COMMENTARY ON TRINITY CHRISTIAN FELLOWSHIP CONSTITUTION AND BYLAWS

Those Christians who joined together to form Trinity Christian Fellowship are being asked to adopt a Constitution and Bylaws—a living, working framework intended to serve the Fellowship in perpetuity. As a companion to the proposed Constitution and Bylaws, this Commentary has been prepared to provide a contemporaneous explanation of the considerations and reasoning of those who engaged in drafting that proposal. It is meant to be an aid in the adoption process and to be available in the future for those who may have reason to question or seek to better understand the reasons for and the intended purposes of particular provisions of Trinity Christian Fellowship’s Constitution and Bylaws.

TITLE

Dictionaries and legal treatises distinguish between a constitution and bylaws using such terms as “organic,” “fundamental,” and “foundation” to describe the former and “rules for conducting business” and “determining the rights and liabilities of members” to describe the latter. The American Heritage Dictionary of the English Language perhaps best describes a constitution as “the system of fundamental laws and principles that prescribes the nature, function, and limitations of a government or institution” and a bylaw as “a law or rule governing the internal affairs of an organization.”

In as much as this document embodies both categories of provisions, the title CONSTITUTION AND BYLAWS provides an accurate description of its overall content. Article II sets forth the fundamental principles of Trinity Christian Fellowship, and the Articles that follow lay out the manner in which Trinity’s internal and business affairs are to be conducted. When the context of an internal reference so requires, the full title CONSTITUTION AND BYLAWS is used. Otherwise, when an internal reference is made to another Article or other provisions therein, the shorthand term BYLAWS is used.

ARTICLE I

NAME

This Article allows Trinity Christian Fellowship to be identified simply as “Trinity” throughout the rest of the Constitution and Bylaws. It also states its North Carolina registered Nonprofit Corporate name and its status under Federal tax laws.
ARTICLE II

PRINCIPLES AND BELIEFS

This Article sets forth a statement of fundamental core values and matters of faith which, taken together, define who and what constitute Trinity Christian Fellowship and the Fellowship’s relationship to God, to each other, and to all humankind.

Each of the several elements of this Article has its biblical derivations.

Section 1. Guiding Principles.

“…Trinity’s vision is to be a biblical Christian community…”

“…and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God. (Ephesians 3:19 NIV)

“…its mission to make disciples by being disciples…”

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, and teaching them to obey everything I have commanded you.” (Matthew 28:19-20 NIV)

“…its call to live and lead in Christian relationship…”

“A new command I give you: ‘Love one another as I have loved you.’” (John 13:14 NIV)

“…its desire to influence others to be united with us in Christ.”

“My prayer is not for them alone. I pray also for those who believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.” (John 17:20-21 NIV)

“Delight yourself in the Lord and he will give you the desires of your heart.” (Psalm 37:4 NIV)

“…fellowship within community…”

Fellowship is composed of two elements: deepening friendships and commitment to a common vision, mission, and call. Community is sincere and sensitive care for the body of Christ made possible by a common unity in Christ’s Holy Spirit.

“If we walk in the light, as he is in the light, we have fellowship with each other, and the blood of Jesus his Son purifies us from all sin.” (I John 1:7 NIV)

“…freedom within boundaries…”

“Freedom” encompasses being freed from bondage and free to serve. Boundaries bring order out of chaos thus allowing God’s will to be established on earth.

“You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature, rather, serve one another in love.” (Galatians 5:13 NIV)

“…Faithfulness within discipleship…”

Faithfulness is living one’s life in confident reliance on God. Discipleship is becoming like Jesus.
Christ. Trinity’s vision, mission, call, and desire will be fulfilled to the extent that faithfulness is practiced among its members.

“If you love me you will obey what I command.” (John 14:15 NIV)

Section 2. Beliefs.

Because it is the source of the name of Trinity Christian Fellowship, reference to the Trinity introduces this Section. The common unity that lays the foundation for God’s fulfillment of Jesus Christ’s prayer for His followers to be one is commitment and adherence to the essential beliefs found in the Nicene and Apostles’ Creeds. Those Creeds connect all Christians to the historic roots of the Christian Church and enable them to make their contribution to the furthering of God’s kingdom on earth.

The Creeds, set forth as follows, were derived from the belief that God’s written word, the Holy Bible, is the only truly reliable authority for conducting one’s personal life and the life of the Church.

**Nicene Creed:** “I believe in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible; And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, very God of very God: Begotten, not made; Being of one substance with the Father; By Whom all things are made: Who for us men and our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man; And was crucified also for us under Pontius Pilate; He suffered and was buried; And the third day He rose again according to the Scriptures; And ascended into heaven, And sitteth on the right hand of the Father; And He shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son. Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets; And I believe in one Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; And I look for the Resurrection of the dead; And the Life of the world to come. Amen.”

*(Book of Common Prayer, 1928 Ed.)*

**Apostles’ Creed:** “I believe in God, the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day He rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And Life everlasting. Amen.”

*(Book of Common Prayer, 1928 Ed.)*

**Baptism and The Lord’s Supper** are ordinances that are to be observed by the Church and are central to the Christian experience.

**Baptism**

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always to the very end of the age.” (Matthew 28:19-20 NIV)
As taught in the New Testament, **Baptism** relates to a believer’s identification with Christ in His death, burial, and resurrection.

“What shall we say then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer? Or don’t you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin—because anyone who has died has been freed from sin.” (Romans 6:1-6 NIV)

**The Lord’s Supper**

“For I received from the Lord what I also passed onto you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, ‘This is my body, which is for you; do this in remembrance of me.’ In the same way, after supper he took the cup, saying ‘This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.’ For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes. Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself.” (1 Corinthians 11:23-29 NIV)

The **Lord’s Supper** remembers Christ’s suffering and death on the cross. The partaking of one loaf symbolizes the unity we have in Christ and thus is open to all self-examined believers in Christ as the Son of God, regardless of church affiliation.

“Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf.”

(1 Corinthians 10:17 NIV)

**Marriage**

The covenant of **Marriage** is between one man and one woman as ordained by God.

“For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.”

(Genesis 2:24; Matthew 19:5 NIV)

**Prayer**

“Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.”

(Matthew 7:7-8 NIV)

**ARTICLE III**

**MEMBERSHIP**

This Article establishes categories of Trinity’s Membership and prescribes the essential elements associated with application for, acceptance into, and departure from those categories of Membership.
Eighteen is the minimum age at which a Member is considered to have attained the capability to make the kind of informed objective judgments that would entitle them to a voice and vote in the governance of Trinity.

Section 1 identifies as Founding Members the 223 adult individuals who, during the period from the first of April through September 4, 2011, each executed a form containing the following statement:

“By signing this inaugural membership roll, I am expressing my desire to become a member of Trinity Christian Fellowship Church and testify to my personal faith in Jesus Christ as Savior. As a member I agree to support the church with my presence, my talents, my gifts, and my prayers. If under the age of eighteen, I have completed confirmation class.”

Section 2 identifies individuals who are admitted into full Membership after September 4, 2011, as Active Members.

Section 3 provides that every Member eighteen or older who is identified in the first two Sections is entitled to a vote on all matters to be put before the Membership for decision. The term or title “Voting Member” is employed here to describe those individuals and is used throughout the Bylaws whenever they require a decision to be made by the Membership.

Section 4 allows identification as “Inactive” those Members whose participation has waned, but whose tacit support and occasional participation or presence warrant recognition of a continuing reduced relationship. In that capacity, the Member would no longer be entitled to a Membership vote.

Section 5, in reflection on various related biblical admonitions, lists progressively the steps to be taken by Trinity and an applicant for admission into Membership. It also speaks to a number of essential elements to be addressed and fixes responsibility for implementation on the Senior Minister and Trinity’s Ministries. It is reasonable to presume that the conscious intention of each Founding Member, and of each Active Member subsequently accepted into the fellowship of Trinity, is to regularly participate in Trinity’s public worship services; provide Trinity and its Ministries with faithful stewardship of their time, talents, and gifts; lead a life in the community fittingly representative of Jesus Christ and His Church, endeavor to preserve the unity of Trinity, and promote fellowship among the Membership.

With regard to the very important element baptism, on which there is not universal agreement, let it be said that baptism is an essential sacrament, the doorway to the church, and all believers, as an act of obedience to our Lord and as a public witness to their faith, should be baptized. While it is true that baptism does not save the individual, since salvation is a matter of faith and profession (Romans 10:9-10), baptism does identify the believer with Christ and symbolically recapitulates the death, burial and resurrection of our Lord. Accordingly, anyone who professes faith in Jesus Christ and desires to be part of Trinity, must affirm that they have been baptized, or receive baptism before being admitted to Membership. Baptism will be administered at Trinity in accordance with the Trinitarian formula of Matthew 28:19.

As an interdenominational fellowship, Trinity recognizes all forms of baptism as regarding mode (immersion, affusion and sprinkling) and also recognizes both infant and believer’s baptism as orthodox practices by major Christian traditions. In the case of infant baptism, it is necessary that one baptized as an infant confirm his or her faith when he or she reaches an age to make such a covenantal commitment. Until confirmation, accomplished after a suitable period of instruction, the person is under the watch care of the church, but not a fully participating member.

As an interdenominational fellowship, Trinity accepts all forms and modes of baptism administered under the Trinitarian formula (Father, Son, and Holy Spirit). This position reflects the reality that the Church at large has not reached consensus on the mode or time of baptism.

Trinity’s Members are free to hold to their own traditions and indeed to profess those traditions...
freely, but at the same time acknowledge that those who practice other traditions are to be respected and affirmed in their beliefs. In this, as in other areas of doctrine, Trinity follows the dictum attributed to Philip Melanchthon: “In essentials unity, in non-essentials freedom, in all things charity.” Baptism is an essential, but the specific practice (i.e. how and at what point in the Christian life it is administered) is not a matter of consensus and thus must remain for us as a matter of freedom.

Section 6 speaks directly to each individual Member as to their continuing obligation to support Trinity and the Principles and Beliefs to which they subscribed upon entering into the Membership.

Sections 6 and 7 provide a series of procedural steps consistent with Scripture for dealing in a fair and balanced manner with known or suspected departures from accepted levels of faith and/or conduct by a Member. If such a matter cannot be informally resolved, Section 7 provides a path for it to be steered to the Council and Senior Minister for a resolving decision which could include disciplinary action. The threefold purpose of church discipline is to glorify God by maintaining purity in the local church (I Cor. 5:6), edify believers by deterring sin (I Tim. 5:20), and promote the spiritual welfare of the offending believer by calling him or her to return to a biblical standard of doctrine and conduct (Gal. 6:1).

Should the steps set out in Section 6 result in a decision adverse to a Member, Section 7 allows for that decision to be appealed to the membership.

Section 8 specifies the situations and conditions under which the Council is authorized to remove a Member’s name from Trinity’s Membership rolls. Exercise of this authority will serve to help to ensure that Membership rolls are kept current and accurate.

**ARTICLE IV**

**MEMBERSHIP MEETINGS**

This Article provides the procedural rules for Membership meetings. It covers the publication, timing, and content of notices of the meetings, who may call a meeting, what is to be considered at a meeting, who is to preside, and how meetings are to be conducted.

Section 1 requires that there be an Annual Meeting at which the leadership will report to the Membership on the activities of Trinity, including the approved budget for the ensuing year, and the Members will elect replacements for upcoming vacancies on the Council.

Section 2 allows for holding Special Meetings to deal with important matters which require Membership consideration and action between Annual Meetings. It also recognizes that the call for such a meeting can arise from various sources within the Trinity family.

Section 3 specifies how the Membership is to be given advance notice of a meeting and made aware of what the meeting is to be about. In this regard, there are certain actions for which these Bylaws require a vote of approval by the Membership at a meeting called for that purpose. The table that follows the commentary on this Article lists those actions.

Sections 5 and 6 state the quorum requirements for the meetings and the manner in which voting is to be carried out at the meetings. The level of votes required to pass or approve a particular action is specified in various other Articles in these Bylaws which reserve the power of decision to the Membership. Those quorum and level of vote requirements are summarized in the table that follows.
The voting for the election of Councilmembers is to be conducted at Annual Meetings as provided in Article VI, Section 5, and thus will be specified in the notices of those meetings. Other listed actions could also be carried out at an Annual Meeting if specified in the notice of that meeting. However, it is more likely that most of them would be matters for a Special Meeting.

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<thead>
<tr>
<th>CBL ART &amp; SEC</th>
<th>ACTION</th>
<th>QUORUM</th>
<th>FORM OF VOTE</th>
<th>VOTE REQ'D</th>
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<tr>
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<td>Voting Members Actually Present</td>
<td>Voice*</td>
<td>Majority of Voting Members Present &amp; Voting</td>
</tr>
<tr>
<td>Art. V, Sec 6</td>
<td>Selection of Sr. &amp; Sr. Assoc. Minister</td>
<td>Voting Members Actually Present</td>
<td>Written Ballot</td>
<td>80% of Voting Members Present &amp; Voting</td>
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<tr>
<td>Art. V Sec. 10</td>
<td>Removal of Sr. or Sr. Assoc. Minister</td>
<td>50% of Voting Members</td>
<td>Written Ballot</td>
<td>2/3 of Voting Members Present &amp; Voting</td>
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<tr>
<td>Art. VI, Sec.2(11)</td>
<td>Purchase, Sale, or conveyance of Real Estate</td>
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<td>Majority of Voting Members Present &amp; Voting</td>
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<tr>
<td>Art. VI Sec. 2(11) &amp; Art. VIII, Sec. 5</td>
<td>Approval of Off-Budget Expenditures Over $10,000</td>
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<tr>
<td>Art. VI, Sec. 5</td>
<td>Election of Councilmembers</td>
<td>Voting Members Actually Present</td>
<td>Voice*</td>
<td>Majority of Voting Members Present &amp; Voting</td>
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<tr>
<td>Art. VI, Sec. 12</td>
<td>Removal of Councilmembers</td>
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<td>Written Ballot</td>
<td>2/3 of Voting Members Present &amp; Voting</td>
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<tr>
<td>Art. X</td>
<td>Amendment of C&amp;BL’s</td>
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<td>Merger or Disolution</td>
<td>Voting Members Actually Present</td>
<td>Written Ballot</td>
<td>2/3 of Voting Members Present &amp; Voting</td>
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ARTICLE V

MINISTERS

This Article sets forth Trinity’s Ministerial framework and the manner in which its Ministers are brought into their positions, the relationship of the Ministers to the Membership and the Council and among other Ministers within Trinity.

Section 1 identifies Trinity’s spiritual leader and specifies that leader’s general religious duties and management responsibilities regarding staff personnel, ministries, and the need for cooperation with the Council.

Section 2 allows for, but does not require, a second well qualified Minister to be called to assist and share the work of the Senior Minister. The title Senior Associate distinguishes this Minister from any additional Ministers who may be employed by Trinity.

Section 3 recognizes the Ministerial role-sharing arrangement that accompanied the establishment of Trinity and provides a process for its timely termination and transition into the more traditional structure contemplated in Sections 1 and 2.

Section 4 provides the process for finding and evaluating the personal qualities of candidates for Senior Ministerial positions and nominating individuals who are fully qualified to perform the tasks that Trinity’s Membership expects of its spiritual leadership.

Section 5 sets forth the educational and ordination requirements for Senior Ministerial candidates. It allows for candidates with advanced degrees but who may still be working towards a doctorate and whose ordination is from a well-recognized and compatible church even though that church is not part of a traditional mainstream Protestant denomination.

Section 6 places the ultimate determination as to whether to call a minister to a Senior Ministerial position in the hands of the Voting Members (over age 18) of the congregation.

Section 7 allows the Council to act to fill the need for spiritual leadership and the conducting of services in the event of an unexpected total loss of Senior Ministerial leaders.

Section 8, as well as Article VI, Section 3, provides the Senior Minister (or two Co-Ministers) with membership on the Council with one vote therein.

Section 9 allows the Council to create additional Minister positions. Such Ministers duties would be spelled out, and they would be employed in the same fashion as other Trinity staff and administrative personnel. This section would also authorize the Council to place a retiring Minister who continues to be a member of Trinity in an honorary position of Emeritus Minister, thus allowing Trinity and the Minister to continue in a reduced but mutually beneficial relationship.

Section 10 deals with the dismissal of Ministers. A Minister who is called by a vote of the Membership can only be dismissed by a vote of the Membership. This is not to say that the Council acting in accordance with its approved and published Policies and Procedures could not suspend a Minister from some or all duties pending a Membership dismissal vote. A Minister who is employed under the authority of Section 9 may be dismissed in the same manner as other Trinity employees.
ARTICLE VI

TRINITY GOVERNMENT

This Article sets forth the structural governing framework and working processes by which Trinity Christian Fellowship carries out its secular business to provide for and maintain oversight of Trinity’s spiritual and ministerial activities.

The interdenominational make-up of the membership of Trinity brings with it a rich, varied, and often conflicting legacy in such matters as the form of Worship, observation of the Sacraments, education and ordination of ministers, and biblical interpretation. This is no less true when it comes to the processes by which local congregations and independent churches make important decisions, procure and own property, select leaders, manage resources, and the like.

Drawing on this mixed heritage coming from mainline Protestant denominations, it is the consensus of those who propose the adoption of this Constitution and By-laws, that Trinity’s governing body—its Council—be composed of nine elected members and its Senior Minister (Section 3). It calls for six seats with limited three year terms to be filled from the congregation at large and three seats with unlimited three year terms to be filled by nominees having the Senior Minister’s endorsement (Sections 3&4). As such, this body is not unlike the widely recognized structure which is the hallmark of several Protestant denominations. The Senior Minister, six rotating actively involved members, and three spiritually mature, experienced members working together can well serve to yield balanced reasoned decisions and lead to courses of action having the depth of support needed to succeed.

Section 4 specifies criteria to help ensure that individuals chosen to serve on the Council are from among those best qualified and possessed of “…love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control…. ” (Gal. 5:22-23 NIV)

The nomination process is designed to produce by mid-December each year, a slate of validated candidates to fill the upcoming staggered vacancies and any unexpected vacancies. This to be followed by an election held as an integral part of the Annual Meeting of the membership conducted early in the next calendar year, with those elected taking their seats at the next Council meeting. Because it is believed that Trinity should be steered by an active, informed, and involved congregation, voting in Council elections, while by written ballot, is limited to those eligible voting members of the congregation who attend the Annual Meeting.

Section 2 is a general list of the overall duties of the Council and its discretionary powers and authorities. These duties and powers are supplemented by and further expanded upon in other Articles throughout these Bylaws. It is to be noted that these Bylaws call for the establishment of only one committee by name (the Finance Committee). Section 2(9) vests the Council with the authority to establish such other committees as may be needed and to terminate them when their purpose has been fulfilled.

Provision is made for the Council to fill its unanticipated vacancies pending the next election (Section 6), internally select its Chairperson and other officers (Section 7), and appoint other individuals to assist the Council in performance of its responsibilities. With the exception of the position “Ministries Coordinator,” the duties of those officers and appointees (Section 8) are much like the duties of comparable positions in other religious or corporate governing bodies.

The appointment position of “Ministries Coordinator” fills a recognized need for the Senior Minister to have assistance in establishing and working with Trinity’s many ministries, the need for a unified and coordinated budget and expenditures process, the need of the council to be aware of the activities and requirements of the ministries, and the need of the ministries themselves for a dedicated voice and advocate with the Council.
The remaining Sections of Article VI prescribe standards for scheduling and calling Council meetings (Section 9), the requirements for a quorum and voting procedures (Section 10), procedural rules (Section 11), and processes for the removal of elected Councilmembers (Section 12).

ARTICLE VII

MINISTRIES

This Article provides the organizational framework for the detail work necessary for Trinity to be a church in the full sense of the word. It recognizes the requirement for ready, willing and able teams of members of the congregation (Ministries) working in conjunction with their chosen leadership (Ministers and Council) to meet this goal on a continuing basis. While prescribing a number of specific procedural steps intended to maintain viable Ministries, this Article allows Trinity the flexibility or freedom to structure and adjust its Ministry teams so as to best pursue the Principles and Beliefs expressed in Article II.

Section 1 draws on Luke’s history of the early church as laid out in the Second Chapter of Acts in identifying the six absolutely essential areas to be addressed through Trinity’s Ministries (Christian education, fellowship, prayer, worship, community within the church, and outreach to the world). As do the Articles regarding Trinity’s Ministers and Council, this section imposes a degree of discipline or boundaries on Trinity’s Ministries.

Section 2 vests the Senior Minister with management authority and an assignment of responsibility regarding the Ministries and allows for the Senior Minister to have the assistance of other key personnel in this regard.

Section 3 calls for an annual assembly of Trinity’s Ministers, Councilmembers, and Ministry leaders for the dedicated purpose of conducting a thorough re-examination, and to some extent a re-validation, of Trinity’s overall Ministries’ activities, the timing of which is to take into account Trinity’s budget and stewardship cycle.

ARTICLE VIII

FINANCE, BUDGET, AND RESOURCES

This Article speaks to the composition of the only committee expressly named in these Bylaws (the Finance Committee), and in the broadest possible terms, makes that committee under the leadership of the Treasurer responsible to the Council for dealing with Trinity’s fiscal affairs.

Section 1, taken together with related provisions in Article VI (the duties of the Council in Article VI, Section 2 (2)-(4), (7), and (11) and those of the Treasurer in Article VI, Section 8), sets the relationship among the Council, the Treasurer, and the Finance Committee.

Section 2 lays out the process for appointing the members of the Finance Committee and seeks to assure that the Committee is staffed with individuals having the skills necessary to properly address the many areas of its responsibilities.
Sections 3 and 4 fix Trinity’s annual budget cycle and give directions as to its preparation and presentation to the Council.

Section 5 prescribes certain requirements to be followed in disbursing funds following the Council’s approval of a budget and its presentation to the Membership. While this Section requires prior approval of over-budget expenditures (if $10,000 or less approval by the Council, if more than that by the Membership) it allows considerable flexibility for adjustments during the year by Ministry and other program leaders within their respective allocations and for re-allocation within the overall budget by the Council.

Section 6 provides for the handling of funds received by Trinity outside of those received as annual pledges and collection plate offerings and requires that they be employed in accordance with the donor’s wishes.

**ARTICLE IX**

**INDEMNIFICATION**

This Article invokes the provisions of North Carolina Statutes allowing for the indemnification of an individual who is made a party to a law suit or proceeding because the individual is or was serving as Senior Minister, Associate Senior Minister, Councilmember, or as an officer of Trinity against liability incurred in the suit or proceeding.

**ARTICLE X**

**AMENDMENTS**

This Article provides the procedural requirements for amending the Constitution and Bylaws.

**ARTICLE XI**

**MERGER AND DISSOLUTION**

The first paragraph of this Article provides the procedural requirements for any internally initiated action to merge Trinity with another church or to dissolve Trinity.

The second paragraph contains provisions required by Federal and State law to be in the bylaws of all Nonprofit Corporations. It sets the rule for the disposition of Trinity’s assets should it ever be dissolved.
ARTICLE XII

ADOPTION OF CONSTITUTION AND BYLAWS

This Article lays out the steps for adoption of the Constitution and Bylaws by the congregation. It also provides for post adoption transition to governance and implementation of the Constitution and Bylaws.