

Antioch Community Church Bylaws

Adopted February 8, 2026
(Supersedes all prior bylaws)

Preamble:

These bylaws are adopted in submission to the authority of the Holy Scriptures, which we affirm as the final rule for faith and practice. They are intended to guide the governance and fellowship of Antioch Community Church (“the Church”), promoting faithfulness, order, and love within the body of Christ. We believe church leadership must reflect the character of Christ—exercising authority through servant-hearted shepherding as faithful stewards of God’s people (Colossians 1:24–25). This Church is governed by a Council of Elders (“the Elders”).

Article I: Name, Location, and Mission

Section 1. Name

The name of this organization shall be Antioch Community Church.

Section 2. Principal Office

The principal office and physical address of the Church is 1600 Power Line Road, Elon, NC 27244.

Section 3. Mission Statement

We exist to pursue God, practice righteousness, and make disciples of Jesus Christ who love and serve with joy in a community of grace and truth.

Article II: Legal Status

Section 1. Formation Under State Law

Antioch Community Church is formed as an unincorporated nonprofit association in the state of North Carolina in accordance with NC General Statute 59B Uniform Unincorporated Nonprofit Association Act.

Section 2. Tax-Exempt Status Under Federal Law

Antioch Community Church operates as a nonprofit religious organization that is automatically recognized as tax-exempt under Section 501(c)(3) of the Internal Revenue Code.

Section 3. Legal and Financial Compliance

Antioch Community Church shall be in compliance with the legal and financial requirements of federal, state, and local law, including those applicable to unincorporated nonprofit associations and tax-exempt religious organizations.

Article III: Statement of Beliefs

The following represents the core orthodox beliefs of the Church from a biblical and historical perspective. By God’s grace and under His authority, the Elders serve as the interpretive authority on the Bible’s meaning and application for the Church.

- a) **We believe the Holy Scriptures are true, authoritative, and sufficient**, accepting fully the writings of the Old and New Testaments as the inerrant Word of God, verbally inspired in all parts and therefore altogether sufficient as our only infallible and authoritative rule of faith and practice. Psalm 119:160; Proverbs 30:5a; II Timothy 3:16-17; II Peter 1:19-21.
- b) **We believe in one true God**, who is an intelligent, sovereign, spiritual and personal Being perfect, infinite, and eternal in His being, holiness and love, wisdom and power; absolutely separate from

and above the world as its Creator, yet everywhere present in the world as the Upholder of all things. He is revealed to us as Father, Son and Holy Spirit, three distinct persons but without division of nature, essence or being, and each having a distinct ministry in God's relation to His creation and people. Genesis 1:1; Exodus 15:11; Psalm 83:18; Psalm 139:7-9; Matthew 28:19; John 10:30; John 15:26.

- c) **We believe in the Lord Jesus Christ**, who is the second Person of the Triune God, the eternal Word and Only Begotten Son; that without any change in His divine Person, He became man by miracle of the Virgin Birth, thus to continue forever as both true God and true Man, one Person with two natures; that as Man He was tempted in all points as we are, yet without sin; that as the perfect Lamb of God He gave Himself in death upon the cross, bearing there the sin of the world, and suffering its full penalty of divine wrath in our stead; that He arose from the grave in a glorified body; that as our great High Priest He ascended into heaven, there to appear before the face of God as our advocate and Intercessor. John 1:1, 14; John 3:16; Matthew 1:18-25; Galatians 4:4-5; Philippians 2:6-10; I Corinthians 15:3-7; Hebrews 4:14-16; I John 2:1-2.
- d) **We believe in the Holy Spirit**, who is the Third Person of the Trinity, and the living Agent in nature, revelation and redemption; that He convicts the world concerning sin, righteousness and judgment; that He regenerates, indwells, baptizes, seals and anoints all who become children of God through Christ; that He further empowers, guides, teaches, sanctifies and fills believers who daily surrender to Him. John 3:5; John 14:16,17,26; John 16:7-14; Romans 8:9; I Corinthians 12:13; II Corinthians 3:18; Ephesians 1:13; Ephesians 5:18.
- e) **We believe all people, by nature and by choice, are sinful and lost**, that men and women are the direct creation of God, made in His image and likeness; that by personal disobedience to the revealed will of God, man became a sinful creature, in both nature and practice, thus alienated from the life and family of God, under the righteous judgment and wrath of God, and has within himself no possible means of salvation. Genesis 1:27; Genesis 3:6; Psalm 51:5; Romans 3:23; Romans 5:12, 19; Galatians 3:11.
- f) **We believe in salvation by grace through faith**, that salvation is the free gift of God, neither merited nor secured in part or in whole by any virtue or work of man, but received only by personal faith in the Lord Jesus Christ, in whom all true believers have as a present possession the gift of eternal life, a perfect righteousness, sonship in the family of God, deliverance and security from all condemnation, and every spiritual resource needed for life and godliness, and the divine guarantee that they shall never perish; that this salvation affects the whole man; that apart from Christ there is no possible salvation. Ephesians 2:8,9; Titus 3:5; John 1:12; John 3:14; John 10:28,29; Romans 8:1; Philippians 1:6.
- g) **We believe in righteous living and godly works**, not as a means of salvation in any sense, but as its proper evidence and fruit; and therefore as Christians we should obey the Word of God, seek the things which are above, walk as He walked, accept as our solemn responsibility the duty and privileges of bearing the Gospel to a lost world; remembering that a victorious and fruitful Christian life is possible only for those who in gratitude for the infinite and undeserved mercies of God have presented themselves wholly to Christ. Ephesians 2:10; Romans 12:1,2; Philippians 2:16.
- h) **We believe in the existence of Satan**, who originally was created a holy and perfect being, but through pride and wicked ambition rebelled against God, thus becoming utterly depraved in character, the great adversary of God and His people, leader of all other evil angels and wicked spirits, the deceiver and god of this present world; that his powers are vast, but strictly limited by the permissive will of God who overrules all his wicked devices for good; that he was defeated and judged at the cross, and therefore his final doom is certain; that we are able to resist and overcome

him only in the armor of God, by the blood of the Lamb and through the power of the Holy Spirit. Isaiah 14:12-15; Ephesians 6:12; I Peter 5:8; I John 3:8; Revelation 12:9-11; Revelation 20:10.

- i) **We believe in our Lord's personal imminent return**, for His redeemed ones and His coming in glory to judge the rebellious and to establish His reign on earth. John 14:1-3; I Corinthians 15:51,52; Philippians 3:20; I Thessalonians 1:10; I Thessalonians 4:13-18; Titus 2:11-14; II Thessalonians 2:7-10; Matthew 24:29-31; Zechariah 14:4-11.
- j) **We believe in the eternal life**, and everlasting blessedness of the saved, and the eternal conscious punishment of the lost. John 1:5; Jude 24; Matthew 25:41; Mark 9:42-48; Revelation 20:11-15.
- k) **We believe in the priesthood of all believers**, that Christ is our Great High Priest and through Him every born-again person has direct access into God's presence without the need of a human priest; that the believer has the right and responsibility to personally study and interpret the Scriptures guided by the Holy Spirit. John 14:6; Hebrews 4:16; II Timothy 2:15; I Peter 2:1,5,9.
- l) **We believe in the Lordship of Jesus Christ**, that He alone is Head of the Body of Christ, into which all true believers are baptized by the Holy Spirit; that all members of this one spiritual body should assemble and identify themselves in local churches. I Corinthians 12:13; Ephesians 1:22,23; Ephesians 4:11-15; Galatians 1:22.
- m) **We believe in the importance of the local church**, that a Christian church is a local assembly of born-again, baptized believers united in organization to practice the ordinance, to meet together for worship, prayer, fellowship, teaching and a united testimony, and to actively engage in carrying out the Great Commission. Acts 2:41-42; I Corinthians 11:2; Matthew 28:19-20.
- n) **We believe in the independence and autonomy of the local church**, that each Christian church is free to govern itself without ecclesiastical interference and should cooperate with other Christian churches as the Holy Spirit leads, that it is responsible to follow the pattern of the Christian church and is directly accountable to God. Matthew 18:17; Acts 6:1-5; Acts 13:1-3; Acts 15:22-23.
- o) **We believe the ordinances given to the local church are two, Baptism and The Lord's Supper**, that baptism is by immersion of believers in water, thus portraying the death, burial and the resurrection of Jesus Christ; that the Lord's Supper is the partaking of the bread and cup by the believer as a continuing memorial of the broken body and shed blood of Christ. Matthew 28:19-20; Acts 2:41; Acts 8:38-39; Matthew 26:26-30; I Corinthians 11:23-34.
- p) **We believe in the biblical definition of marriage**, that God created marriage to be exclusively the union of one man and one woman and that intimate sexual activity is to occur only within that covenant. Genesis 2:18-25; Matthew 19:4-6; Mark 10:6-9; Ephesians 5:31-33; Hebrews 13:4.
- q) **We believe in the biblical definition of gender**, that God wonderfully and immutably creates each person as male or female, and that these distinct, complementary genders reflect the image and nature of God. Genesis 1:26-27; Genesis 5:1-2; Psalm 139; Matthew 19:4.
- r) **We believe in the sanctity of human life**, that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition through natural death. Therefore, we are called to defend, protect, and value all human life. Genesis 1:26-27; Psalm 127:3; Psalm 139:13-16; Jeremiah 1:5; Job 33:4.
- s) **We believe in spiritual equality for all who are in Christ**, that all believers are unified in our Lord Jesus Christ, with equality across racial, gender, and socioeconomic differences. Galatians 3:26-28; Colossians 3:11; Ephesians 2:14-16; James 2:1-5; Revelation 7:9-10.

Article IV: Membership

Section 1. Requirements

Church membership is predicated on one becoming a genuine follower of Jesus Christ through having responded by faith—by the drawing of the Holy Spirit—to the message of the Gospel. Applicants for membership, whether they come by profession of faith in Jesus Christ, reaffirmation of faith, or transfer from another Christian church, must meet with the Pastor or other Elders to express their desire to join, give credible testimony of salvation, and confirm they are not leaving another church with unresolved conflict.

In addition to completing the new member's class, prospective members shall review and sign the Church Membership Statement of Expectations, affirming their agreement with the Church's Statement of Belief, their commitment to the expectations of membership in good standing, and their understanding of the processes for discipline, removal, or voluntary discontinuation of membership.

While members are not required to fully understand or articulate all aspects of the Statement of Belief, the explicit rejection of any part of it disqualifies one from membership in Antioch Community Church.

Final approval for membership rests with the Elders, who will vote to affirm new members and maintain the official membership roster of the Church.

Section 2. Expectations of Church Membership

Membership in the Church entails a commitment to live in accordance with the teachings of Scripture and the shared values of the faith community. While not exhaustive, the following expectations reflect the kind of spiritual fruit and faithfulness that signify a member in good standing. These serve as practical indicators of a life shaped by the Gospel and lived out in mutual accountability and love (Romans 6:11-13, 8:2, 4, 12, 13; Galatians. 5:13-23; Ephesians. 4:22-32; Colossians 12-17).

Members are encouraged to:

- a) Obey God's Word, submitting to the authority of the Holy Scriptures, as contained in the Bible, as the final arbiter on all matters. (2 Timothy 3:16-17)
- b) Worship God in spirit and truth. (John 4:23-24)
- c) Love God with "all your heart, soul, mind, and strength." (Mark 12:30)
- d) Love others "as yourself." (Mark 12:31; I John 4:7-8)
- e) Live honorably "that others may see your good deeds and glorify God..." (1 Peter 2:12)
- f) Pursue a sanctified and holy life, resisting sin and carnal indulgences. (Romans 12:2)
- g) Seek help and restoration from Church leaders when struggling. (Galatians 6:1)
- h) Avoid being unequally yoked in marriage or entangling alliances with non-Christians. (2 Corinthians 6:14)
- i) Wholeheartedly support and participate in the Church's services and activities. (Hebrews 10:25)
- j) Give generously and sacrificially of your God-given gifts, time, and resources. (1 Peter 4:10-11)
- k) Submit to the Elders and other appointed leaders of the Church and diligently strive for unity and peace within the Church (Hebrews 13:17, Ephesians 4:1-3, I Peter 5:5)

Section 3. Voluntary Discontinuation of Membership

Membership may be voluntarily discontinued at the request of the member. The process should include a meeting with one or more Elders to discuss the reasons for the decision and provide opportunity for encouragement, clarification, and prayer. Once the decision is confirmed, the Elders will formally acknowledge the withdrawal and update the membership roster accordingly.

Section 4. Removal from Membership

The Elders hold the authority to remove individuals from membership through either of the following means, after prayerful discernment and pastoral engagement:

- a) **Member Disengagement.** Members who demonstrate ongoing disconnection from the Church—through prolonged absence, unwillingness to uphold the expectations of Church membership, or an inability to remain meaningfully engaged in the life of the Church—may be considered for removal from the membership roll. The Elders will seek to initiate loving and restorative conversations, giving opportunity for reengagement. If there is no resolution, the Elders may vote to formally remove the individual.
- b) **Church Discipline.** Church discipline is a vital component of a healthy church and is applicable in cases involving any member—including Elders and Deacons— whose conduct is inconsistent with biblical teaching and the call to live a life worthy of the gospel. The Elders are entrusted with addressing such matters with pastoral care, pursuing correction and restoration in accordance with the biblical model outlined in Matthew 18:15–17 and other supporting texts.

If restorative steps prove unsuccessful, the Elders may vote to remove the individual from membership and, in the case of leaders, from their appointed office. Any such decision shall require a vote of the Elders, excluding the individual in question, if applicable. This process may involve public disclosure to the congregation.

The ultimate goal of church discipline is reconciliation and restoration. Those subject to church discipline may be restored to fellowship or leadership roles at the discretion of the Elders, with consideration of repentance, spiritual maturity, and readiness to resume responsibility.

Article V: Church Governance

Consistent with the scriptural model, the Church shall maintain a leadership structure comprising both Elders and Deacons.

Section 1. General Qualifications for Church Office

A nominee for any official office of the Church (Elder or Deacon) must be a member of Antioch Community Church in good standing for a minimum of one (1) year immediately preceding nomination, unless otherwise approved by a vote of the Elders.

Section 2. Elders

The Elders, as spiritual shepherds of the Church, are charged with the responsibility of leading, feeding, protecting, and caring for the flock. They are entrusted with the spiritual care and oversight of all members. They are also empowered to guide, correct, and, when necessary, administer discipline to protect the Church's purity, peace, and unity, and to restore those who have strayed from biblical teaching or conduct.

Section 3. Council of Elders

- a) The Council of Elders shall consist solely of members who have been duly nominated, affirmed, and ordained as Elders in accordance with these Bylaws.
- b) The Church's governance structure adheres to a biblical model based on a plurality of Elders, as outlined in the New Testament, and accordingly, all Elders holding equal authority. The Elders are entrusted with the overall policymaking, control, direction, and management of the ministry, operations, and finances of the Church.

- c) The Elders are the Executive Officers of the association in all matters concerning Church government.
- d) The Elders maintain oversight of church services, including teaching, liturgy, corporate worship in song, the administration of sacraments, and the ordination of Elders and installation of Deacons. They also provide oversight for other officially recognized gatherings of the Church, such as, but not limited to, home groups, retreats, social events, fellowship meals, leadership meetings, membership classes, or other ministry-related activities.
- e) The Elders may include both vocational Elders (those in paid pastoral roles) and lay Elders (those who serve without compensation). All Elders, regardless of vocational status, share equally in authority, responsibility, and the spiritual oversight of the Church.

Section 4. Qualifications of an Elder

- a) Elders shall be men who align with the scriptural qualifications outlined in 1 Timothy 3:1-7 and Titus 1:6-9. They must possess a genuine desire to shepherd the flock—faithfully and lovingly serving, leading, overseeing, and protecting the members of the Church. Elders are expected to uphold the Church’s Statement of Beliefs and must exhibit unwavering integrity, living a life that is above reproach.
- b) If an Elder experiences a shift in his views concerning the Church’s Statement of Beliefs, he is obligated to promptly disclose the change to the Council of Elders. A failure to do so may result in disqualification from office upon review and confirmation by the Council of Elders. Even when disclosed, a departure from the Church’s foundational beliefs may render an Elder unfit to continue serving, at the Elder’s discretion.

Section 5. Elder Nomination and Ordination

- a) The Elders may vote to approve nominees as potential candidates for elder. Church members will be informed of the nomination and provided a 30-day period to submit concerns or questions about the nominee’s qualifications to the Elders.
- b) After the 30-day period, and upon a reaffirmation vote of the Elders, the nominee will be publicly ordained as an Elder through the laying on of hands during a designated service.
- c) The Elders hold the authority to remove a fellow Elder from office and revoke his ordination. This action may be taken if, after a fair and impartial review, the Elder is found to no longer meet the biblical qualifications for the office or is otherwise deemed unfit to continue serving—whether due to health concerns, relational conflict, or other substantive reasons. The decision to remove an Elder requires a vote of the Elders, excluding the Elder in question.

Section 6. Elder Term Limits.

Elder appointments have no fixed term limit. An Elder may serve indefinitely, provided he continues to fulfill his responsibilities faithfully, demonstrates the biblical qualifications of an Elder, and maintains a willing spirit to serve. The Elders may, at their discretion, initiate a season of prayerful reassessment with any Elder to consider continued service. This process is intended to foster honest reflection, mutual discernment, and spiritual care—providing space for Elders to renew their commitment or step aside if prompted by personal, relational, or ministry-related concerns.

Section 7. Elders Meetings, Decision Making, and Voting Procedures

- a) **Regular Meetings and Prayer:** The Elders shall assemble regularly, typically on a weekly basis on Sunday mornings, and as required during called meetings at other times. Dedicated time within

these gatherings shall be allocated for prayer, focusing on the welfare of the Church and its members, alongside the conduct of church business.

- b) **Secretary Appointment:** Among the Elders, one individual shall be appointed as the secretary to record decisions, action items, and pertinent meeting notes and information.
- c) **Quorum Requirements:** A quorum for conducting business shall consist of a simple majority of the Elders. For votes requiring the participation of all Elders—such as significant or sensitive decisions—Elders may participate remotely via electronic means (e.g., video call, email, or written proxy vote), provided their vote or statement of record is formally communicated to the Council of Elders prior to or during the meeting.
- d) **Voting Standards:** The Council of Elders shall seek unanimous consent in all decisions. However, formal decisions may be made according to the following voting thresholds:
 - A simple majority (more than half of the Elders) shall be sufficient for regular and routine matters.
 - A three-quarters majority of the Elders shall be required for significant actions such as church member discipline or removal, amending the bylaws or statement of beliefs, decisions involving staff hiring/termination, finances exceeding normal operating thresholds, and theological statements or teaching positions.
 - Any Elder may request that a vote on a matter be subject to unanimous consent on the basis that it constitutes a major decision. The request to require unanimous consent must be approved by a simple majority of the Elders before such a standard is applied.
 - In all cases, voting thresholds are calculated based on the total number of the Elders, not only those present, unless otherwise noted. Elders may participate via electronic means to ensure full participation.
- e) **Disagreement and Submission:** Elders are encouraged to speak freely and share conviction, but once a decision is reached through proper voting, all Elders shall support it publicly and submit to the decision for the sake of unity.
- f) **Minimum Council Size:** The Council of Elders shall strive to maintain a minimum of three members. If, for any reason, the Council of Elders falls below this threshold, a plan shall be developed and implemented to restore the desired composition.
- g) **Committee and Ministry Group Meetings:** Committees shall be established by the Elders on an as-needed basis to facilitate specific functions and tasks essential to the well-being of the Church. In addition to formal committees, the Church may support ministry group meetings—such as staff meetings, the women’s ministry team, and the worship team—that contribute to organizational planning and the spiritual life of the Church. All such groups shall operate under the authority and guidance of the Elders to ensure alignment with the mission, vision, and goals of the Church.

Section 8. Deacons

- a) Deacons bear the primary responsibility for administering ministries of mercy, service, and support. Following the biblical model of Acts 6, they respond to the tangible needs of Church members and others as opportunities arise. Areas of oversight may include, but are not limited to, care for shut-ins and caregivers, practical assistance to members, property and financial stewardship, hospitality, event and facility support, technology and audiovisual needs, and global missionary engagement. Deacons may work individually or in teams, and may enlist help from the congregation as they lead and coordinate ministry efforts under the authority of the Elders.

- b) While the specific responsibilities of the diaconate are not explicitly outlined in the biblical text, their overarching responsibility is to assist the Elders in their service and equipping functions. The collaboration between the Elders and Deacons is intended to ensure the holistic well-being of the Church, addressing both spiritual and practical needs within the congregation.
- c) Deacons operate under the authority of the Council of Elders, fostering a unified leadership structure for the effective functioning and flourishing of the Church.

Section 9. Council of Deacons

- a) The Council of Deacons shall consist solely of members who have been duly nominated, affirmed, and installed as Deacons in accordance with these Bylaws.
- b) The Council of Deacons, shall convene regularly, as required or at the behest of the Council of Elders, to strategically address specific needs within the Church.
- c) Regular joint meetings of the Deacons and Elders shall be held. These sessions are dedicated to a time of prayer and devotion, a review of church finances, thoughtful consideration of relevant needs and concerns, and collaborative planning to strengthen and support the Church's mission.

Section 10. Deacon Nomination and Installation

- a) Deacons must meet the qualifications of Scripture in I Timothy 3:8-13 and have the desire to serve.
- b) Nominations for the office of Deacon may be submitted to the Council of Elders by any church member. The Elders shall allow a defined nomination period, typically two weeks, for receiving names. After prayerful consideration and discussion, the Elders may vote to approve a final slate of nominees to move forward.
- c) The final slate of nominees shall be presented to the Council of Deacons for affirmation. The slate shall then be shared with the congregation. A two-week period will be provided for church members to submit any questions or concerns about the nominees' qualifications to the Elders.
- d) Following this review period, and upon reaffirmation by a vote of the Elders, the approved nominees shall be publicly installed as Deacons through the laying on of hands during a designated service.
- e) The Elders holds the authority to remove a Deacon from office. This action may be taken if, after a fair and impartial review, the Deacon is found to no longer meet the biblical qualifications for the office or is otherwise deemed unfit to continue serving—whether due to health concerns, relational conflict, or other substantive reasons. The decision to remove a Deacon requires a vote of the Elders.

Section 11. Deacon Term Limits

Deacon appointments carry no fixed term limit. A Deacon may serve indefinitely, provided they continue to fulfill their responsibilities faithfully, meet the biblical qualifications for the office, and maintain a willing spirit to serve. The Council of Elders may, at its discretion, initiate a season of prayerful reassessment with any Deacon to consider continued service. This process is intended to support ongoing alignment with the Church's mission and to provide space for Deacons to renew their commitment or step aside if prompted by personal, relational, or ministry-related concerns.

Article VI: Pastor and Church Staff

As used in this Article, the term *Pastor* refers to any individual who holds a designated, paid pastoral staff position—either part-time or full-time—such as Lead Pastor, Associate Pastor, or Assistant Pastor. A Pastor may be recognized as a vocational Elder and serve on the Council of Elders if duly nominated and ordained according to the process outlined in these Bylaws. However, not all pastoral

staff are necessarily members of the Council of Elders. The specific roles, titles, and responsibilities of Pastors shall be determined by the Elders.

Section 1. Pastor Appointment, Compensation and Oversight

- a) The Pastor shall be chosen by the Council of Elders and may serve indefinitely unless otherwise specified in the annual letter of agreement.
- b) The Council of Elders oversees the Pastor and is responsible for all decisions and policies pertaining to the office and duties of Pastor, such as, but not limited to, the initial search and appointment, compensation and benefits, assigned duties and expectations, performance evaluations, and renewal and termination of services.
- c) The Council of Elders shall determine the specific procedure for conducting a search to fill any vacancy in the pastorate or appointing an interim pastor. All decisions pertaining to the office of Pastor shall require a vote of the Elders.
- d) The Lead Pastor (as described in Section 2) shall receive a compensation package that includes a base salary, housing allowance, and appropriate benefits. Other Pastors may receive compensation as determined by the Council of Elders, based on role, need, and availability of resources.

Section 2. Lead Pastor's Authority

- a) One Elder from the Council of Elders shall serve as the Lead Pastor. The Lead Pastor shall be acknowledged as *first among equals*, serving as the primary communicator and staff leader while holding equal authority with the other Elders.
- b) While the Lead Pastor is granted the freedom to occupy the pulpit for regular services, the introduction of a substitute preacher or teacher requires a vote of the Elders.
- c) As part of his administrative and supervisory authority, the Lead Pastor is authorized to make routine and ministry-related expenditures without a prior vote of the Elders. The Lead Pastor may delegate this authority to other Pastors and staff acting under his direction, provided such expenditures are consistent with the Church's financial policies and relate to activities, programs, or purchases previously affirmed by the Elders. All such expenditures must be consistent with the Church's financial priorities and remain within reasonable, documented spending practices as tracked by the Church's Treasurer. Ongoing oversight by the Council of Elders ensures financial accountability and alignment with the Church's ministry goals and available resources.
- d) For major purchases or expenses, particularly those that exceed normal operating thresholds, the Lead Pastor shall seek approval from the Council of Elders before proceeding with the transaction.
- e) The Lead Pastor shall oversee and manage church staff, in coordination with the Council of Elders as needed.

Section 3: Staff Appointments and Compensation

- a) The Council of Elders shall review and update staff compensation annually as part of the Church's financial planning process, in alignment with the Church's mission, financial resources, and pastoral care for employees.
- b) New hires or additions to the Church staff may be proposed by any Elder and must be approved by both the Lead Pastor and Council of Elders. Terms of employment—including start date and duration, duties and responsibilities, compensation, benefits (if any), and conditions for renewal or termination—shall be determined by the Council of Elders.

- c) Each staff member shall receive written notification of their compensation and responsibilities, by means of an annual letter of agreement outlining relevant terms.
- d) The Pastor's compensation, benefits, and terms of employment shall be reviewed annually by the Council of Elders, excluding the Pastor from final deliberations and decisions pertaining to his own employment. Written notification of any updates shall be provided to the Pastor consistent with the process used for other staff members.

Section 4: Employment Termination

- a) The Pastor serves at the pleasure of the Elders and may be terminated, with or without cause, by a vote of the Elders, excluding the Pastor in question.
- b) Upon termination of employment as Pastor—whether by resignation, retirement, or removal—the individual shall no longer serve in the role of Pastor. However, continued service as an Elder may be considered separately by the Council of Elders, in accordance with the qualifications and processes outlined in these Bylaws.
- c) The Elders hold the authority to terminate the employment of any church staff member, with or without cause, by a vote of the Elders.
- d) These termination provisions are established to ensure fairness, transparency, and responsible management of both pastoral and staff roles within the Church. The Council of Elders is committed to handling all terminations with sensitivity, compassion, due process, and adherence to legal and ethical standards.

Article VII: Church Workers and Teachers

- a) All church workers and teachers shall affirm the Church's Statement of Beliefs.
- b) All regular teachers in the Church shall be members of the Church and be approved by the Council of Elders.

Article VIII: Public Worship Services, Church Gatherings, and Meetings

- a) The Council of Elders is vested with the authority to convene church services, gatherings, business meetings, and special meetings as deemed necessary for the welfare and governance of the Church.
- b) Public worship services and congregational gatherings shall be conducted at times and locations as determined by the Council of Elders.

Article IX: Finances

The framework below emphasizes transparency, accountability, and a spirit of generosity within the Church community, reflecting a commitment to responsible stewardship of the resources entrusted to Antioch Community Church.

Section 1. Financial Management

- a) The Elders are responsible for appointing a church Treasurer or finance team to manage the Church's finances, including but not limited to bank accounts, credit cards, accounts payable, and online transactions.
- b) The treasurer is tasked with recording and reconciling all income and expenses. Typically, a senior treasurer manages payments and expense processing, while an assistant treasurer is responsible for reconciling charitable giving, recording deposits, and preparing annual giving statements.

- c) The senior treasurer provides the Elders and Deacons with a monthly income and expenses statement with a line summary of key transactions and bank account balances as well as an annual end-of-year statement.

Section 2. Financial Stewardship

- a) The Church's mission and work rely entirely on the prayers, personal time, service, and financial contributions of the Church members and others who give in support of its work and missionary activities.
- b) Church members are encouraged to practice tithing, committing to give at least a tenth of their income to support the work of the Lord at Antioch Community Church. Additionally, each member is invited to contribute offerings as the Lord leads and directs.

Section 3. Council of Elders Oversight

- a) The Council of Elders is vested with the authority to oversee and approve all financial matters, including such things as pastor and staff compensation, monthly financial support for missions, facility maintenance and renovations, and all other major expenses or special funding requests.
- b) These decisions are made after prayerful consideration and, when appropriate, in consultation with the Council of Deacons. Broader input from church members may be sought in matters of significant scope or long-term impact, such as facility expansion or large-scale initiatives. In all cases, financial decisions are guided by the Church's mission, stewardship principles, and current resources.

Article X: Ownership and Property

- a) The real property of the Church shall be owned irrevocably by the members of the Church and held in trust by the Council of Elders.
- b) Title to the property shall be held in the name of Antioch Community Church and managed under the collective authority of the Council of Elders. In all civil and legal matters concerning church property, the Elders shall act as the designated representatives of the Church.
- c) Use of church facilities or property by individuals or outside groups, including other nonprofit or religious organizations, must be approved by the Council of Elders. Such use may be subject to conditions or a nominal fee to offset utility costs, cleaning, or facility maintenance. The Church does not operate its property for profit and reserves the right to approve, deny, or restrict usage to ensure alignment with its mission, stewardship responsibilities, and applicable legal or tax obligations.

Article XI: Dissolution

"Dissolution" refers to the complete disbanding of the Church, resulting in it no longer functioning as a congregation or as an unincorporated nonprofit association. Upon the dissolution of the Church, its property shall be applied and distributed as follows:

- a) All liabilities and obligations of the Church shall be satisfied or adequate provision made for their payment.
- b) Assets held under conditions requiring return, transfer, or conveyance upon dissolution shall be handled in accordance with those conditions.

- c) Remaining assets not subject to such conditions shall be transferred to one or more churches or religious organizations that align with the Church's doctrinal beliefs and mission. Distribution shall be carried out in accordance with a plan adopted by the Council of Elders.
- d) Any assets not otherwise disposed of shall be distributed by a court of competent jurisdiction in the county where the Church's principal office is located, to organizations operating for religious or charitable purposes consistent with the Church's mission and values.
- e) In the event of a merger of the Church with another church, the net assets of the Church shall be contributed to the surviving entity.

Article XII: Amendments

These bylaws may be amended by a vote of the Elders. Substantive amendments shall be communicated to the congregation in a timely manner. Editorial or non-substantive changes, including minor wording, formatting, or clarification edits that do not alter meaning or intent, may be made without congregational notification.

Approved by the Council of Elders of Antioch Community Church

February 8, 2026