



City United Church
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**AUTHENTIC • TRANSPARENT •
TRANSFORMATIONAL**

TABLE OF CONTENTS

Article 1 – Name	3
Article 2 – Purpose	3
Article 3 – Relation to Other Churches	3
Article 4 – Statement of Faith	4
Article 5 – Church Commitment	9
Article 6 – Membership	10
Article 7 – Church Government	11
Article 8 – Church Officers	12
Article 9 – Financial Policies	13
Article 10 – Organizations	14
Article 11 – Discipline	14
Article 12 – Amendments	14
Article 13 – Dissolution	14

CONSTITUTION

We declare and affirm this Constitution and Bylaws, in light of Scriptures, to preserve and secure the principles of our faith and practice, and to govern our church in an orderly manner. These guiding documents will preserve the freedom of action of this church in its relation to other religious organizations.

ARTICLE I NAME

This church shall be known as City United Church in Lunenburg, Massachusetts, DBA (Doing Business As) City United Church and WCMX Radio.

ARTICLE II PURPOSE

The church shall have as its objective full obedience to the will of the Lord Jesus Christ, who is the Founder and Head of the Church. The purpose of the church corporation is to bring glory to God by making the Good News of Jesus Christ known to all people. We will seek to fulfill the Great Commission given in Matthew 28:18-20 while obeying the Great Commandment given in Matthew 22:37-38 and the Great Collaboration in John 17:1-26. Specifically, we will carry out the efforts of the church through worship, prayer, discipleship, education, evangelism, observing the ordinances of baptism and the Lord's Supper, and mission efforts both local and abroad, as set forth in the Certificate of Organization dated September 12, 1974, as revised May 4, 2005, further revised on March 31, 2019.

ARTICLE III RELATION TO OTHER CHURCHES

This church shall be fully autonomous in the government of its own affairs, exercising and retaining sole and complete control of all property. True Christian fellowship and cooperation with all genuine believers and congregations of believers shall be diligently sought and cherished. However, control of the affairs or property of the church must never be surrendered to any other church, association, or organization.

ARTICLE IV

STATEMENT OF FAITH

The following statements we believe to be a summary of those doctrines that are essential to the practice and propagation of true biblical Christianity, and therefore, are held by this church.

THE SCRIPTURES:

The Bible, both Old and New Testaments, is the written Word of God, and the supreme and sole authority of Christian faith and practice. The Scriptures were originally given through the Holy Spirit by plenary, verbal inspiration, infallibly true and free of error. No other writings, experiences, or traditions of any kind are inspired in this sense. Furthermore, since the Bible was written to be understood by all, it is to be interpreted in a straight-forward, literal manner: where symbols and figures of speech are used, these are made obvious from the context and are to be interpreted in a manner consistent with their use throughout the Bible. II Peter 1:20-21, II Timothy 3:16, Matthew 5:18, Matthew 4:4

THE NATURE OF GOD:

The only true and powerful living God is a Triune God, eternally existing in three Persons, Father, Son, and Holy Spirit. The Father is omnipotent, omniscient, and omnipresent, and Ruler of all things. He has been revealed to man only through the Son, the Word made flesh. The Lord Jesus Christ is the Son of God, equally divine and eternal with the Father, and is also the Son of man, truly human but without sin. The Holy Spirit is a person, one with the Father and Son in the Godhead, whose work it is to glorify God in Christ, convicting men of sin and regenerating those who believe on Him. I Corinthians 8:6, Ephesians 4:6, James 2:19, Revelation 1:8, John 1:1-14, John 16:8, Romans 8:29, Hebrews 12:17-29

THE NATURE OF MAN:

All things were created and are sustained by God; man, in particular, was created for the purpose of mutual love and fellowship between him and his Creator. The Genesis account of creation is a true and historical record, revealing that man came by direct creation of God, not by a process of evolution. Though created in the image of God, man willfully sinned against God, bringing sin and death into the world. Through Adam, all men have inherited a sin nature; this nature evidences itself in willful acts of sin. Therefore, all men are guilty sinners, under the just condemnation of a Holy God. Genesis 1:26-27, Genesis 3, Ephesians 2:1-10, Romans 5:12-21, Romans 3:23

THE WORK OF CHRIST:

The eternal Son became flesh in the person of Jesus of Nazareth, who was born of the virgin Mary by miraculous conception and virgin birth. He lived a sinless human life, perfectly fulfilling the divine law, and then offered Himself as a sacrifice for the sins of every man. He died on the cross, shedding His precious blood in full substitution and atonement for the sins of all men everywhere. He was buried, and on the third day He arose bodily from the dead, alive forevermore. He later ascended bodily into heaven, where, at the right hand of the Father, He now continually intercedes for those who put their trust in Him. Luke 24:46-47, John 8:28-29, Romans 1:4, Colossians 1:16-18, Ephesians 5:26-27, Hebrews 2:17-18, 4:14-16, Hebrews 1:2

SALVATION:

Man is utterly unable to save himself from the power or penalty of sin. Each man must be saved wholly on the basis of the work Christ has done in dying for his sins and rising for his justification. This salvation is secure and is received instantly and appropriated by simple faith in Jesus Christ as Son of God and personal Savior. A true Christian is one who has been “saved” or “born again,” regenerated by the Holy Spirit when he truly believed in Christ. The reality of this experience, as well as one’s personal assurance of salvation, will be evidenced by a genuine love for Christ and His Word and by a life characterized by Christ-like motives and standards. Salvation includes deliverance from the presence of sin in heaven with Christ. Ephesians 2:4-9, II Corinthians 5:19-21, I Peter 2:24, John 3:3,16-18, Colossians 2:13-16, John 10:29

THE CHURCH:

In the ultimate sense, the Church of Christ is composed of all who have been saved and will be with Him in heaven. A local church, therefore, should likewise be composed only of members who are genuinely saved, trusting only in the head of the Church, the Lord Jesus Christ and His atoning death for their salvation. Each local church should be organized for the purpose of effective witness to the unsaved; for baptizing, teaching, exhorting and edifying those who are saved; for Christian fellowship among the brethren; and for united praise and worship of God, through song, testimony, prayer, and observance of the Lord’s Supper as ordained by Christ. Believer’s baptism (See Article VI) and the Lord’s Supper are the two ordinances of the Church. Ephesians 1:22-23, I Corinthians 12:12-31, Ephesians 4:1-16, Acts 2:43-47.

SPIRITUAL GIFTS AND THE MINISTRY:

For the purpose of winning the lost and strengthening believers, the Holy Spirit bestows His spiritual gifts on members of the body according to His own will (I Cor. 12:4-11; 28-30). Initially, some of these gifts were for use as signs for confirmation of the spoken word of the disciples (Mark 16:20; Hebrews 2:4). With the completion of the written Word of God in the New Testament Scriptures, these miraculous gifts (such as the ability to speak in other languages without having learned these languages, the power to receive and communicate divine revelations and the ability to perform supernatural healings and other miracles) were no longer necessary and were gradually replaced (I Cor. 13:8-10; Rev. 22:18-19) by permanently needed gifts such as those of pastoral guidance, evangelism, teaching the written Word, and others (Rom. 12:6-8; Eph. 4:11-12). This does not imply that God can no longer answer prayer in miraculous ways, when in accordance with His own will. Nor that He is not sovereign in the use of means for the accomplishment of His purpose. However, such occurrences are not to be considered evidences of spirituality on the part of those experiencing them, nor are they to be considered as signs supporting the testimony of believers. Therefore, seeking after such signs or other sensory experiences in the services or ministries of the church may lead only to confusion and divisions and should be avoided. I Corinthians 14:23.

THE PROMISED RETURN OF CHRIST:

When the present age is consummated, the Lord Jesus will return to the earth to establish His millennial kingdom. It is not possible to know the date of His coming. (Matthew 24:36). When He comes in the air, both dead and living believers will be caught up to meet Him, receiving their resurrection bodies, and will appear before the judgment seat of Christ, to be judged, not for salvation, but for rewards. The coming of Christ will also be associated with a period of

judgment and great tribulation on earth, in which the wrath of God will be poured out on unsaved men because of their rejection of God and His Christ. Then, Christ will come to earth in power and glory to reign for a thousand years. Revelation 3:10, I Thessalonians 5:1-11, Revelation 20:2-7, I Corinthians 3:10-15, II Corinthians 5:10, John 14:1-3, I Corinthians 15:50-58, I Thessalonians 4:13-18.

THE LAST THINGS:

Following the Millennium, the unsaved dead will be raised, judged according to their works, and separated forever from God in the lake of fire. Satan, who is a real created, fallen being and entity, and the source of all lies and evil in the universe, will also be consigned forever to the lake of fire. Those who are saved will live forever in the presence of Christ, enjoying the fellowship for which they were created, and which was secured for them through the reconciling work of the Lord Jesus Christ. Isaiah 14:12-15, Luke 10:18, Revelation 20:10-15, Revelation 21:1-4, Titus 1:2, 3:7.

BELIEFS ON CULTURAL ISSUES:

1. Marriage and Sexuality

We believe that the term “marriage” has only one, legitimate meaning, which is that marriage is sanctioned by God, and joins one man and one woman in a single, Commitment al union, as delineated by Scripture. Marriage ceremonies performed in any facility owned, leased, or rented by this church will be only those ceremonies sanctioned by God, joining one man with one woman as their gender was determined at birth. Whenever there is a conflict between the church’s position and any new legal standard for marriage, the church’s statement of faith, doctrines, and biblical positions will govern. (Gen. 2:24; Eph. 5:22-23; Mark 10:6-9; 1 Cor. 7:1-9)

We believe that God has commanded that no intimate sexual activity be engaged in outside of marriage as defined in the above paragraph. We believe that any other type of sexual activity, identity, or expression that lies outside of this definition of marriage, including those that are becoming more accepted in the culture and the courts, are sinful perversions of and contradictory to God’s natural design and purpose for sexual activity. (Gen. 2:24; Gen. 19:5; Lev. 18:1-30; Rom. 1:26-29; 1 Cor. 5:1; 6:9-10; I Thess. 4:1-8; Heb. 13:4)

2. Family Relationships

We believe that men and women are spiritually equal in position before God but that God has ordained distinct and separate spiritual functions for men and women in the home and the church. The husband is to be the leader of the home. (Gal. 3:28; Col. 3:18; 1 Tim. 2:8-15; 3:4-5, 12)

We believe that God has ordained the family as the foundational institution of human society. The husband is to love his wife as Christ loves the church. The wife is to submit herself to the Scriptural leadership of her husband as the church submits to the headship of Christ. Children are a wonderful gift and heritage from the Lord. Parents are responsible for teaching their children spiritual and moral values through consistent lifestyle example and appropriate training and discipline. (Gen. 1:26-28; Ex. 20:12; Deut. 6:4-9; Ps. 127:3-5; Prov. 19:18; 22:15; 23:13-14; Mk. 10:6-12; I Cor. 7:1-16; Eph. 5:21-33; 6:1-4; Col. 3:18-21; I Pet. 3:1-7)

3. Divorce and Remarriage

We believe that God clearly allows divorce on grounds of adultery, desertion, and abandonment which leads most likely to adultery. However, we believe that divorce should be the last resort after all efforts, pastoral advice and counseling have been exhausted to restore the relationship and marriage. Divorced and remarried persons or divorced persons may be members and hold positions of service in the church and be greatly used of God for Christian service. (Mal. 2:14-17; Matt. 19:3-12; Matt. 5:31-21; Mark 10:11-12; Rom. 7:1-3; I Tim. 3:2, 12; Titus 1:6; I Cor. 7:10-16)

4. Abortion

We believe that human life begins at conception and that the unborn child is a living human being. Abortion is the taking of a life, and constitutes the unjustified, unexcused taking of unborn human life. (I Kings 11:7; Job 3:16; Ps. 51:5; 139:13-16; Isa. 44:24; 49:1, 5; Jer. 1:5; 20:15-18; Luke 1:36, 44)

5. Euthanasia

We believe that an act or omission which, of itself or by intention, facilitates premature death is assuming a decision that is to be reserved for God. We do not believe that discontinuing medical procedures that are extraordinary or disproportionate to the expected outcome is euthanasia. (Ex. 20:13; 23:7; Psalm 36:9; Matt. 5:21; Acts 17:28; I John 3:15)

6. Love

We believe that we should demonstrate love for others, not only toward fellow believers, but also toward those who are not believers, those who oppose us, and those who engage in sinful actions. We are to deal with those who oppose us graciously, gently, patiently, and humbly. God forbids the stirring up of strife, the taking of revenge, or the threat or use of violence as a means of resolving personal conflict or obtaining personal justice. Although God commands us to abhor sinful actions, we are to love and pray for any person who engages in such actions. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of the church. (Lev. 19:18; Matt. 5:44-48; Luke 6:31; John 13:34-35; Rom. 12:9-10; 17-21; 13:8-10; Phil. 2:2-4; 2 Tim. 2:24-26; Titus 3:2; I Peter 3:8-9; I John 3:17-18; I John 4:8)

7. Lawsuits Within the Church

We believe that Christians are prohibited from bringing civil lawsuits within the Church. We do believe, however, that a Christian may seek compensation for injuries from another Christian's insurance company, as long as the claim is pursued without malice or slander. (Prov. 25:8; I Cor. 6:1-8; Eph. 4:31-32; Matt. 5:25; 18:15-17;)

8. Protection of Children

We believe that children are a heritage from the Lord and must be absolutely protected within the church from any form of abuse or molestation. All workers who minister to children less than 18 years of age undergo a background check for crimes against children. The church has zero tolerance for any person, whether paid staff, volunteer, member, or visitor, who abuses or molests a child. (Ps. 127:3-5; Matt. 18:6; Matt. 19:14; Mark 10:14)

Other Teachings of Scripture:

With respect of doctrines and practices, not specifically referred to in the foregoing, the individual is at liberty to believe and practice in accordance with his own conscience and understanding of the Scripture, at the same time allowing others in the church the same liberty, endeavoring to keep the unity of the Spirit in the bond of peace. (Romans 14:1, 5, 13; I Peter 2:16; Galatians 5:1; I Corinthians 6:12; I Corinthians 10:27-33)

ARTICLE V

CHURCH COMMITMENT

In agreement with the biblical doctrines set forth in Article IV and with the purpose stated in Article VI, the following commitment expresses the firm intention of the members of this church, by God's grace:

1. **We will grow.** We purpose as those redeemed unto God by the precious blood of Christ, to live in a manner befitting the "high calling of God in Christ Jesus," obedient to the Word, and diligently seeking to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." (Ephesians 4:1-3, 2 Peter 3:18)
2. **We will worship.** We purpose to "abstain from all fleshly lusts," being "not conformed to the world," and to "yield our members as instruments of righteousness unto God." These things include anything that does not bring honor and worship to Jesus Christ. (1 Peter 2:11, Romans 12:2, Romans 6:13, John 4:24)
3. **We will be united.** We purpose to "love one another," "without dissimulation," to help one another when needful, and to "pray for all saints." We shall endeavor by all means to "keep the unity of the Spirit in the bond of peace," refraining from all "bitterness and wrath and clamor and evil speaking." (John 13:34, John 17, Romans 12:9, Ephesians 6:18, Ephesians 4:3, 31)
4. **We will give.** We purpose to support this church faithfully in all its ministries, attending its services, diligently exercising our individual gifts of the Spirit on its behalf and contributing both bountifully and cheerfully to its expenses and ministries "as the Lord hath prospered us." (Genesis 14:19-20, Malachi 3:10-12, Romans 12:6-8, Hebrews 10:25, 2 Chronicles 14:7, 2 Corinthians 9:6-7)
5. **We will defend.** We purpose that we shall "earnestly contend for the faith which was once for all delivered unto the saints," "speaking the truth in love." The essentials of the Christian faith we believe to be embodied in our Statement of Faith, and we shall therefore strive to defend and propagate these truths, both vigorously and graciously. (Jude 1:3, Ephesians 4:15, 1 Peter 3:15)
6. **We will multiply.** We purpose to witness to the lost in both deed and word, seeking to win them to saving faith in Christ and then to bring them into the fellowship of the church. We purpose also to give our earnest support to home and foreign missions, seeking to do all we can, as the Lord enables, to get out the Gospel to all men. (Matthew 28:16-20, 1 Corinthians 16:1-3, Acts 1:8)

BYLAWS

ARTICLE VI **MEMBERSHIP**

Membership in this church shall be open to all who are true believers in the Lord Jesus Christ and who have been born again by the Word of God, through receiving Him as personal Savior. They must also have been baptized by full immersion in water after believing in Christ for salvation, the ordinance of baptism being a symbolic public testimony representing the death of the individual to the old life through the death of Christ and resurrection to new life in Him (Rom. 6:3-11).

A person received into membership in the church must also be in agreement with the Statement of Faith and with the Church Commitment, as set forth in Articles IV and V. In particular, he/she must believe fully in the doctrines of plenary verbal inspiration of Scripture, the Trinity, the unique deity of Christ, the atoning death and bodily resurrection of the Lord Jesus, salvation by grace alone through faith in Christ and His finished work, the personal return of Jesus Christ at the end of this age, eternal life with Christ for the saved, and eternal existence in hell for the unsaved. He/She will respect the full Statement of Faith as the official position of the church and will in no way seek to oppose or undermine any portion of it. In addition, his/her professed faith in Christ should be evidenced by a manifest desire to live in a manner that will “adorn the doctrine of God our Savior in all things” (Titus 2:10). He/She shall then be received into the church after agreement to the conditions of membership. Membership will be granted upon the recommendation of the lead pastor and upon compliance with any one of the following conditions:

- By baptism at this local church following a profession of faith as a believer in Christ Jesus as personal Savior;
- By letter of transfer from another Bible-believing church of like faith and practice, or other written statement of good standing from the prior church if the applicant has been baptized by immersion subsequent to a profession of faith; or
- By testimony of faith, having been baptized by immersion in another Bible-believing church of like faith and practice.

A member may inspect the prepared financial statements of the church and the minutes of the proceedings of church and committee meetings, provided he shall have made a written request upon the church and the church has received the written request at least five business days before the requested inspection date. Board meeting minutes and discipline committee meetings, as well as other information involving privacy interests, such as, but not limited to donor records, lists of names and addresses of church members, individual benevolence, individual salaries, health information, background checks, the accounting books and financial records of the church, and social security numbers, are exempt from this provision and are not subject to inspection or copy without the expressed permission of the member whose privacy interests are involved.

ARTICLE VII

CHURCH GOVERNMENT

All members of the church 18 years of age and above shall have an equal voice in its government, exercised through vote at a called business meeting. The lead pastor may call such meetings as needed. Meetings must be announced and publicized in such a way that all members may reasonably be expected to know of them in time to make necessary arrangements to participate if they wish. If any member is unable to be present, but desires to vote on some question to be considered at the meeting, he may cast a proxy ballot by so informing the lead pastor or chairman of the deacon board of directors at any time prior to the meeting. Meetings for church business may be called at any regular service. When a business meeting is called an announcement of such meeting must be made at least two weeks prior to the meeting.

A quorum shall consist of 20 percent of the active members, either present or voting by proxy. An active member is defined by someone who has attended a regularly scheduled service at least 26 times the previous year prior to the vote. Even though attendance is not taken weekly this will function under the honor system. Members that are housebound due to illness, in nursing homes, or similar facilities, that follow the church via media are exempt and may participate in a vote. To be eligible, they must have watched or listened to at least 26 messages the previous year prior to the vote. This will also function under the honor system. The lead pastor shall preside as moderator at a business meeting. If the lead pastor is unable to serve as moderator, the moderator shall be the chairman of the deacon board of directors. The moderator shall determine the rules of procedure according to his sense of biblical fairness and common sense, giving all members the opportunity to be heard. The moderator is the final authority on questions of procedure, and his decision is final and controlling. Unless otherwise specified, all ballot questions are to be decided by a 60 percent vote, after seeking the Lord's will in prayer. All voting will take place using a ballot. After a vote, ballots will be received and counted by the clerk in conjunction with the chairman of the deacon board of directors.

In general, the election of officers, appointment of employees, finances, establishment or modification of major policies, and other questions of major interest and importance, will be handled by the lead pastor and the deacon board of directors. The lead pastor reserves the right to bring any item to the congregation for a vote if he so chooses. If a member wants to bring an issue before the church in a business meeting, he/she must bring that issue to the lead pastor and the deacon board of directors prior to the meeting for approval to be placed on the agenda for the business meeting.

It must always be recognized that these rules and procedures are not ends in themselves. The Lord Jesus Christ is the Head of the Church, and it is of preeminent importance to ascertain and obey His will in all decisions. Each question should therefore be considered carefully in light of pertinent Scriptures and prayer.

ARTICLE VIII

CHURCH OFFICERS

The regular officers of the church shall be the pastors, deacons, treasurer, clerk, and trustees, which comprise our advisory board of directors. We are led by our pastoral team, guided by our deacons and strengthened by our trustees. These officers shall be chosen and shall have the chief functions as outlined below:

1. LEAD PASTOR

The lead pastor is responsible for the spiritual leadership of the church, serving under the Chief Shepherd (I Peter 5:1-4). He shall plan the worship, teaching, evangelistic and prayer service of the church as led by the Holy Spirit, and shall seek to provide spiritual help and counsel to all in need of such, as the Lord leads and enables.

The lead pastor shall be called by the congregation by a two-thirds vote at a duly called meeting. The lead pastor, as well as any staff pastor, must be a man evidencing the biblical pastoral qualifications (Titus 1:6-9; I Tim. 3:1-7), heartily agree to the Articles of the Constitution, including especially the full Statement of Faith, and believe that God has truly led him to accept this office.

The lead pastor shall continue in this office indefinitely, either until his resignation, retirement, death, or until the congregation, by two-thirds vote at a duly called meeting for this specific purpose only, removes him from office. Such a meeting may be called by the lead pastor, by the deacons, or by written petition of one-third of the voting members.

The lead pastor shall be president of City United Church, Inc., and all ministries the church may birth in the future. He shall act as legal officer for these entities. The lead pastor, chairman of the board, and/or treasurer are charged with signing all legal papers/documents for the ministry.

The lead pastor is the spiritual head and final authority of the church according to I Timothy chapter 3, and, with counsel from the advisory board, has final authority over all ministry personnel, functions/activities, finances, and administration. The lead pastor hires and approves all the ministry staff of the church and its related ministries.

2. DEACONS (Acts 6:4)

There shall be at least two or more deacons, as needed, each to be chosen by the lead pastor with the approval of the deacons and staff pastors from among the active members of the church. The deacons serve on the deacon board of directors as advisors to the lead pastor. Prospective deacons are recommended by the church body when the time comes to add more to the board. A deacon must be a man of mature Christian character and witness, fulfilling the biblical qualifications (I Tim. 3:8-13), with an exemplary moral life and reputation in the community.

The term for a deacon shall be five years. The current advisory board of directors can vote and extend terms as they deem appropriate. A deacon may be re-elected to office only after an expiration of one year after completion of his previous term. The advisory board of directors shall elect a chairman to preside over the meetings of the board. He serves in that position with no term limit at the pleasure of the lead pastor.

3. TREASURER

The treasurer shall be appointed by the lead pastor and shall be charged with signing all legal papers/documents for the ministry as needed. They serve with no term limit at the pleasure of the lead pastor.

4. CLERK

A clerk shall be appointed by the lead pastor, and shall be responsible for keeping a careful and complete set of minutes for all the board meetings, congregational business meetings, as well as other clerical functions prescribed by the church. They serve with no term limit at the pleasure of the lead pastor.

5. TRUSTEES

Trustees are appointed by the lead pastor and the deacons to help advise, manage and oversee the appropriation, maintenance, and disposition of church property and to provide counsel to the lead pastor and deacons with regard to the buildings and property. Although trustees are not mentioned in the Bible, their role is biblically appropriate and very spiritual. The New Testament calls us to be good stewards of our blessings, to maintain order in the church, and to use our gifts to benefit the body. Trustees assist in the mandate. They serve with no term limit at the pleasure of the lead pastor.

ARTICLE IX **FINANCIAL POLICIES**

This church shall follow “faith” principles with reference to funds needed for support of its ministries, looking to the Lord to supply the needs through His people in the church. The church acknowledges that there are multiple warnings in Scripture regarding debt and that the church should strive to operate as debt-free as possible. At no time will the amount of any individual’s contributions be disclosed to other members. However, the church will keep a record of individual contributions, insofar as identifiable when made, and furnish statements of total contributions to each person at the end of each calendar year. The fiscal year shall be from July 1 to June 30. A finance committee may be appointed by the lead pastor. A budget shall be presented to the members annually. Special offerings may be taken for designated purposes if approved by the lead pastor and/or the finance committee. Any questions regarding the financial policies of the church shall be directed to the lead pastor and/or deacons.

ARTICLE X **ORGANIZATIONS**

City United Church (formerly known as Twin City Baptist Temple, Inc.) is a non-stock, nonprofit corporation, incorporated September 12, 1974, according to the laws of the Commonwealth of Massachusetts. The church shall sponsor such supplementary organizations as decided by the church to be helpful in its ministry. In general, all such organizations must be directly contributory to the purpose of the church, and their officers must be chosen with the goal of most effectively contributing thereto.

ARTICLE XI **DISCIPLINE**

Members who become opposed to the Statement of Faith or the Church Commitment in any substantial or open way, or who engage in conduct obviously unbecoming a Christian are subject to expulsion from membership. They are first to be approached by the lead pastor and/or two deacons with a view toward prayerful correction of the situation. If this is unavailing, they shall be given opportunity to appear before the deacons. They may be removed from membership thereafter by a majority vote of the deacon board and shall be so notified either in person or by registered mail. Restoration to membership shall be only after evidence of repentance and recommendation of lead pastor and/or deacon board.

ARTICLE XII **AMENDMENTS**

Articles of this Constitution, or a portion thereof, may only be amended by a three fourths vote in a duly-called business meeting, and that only after careful consideration of all viewpoints and much prayer. Such amendments shall first be proposed at a regular business meeting, and then duly publicized before formal action is taken, as described above, at a subsequent business meeting with two weeks' notice.

ARTICLE XIII **DISSOLUTION**

No part of the net earnings of the church shall ever incur to the benefit of any donor, member, director, or officer of the church or any individual. No donor, member, director, or officer of the church, or any private individual shall be entitled to share in the distribution of any of the assets. Upon dissolution, any assets of the church must be distributed to one or more organizations recognized by the Internal Revenue Service as one organized exclusively for religious purposes. These organizations must adhere to the doctrinal statement of City United Church as so noted in this document.