

CONSTITUTION AND BYLAWS OF
Pilgrim Reformed Bible Church

Adopted 2015

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Preamble

Since it pleased Almighty God by His Holy Spirit to call a certain number of us to assemble to worship Him and encourage one another first in Plymouth, Massachusetts, and sustained our unity these many months, we have resolved after much prayer and searching the Scriptures under the guidance of His Spirit to constitute ourselves and more closely to conform to His will for the Church in this age and prepare ourselves for greater ministry endeavors in His name.

Now therefore we, the members of Pilgrim Reformed Bible Church, do hereby organize ourselves in accord with the Massachusetts Nonprofit Corporation Act and adopt this Constitution as our articles of governance, to be interpreted at all times to reflect the character of and bring glory to our Lord and Savior Jesus Christ, as revealed in the Holy Bible and articulated in the standards set forth in the Statement of Faith and Covenant of this church.

ARTICLE I The Name

The name of this church shall be Pilgrim Reformed Bible Church (hereafter referred to as Pilgrim Church).

ARTICLE II Purpose

This church exists by the grace of God for the glory of God, which shall be its ultimate purpose in all its functions. She will glorify God by loving Him and obeying His commands through:

- Worshipping Him;
- Equipping the saints through Bible study and modeling;
- Proclaiming the gospel of Jesus Christ through preaching, personal evangelism, and any other means consistent with the teachings of Holy Scripture;
- Encouraging, supporting, and participating in missions work, local, domestic, and international;
- Administering the ordinances of baptism and communion;
- Encouraging Biblical fellowship among believers;
- Serving other individuals, families, and churches by providing for physical and spiritual needs in the name of Jesus Christ; and calling fellow churches to biblical faithfulness and purity through instruction and encouragement about the nature of the local church.

ARTICLE III

Articles of Faith

We do hereby adopt as a reliable summary of scriptural teaching the Baptist Confession of Faith of 1689 as our Statement of Faith. This ancient document is a most excellent expression of that which we believe is clearly taught in the Word of God and embraced by us as faithful statements of our beliefs. We also accept The Cambridge Declaration of the Alliance of Confessing Evangelicals of 1996 as a valid statement of the current condition of modern Evangelicalism, in that we agree that many who would call themselves evangelical today are dominated by the spirit of this age rather than by the Spirit of Christ. We accept these documents not as any authoritarian code of faith whereby we are fettered, but as an assistance to us in controversy, a confirmation of faith, and as a means of edification in righteousness (Acts 4:20; 24:14,15; Galatians 6:14-16; I Timothy 3:16; II Timothy 3:16 and 17)

ARTICLE IV

Covenant

Having been led by the grace of God to embrace our Lord Jesus Christ and to give ourselves wholly to Him as Savior and Head of His glorious body, the church, we do now publicly declare our reliance upon Him as our Prophet, Priest, and King and solemnly and joyfully covenant together to walk in Him in brotherly love, to His glory.

We do now, in the presence of the great, omniscient and most glorious God, and before angels and men, give ourselves to the Lord God, Father, Son and Holy Spirit, seeking His enablement for the fulfilling of this covenant.

We agree as strength may be given from above to exercise mutual care and watchfulness for one another, to promote the growth of the whole church in Christian knowledge and true holiness, to exhort and admonish one another in a spirit of meekness, considering ourselves lest we also be tempted.

We covenant together to uphold the public worship of God; to honor Christ's ordinances of baptism and the Lord's Supper; to give ourselves faithfully to private and family worship in homes; to instruct and diligently train those under our care in the gospel truth.

As "the light of the world" and "the salt of the earth", we will by divine enablement deny ungodliness and every worldly lust and will earnestly seek to walk circumspectly in the world, that we may thereby avoid bringing dishonor to Christ our Lord and that we may be used of Him to attract many sinners to the Savior.

We agree to contribute freely and cheerfully of our income, as God has graciously prospered us, for the maintenance of a faithful and evangelical ministry among us, for the support of the needy and for the spread of the gospel throughout the world.

May the God of peace, Who through the eternal covenant brought back from the dead the Lord Jesus, that great Shepherd of the sheep, equip us with everything good for doing His will and work in us what is pleasing to Him, through Jesus Christ, to Whom be glory forever and ever, Amen (Hebrews 13:20-21).

ARTICLE V

Membership

SECTION 1 Qualification for Membership

Any person who confesses faith in the Lord Jesus Christ, whose character, conduct, and reputation is in accord with his or her confession, who has been baptized by immersion, who subscribes to the Statement of Faith and Covenant set forth these bylaws, the 1689 Confession (substantively), and who is willing to submit to the Council of Elders (hereafter referred to as “Elders”) may apply for membership in this organization, hereinafter referred to as the Church.

SECTION 2 Application for Membership

Individuals who qualify for membership (cf. SECTION 1) shall make their desire known to either an Elder or a Deacon, who will register them for a membership course. Applicants shall attend the membership course after having read all required materials for instruction in church doctrine, policy, and polity. Following the course, applicants shall fill out an application, give personal testimony of their salvation through faith in the Lord Jesus Christ, and confirm their understanding and agreement with the Constitution and Bylaws and Covenant of the Church in a personal interview with two elders Elder. Upon recommendation by the interviewing Elder and acceptance by the Elders, applicants who are admitted to membership shall come before the membership in a regular worship service designated by the Elders to make a covenant to serve the Lord together with it and receive the right hand of fellowship.

SECTION 3 Discipline in Membership

Any member of this Church who maintains an unrepentant attitude shall be subject to the Church discipline process outlined in Matthew 18:15-18. The God-given responsibility of every member of the Church (Gal 6:1-16), who is cognizant of an erring member’s heresy or misconduct, is to confront the erring member lovingly in private with a view to persuading him or her to repent. If the unrepentant member refuses to listen, a second attempt of confrontation shall be made along with two or three others godly members. If the erring member still refuses to repent, the matter shall be brought to the Elders, who will then tell it to the church in a closed meeting of the membership (cf. 1 Cor 5:?). Upon the vote of at least two-thirds of the members present at said closed meeting to affect formal church discipline, the church will call the erring member to repentance and, after three months, remove him or her from membership if repentance is not forthcoming. There shall be no appeal to any court from that decision (for elders who need to be disciplined, see Article VI, Section 1 (f) (ii)).

SECTION 4 Termination of Membership

Rationale

Members should not leave churches on their own initiative and by their own authority, but should be sent by elders of the church in which they hold membership to the church that they desire to join on the basis of three New Testament facts: (1) there is not one recorded instance of a member of a local church simply leaving his or her spiritual family on his or her own initiative and authority; (2) in every instance where membership is terminated, the local church elders send the member to a specific and confirmed destination; and (3) membership is a leadership issue, in which elders of both the sending and receiving churches work together to insure that the member’s transfer is in the best interest of both churches. Therefore, the ideal situation for any Christian is that he or she never be out from under the oversight of local church leadership.

The overriding New Testament principle that the local church should draw upon to facilitate any of its practices, not the least of which is termination of membership, is 1 Corinthians 14:40: “But all things must be done properly and in an orderly manner.” Since Pilgrim Church has an orderly way to induct members into membership (cf. SECTION 1), it should likewise have a sending-out strategy that is just as orderly and well-understood for the context of church discipline (cf. SECTION 3), transferring to another local body, and those situations that the Elders cannot support (cf. SECTION 4, (b), (ii-iv)). While exact procedure may vary from church to church, it should be clear that elders of the sending church should always be in control of the situation and willing to cooperate with the receiving church.

The legitimate reasons for terminating membership in a local church shall be strictly doctrinal.

Implementation

1. The Elders shall send a member to another local body with a recommendation on two conditions: (1) they can confirm that the member’s reasons for desiring to be sent are legitimate; and (2) the receiving church is doctrinally sound.
2. The Elders shall endeavor to persuade the member whose reasons for desiring to be sent are illegitimate to remain faithful to his or her covenant of membership by explaining that (a) his or her reasons for wanting to be sent are not among the legitimate reasons for sending out members; (b) he or she needs to learn how to deny personal preferences for the sake of unity; and (c) the Elders should not comply with any member’s desire to be sent to another church on the basis of illegitimate reasons, when the New Testament does not.
3. Should elders fail in their attempt to win the member (cf. (ii) above) over, they need to assure him or her that they cannot in all good conscience endorse such a departure, give their blessing to it, or provide a letter of recommendation should they be asked to produce one in the future. Instead, they must make it clear that they will pray for his or her change of heart.
4. That member who leaves the church without the support of the Elders, or has done so passively by avoiding their efforts to reach him or her, has rejected their oversight. Elders, therefore, cannot remain responsible for that member and, consequently, shall remove his or her name from membership.
5. When a member of another local church expresses interest to join Pilgrim Church, the Elders must do due diligence to confirm that his or her membership can be legitimately transferred. They shall contact the leadership of the sending church for validation and, if possible, to acquire a written recommendation from its leadership. Only when the Elders are satisfied that transfer is warranted, whether or not confirmation from the sending church is forthcoming, may he or she apply for membership at Pilgrim Church; otherwise, the Elders shall deny membership and strongly encourage a return to his or her local church.

ARTICLE VI **Pastor-Elders, Deacons, Corporate Officers, & Staff**

Their Appointment and Duties

SECTION 1 Pastor-Elders

Pastor–Elders are entrusted by God with the responsibility of shepherding and overseeing the flock and, thus, constitute the governing body of the Church. All affairs of Pilgrim Church shall be exercised by or under her leadership.

QUALIFICATIONS

Pastor - Elders comprise the Elders, every member of which shall be a Church member characterized by the qualifications in 1 Timothy 3:1-7, Titus 1:5-9, and 1 Peter 5:1-4.

ORDINATION

The process of ordination consists of five steps: applying, affirming, training, testing, and appointing.

1. Applying

The member of the church must apply formally for ordination, either by approaching the elders with a desire for the office of elder, or after the elders have approached him with a sense that God may be calling him. The Elders will discuss with the member his desire to occupy a leadership position in the church until they can confidently recommend that he complete the Application for Ordination Packet. A submission of a formal application is a prerequisite to the second step of the process.

2. Affirming

The affirmation process may begin upon completion of the Application for Ordination Packet. This process is an undetermined period of time that may take weeks or months, when the Elders work closely with the applicant, to affirm that he truly is called to the office of elder. The elders begin by reviewing the applicant's answers on his application. During this period, the elders will also ascertain the commitment of the applicant's Christian walk, the status of his current service in the local church, the viability of his goals, and his reputation both inside and outside the church. They will give the applicant ministry opportunities that will reveal his strengths, weaknesses, and spiritual gifts. They will assess his theology by means of formal Bible studies and communing with him in real-life contexts, in which he must show how he handles triumphs and tragedies in life. They will observe his overall lifestyle to see how much he is characterized by the qualifications of 1 Timothy 3:1-5. At the close of the affirmation process, the elders will affirm whether or not they believe that the applicant is called to the office of elder. If they are confident that he is not, then they will end the process. If they are confident that he is, then they will meet with the applicant and give him their formal affirmation, agree to enter into a formal training process (cf. (iii)) with him, and welcome him officially as a candidate for pastoral ministry.

3. Training

This third step in the process begins with a formal announcement to the membership that there is now a candidate ready to be trained for pastoral ministry. More specifically, the Elders will tell the church that they have been able, after a sufficient amount of time, to affirm the candidate's desire for the office of elder and will train him for that office. They will explain the responsibilities of both the elders and the membership in training this man.

The elders are responsible to train this man in both doctrine and practice, as they assess the extent of his Bible and theological knowledge and ability to apply doctrine. The applicant shall be required to read and complete all materials and course work set by the Elders. In addition to formal instruction and indoctrination, the Elders must determine the applicant's ability to minister the Word effectively and will, therefore, include him in every area of the ministry: visitation, counseling (upon completion of the Introduction to Biblical Counseling course), baptisms, pre-marital counseling and wedding ceremonies, funerals, and also elders meetings at the discretion of the Elders.

The membership are to keep a watchful eye on the candidate as he makes his way through the training, in order to assess how well he exhibits the qualifications of 1 Timothy 3:1-5. They will encourage him in his training, provide helpful feedback, get to know him (and family)

better, and observe his lifestyle and interaction with both Christians and unbelievers whenever possible.

4. Testing

This is the examination process, where the candidate will be examined orally by the elders, in order to determine that his Bible knowledge, systematic theology, and practical theology are at a satisfactory level. Elders examine the candidate by means of two (2) oral exams, one by the elders in private and the other by the elders in a public gathering of the church.

5. Appointing

On the condition that the candidate passes both exams and receives a two-thirds majority vote of affirmation of his character and abilities by the membership, the elders will ordain him by the laying on of hands during a formal installation service designated by the Elders.

A man who has either pastored before or has received formal training, so as to be exempt from the above process, may become an elder by recommendation of all elders and a two-thirds majority vote of affirmation of his character and abilities by the membership.

PARITY AND DIVERSITY OF ELDERS

All elders may be divers in their spiritual gifts, but all have equal voice and authority. Some elders will be more experienced, more involved, and more proficient than others in executing various dimensions of the pastoral office (Rom 12:3-8; 1 Cor 12:4-7). Some may, for example, be more engaged in public preaching and teaching than others (1 Tim 5:17).

THE SENIOR PASTOR

Pilgrim Church recognizes that there is a “first among equals” within the elder board, traditionally referred to as the senior pastor, in a way that does not violate her understanding of parity [above (e)]. He has served in the pastorate the longest, preaches the majority of the time, carries the majority of ministry responsibility, and is expected to be salaried full-time, if he should accept.

TERM OF OFFICE

Elders may appoint qualified men to the office of elder upon completion of the ordination process at any time during the year, but all existing elders shall receive affirmation at each annual business meeting.

DISMISSAL

In cases where the elders determine that an officer is no longer competent to fulfill all the duties of his office, by reason of infirmities not of themselves culpable (2 Sam. 21:15-17), they shall explain their concerns to him and seek his resignation. If he will not resign, they shall present their concerns to the membership in a closed meeting and call for a vote of confidence in him at a meeting called by the Elders. The officer must receive at least a three-fourths majority of the members present and voting in order to remain in office.

In the absence of a plurality of elders, the membership may call for a vote of confidence in its sole elder.

An elder may be dismissed from his office upon receiving church discipline. The process for disciplining an unrepentant elder may be initiated either by the elders or by individual members of the membership in accordance with Article V, section 3 of these bylaws. Since this is such a delicate and serious matter, the elders shall proceed with due caution and earnest prayer (1 Tim. 5:19; Prov. 19:2). If the elders see warrant for formal discipline, they shall inform the membership of the basis of the proposed action. If the membership votes to discipline the officer, that officer shall be relieved of his appointed duties during the third stage of church discipline and removed automatically from office at the completion of stage four.

RESIGNATIONS OR TERMINATIONS

The Elders reserve the right to terminate any paid staff member (except an elder; see (e) above) upon giving him or her one month's written notice of its intention to terminate. A resignation will require one month's notice to the staff member. A lesser time limit on a resignation or termination can be made by mutual agreement of both parties.

ORGANIZATION/OPERATING PROCEDURES

1. There should be a plurality of members on the Elders.

If, in the providence of God, Pilgrim Church were to have no elders, a steering committee shall be formed, consisting of the deacons, if any, and five (when possible) non-office-bearing male members in good standing, chosen by majority vote at a properly called business meeting of the church. A deacon shall be selected to chair the steering committee. In the absence of any deacons, the steering committee shall select a chairman from among themselves. The steering committee shall arrange for pulpit supply, search for a pastor, and conduct the necessary business of the church which an elder would ordinarily oversee. The steering committee is urged to seek regular counsel from the eldership of a like-minded sister church. This committee shall be disbanded as soon as a man is called to the office of elder.

2. The Elders shall meet regularly or whenever called by a member of the Elders.
3. The Elders will annually select by unanimity a chairman and secretary from among their number. The chairman is not senior to any other member of the Elders. His term of office is strictly organizational and shall be for one term (one year) with no limit on successive terms. He will call special meetings of the Elders when he deems necessary or when another elder deems necessary, chair meetings of the Elders, and assign specific tasks to each Elder. He will serve as, or appoint, a moderator of the Annual or Special Church meetings. The secretary is responsible for keeping minutes and records and conducting correspondence as directed by the Elders
4. Decisions of the Elders shall be by unanimous consent, except where elsewhere specified in these bylaws.
5. In those instances where the elders are at an impasse and cannot produce an unanimous decision on issues that may seriously affect the life of the church, they must seek either to bring the impasse to the body for a two-thirds majority vote or submit to the decision of at least three trusted pastors of like-faith, who will hear the matter together and bring a unanimous decision (see chapter 25 of the 1689 Confession).

DUTIES

1. Oversee the affairs of the Church.
2. Pray and intercede for the members of the body.
3. Practice the public ministry the Word, which is primarily by means of preaching and formal and informal teaching (depending on the elder's gifts, he may be involved in one more than the other).
4. Practice the private ministry of the Word, which calls for all Elders to take the Word of God in hand and come along side members of the body to help them conform more to the image of Christ (Col 1:28; etc.). This practice is understood to be biblical counseling, which has no reliance upon secular or integrationist counseling.
5. Promote the mutual accountability and "one-anothering" that is the responsibility of all members of the local church.
6. Appoint other Elders. Appoint paid pastoral staff when necessary and define any qualifications in addition to those listed above that they believe will enable the employed elders to satisfy a specific functional role for which they will be responsible.

7. Appoint and remove all non-pastoral paid staff of the Church, define their duties, and fix the terms of their service and compensation (cf. ARTICLE III, SECTION 5).
8. Establish policies and practices consistent for the Church.
9. Secure and dispose of any loans on behalf of the Church
10. Decide the annual budget.
11. Provide pulpit supply in the absence of the teaching Pastor - Elder and take full charge of all services not conducted by him.
12. Administer the ordinances of Baptism and Communion.
13. Settle disputes between members of the Church, between members and leadership.
14. Model self-sufficiency, especially in financial matters, where the elder shall have the right to decide whether or not he will accept all, part, or none of church compensation and, with the last two options, be bi-vocational.

SECTION 2 Deacons

QUALIFICATIONS

Deacons shall be members of this Church who are men that meet the qualifications of 1Timothy 3:8-13.

NOMINATION AND APPOINTMENT

The procedure for nominating and selecting Deacons follows the same procedure outlined for Elders (ARTICLE III, SECTION 1, (b)), with a few exceptions. The five-step process of applying, affirming, training, testing, and appointing are necessary, yet not to the same degree and in the same contexts, since deacons are not required to be apt to teach and their duties differ in nature than those of the Elders.

1. Applying

There is an Application for Diaconate.

2. Affirming

The affirmation process may begin upon completion of the Application for Diaconate. There is an undetermined amount of time to review the applicant's answers on his application, ascertain the commitment of his Christian walk, the status of his current service in the local church, the viability of his goals, and his reputation both inside and outside the church, and give the applicant ministry opportunities that will reveal his strengths, weaknesses, and spiritual gifts. If the Elders are convinced of a desire in this area of service on the part of the applicant, they will welcome him into the process as a candidate for the diaconate.

3. Training

The Elders will make a formal announcement to the membership that there is now a candidate ready to be trained for the diaconate and explain the responsibilities of both the elders and the membership in training this man. The elders are responsible to see that this man is trained in those areas of ministry in which he will have responsibility (cf. SECTION 2, (e), (vi)). The membership are to keep a watchful eye on the candidate through his time of testing, in order to assess how well he exhibits the qualifications of 1 Timothy 3:8-13. They will encourage him during his training, provide helpful feedback, get to know him (his family) better, and observe his lifestyle and interaction with both Christians and unbelievers whenever possible.

4. Testing

In addition to his time of testing throughout the training period that will reveal whether or not he meets the character qualifications, the Elders will test his knowledge of the biblical view of the local church, elders, and the diaconate.

5. Appointing

On the condition that the candidate passes his time of testing and receives affirmation of his character by the Elders and the membership, the elders will appoint him.

TERM OF OFFICE

Elders may appoint qualified men to the diaconate upon completion of the training process at any time during the year, but all existing deacons shall receive affirmation to continue in their office at each annual business meeting.

ORGANIZATION/OPERATION

The Deacons shall be accountable to the Elders.

DUTIES

Their primary function is to assist the Elders in shepherding the flock. Some of their major responsibilities include:

1. Assisting a Pastor-Elder during the Communion and Baptismal services.
2. Assist in the general visitation ministry of the Church, giving special attention to those who are sick, orphans, widows, and others with special needs (elderly, shut-ins, etc.)
3. Administer the Benevolent Fund
4. Maintain current contact information to all Church members.
5. Protect and manage the Church property.
6. Perform other duties as assigned by the Elders.

SECTION 4 CORPORATE OFFICERS

The officers required by the Commonwealth of Massachusetts to constitute a legal incorporation are three: 1) the President; 2) the Clerk of Corporation; and 3) the Treasurer. The Elders shall appoint corporate officers from among themselves, who are affirmed by the membership at the Annual Business Meeting and serve until the next Annual Business Meeting. An Elder may hold more than one office, especially in the event that there is not a plurality of elders.

THE PRESIDENT

represents the Church in corporate matters, ensures that the corporate obligations are met, and is authorized to sign documents on behalf of the Church.

THE CLERK

responsible for the corporate record keeping activities of the Church and to assume the functions of the President in the absence of the President.

THE TREASURER

1. Maintains all financial records of the Church and provides regular reports on the status of the Church finances, including receipt and disbursement of funds. Reports are provided monthly to the Elders and annual to the Church at the Annual Business Meeting.
2. Disburses all Church funds in accordance with budgeted guidelines and of any special fund, and moneys under the direction of the Elders.
3. Has authority to sign checks for Church funds. Checks written for \$5,000.00 or more require an initial of a second corporate officer.
4. Expends funds for non-budgeted items up to \$250.00 without the approval of the Elders.
5. Arranges financial protection of Church assets.

6. Assumes the functions of the President in the absence of both the President and the Clerk.

The Corporate Officers function as the trustees and shall be recognized as the legally constituted board to meet State and other regulatory requirements.

SECTION 5 Non-pastoral Paid Staff

Any non-pastoral paid staff must be a Christian who is in agreement with the Constitution and Bylaws of this Church, but not necessarily a member of this Church. Remuneration for such positions must be within the approved budget of the Church. The procedure for hiring, dismissing, and defining such positions is outlined in ARTICLE III, SECTION 1, H, (vii).

ARTICLE VII

Committees and Organization

SECTION 1 Establishment and Dissolution

Committees and organizations shall be established or dissolved for purposes determined by the Elders and shall be accountable to and report to the Elders. Their policies, procedures, and degree of authority must be approved by the Elders. Sponsors of new activities shall submit their plans to the Elders for approval.

SECTION 2 General

Committees shall consist of a minimum of three people, all of whom are members of the Church. Committees are responsible to plan and implement activities within the scope of their responsibility. Each committee shall elect its own secretary and must keep minutes of all committee meetings, presenting a copy to the Elders.

In those situations where the committee warrants a chairman, the Elders will appoint one. The person chairing the committee solicits and recommends members for its committee to the Elders before the person is appointed to the committee. Only a member who has been approved by the Elders may hold a chair position or a teaching ministry at the Church.

SECTION 3 Women teaching Women

Aside from the God-given responsibility of every member to practice “one-anothering” and his and her spiritual gifts in the Church, any woman in the Church who has a strong desire to practice her gifts in the context of counseling, teaching, or leading other women in an official capacity of the Church shall be appointed to such a role by the Elders, once they are convinced by thorough investigation that she meets the qualifications of 1 Timothy 3:11 and Titus 2:3-5.

ARTICLE VIII

Financial

SECTION 1 Receipt, Investment, and Disbursement of Funds

The Corporation shall receive all moneys, or properties, or both, whether designated or undesignated, transferred to it for the purpose for which the corporation was formed (as shown in the Articles of Incorporation). However, nothing contained herein shall require the Elders to accept or receive for the Church any money or property of any kind if they shall determine by their discretion that receipt of such money or property is contrary to the expressed purposes of the Corporation as shown by said article. The Elders determine the acceptability of a gift.

The Corporation shall hold, manage, and disburse any funds or properties that it receives from any source, whether designated or undesignated, in a manner that is consistent with the expressed purposes of this Corporation.

All receipts will be counted and deposited into the appropriate bank within 48 hours of receipt.

SECTION 2 Records

The Corporation shall maintain adequate and correct accounts, books, and financial records of its business and properties. All such books, records and accounts shall be kept at its principal place of business in the Commonwealth of Massachusetts, as fixed by the Elders from time to time.

SECTION 3 Inspection of Books and Records

Every Elder shall have the absolute right at any reasonable time to inspect all books, records, documents of every kind and physical properties of the Corporation and also of its subsidiary organizations, if any.

SECTION 4 Yearly Financial Audit

Each year a financial audit will be performed by an independent committee comprised of Pilgrim members. Results of the audit will be reported to the Church membership within three (3) months after the close of the Church fiscal year. Audit committee members will be appointed by the Elders. Pilgrim Church's fiscal year is July 1 through June 30.

SECTION 5 Financial Secretary

The Elders shall appoint, on the recommendation of the Treasurer, a person to the position of Financial Secretary at the Annual Meeting who is a member of the church. The term will be for one year with no limit on successive terms. Duties will include the collection, totaling, depositing of all gifts received, and appropriate record-keeping of all individual giving for tax purposes. This position is supervised by the Treasurer.

SECTIONS 6 Counters

The Elders shall appoint a Counter(s) on the recommendation of the Financial Secretary and Treasurer. The term will be for one year with no limit on the number of successive terms. Duties will include assisting the Financial Secretary as required in collecting, totaling, and depositing gifts received.

SECTION 7 Bonding

All positions involved in handling church moneys must be bonded in a reasonable manner with approval of the Elders.

ARTICLE IX

Meetings

SECTION 1 General Meetings

The worship service is the only service of the church that is scripturally mandated () and shall be conducted on the first day (Sunday) of every week (). Other public services, including Sunday School, shall be conducted at such times as decided by the Elders.

Business meetings, in addition to the Annual Business Meeting of the Church, shall be held in order to conduct the business of the Church in a timely manner. Any elder may call special meetings of the church.

Notices of all business or special meetings shall be given either by announcement at the regular services of the Church two (2) Sundays preceding the meeting or by written notice to members at least ten (10) days prior to the meeting.

SECTION 2 Annual Business Meeting

The Annual Business Meeting of the Pilgrim Church shall be held the last week of July at such day and time set by the Elders. This accommodates the fiscal year, which ends the last day of June 30. In extreme situations that would prevent a June meeting, the Elders will determine an alternative meeting time.

SECTION 3 Quorums

Twenty Five percent (25%) of the membership shall constitute a quorum.

Unless otherwise stated in these Bylaws, a majority of Elders currently serving shall constitute a quorum except when a vacancy or vacancies prevents such majority, whereupon a majority of the elders in office shall constitute a quorum, provided such majority shall constitute either one-third of the authorized number of Elders or at least two Elders, whichever is larger, or unless the authorized number of Elders is only one.

ARTICLE X

Property

SECTION 1 Power to Receive, Hold, Dispose of Property

The Elders shall have the power to receive either by gift or purchase, and to hold such real, personal, or mixed property as is authorized by the laws of the Commonwealth of Massachusetts and is deemed necessary for the business of the Church, and shall have the power to dispose of such property by mortgage, deed, or otherwise. All such property shall be held in the name of the Church.

SECTION 2 Dissolution of the Church

In the case of dissolution of the Church organization, the Elders shall cause the assets herein to be distributed to another Corporation with purposes similar to that identified in ARTICLE II of the Church Constitution and Article of Incorporation.

ARTICLE XI

Indemnification

Section 1 Mandatory Indemnification

If a legal claim or criminal allegation is made against a person because he or she is or was an officer, employee, or agent of the church, the church shall provide indemnification against liability and costs incurred in defending against the claim if the elders determine that the person acted (a) in good faith, (b) with the care an ordinarily prudent person in a similar position would exercise under similar circumstances, and (c) in a manner the person reasonably believed to be in the best interest of the church, and the person had no reasonable cause to believe his or her conduct was unlawful.

Section 2 Permissive Indemnification

At the discretion of the elders, the church also may indemnify any person who acted in good faith and reasonably believed that his or her conduct was in the church's best interest and not unlawful.

Section 3 Procedure

If a quorum of the elders is not available for an indemnification determination because of the number of elders seeking indemnification, the requisite determination may be made by the membership or by special legal counsel appointed by the membership.

ARTICLE XII

Amendments

The Statement of Faith and Bylaws may be amended by a two-thirds vote of the members present and voting at a members' meeting, provided the amendment shall have been offered in writing at the previous members' meeting and shall have been announced from the pulpit at church services two successive Sundays prior to such vote.

This constitution may be amended by a two-thirds vote of the members present and voting at a members' meeting, provided the amendment shall have been offered in writing at the previous members' meeting, and shall have been announced from the pulpit at church services two successive Sundays prior to such vote.

The revised version of this constitution shall be made available to all church members by the church clerk.