

**CONSTITUTION
OF
Calvary Memorial Church, Inc.
Roanoke, Virginia
Revised November 2007**

Preamble

In order to regulate and conduct the business of Calvary Memorial Church, Inc. (Calvary Memorial Church) in an orderly and scriptural manner, we members do establish and adopt the following articles (which are intended to be the By-Laws of the corporation):

ARTICLE I – NAME

The name of this church shall be Calvary Memorial Church, Roanoke, Virginia.

ARTICLE II – ORGANIZATION

Calvary Memorial Church of Roanoke, Virginia, is a congregation of Bible-believing Christians, autonomous in the government of its own affairs, not affiliated with any denomination or ecclesiastical system, and exercising sole and complete control of all property

ARTICLE III – PURPOSE

This church is organized exclusively for Christian purposes, including the edification of Christians through the teaching of the Holy Scriptures, worship, fellowship, and the world-wide proclamation of God's saving Gospel. Our commission is summarized as follows: "And Jesus came up and spoke to them, saying, 'All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age' " (Matthew 28:18-20).

ARTICLE IV – STATEMENT OF FAITH

The following Statement of Faith outlines the basics of the Christian faith. These truths must be wholeheartedly affirmed for membership in this local church. Such affirmation will allow for mutual ministry and respect within this local body and within the broader universal Church. The truths of this Article are the foundation for unity among true believers and a protection against heresy. For verse references and further study on these essentials, the corresponding sections of the Doctrinal Statement in Article V can be referenced. That Doctrinal Statement provides a fuller formulation and expansion of the truths upheld and taught in this local church.

The Holy Scriptures

We believe that the Bible is God's written revelation to mankind (humanity), and thus the sixty-six books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God. The Word of God is an objective revelation, inspired in every word, absolutely without error in the original documents, infallible, authoritative and God-breathed. The Bible constitutes the only infallible rule of faith and practice for the Christian.

God

We believe that there is only one living and true God, an infinite, all-knowing Spirit, perfect in all His attributes, One in essence, eternally existing in three Persons (the Trinity)—Father, Son and Holy Spirit—each equally deserving worship and obedience.

God the Father

We believe that God the Father, the first person of the Trinity, is the Creator of all things and the only absolute and omnipotent Ruler. He is holy and sovereign in creation, providence, and redemption.

God the Son

We believe that Jesus Christ, the Second Person of the Trinity, possesses all the divine essence and attributes, and in these He is co-equal and co-eternal with the Father. Our Lord Jesus Christ was virgin-born and God incarnate (fully God and fully man) and He is absolutely sinless. He is also the sole "Mediator between God and men," the head of His body the church, the coming universal King who will reign forever, and the Judge of all mankind.

We believe that our Lord Jesus Christ accomplished our redemption through His sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive. This redemptive work frees the believing sinner from the punishment, penalty, power, and ultimately the presence of sin; and it grants justification and eternal life.

We believe that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers. Jesus Christ will return in a yet future Second Coming.

God the Holy Spirit

We believe that the Holy Spirit is a divine person possessing all the attributes of personality and deity and is co-equal with the Father and the Son. The Holy Spirit executes the divine will with relation to all mankind and His sovereign activity is seen in creation, revelation, the incarnation, and the work of salvation. The Holy Spirit is the supernatural Agent in regeneration, baptizing all believers into the body of Christ and granting them spiritual gifts. The Holy Spirit also indwells, sanctifies, instructs, empowers for service, and seals unto the day of redemption all believers.

Man (Mankind, Humanity)

We believe that the first man and woman (Adam and Eve) were directly and immediately created by God in His image and likeness. They were created free of sin, with a rational nature, intelligence, volition, self-determination, and moral responsibility to God. When Adam sinned by disobeying the revealed will and Word of God, the innocence of humanity was lost. Thereby, humans incurred the penalty of spiritual and physical death, became subject to the wrath of God, and became inherently corrupt and unable to rescue themselves from this horribly lost state. God designed marriage to be only between one man and one woman and any sexual relationship outside of the husband-wife relationship constitutes immorality.

Salvation

We believe that salvation is wholly of God by grace through the work of the Spirit on the basis of the redemption of Jesus Christ, and not on the basis of human merit or works. Everyone is responsible to respond to God as He commands. We respond in faith by the regenerating work of the Holy Spirit and thereby gain justification before God.

We believe that justification before God is an act of God by which He declares righteous those who, through faith in Christ, repent of their sins and confess Him as Lord. This righteousness is apart from any virtue or human work and involves (1) the placing of our sins on Christ who paid the punishment for those sins in His death and (2) the imputation of Christ's righteousness to us.

We believe that the result of justification is progressive sanctification, the process by which the believer grows in obedience to the Word of God. Though every believer is involved in a daily conflict against sin, adequate provision is made for victory through the power of the indwelling Holy Spirit.

The Church

We believe that all who trust in Jesus Christ are immediately placed into one united spiritual body, the church, of which Christ is the Head and the One Supreme Authority. Christ's guidelines for church life are found in the Scriptures. The church is to glorify God by building itself up in the faith, by instruction of the Word, by fellowship and prayer, by keeping the ordinances and by proclaiming the gospel to the entire world. All saints are called to minister according to their gifts.

We believe two ordinances (regular ceremonies) have been committed to the local church: water baptism and the Lord's Supper. Neither baptism nor the partaking of the Lord's Supper has any merit in helping a person obtain eternal life.

Last Things (Eschatology)

We believe that physical death involves no loss of our immaterial consciousness and that redeemed souls go into the presence of Christ and lost souls go into punishment. In the future, every soul will be rejoined with a resurrected body to enter the eternal state, which for the saved is eternal life in God's presence, and for the unsaved is judgment and everlasting punishment. We believe in the personal future return of our Lord Jesus Christ.

ARTICLE V – DOCTRINAL STATEMENT

The elders of Calvary Memorial Church recognize that any doctrinal statement is but a fallible human attempt to summarize and systematize the riches of an infallible, divine revelation. But this in no way detracts from the importance of such a statement. The affirmations which follow carefully specify our theological position with regard to the major biblical doctrines, and thus provide a framework for worship and instruction. They also provide a foundation for unity and a protection against theological error. While it is not necessary for each member to be in absolute personal agreement with every detail of doctrine stated here, this doctrinal statement represents the teaching that will be received and directs the ministry philosophy that will be followed. Therefore, harmonious respect for these truths is expected.

The Holy Scriptures

We teach that the Bible is God's written revelation to mankind (humanity), and thus the sixty-six books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God. (1 Corinthians 2:7-14; 2 Peter 1:20-21)

We teach that the Word of God is an objective revelation, inspired in every word, absolutely without error in the original documents, infallible, authoritative and God-breathed. We teach and practice the grammatical, historical, literary interpretation of Scripture. (1 Thessalonians 2:13; 1 Corinthians 2:13; 2 Timothy 3:16)

We teach that the Bible constitutes the only infallible rule of faith and practice for the Christian. (Matthew 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Corinthians 2:13; 2 Timothy 3:15-17; Hebrews 4:12; 2 Peter 1:20-21)

We teach that God spoke in His written Word by a process of dual authorship. The Holy Spirit superintended the human authors so that, through their individual personalities and different styles of writing, they composed and recorded God's Word to mankind without error in the whole or in the part. (Matthew 5:18; 2 Timothy 3:16; 2 Peter 1:20-21)

We teach that, whereas there may be several applications of any given passage of Scripture, there is but one true interpretation. The meaning of Scripture is to be found as one diligently applies the grammatical, historical literary method of interpretation under the enlightenment of the Holy Spirit. (John 7:17; 16:12-15; 1 Corinthians 2:7-15; 1 John 2:20)

God

We teach that there is but one living and true God, an infinite, all-knowing Spirit, perfect in all His attributes, One in essence, eternally existing in three Persons (the Trinity) – Father, Son and Holy Spirit– each equally deserving worship and obedience. (Deuteronomy 6:4; Isaiah 45:5-7; Matthew 28:19; John 4:24; 1 Corinthians 8:4; 2 Corinthians 13:14)

God the Father

We teach that God the Father, the first person of the Trinity, orders all things according to His own purpose and grace. He is the Creator of all things. As the only absolute and omnipotent Ruler in the universe, He is holy and sovereign in creation, providence, and redemption. His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator, He is Father to all people, but He is Spiritual Father only to believers. He has shown His gracious love for the world by the pleasures and blessings enjoyed in life and especially by His offer of the Gospel to all people. (Genesis 1:1-31; Psalm 103:19; 145:8-9; John 3:16; Romans 8:14; 11:36; 1 Corinthians 8:6; 2 Corinthians 6:18; Ephesians 3:9; 4:6; 1 Timothy 2:4; 2 Peter 3:9)

We teach that the Father has decreed for His own glory all things that come to pass. He orchestrates the details of His decree both by active empowerment of good and passive allowance of evil. He continually upholds, directs, and governs all creatures and events. In His sovereignty He is neither author nor approver of sin, nor does He abridge the accountability of moral, intelligent creatures. (1 Chronicles 29:11; Isaiah 46:9-11; Habakkuk 1:13; John 8:38-47; Romans 9; Ephesians 1:11; 1 Peter 1:17)

He has graciously chosen from eternity past those whom He would have as His own. He saves from sin all those who come to Him and He becomes, upon adoption, Father to His own. He commended His love to us, His children, “in that while we were yet sinners, Christ died for us.” (John 1:12; Romans 5:8; 8:15; Galatians 4:5; Ephesians 1:4-6; Hebrews 12:5-9)

God the Son

We teach that Jesus Christ, the Second Person of the Trinity, possesses all the divine essence and attributes, and in these He is co-equal and co-eternal with the Father. (John 8:58; 10:30; 14:9)

We teach that God the Father created “the heavens and the earth and all that is in them” according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operation. (John 1:3; Colossians 1:15-17; Hebrews 1:2)

We teach that in the incarnation (God the Son becoming a man) Christ never ceased to have all the attributes of Deity, either in degree or kind. In His incarnation, the eternally existing Second Person of the Trinity accepted all the essential characteristics of humanity and so became the God-man. As the God-man, Jesus Christ is fully God and fully human in indivisible oneness. (Micah 5:2; John 5:23; 14:9-10; Philippians 2:5-8; Colossians 2:9)

We teach that our Lord Jesus Christ was virgin-born and that He was God incarnate. We teach that the purpose of the incarnation was to reveal God, redeem people, and rule over God's kingdom. (Psalm 2:7-9; Isaiah 7:14; 9:6; Matthew 1:21-25; Luke 1:26-35; John 1:1, 14, 29; Philippians 2:9-11; Hebrews 7:25-26; 1 Peter 1:18-19)

We teach that, in the incarnation, the Second Person of the Trinity laid aside the independent use of His divine attributes and took on an existence appropriate to a servant, while never divesting Himself of His divine attributes. (Philippians 2:5-8)

We teach that our Lord Jesus Christ is absolutely sinless. He was sinless in His birth – meaning that He is in no way involved or represented in the original sin of Adam. He was sinless in both character and conduct during His earthly life and was thus God's spotless Lamb, "without blemish," fully qualified to make atonement for the sins of all who place their faith and trust in Him. (Luke 1:35; 2 Corinthians 5:21; 1 Peter 1:18-19; 2:22-23)

We teach that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive. (John 10:11-18; 17:9-12; Romans 3:24-25; 5:8; 1 Peter 2:24)

We teach that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and ultimately the very presence of sin; and that he is declared righteous, given eternal life, and adopted into the family of God. (Romans 3:25; 5:8-9; 2 Corinthians 5:14-15; 1 Peter 2:24; 3:18)

We teach that our justification is made sure by Christ's literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest. (Matthew 28:6; Luke 24:38-39; Acts 2:30-31; Romans 4:25; 8:34; Hebrews 7:25; 9:24; 1 John 2:1)

We teach that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers. (John 5:26-29; 14:19; Romans 4:25; 6:5-10; 1 Corinthians 15:20,23)

We teach that Jesus Christ will return to receive the church, which is His body, unto Himself at the Rapture and, returning with His church in glory, will establish His millennial kingdom on earth. (Acts 1:9-11; 1 Thessalonians 4:13-18; Revelation 20)

We teach that the Lord Jesus Christ is the one through whom God will judge all mankind, both believers and unbelievers. (Matthew 25:31-46; John 5:22-23; 1 Corinthians 3:10-15; 2 Corinthians 5:10; Revelation 20:11-15)

We teach that the Lord Jesus Christ is the sole “Mediator between God and men,” the head of His body the church, and the coming universal King who will reign forever. (Isaiah 9:6; Luke 1:31-33; Acts 17:30-31; Ephesians 1:22; 5:23; Colossians 1:18; 1 Timothy 2:5)

God the Holy Spirit

We teach that the Holy Spirit is a divine person, eternal, possessing all the attributes of personality and deity, including intellect, emotions, will, eternity, omnipresence, omniscience, omnipotence, immutability and truthfulness. In all the divine attributes He is co-equal with the Father and the Son. (Psalm 139:7-10; Isaiah 40:13-14; Malachi 3:6; Matthew 28:19; John 16:13; Acts 5:3-4; 28:25-26; Romans 15:13; 1 Corinthians 2:10-13; 12:4-6, 11; 2 Corinthians 13:14; Ephesians 4:30; Hebrews 9:14; Jeremiah 31:31-34 with Hebrews 10:15-17)

We teach that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize His sovereign activity in creation, the incarnation, the revelation, and the work of salvation. (Genesis 1:2; Matthew 1:18; John 3:5-7; 2 Peter 1:20-21)

We teach that a unique work of the Holy Spirit in this age began at Pentecost when He came from the Father as promised by Christ to initiate and complete the building of the body of Christ. His activity includes convicting the world of sin, of righteousness, and of judgment, glorifying the Lord Jesus Christ, and transforming believers into the image of Christ. (John 14:16-17; 15:26; 16:7-9; Acts 1:5; 2:4; Romans 8:29; 2 Corinthians 3:18; Ephesians 2:22)

We teach that the Holy Spirit is the supernatural and sovereign Agent in regeneration, baptizing all believers into the body of Christ. The Holy Spirit also indwells, sanctifies, instructs, comforts, empowers for service, and seals unto the day of redemption all believers. (John 3:3-8; 14:16-17; Romans 8:9; 1 Corinthians 12:13; 2 Corinthians 3:6; Ephesians 1:13)

We teach that the Holy Spirit is the divine teacher who guided the apostles and prophets into all truth as they committed to writing God’s revelation, the Bible. Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit. (John 16:13; Romans 8:9; Ephesians 5:18; 2 Peter 1:19-21; 1 John 2:20,27)

We teach that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies Christ by implementing His work of redeeming the lost and building up believers in the most holy faith. (John 16:13-14; Acts 1:8; 1 Corinthians 12:4-11; 2 Corinthians 3:18)

We teach that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today. We teach that apostleship, speaking in tongues, and the working of sign miracles in the beginning days of the church were for the purpose of pointing to and authenticating the apostles as revealers of divine truth, and were not intended to be characteristic of the lives of post-apostolic believers. (1 Corinthians 12:4-11; 13:8-10; 2 Corinthians 12:12; Ephesians 3:5; 4:7-12; Hebrews 2:1-4)

Creation

We teach that God created the heavens and the earth out of nothing by His Word. He spoke all things into existence in six literal days, not by any process of macro-evolution over millions of years. (Genesis 1-2; Exodus 31:17; Psalm 33:6; 2 Peter 3:5)

Man (Mankind, Humanity)

We teach that the first man and woman (Adam and Eve) were directly and immediately created by God in His image and likeness. They were created free of sin, with a rational nature, intelligence, volition, self-determination, and moral responsibility to God. (Genesis 2:7; 15-25; James 3:9)

We teach that God's intention in the creation of mankind was that we should glorify God, enjoy God's fellowship, and live in the will of God, and by these accomplish God's purpose for humanity in the world. (Isaiah 43:7; Colossians 1:16; Revelation 4:11)

We teach that in Adam's sin of disobedience to the revealed will and Word of God, the innocence of humanity was lost. Thereby, humans incurred the penalty of spiritual and physical death, became subject to the wrath of God, and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. Though humans are not as bad as they could be and may do good from a human perspective, all apparent goodness still falls below God's standard. Therefore, with no recuperative powers to enable them to recover themselves, all people were and are hopelessly lost. Salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ and the regeneration of the Holy Spirit. (Genesis 2:16-17; 3:1-19; John 3:1-8, 36; Romans 3:23; 6:23; 14:23; 1 Corinthians 2:14; Ephesians 2:1-3; 1 Timothy 2:13-14; Titus 3:5; Hebrews 11:6; 1 John 1:8)

We teach that because all people were represented in Adam, a nature corrupted by Adam's sin has been transmitted to all people of all ages, Jesus Christ being the only exception. Every person is thus a sinner by nature, by choice, and by divine declaration. (Psalms 14:1-3; Jeremiah 17:9; Romans 3:9-18, 23; 5:10-21)

We teach that, though sin distorted the image of God in humans, human life is still precious and sacred in God's sight, beginning at conception and extending to death. Therefore, we teach that abortion and euthanasia are sinful. (Genesis 9:5-6; Psalm 8; 139; Jeremiah 1:5; James 3:9)

Salvation

We teach that salvation is wholly of God by grace through the work of the Spirit on the basis of the redemption of Jesus Christ, the merit of His sacrificial death, and not on the basis of human merit or works. Everyone is responsible, however, to respond to God's gift as God commands. (John 1:12; Acts 17:30; Ephesians 1:7; 2:1-10; Titus 3:5; 1 Peter 1:18-19)

Regeneration

We teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given. It is instantaneous and accomplished through the instrumentality of the Word of God, when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested by fruit worthy of repentance, as demonstrated in righteous attitudes and conduct. Good works will be salvation's proper evidence and fruit. This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ. Such a conformity is climaxed in the believer's glorification at Christ's coming. (John 3:3-8; 5:24; Romans 8:17, 29; 1 Corinthians 6:19-20; 2 Corinthians 3:18; Ephesians 2:1-5; 5:17-21; Colossians 3:16; Philippians 2:12b; Titus 3:5; 1 Peter 1:3; 2 Peter 1:4-10; 1 John 3:2-3)

Election

We teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies. (Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1-2)

We teach that sovereign election does not contradict or negate the responsibility of every individual to repent and trust Christ as Savior and Lord. Nor does sovereign election negate the responsibility of Christians to proclaim the Gospel to all peoples since no one is saved apart from the Gospel. All whom the Father calls to Himself will come in faith, and all who come in faith the Father will receive. (Ezekiel 18:23, 32; 33:11; John 3:18-19, 36; 5:40; 6:37-40, 44; Acts 13:48; Romans 9:22-23; 10; 2 Thessalonians 2:10-12; James 4:8; Revelation 22:17)

We teach that the unmerited favor that God grants to sinners is not related to any initiative of their own or to God's anticipation of what they might do on their own, but is solely of His sovereign grace and mercy. (Ephesians 1:4-7; Titus 3:4-7; 1 Peter 1:2)

We teach that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign, but He exercises this sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love. This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ and the Scriptures. (Matthew 11:25-28; Romans 9:11-16; 2 Timothy 1:9)

Justification

We teach that justification before God is an act of God by which He declares righteous those who, through faith in Christ, repent of their sins and confess Him as sovereign Lord. This righteousness is apart from any virtue or human work and involves (1) the placing of our sins on Christ who paid the punishment for those sins in His death and (2) the imputation of Christ's righteousness to us. By this means God is both "just and the justifier of the one who has faith in Jesus." (Isaiah 55:6-7; Luke 13:3; Romans 2:4; 3:20-26; 4:6; 8:33; 10:9-10; Acts 2:38; 3:19; 11:18; 1 Corinthians 1:2, 30; 6:11; 12:3; 2 Corinthians 4:5; 5:21; 7:10; Philippians 2:11; Colossians 2:14; 1 Peter 2:24)

Sanctification (Positional and Progressive)

We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This positional sanctification has to do with the believer's standing before God. We teach that there is also, by the work of the Holy Spirit, a progressive sanctification by which the believer's life (practice, attitude, etc.) grows in obedience to the Word of God. The believer is thereby able to live a life of increasing holiness in conformity to the will of God, becoming more like our Lord Jesus Christ. (John 17:17, 19; Acts 20:32; Romans 6:1-22; 1 Corinthians 1:2, 30; 6:11; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2)

In this respect, we teach that every saved person is involved in a daily conflict – the new creation doing battle against the flesh – but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle, nevertheless, stays with the believer all through this earthly life and is never completely ended while on this earth. All claims to the eradication of sin in this life are unscriptural, but the Holy Spirit does provide for victory over sin. Biblical progressive sanctification involves dependence upon God and a disciplined effort towards godliness. Some of the means which the Holy Spirit uses to mature believers are: the Word of God, the people of God, prayer, and trials. (John 17:17; Galatians 5:16-25; Ephesians 4:22-24; Philippians 2:12-13; 3:12; Colossians 1:9-12; 3:9-10; 1 Timothy 4:7-8; Hebrews 10:24-25; 1 Peter 1:14-16; 1 John 3:5-10)

Eternal Security and Perseverance

We teach that all true believers cannot lose their salvation, but by the power of God will be kept in Christ forever. We also teach that all true believers will endure in the faith to the end of their lives in evidence of their true salvation in Christ. The coexistence of these truths means that eternal security is not a license to sin that presumes upon God's grace. Rather, perseverance in the faith is the visible outworking of progressive sanctification, which has both human and divine aspects. (John 6:37, 39, 44; 10:27-30; Romans 6:15-22; 8:35-39; 13:13-14; 1 Corinthians 1:7-8; 2 Corinthians 13:5; Galatians 5:13; Philippians 1:6; 2:12-13; 1 Peter 1:3-5; 5:10; 2 Peter 1:10; 1 John 2:19)

Separation from Sin

We teach there can be no compromise with sin. The believer must, by the power of the indwelling Holy Spirit, strive to be holy as God is holy and separate from sin. This does not mean that the believer is to isolate himself from the world, but that he is to be separate and holy in the world without being conformed to the world. (Romans 12:2; 1 Peter 1:16)

The Church

We teach that all who trust in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual body, the church, the bride of Christ, of which Christ is the head. This universal manifestation of the church was formed on the day of Pentecost and will be completed at the coming of Christ for His own at the Rapture. (Acts 2:1-21, 38-47; 1 Corinthians 12:12-13; 15:51-52; 2 Corinthians 11:2; Ephesians 1:22; 4:15; 5:23-32; Colossians 1:18; 1 Thessalonians 4:13-18; Revelation 19:7-8)

We teach that the church is thus a unique spiritual organism designed by Christ, made up of all born-again believers. The church is distinct from Israel, a mystery not revealed until the first coming of Christ. We teach that salvation for God's people in the Old Testament was by grace through faith in the coming of God's promised Messiah. (Isaiah 42:1-7; Isaiah 53; Matthew 16:18; Luke 2:21-38; John 10:16; 1 Corinthians 10:32; Ephesians 2:11-3:6; 5:32)

We teach that, as a part of the universal church, each individual believer is responsible to unite with other believers in a local assembly. This manifestation of Christ's body is the local church, wherein believers organize and associate for the purpose of worship, edification, fellowship and other ministry. (Acts 2:42-47; Hebrews 10:24-25)

We teach that the one supreme authority for the church is the Lord Jesus Christ and that His guidelines for church life are found in the Scriptures. The biblically designated officers serving under Christ are elders (males, who are also called bishops, pastors, and pastor-teachers) and deacons, both of whom must meet biblical qualifications. Elders are to lead and rule as servants of Christ and have His authority in directing the church. The congregation is to submit to their leadership. Deacons are to assist the elders in performing ministries of the local church. (Acts 6:1-7; 20:28; 1 Corinthians 11:3; Ephesians 1:22; 4:11; Colossians 1:18; Hebrews 13:7, 17; 1 Timothy 3:1-13; 5:17-22; Titus 1:5-9; 1 Peter 5:1-5)

We teach that the purpose of the church is to glorify God by building itself up in the faith, by instruction of the Word, by fellowship and prayer, by keeping the ordinances and by communicating the gospel to the entire world. All saints are called to the work of service in these various ministries according to their gifts. (Matthew 28:19; Luke 22:19; Acts 1:8; 2:38-47; 1 Corinthians 15:58; Ephesians 3:21; 4:12-16; 2 Timothy 2:2, 15; 3:16-17; 4:2; 1 John 1:3; Revelation 22:12)

We teach that God has given the church spiritual gifts to accomplish His work in the world. God gives pastors and teachers for the equipping of the saints for the work of the ministry. God gives all saints (believers) unique spiritual abilities to minister for the common good and edification of the church. We teach that women possessing leadership and teaching gifts are not to use those in publicly teaching men or exercising authority over men. (Romans 12:5-8; 1 Corinthians 12:3-31; Ephesians 4:7-12; 1 Timothy 2:11-14; 1 Peter 4:10-11)

We teach there were two categories of gifts given the early church. Miraculous gifts of divine revelation, apostleship, speaking in tongues, and signs, wonders, and miracles were given in the apostolic era for the purpose of confirming the authenticity of the apostles' message. Because that function is complete, those gifts did not continue beyond the apostolic era. The second and permanent category of gifts includes the teaching and ministering gifts that were given to equip believers for edifying one another and evangelizing the lost. (Romans 12:6-8; 1 Corinthians 12-14; 2 Corinthians 12:12; Hebrews 2:3-4; 1 Peter 4:10-11)

We teach that though many of the signs, wonders, and miracles of the apostolic age related to direct, immediate healing, God still can and does heal today. He hears and answers the prayer of faith according to His own perfect will for the sick, suffering, and afflicted. (Luke 18:1-6; John 5:7-9; 2 Corinthians 12:6-10; James 5:13-16; 1 John 5:14-15)

Ordinances

We teach that two ordinances (regular ceremonies) have been committed to the local church: water baptism and the Lord's Supper. (Acts 2:38-42)

Water baptism is a testimony of faith in Jesus Christ as one's Lord and Savior. This baptism of a believer is an outward, symbolic testimony reflective of an inward reality of salvation. Water baptism involves obedience to Christ's command that all believers should be baptized. This ordinance symbolizes the cleansing of the soul from sin by the blood of Christ. We teach that immersion of believers presents the clearest picture of our union with Christ and we practice that mode of baptism. (Matthew 28:19-20)

We teach that the Lord's Supper is the commemoration and proclamation of Christ's death until He comes and should be preceded by solemn self-examination. We teach that the elements of communion are representative of the flesh and blood of Christ 1 Corinthians 11:23-32)

We teach that neither baptism nor the partaking of the Lord's Supper has any merit in helping a person obtain eternal life.

Marriage

We teach that marriage is to be between one man and one woman. God ordained the institution of marriage for the mutual help and spiritual growth of husband and wife, for the increase of mankind and for the prevention of immorality. Any sexual relationship outside of the husband-wife relationship constitutes immorality. Scripture teaches that Christians should only marry other believers. Christian marriage is a picture of Christ and the church. (Genesis 1:28; 2:18, 24; Malachi 2:14-16; Matthew 5:27-28; 19:5-6; Romans 1:18-32; 1 Corinthians 7:2, 9, 39; Ephesians 5:21-32)

Holy Angels

We teach that angels are created beings and are therefore not to be worshipped. They are a higher order of creation than humanity and are created to serve and worship God. (Luke 2:9-14; Hebrews 1:6-7, 14; 2:6-7; Revelation 5:11-14; 19:10; 22:8-9)

Fallen Angels

We teach that Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator, by taking numerous angels with him in his fall and by introducing sin into the human race by his temptation of Eve. (Genesis 3:1-15; Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 25:41; Revelation 12)

We teach that Satan is the open and declared enemy of God and humanity. We teach that he is the prince of this world who has been defeated through the death and resurrection of Jesus Christ, and that he shall be eternally punished in the lake of fire. (Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 4:1-11; 25:41; Romans 16:20; Revelation 12:9-10; 20:10)

Last Things (Eschatology)

God has revealed truths concerning the end of time to comfort believers and encourage them in holiness and hope. (1 Thessalonians 4:13-5:11; 2 Peter 3:8-18; 1 John 2:28-3:3)

Death

We teach that physical death involves no loss of our immaterial consciousness, that the soul of the redeemed passes immediately into the presence of Christ. We teach that there is a separation of soul and body, and that, for the redeemed, such separation will continue until the Rapture when our soul and body will be reunited to be glorified forever with our Lord. Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ. (Luke 23:43; 1 Corinthians 15:35-44, 50-54; 2 Corinthians 5:8; Philippians 1:21-24; 3:21; 1 Thessalonians 4:13-17; Revelation 6:9-11)

We teach that all humanity will be resurrected bodily: the saved to eternal life, and the unsaved to judgment and everlasting punishment. (Daniel 12:2; John 5:28-29; 6:39; Romans 8:10-11, 19-23; 2 Corinthians 4:14; Revelation 20:13-15)

We teach that the souls of the unsaved at death are kept under punishment until they are united with a resurrected body for final judgment. They shall appear at the Great White Throne Judgment and shall be cast into hell, the lake of fire, and cut off from the life of God forever. (Daniel 12:2; Matthew 25:41-46; Luke 16:19-26; John 5:28-29; 2 Thessalonians 1:7-9; Revelation 20:11-15)

The Rapture of the Church

We teach “the blessed hope”, the personal and imminent return of our Lord Jesus Christ in the clouds to receive His church before the seven-year tribulation. (John 14:1-3; 1 Corinthians 15:51-53; 1 Thessalonians 4:15-5:11; Titus 2:13)

The Tribulation Period

We teach that following the removal of the church from the earth, the righteous judgments of God will be poured out for a seven-year period and climaxed by the physical return of Christ in glory to the earth. At that time the Old Testament and tribulation saints will be raised, and those alive on earth at Christ’s return will be judged. (Jeremiah 30:7; Daniel 9:24-27; 12:1-3; Matthew 24:15-44; 25:31-46; John 14:1-3; 1 Thessalonians 4:13-18; 2 Thessalonians 2:7-12; Revelation 6-19; 20:4-6)

The Second Coming and the Millennial Reign

We teach that after the tribulation period, Christ will physically return to earth and establish His kingdom for a thousand years. During this time the resurrected saints will reign with Christ over Israel and all the nations of the earth. This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and by the removal of Satan from the world. (Ezekiel 37:21-28; Daniel 7:17-27; Matthew 25:31; Luke 1:31-33; Acts 1:10-11; 2:29-30; Revelation 19:11-16; 20:1-7)

We teach that this kingdom will be the fulfillment of God’s promises to restore Israel to the land which they forfeited through disobedience. We teach that this time of our Lord’s reign will be characterized by peace, righteousness, and long life, and will be brought to an end with the release of Satan. (Deuteronomy 28:15-68; Isaiah 11; 65:17-25; Jeremiah 31:31-34; Ezekiel 36:22-38; 37:21-28; Zechariah 8:1-17; Matthew 21:43; Romans 11:1-29; Revelation 20:7)

The Judgment of the Lost

We teach that after the thousand-year reign of Christ, Satan will be released. Though Satan will deceive the nations and gather them to battle against the saints, his army will be devoured by fire from heaven. Satan will be thrown into the lake of fire and brimstone where he will be tormented for all eternity. (Matthew 25:41; Revelation 20:7-10)

We teach that the unsaved of all ages will be physically resurrected to be judged by Christ at the Great White Throne judgment. They will be committed to an eternal, conscious punishment in the lake of fire. (Matthew 25:41; John 5:22; Romans 14:10-13; Revelation 20:11-15)

Eternity

We teach that at the close of the millennium, the saved will enter the eternal state of glory with God. The heavens and the earth will be destroyed and replaced by new heavens and a new earth that are unstained by sin, wherein the saints will dwell forever with God. (Ephesians 5:5; 2 Peter 3:10-13; Revelation 21-22)

ARTICLE VI – CHURCH GOVERNMENT

Jesus Christ is the Head of the church. He rules in His church by His Word and Spirit. The Spirit rules by gifting God's people for ministry in various ways and offices. Rule by the Word means that church government must follow both the specific provisions revealed in the New Testament and the general principles of Scripture. (1 Corinthians 12:27-28; Ephesians 1:22; Colossians 1:18)

The New Testament teaches that church government should function through a plurality of elders. They exercise this authority as Christ's undershepherds, subject to the Word of God as servants of the people of God. Therefore, the decisions of church leaders, when properly rendered in accord with the Word of God, are to be received with reverence, submission and joy by members of the flock. The New Testament also teaches that deacons are called alongside the elders to assist in various ministries. (Acts 6:1-6; 20:28; Philippians 1:1; 1 Thessalonians 5:12-13; 1 Timothy 5:17; Hebrews 13:17; 1 Peter 5:1-3)

ARTICLE VII – ELDERS

Qualifications

The Board of Directors of the Corporation shall be called the Board of Elders. Each member of the Board of Elders must be an active member of this church and possess the qualifications described in 1 Timothy 3:1-7 and Titus 1:6-9. He shall be:

1. Blameless as a steward of God; above reproach.
2. Husband of one wife: a one-woman man.
3. Temperate; sober; vigilant; sober-minded, prudent.
4. Of good behavior; orderly; respectable.
5. Given to hospitality.
6. Able to teach; can exhort believers and refute false teaching.
7. Not addicted to wine.
8. Not violent; not pugnacious; uncontentious; not quick-tempered.
9. Patient; moderate; forbearing; gentle.
10. Not covetous; not greedy; free from the love of money.
11. One who rules his own house well, whose children are under control with all dignity and are not accused of dissipation or rebellion but are faithful.
12. Not a novice; not a new convert.

13. One who has a good reputation with outsiders.
14. Not self-willed.
15. A lover of good men and good things.
16. Sensible; just; fair; holy; devout; self-controlled.

Authority

Jesus Christ, who has instituted government in His church, has furnished some men with gifts to lead and shepherd the flock, and thereby to fulfill the office of elder. Biblically, the terms elder, overseer, and pastor or pastor-teacher are used in referring to this office. The elders' authority to govern includes, but is not limited to, the right to perform the following:

1. Oversee, guide, and guard the doctrinal integrity of the church as defined in Articles IV and V of the constitution. This includes general oversight for the church's regular and special services and ministries. (Acts 20:29-31; 1 Timothy 6:20; 2 Timothy 1:12-14)
2. Oversee, shepherd and manage the church's membership and the officers and employees who serve in this local body. This includes the selection and removal of all pastors, staff, and employees of the church. As well, it includes prescribing their duties, terms of office, and compensation. This also includes defining the church's Standard Operating Policies. As well, elders shall be ex officio members of all councils and committees. (1 Timothy 3:5, 5:17; 1 Peter 5:1-3)
3. Oversee the church's financial matters and conduct and manage the activities and affairs of the church. This includes making such disbursements from the funds and properties of the church as are required to fulfill the purposes of the ministry of this church. It also includes making such rules and regulations consistent with the Scriptures, with law and the Constitution of Calvary Memorial Church, as they deem best. Also within this oversight is the authority to borrow money and incur indebtedness for the purposes of the church and to cause to be executed and delivered, in the church name, promissory notes, bonds, deeds of trust, mortgages, pledges, or other evidences of debt and securities. (1 Timothy 3:5, 5:17; 1 Peter 5:1-3)

Responsibilities

Elders are to concern themselves primarily with the spiritual well being of the flock. They are especially responsible to shepherd the flock in the following ways:

1. Teaching and exhorting the flock, both in public and personal instruction and discipleship. (1 Timothy 3:2; 2 Timothy 2:2; Titus 1:9; Ephesians 4:11-13)
2. Managing God's Church and ruling well. (1 Timothy 3:5, 5:17; Hebrews 13:17)
3. Being examples to the flock and leading in a worthy walk with God, which includes ministry to those in the body who are sick and suffering. (Ephesians 4:1-3; Hebrews 13:7; 1 Peter 5:3; James 1:27; 5:14-15)

4. Protecting the flock, especially guarding against and refuting error. (1 Peter 5:2; Acts 20:28; 1 Timothy 3:5; Acts 20:29-31; Titus 1:9, 11)
5. Praying for the flock and the work of the ministry. (Acts 6:4; 13:3; 14:23)

Nomination and Selection

There shall be no less than 1 and no more than 100 men on the Board of Elders. Nominations for the office of elder shall be received by the elders from the church membership. Any man desiring the office may submit his own name. Elders will meet and consider all nominations, evaluating them according to the biblical qualifications. When the elders choose potential candidates, the names of those candidates will be made public one month prior to a confirmation service. Within that month, members are encouraged to offer the elders questions or comments concerning the elder candidates. After considering this input, the final elder candidates will be installed at the scheduled confirmation service. (Acts 14:23; Titus 1:5)

The Pastor-Teacher is the elder particularly set apart for the work of preaching and teaching. He is responsible to the Board of Elders (Ephesians 4:11; 1 Timothy 5:17). His selection to office, along with other pastoral staff, is covered in Article XII.

Tenure

Elders are appointed for indefinite terms of office. Circumstances may occur on occasion when an elder may need a sabbatical from the active ministry of the office. An elder's service may continue indefinitely unless he resigns or is removed from office as provided for below.

Removal of Elders

Any elder may be removed from office at any regular or special meeting of the Board of Elders if he is found to be physically or mentally incapacitated or spiritually unqualified according to above qualifications. This may be done by the elders only after thorough corroborating evidence in accord with Matthew 18:15-18 and 1 Timothy 5:19-21. When an elder is removed because of sin and he refuses to repent, the Church Discipline process shall apply.

Board of Elder Meetings

The elders shall have regular monthly meetings. A quorum of the Board of Elders shall consist of two-thirds (2/3) of the Elders. Special meetings of the Board of Elders may be called at any time by an Elder. Written or verbal notice of Special meetings of the Elders shall be given at least 24 hours in advance of the meeting. A majority vote of those Elders entitled to vote and represented at the meeting, a quorum being present, shall be the act of the meeting.

ARTICLE VIII – DEACONS

Qualifications

Deacons must be active members of this church and possess the qualifications described in 1 Timothy 3:8-13. A deacon shall be:

1. A man of dignity.
2. Not double-tongued.
3. Not addicted to much wine.
4. Not greedy or fond of sordid gain.
5. Holding to the mystery of the faith with a clear conscience.
6. Tested and proven to be beyond reproach.
7. A husband of one wife: a one-woman man.
8. A good manager of his children and his own household.

Responsibilities

By definition, deacons are servants who care for the general needs of the church and allow the elders to focus on the shepherding of the church (as defined in Articles VI and VII herein). Deacons shall carry out their duties under the supervision and authority of the elders. Other responsibilities shall be defined in the Standard Operating Policies of the church. (Acts 6:1-4).

Nomination and Selection

Deacons shall be nominated and selected by the same method as outlined for elders in Article VII. (Acts 6:1-4)

Tenure

Deacons shall serve for indefinite terms of office. Circumstances may occur on occasion when a deacon may need a sabbatical from the active ministry of the office. A deacon's service may continue indefinitely unless he resigns or is removed from office as provided for below.

Removal of Deacons

Any deacon may be removed from office at any regular or special meeting of the Board of Elders if he is found to be physically or mentally incapacitated or spiritually unqualified according to above qualifications. This may be done by the elders only after thorough corroborating evidence in accord with Matthew 18:15-18. When a deacon is removed because of sin and he refuses to repent, the Church Discipline process shall apply.

ARTICLE IX – CHURCH MEMBERSHIP

Requirements for Membership

Any person who has accepted Jesus Christ as his or her personal Savior and who gives assurance of his desire to live a consistent and obedient Christian life may apply for membership. Church membership is not limited to persons of a particular race, color, or culture, but it is limited to those who make a credible profession of faith in Jesus Christ as Lord and Savior.

Those who have indicated a desire to unite with Calvary Memorial Church shall be personally interviewed by an elder. Each person shall be required to give the elders a statement of his faith in the Lord Jesus Christ and an account of his baptism. He must also state his essential agreement with the Statement of Faith in Article IV and his agreement to abide by this constitution and render harmonious respect toward the Doctrinal Statement in Article V.

Denial of Membership

If the Board of Elders determines that the applicant does not confess Jesus Christ as his Lord and Savior, or that there is a lack of evidence of a godly lifestyle, membership shall be denied. The decision made by the Board of Elders shall be final and there shall be no appeal to any court from that decision. This does not, however, preclude re-application.

Admission to Membership

If the Board of Elders has approved the membership of this applicant, then the new member shall be presented to the congregation at a regular Lord's Day service. An elder shall read membership vows and the congregation shall give them the right hand of fellowship. At that time new members shall be granted all the rights and privileges of membership.

Responsibilities of Members

Members shall seek to exercise their spiritual gifts for the mutual benefit of all the church body and for the progress of the Gospel, and they shall submit to the loving rule of the elders. As well, members shall pursue the exercise of the biblical one another commands, including those inherent in Article X on Church Discipline. By joining Calvary Memorial Church, members agree to abide by this constitution. (Romans 12:19-16; 1 Corinthians 12; Hebrews 13:17)

Meetings

There shall be a weekly meeting of the membership and member issues may be handled in those meetings. There shall be an annual meeting of the membership called by the Board of Elders. Special meetings may be called by the Board of Elders. Members are always welcome to bring an issue that may require a special meeting to an Elder. Written notice of annual and special meetings must be given to the membership no less than 10 days and no more than 60 days before the meeting. The notice may be in a church newsletter or other form of written notice reasonably intended to notify the members. Notices for special meetings must state the purpose of the meeting. Twenty-five percent of the membership shall constitute a quorum.

Removal from Membership

The names of members shall be removed from the roll of the church only by the Board of Elders according to the following provisions:

1. Members may be removed by a letter of transfer to another congregation approved by the elders. When upon request of a member, the elders shall dismiss the member to another congregation, with a letter, commending him to the care of the receiving flock.
2. When a member cannot be found, the elders may, after a year, erase his name from the roll and record the circumstances in its minutes.
3. When a member, without adequate reason, persistently and over an extended period, absents himself from regular church services, his name may be erased from the roll according to the following procedure: he shall lovingly and personally be dealt with by the elders; if this effort fails, he shall be notified, in writing, of a meeting of the elders concerning his membership status, the time and date of meeting being stated in the letter to him with an invitation for his attendance. If he fails to attend and satisfactory reasons are not presented, the board shall erase his name from the roll and send notification to him.
4. Members shall be removed at their death. The elders shall remove the name of the deceased from the roll.
5. Members may be removed by excommunication after due process, as provided in Article X below.

ARTICLE X –CHURCH DISCIPLINE

1. Reproving and restoring a sinning individual is a process usually called church discipline. The threefold purpose of church discipline is to glorify God by maintaining purity in the local church (1 Corinthians 5:6), to edify believers by deterring sin (1 Timothy 5:20), and to promote the spiritual welfare of the offending believer by calling him or her to return to a biblical standard of doctrine and conduct (Galatians 6:1).

2. Members of this church who err in doctrine or engage in conduct that violates Scripture, as determined by the elders, shall be subject to church discipline. They shall be subject to dismissal according to Matthew 18:15-18. Before dismissal, however, the following procedure shall be followed:
 - a. It shall be the duty of any person in the church who has knowledge of the erring person's heresy or misconduct to warn and to correct the erring person in private, seeking his or her repentance and restoration.
 - b. If the erring person does not heed this warning, the warning person shall again go to the erring person, accompanied by one or two witnesses, to warn and correct the erring person, seeking repentance and restoration.
 - c. If the erring person still refuses to heed this warning, it shall be brought to the attention of the elders. They shall determine if there is corroborating evidence to establish that the individual has sinned or is continuing to sin, if he has been appropriately confronted, and if he has refused to repent. If so, the elders, upon careful and prayerful consideration, shall inform the church. Each church member's responsibility then, will be to personally seek the erring person's repentance and restoration. If the erring person is an elder himself, he would be disqualified from serving in that capacity at this point (1 Timothy 3:1-7, 5:20, Titus 1:5-9).
 - d. If the erring person refuses to heed the warning of the elders and the church, the erring person shall be publicly dismissed from the church and treated like an unbeliever.
3. It is understood that this process will continue to conclusion whether the erring person leaves the church or seeks to withdraw from church membership. All members agree to the process outlined here and in the related Standard Operating Policies of this church on conflict and discipline and they waive their right to file any legal action against the church in a civil court or agency. If after dismissal the person heeds the warning, repents, demonstrates repentance and requests reinstatement, he or she shall be publicly restored to the church membership. (1 Corinthians 6:1-8)
4. Judicial discipline may take the form of: admonition, rebuke, suspension, deposition (applicable to church officers), and excommunication, all of which shall be defined in the Standard Operating Policies.
5. Restoration shall always be the desired objective of any disciplinary action. However, should restoration not take place, members of Calvary Memorial Church agree that they will not appeal either the disposition or the process of any disciplinary action, rendered by the elders, to any court.

ARTICLE XI- CHURCH OFFICERS

The church shall have the following administrative offices:

1. President – The Elders shall select a president, who may be called a moderator, who shall be an Elder. His duties shall be to moderate meetings of the Board of Elders, as well as meetings of the membership and shall perform such other duties as are properly required of him by the Elders. He shall sign any document on behalf of the corporation as authorized by the Board of Elders, with the exception of any documents required by law to be signed by the Elders.
2. Secretary – The Elders shall select a secretary, who shall be an Elder. His duties will be to take minutes at all meetings of the Board of Elders and the membership and shall perform such other duties as are properly required of him by the Elders.
3. Treasurer – The elders shall select a treasurer, who shall be a member but does not have to be an Elder and whose duties shall be to establish and maintain an accurate accounting system of the cash flow activities of the church, and shall perform such other duties as are properly required of him by the Elders.
4. Other subordinate officers appointed by the Elders shall exercise such powers and perform such duties as may be delegated to them by the resolutions appointing them, or by subsequent resolutions adopted from time to time.

ARTICLE XII – THE PASTORAL STAFF

The Pastoral Staff (the Pastor-Teacher and any associate or assistant Pastors) shall be selected by the Board of Elders and confirmed by the members of the church at its annual meeting or at a special business meeting. Such confirmation shall be a three-fourths (3/4) majority of all the votes cast. He shall remain in office an indefinite period of time subject to the following reservations. The elders reserve the right to dismiss a Pastor upon giving him one month's written notice of its intention to dismiss. A Pastor must give one month's notice if he intends to resign. The time limit of a Pastor's resignation or dismissal is subject to a lesser time if both that Pastor and the elders by mutual agreement provide otherwise.

ARTICLE XIII – STANDARD OPERATING PROCEDURES

All procedures not explicitly detailed in this constitution shall be governed and conducted by the Standard Operating Policies of the church.

ARTICLE XIV – COMPLIANCE WITH LAW

To the extent that this Constitution conflicts with or does not address matters required by the Virginia Nonstock Corporation Act (Sections 13.1-801 – 13.01-945 of the 1950 Code of Virginia, as amended) that Act shall govern, unless it violates the Bible (Acts 5:29 and Romans 13).

ARTICLE XV – AMENDMENTS

This constitution may be amended by the Board of Elders and a two-thirds (2/3) vote of the voting membership present at a properly called meeting, provided that the proposed amendment has been sent to the membership and posted conspicuously for two (2) weeks prior to said meeting.

ARTICLE XVI – DISSOLUTION

If the need for dissolution of Calvary Memorial Church arises, the elders shall cause the assets to be distributed to another ministry with purposes similar to those in this Constitution. If the Board of Elders is unable to come to a majority decision, those elders in accord with this Constitution shall have authority to make such decisions.