

If a Trustee's removal is because of sin and they refuse to repent, they are to be dealt with as outlined under **ARTICLE VI – "Termination of Membership."**

ARTICLE IX

Licensing, Ordination & Commissioning

Licensing: The license is given in recognition of a man's call to the ministry. Its aim is to allow a man to perform the ecclesiastical duties and functions of the Church. Review of the licensee and the qualifications for a candidate to be recommended to the Church shall be prescribed by the Lead Pastor and Elder Council.

Ordination: Ordination refers to the recognition of a man's call to the ministry, preparation as a shepherd, and qualification to serve. Licensed ministers may request ordination by the Church, when it becomes necessary to fulfill their call. The Lead Pastor and Elder Council shall establish criteria for examining ministers and may recommend the candidate to the Church for ordination.

Commissioning of Elders and Deacons: This specific commissioning refers to the recognition of election by the Church to serve as set forth by **Article V** and supported by Acts 6:6 and Acts 13:4. The newly elected Elders and Deacons shall be commissioned by the Church in a way agreed upon by the Elder Council.

Commissioning: When local-Church certification is required for ministry where ordination would be unnecessary or inappropriate, a person is commissioned by the Church to minister. This authorization continues as long as the opportunity to minister remains in effect and as long as the person maintains the qualifications for ministry.

ARTICLE X Amendments to the Charter

This Charter, or any provision of said Charter, may be altered, amended, repealed, or a new Charter may be adopted by a two-thirds vote of the current active members of the Church present at any Special or Annual Membership Meeting that has been duly noticed. Any approved amendments will be included as an appendix to the Charter.

ARTICLE XI Other Provisions

Articles of Incorporation: The Articles of Incorporation of Crossgate Church, Garland County, Arkansas, may be amended, as provided by the Arkansas Nonprofit Corporation Act 1147 of 1993. It shall be the responsibility of the Board of Trustees to fulfill the requirements of said act.

All quoted scripture is from the English Standard Version

CERTIFICATE

I, the undersigned, being the Church Clerk of Crossgate Church, Hot Springs National Park, Garland County, Arkansas, do hereby certify that the above Charter was adopted as the Charter hereof on the 19th day of December 2010, by the members of the Church. Said Charter is, as of the date of the certification, the duly adopted and existing Charter of this Corporation.

In witness whereof, I have hereunto set my hand this _____ of _____, 2010.

Church Clerk

APPENDIX 1
Positional Statement on Marriage
Approved by the Church on June 22, 2014

God, not man, created marriage. Marriage was the first institution designed by God. The Bible teaches that the covenant of marriage is sacred and lifelong. The Bible makes it clear that marriage is a legally binding public declaration of commitment and a private consummation between one man and one woman, never between the same sex. Therefore, God gives a wife to a husband and a husband to a wife, and they are to receive one another as God's unique and personal provision to help meet their mutual needs. God created marriage for the purpose of couples glorifying God as one flesh, parenting godly children, and enjoying sexual pleasure. As iron sharpens iron, God uses marriage to sharpen a man and a woman into the image of Jesus Christ. Just as the Trinity reflects equal worth with differing roles, God created a man and a woman with equal worth but with differing roles and responsibilities in marriage. Finally, the marriage commitment must be upheld in our culture as that sacred institution of God in which men and women can experience the truest sense of spiritual, emotional, and physical intimacy, so that the two can become one. (Genesis 2:18-25; Ephesians 5:30-32; 1 Corinthians 7:3; Matthew 19:4-6; Mark 10:6-9, 12:25; Proverbs 27:17; Romans 1:26-27, 8:29; Hebrews 13:4; Matthew 22:30; Deuteronomy 24:5; Song of Solomon)

I, the undersigned, being the Church Clerk of Crossgate Church, Hot Springs National Park, Garland County, Arkansas, do hereby certify that the above Appendix 1 – Positional Statement on Marriage was approved by the members of the Church on the 22nd day of June 2014.

In witness whereof, I have hereunto set my hand this _____ of _____, 2014.

Church Clerk