

PENDLETON CHURCH OF GOD BYLAWS

PREAMBLE:

We endeavor to be a church of the Lord Jesus Christ as described, established, and mandated by the New Testament. The purpose of these bylaws is to help us accomplish the task of this church with good stewardship through effective and efficient means of the body's time, gifts, and resources. Our ultimate desire is to bring glory to God through his church.

These bylaws shall provide general guidance on organization, governance and operation, based upon biblical principles and practices. However, the ultimate authority in all these matters is the Bible. We are fully committed to being a 21st century, Christ-centered, Spirit-led, and Word-based New Testament Church. If, and as, conflict or ambiguity exists with regard to these bylaws, priority and deference is to be given to the biblical reference for resolve and remedy.

As a family of faith, we are committed to reach, teach, and equip every man, woman, and child from the Word of God. Our hope is to see every person grow in their personal relationship with Jesus and become fully mature in their Christian faith and practice.

We believe God calls and uses men and women of all ages to serve, minister, and reach the world with the hope and salvation of Jesus Christ.

ARTICLE I – NAME

The name of this church shall be Pendleton Church of God (PCOG), a faith-based, non-profit corporation, operating primarily in Pendleton, Oregon. (Pendleton Church of God may hereafter be referred to as “church”, “corporation”, or “PCOG”.)

ARTICLE II – AFFILIATION

This church is voluntarily affiliated and in good standing with:

- The Church of God (Anderson, Indiana)
- The Association of the Churches of God of Oregon and Southwest Washington

This church maintains a voluntary affiliation for purposes of religious fellowship, not a headquarter-branch relationship. PCOG is a completely autonomous local assembly with freedom to conduct spiritual and temporal business without input or interference from any other organization or church body except by the terms stated in this document.

ARTICLE III – MISSION, VISION, AND STATEMENT OF FAITH

Our Mission:

“To be a church who loves Jesus, loves people, and makes disciples—who make disciples.”
(Matthew 22:37-39, 28:18-20; John 13:35)

Our Vision:

“To reach Pendleton with the gift of salvation so the gospel may be spread from our community to the world.” (Matthew 28:18-20; Acts 1:8; 1 Timothy 2:3-4)

Our Statement of Faith:

THE BIBLE: We believe the Bible is the Word of God, written by human authors under the inspiration of the Holy Spirit. It is without error in the original manuscripts, and as the ultimate source of truth, it has supreme and final authority in all matters. Where it speaks, we listen and obey. (2 Timothy 3:16-17; 2 Peter 1:19-21)

THE TRINITY: We believe there is one living and true God, perfect in holiness, wisdom, power and love, who exists eternally in three distinct persons; Father, Son, and Holy Spirit. As equals in substance, they each have unique and harmonious roles within the Godhead. Though the word "Trinity" is not found in scripture, the truth of this principle is found throughout. (Genesis 1:1-2, 26-27; Matthew 28:19; Luke 1:35; John 1:1,14; 14:7, 16:5-13; Acts 5:3-4; 2 Corinthians 13:14)

GOD THE FATHER: We believe that God the Father, as part of the Trinity, has limitless knowledge and creativity, sovereign power, and unsurpassed holiness. He desires a relationship with us, his creation. He is mercifully concerned in the affairs of humanity, hears and answers prayer, and saves from sin and death all who come to him through his son Jesus Christ. (John 3:16; Romans 8:15-16; Ephesians 1:1-3)

JESUS CHRIST: We believe that Jesus Christ was, is, and always will be God. As the only begotten Son of God the Father, he was conceived by the Holy Spirit and born of a virgin, possessing a nature that was both fully human and fully divine. We believe in his miracles and teachings, and that he is the only one to have lived a sinless life. He died on the cross for our sins, and was bodily resurrected, ascending into heaven, where he continues to intercede for his people today as he awaits his visible return to earth. (John 14:6-10, 17:5; Ephesians 1:2-3; Philippians 2:5-11; Colossians 1:15-20; Hebrews 7:22-25; 1 John 5:20)

THE HOLY SPIRIT: We believe the Holy Spirit, who was sent from the Father and Son, is a separate personality within the Godhead, and not simply a force which represents God's spirit or power. He convicts the world of sin, makes them aware of their need for a Savior, and dwells within every believer in Christ, equipping, guiding, and empowering them for godly living and understanding spiritual truth. (John 14:16-17, 26; Acts 1:8; Ephesians 1:13-14)

SALVATION BY GRACE: We believe salvation is offered to all, and received by grace, through faith in Christ alone. Though good works are a result of true faith, our works do not save us. (Romans 3:20,28; Galatians 2:16; Ephesians 2:8-9)

REGENERATION: We believe all people are sinners by nature and by choice and are, therefore, under condemnation and alienated from God. However, those who repent of their sins and trust in Jesus Christ as Savior and Lord are rescued, reconciled, and regenerated by the Holy Spirit. (John 1:12-13, 3:3; Acts 2:38; Ephesians 2:4-5; Titus 3:5)

THE CHURCH: We believe in one true Church, a living, spiritual body of which Christ is the head and all regenerated persons are members. This shall be demonstrated in the local church, a company of believers in Jesus who are baptized on a credible profession of faith, and associated for worship, discipleship, service, and fellowship. We believe God has laid upon the members of the local church the primary task of sharing the gospel of Christ with a lost world. (Matthew 16:16-18; Ephesians 2:19-22)

CHRISTIAN CONDUCT: We believe Christians should live for the glory of God and the well-being of others; that their conduct should be blameless before the world; that they should be faithful stewards of their possessions; and that they should seek to realize for themselves and others the full stature of maturity in Christ. (Ephesians 2:10; 2 Peter 1:3-8)

THE ORDINANCES: We believe the Lord Jesus Christ has given two ordinances to the local church that should be observed and administered until his return to earth: baptism and the Lord's Supper. We believe Christian baptism is the immersion of a believer into the name of the triune God, and the Lord's Supper is an event that was instituted by Christ to commemorate his death. (Matthew 28:18-20; Luke 22:14-20)

RELIGIOUS LIBERTY: We believe every human being has a direct relationship with God, and is responsible to God alone in all matters of faith. We believe every local church should be transparent and accountable before their community and affiliations, but always considered independent, operating free from interference by any ecclesiastical or political authority. (Romans 14:4; James 4:12; 1 Peter 2:13-15, 5:2)

SANCTITY OF HUMAN LIFE: We believe 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 from conception through natural death. We are therefore called to defend, protect, and value all human life. (Genesis 1:27; Psalm 139; Jeremiah 1:5)

MARRIAGE: Because God has ordained marriage and defined it as the covenant relationship between a man, a woman, and himself; our church will only recognize marriages between a biological man and a biological woman. Further, the elders and pastoral staff shall only participate in weddings and solemnize marriages between one man and one woman. Finally, the facilities and property of our church shall only host weddings between one man and one woman. (Genesis 2:22-24; Matthew 19:4-6; Ephesians 5:31)

THE SECOND COMING OF CHRIST: We believe in the personal and visible return of the Lord Jesus Christ, which will usher in the final consummation of His eternal kingdom. We believe in the resurrection of the body, the final judgment, the eternal blessedness of those who choose to follow Jesus with their lives, and the endless suffering of those who choose not to. (Matthew 25:31-46; John 5:28-29; Acts 1:6-11; 1 Thessalonians 4:13-18; Revelation 20:11-15)

ARTICLE IV – MEMBERSHIP

Section 1: General

The Bible teaches that all people who profess Christ as their personal Savior and exhibit his lordship in thought, word, and deed, are members of God's Church. But the New Testament also presents a picture of people who, once committed to the Lord, identified with and committed to a particular local church body. In order to implement the principles of accountability and commitment, PCOG recognizes the need for formal membership. (Acts 11:26; 1 Corinthians 1:2; 2 Corinthians 8:1; Philippians 1:1)

Section 2: Membership

In alignment with scripture, any person who has personally received Jesus Christ as their Savior and Lord, been baptized as a testimony of their salvation, and desires to be committed to PCOG may become a member. All members shall be eligible to vote on church business, provided they meet the following criteria:

1. They must be at least 18 years of age.
2. They must have attended and worshipped faithfully and in harmony with PCOG for not less than the most recent 6 months consecutively.

3. They must express and live out their faith in Jesus as Lord and Savior in accordance with scripture.
4. They must faithfully support the teachings, activities, work, ministries, worship, and fellowship of the church through involvement and financial support.
5. They must be intentional to be present in person, or to vote by absentee ballot, at all business meetings of the organization.
6. They must support the PCOG Statement of Faith, in addition to the mission, vision, goals, and leadership of the church.

Section 3: Registration of Voting Members

All persons shall be regarded as voting members of PCOG upon their own declaration of eligibility subject to Section 2 of this Article. The declaration shall be made by registering with the Elder Board secretary prior to the meeting. This roll of voting members shall be subject to approval by PCOG membership and incorporated into the minutes of the business meeting.

Section 4: Absentee Votes

Absentee ballots for voting shall be permitted if a written request is submitted to an elder at least eight days prior to a meeting, by the member requesting an absentee vote, based upon illness, travel, or other conditions which would prevent attendance at the meeting. The request shall be reviewed by the Elder Board, and proper and timely action will be taken on the request.

Section 5: Surrender or Removal of Membership

1. A member may voluntarily surrender membership and their voting privilege by expressing a decision to do so to an elder, either in person or in writing.
2. A person may be dismissed from membership by the Board of Elders on the following grounds:
 - A. The habitual and deliberate practice of sin. (Hebrews 10:26)
 - B. Promoting disharmony within the congregation. (Romans 16:17)
 - C. Insubordination to the spiritual authority of the Board of Elders. (Titus 1:10-16)
 - D. Habitual and deliberate failure to attend worship services of the church and/or financially support its ministry. (2 Corinthians 9:6-7; Hebrews 10:25)
3. A person who was dismissed from membership may be restored to fellowship and membership after he or she has repented of the reason or reasons leading to the dismissal and satisfied any additional requirements of the Board of Elders for biblical restoration.
4. The Elder Board shall keep the church body informed of such decisions.

Section 6: Discipline of Members

PCOG believes church discipline is taught and demonstrated in the New Testament. It functions as a part of the overall discipleship process for the believer, and is a biblically mandated means for addressing willful and persistent sin and beliefs which are inconsistent with sound biblical doctrine. Although some churches choose not to include this mandate in their church by-laws, PCOG embraces this doctrine as a means by which God's love and protection can be exercised to both individuals and the church body. All measures of church discipline will be carried out in love, with the goal of restoration, and in clear alignment with scripture. (Matthew 18:15-17; 1 Corinthians 5; Galatians 6:1-3)

ARTICLE V – MEMBERSHIP MEETINGS

Section 1: Place

Meetings of the members shall be held at a building on the church property or another place designated by the Elder Board.

Section 2: General Meetings

A general meeting of the members shall be held each year at such time as determined by the elders. The primary purpose of this meeting shall be to present an annual general operating budget and to conduct other church business as necessary. In case of poor attendance, the Elder Board reserves the right to postpone the meeting following the guidelines in Section 4 of this Article.

Section 3: Special Meetings

Special meetings may be called at any time by the Board of Elders or upon written request from any 10 members of the church (pre-approved by the elders), for any purpose, by giving notice to members in accordance with Section 4 of this Article. In case of poor attendance, the Elder Board may postpone the meeting.

Section 4: Notice Requirements for Membership Meetings

Notification of meetings shall be presented for three consecutive weeks in each of the following methods:

- Distribution of written material to the congregation during weekend worship services.
- Oral announcement to the congregation during weekend worship services.
- Announcement through email and all PCOG media sources.

Section 5: Rules of Order

1. “Robert’s Rules of Order” shall be the accepted pattern for the transaction of all PCOG business. The elders may appoint a parliamentarian to help in all church meetings.
2. The moderator for all church meetings shall be the chairman of the Board of Elders. In the absence of a chairman, the vice-chairman of elders will serve as the moderator. The Elder Board secretary will be responsible for recording the minutes of the meeting, which shall include who presided over the meeting, and a summary of actions taken at the meeting in sufficient detail to clearly describe what was discussed and agreed upon to avoid any subsequent disputes.

ARTICLE VI – LEADERSHIP

Section 1: Our Leadership Structure

PCOG shall be a “Christ-ruled, Elder-led, Deacon-served, Congregation-affirmed” church.

1. **Christ-ruled:** Jesus Christ is the head of this church, and we are fully committed and submitted to his rule, truth, and teachings. Under the guide and direction of the Holy Spirit and the authority of scripture, we serve as a body of believers who voluntarily submit to a form of government modeled in the New Testament. We are committed to the teachings of the Bible, agreeing that no other authority or tradition shall guide the means, faith, practice, and structure of this church. (Ephesians 1:22, 5:23; Colossians 1:18, 2:10)
2. **Elder-led:** The New Testament model of church organization and authority for leadership is not granted to one individual minister, nor by democratic rule of a congregation. Rather, it’s granted to a plurality of trusted, spiritually mature servant leaders referred to as elders (a.k.a. pastors, shepherds, overseers, bishops). Elders are called by and accountable to God, and affirmed by the church. The Elder Board is responsible for the spiritual health, vision, and direction of the church,

as well as governing and overseeing ministries, assets, and operations. The Elder Board prayerfully delegates ministry and leadership through the church staff, Ministry Council, and lead pastor to accomplish the God-authored vision for PCOG. (Acts 14:23, 20:28; 1 Thessalonians 5:12-13; Titus 1:5; 1 Peter 5:1-5)

3. **Deacon-served:** The vision, mission, and ministry of the New Testament church came from God, through humble and prayerful elders, to the church. To accomplish this call, the early church elders prayerfully set aside deacons as servant leaders to help meet the ministry needs of the church. In alignment with scripture, the Elder Board shall prayerfully appoint willing and qualified men and women as deacons to follow that model. Together, these servant leaders will make up the Ministry Council. Each deacon is accountable, both collectively and individually, to the Elder Board and the church body, and each one is responsible to lead their commissioned area of ministry and service. (Acts 6:1-6; Romans 16:1-3; 1 Timothy 3:8-13; Titus 1:6-9)
4. **Congregation-affirmed:** The New Testament clearly teaches that the church congregation plays a vital role in achieving the vision God has entrusted to his people. This begins with their prayerful confirmation of the leaders God shall provide and ask them to serve alongside and follow. The Bible teaches and models a theocratic form of governing for the church (God-ruled), not democratic (majority-ruled). However, it encourages the church to take seriously the role and responsibilities related to their prayerful acceptance and commitment to church leadership, discipleship, and Biblical doctrines and practices. (Acts 6:2-5, 14:23; 1 Corinthians 1:10; Hebrews 13:17)

Our members will have the right and responsibility to vote on the following matters:

- Confirmation of elders
- Call of a lead pastor (elder)
- Adoption of the annual budget
- Encumbrance of debt of real property
- Amendments to the bylaws
- Additional Issues presented by the elders

Section 2: Board of Elders

1. We recognize and honor Christ as the Head of PCOG, and adhere to the New Testament teaching that the Holy Spirit directs his church through the human leadership of elders. Collectively, the elders (who are called and affirmed by a 2/3 vote of the church), shall humbly serve with the lead pastor to form the Board of Elders. Thus, the church shall not be governed by any individual, but through a group of men seeking to honor Christ above all else, through a plurality of leadership. These elders shall have no individual authority, but must act together as a council to represent the heart of God, aligning with scripture in the best interest of PCOG.
2. Elders are men of God who exemplify a pattern of life that is above reproach—those who are trustworthy, scripturally sound, and spiritually mature. They must be PCOG members of at least 30 years of age, who faithfully attend and generously support the church with their time, talents, and finances. They meet the scriptural qualifications of elders as they trust, teach, and proclaim the Word of God without compromise, prayerfully seeking the heart and wisdom of God for all matters. They are to faithfully and humbly shepherd the congregation, protecting them from false teachers, while exhorting and admonishing with sound biblical doctrine. Elders must be disciple-making disciples of Jesus who are fully committed and yielded to the leading of the Holy Spirit and the authority of God's Word.
3. The Elder Board is set aside by the church and entrusted with the responsibilities of loving, shepherding, governing, overseeing, leading, teaching, correcting, and caring for the church from all as-

pects—including its mission, ministries, functions, staff, and affairs—while serving as the final authority of the church, except where these bylaws require approval of church membership. In alignment with scripture, the creation, direction, and tenure of all church boards, committees, and teams shall be overseen by the Elder Board. (Acts 6, 20:17, 28; 1 Timothy 3:1-7, 5:17; Titus 1; James 5:14; 1 Peter 5:1-4)

4. The God-authored and church-affirmed responsibilities for the Board of Elders include, but are not limited to the following:
 - A. Shepherd and care for the flock—Serving in humility, elders are to guide, direct, guard and protect the members of the body; seeking to meet their needs, assisting in any way possible, warning against harmful influences, and guarding against false teachers. (Acts 20:35)
 - B. Lead by example—Elders are to provide a scriptural role model and set a pattern before the flock of a rightly ordered life, with a single purpose—to glorify God. (Hebrews 13:7)
 - C. Teach and exhort—Elders are to see that the flock is fed through insightful and accurate biblical instruction and admonition. Teaching will be centered on equipping the members of the body to perform works of ministry. (John 21:15-17; 2 Timothy 4:2-4)
 - D. Refute those who contradict truth—Elders are to confront those who are teaching what they should not teach, or who continue in a pattern of behavior contradictory to biblical truth. They are to close potential entrances for Satan, so the truth of Christ will remain credible to both the congregation and the community. (2 Thessalonians 2:15; Titus 1:9)
 - E. Pray for the sick and afflicted—Elders are to pray for the spiritual and physical well being of the members of the congregation. (James 5:14)
5. The Elder Board will never be less than the lead pastor and three others, and never more than the lead pastor and 11 others. Each member shall have equal voice, voting as part of a team of equals that is fully committed to unanimity in all decisions.
6. As part of the Elder Board, the lead pastor shall serve as a leader among equals under the headship of Christ. Elders are responsible to provide biblical leadership in all matters including but not limited to doctrine, discipline, and restoration.
7. In alignment with the biblical mission of the church and the direction of the Elder Board, all functions, ministries, services, and affairs of PCOG will be conducted through a Ministry Council. This council will consist of biblically qualified men and women, who are prayerfully selected to serve as deacons that will each lead, shepherd, and represent a ministry team, serving the needs entrusted to them. (Acts 6:1-7; Romans 16:1-6; Philippians 1:1; 1 Timothy 3:8-13)
8. In the absence of a lead pastor, the Elder Board shall provide a qualified person to preach at all services and ensure the PCOG mission and ministries remain intact and functioning during the interim.
9. Meetings of the Board of Elders shall be called by the chairman or the secretary of the Elder Board, who shall be elected each year by the Board of Elders, in addition to a vice-chairman and treasurer.
10. In alignment with scripture, it is the Elder Board's responsibility to discipline or remove any elder or Ministry Council member who no longer fulfills the biblical qualifications of their position, fails to fulfill their responsibilities, or violates the intent of these bylaws. Discipline or removal shall be by a vote of all elders excluding the one in question.

Section 3: Elder Selection:

1. Elder candidates may be nominated by any member of the congregation by presenting them to the Elder Board for prayerful consideration and vetting. Nominees will undergo an extensive and prayerful screening, interview, and approval process by the Elder Board to ensure each candidate is willing to serve, and that they live in alignment with the biblical qualifications for an elder.
2. Candidates who are unanimously approved and prequalified by the Elder Board will then be presented to the congregation for their prayerful consideration and a 21-day review period. This will be the congregation's opportunity to express any concerns directly to the Elder Board. After the review period has passed, the candidate will then be presented to the church for affirmation and acceptance by a 2/3 majority vote. Once approved, the new elder will begin service immediately as an active part of the Elder Board.

Section 4: Terms

1. Elders, duly appointed and affirmed by PCOG and the Elder Board, shall serve until such time as the Elder Board, or an elder himself requests or requires otherwise. Voluntary resignation of any elder must be in writing, and will be accepted when submitted. In the event of an exit that leaves the group with less than four members, the remaining elders shall add another man as soon as possible.
2. After every three years of service, each elder will undergo an evaluation period where the Board of Elders and the Ministry Council shall reassess and renew the elder's service as the Holy Spirit leads.

Section 5: Removal or Termination

1. Any elder may voluntarily resign by written notice to the Board of Elders or by terminating his church membership.
2. An elder may resign or be dismissed by the Elder Board in accordance with scripture. Reason for the dismissal of an elder may be brought by another elder or by any two members of the church directly to the Elder Board for review and decision. (1 Timothy 5:19-21; James 3:1)
3. No person may be removed from eldership unless just cause has been determined and verified by the Board of Elders, when such action is deemed to be in the best interest of the church. Just grounds for dismissal or termination include (but are not limited to) the following:
 - A. Fundamental disagreement with the Elder Board regarding the vision, direction, and/or biblical alignment of the church.
 - B. Habitual practice of activities unbecoming of a spiritual leader as set forth in scripture.
 - C. Promoting disharmony within the congregation.
 - D. Persistent insubordination to the biblical authority of the Board of Elders.
4. Biblical restoration will be the hope and pursuit of PCOG and its leadership. Should the relationship between the congregation and an any elder become detrimental to the welfare of the church, and efforts at restoration fail (Matthew 18:15-17), the elders shall consider the matter and make a recommendation to the membership at a duly called meeting. The service of the elder in question shall conclude immediately following a vote for dismissal by a 2/3 majority vote of the membership.

Section 6: Pastoral Elder (Lead Pastor)

The pastoral elder is the senior vocational spiritual leader of the church who has oversight of the spiritual life and health of the body, in conjunction with and as a part of the Board of Elders. As an elder of PCOG, the pastoral elder must always live a life that is above reproach and in alignment with the biblical qualifications detailed in scripture for elders.

- 1. Calling the Pastoral Elder:** When the Board of Elders determines the church should have a new pastoral elder, it will appoint a committee to assist in the search and identification of qualified candidates, but ultimate responsibility and authority for calling a pastoral elder rests on the board. Selection of the pastoral elder shall require affirmation of the membership by a 2/3 majority vote.
- 2. Removing a Pastoral Elder:** When the pastoral elder resigns or is removed by the Board of Elders, they may call a meeting to inform the congregation of the reasons for the removal or resignation, so far as is honoring to God. The Board of Elders shall then make provision for the interim fulfillment of the pastoral elder's responsibilities, and an interim pastor may be appointed by the board to carry on the pastoral duties while the selection process for a permanent pastor ensues.

Section 7: Deacons

1. Deacon candidates may be nominated by any elder or member of the congregation. All nominations must be presented to the Elder Board for prayerful consideration and vetting. Each nominee will undergo an extensive and prayerful screening, interview, and approval process by the Elder Board to ensure the willingness of the candidate to serve, and that the nominee lives in alignment with the biblical qualifications for a deacon.
2. Once approved, the new deacon shall be confirmed by the Board of Elders and begin service immediately as an active part of the Ministry Council.
3. Deacons are men and women responsible for supporting the elders in ministry of the Word, caring for the needs of the church and community, and promoting the unity of the church. (Acts 6:1-6)
4. Deacons must exemplify a pattern of life that is above reproach—they must be trustworthy, scripturally sound, and spiritually mature. They must be church members of at least 25 years of age, who faithfully attend and generously support PCOG with their time, talents, and finances, and meet the scriptural qualifications of deacons. (1 Timothy 3:8-13)
5. Deacons shall serve as shepherds and leaders of their ministry teams, in alignment with the mission and direction provided by the Elder Board. Deacons collectively serve together as the church Ministry Council, representing the ministries, services, and affairs of the church, and shall have such authority as is vested in them by the Board of Elders.
6. Deacons may be terminated by the Board of Elders. Specific grounds for dismissal include:
 - A. Fundamental disagreement with the Elder Board regarding the vision, direction, and/or biblical alignment of the church.
 - B. Habitual practice of activities unbecoming of a spiritual leader as set forth in scripture.
 - C. Promoting disharmony within the congregation.
 - D. Persistent insubordination to the biblical authority of the Board of Elders.

Section 8: Ministry Council

1. Each deacon serving as part of the Ministry Council will lead their respective area of ministry or service through a ministry team that is prayerfully put together with the help and guidance of one or more elders from the Elder Board. These deacon-led ministries may include but are not limited to:

Care Ministry
Christian Education
Finance & Property

Hospitality
Life Ministries
Missions & Evangelism

Staff
Worship & Creative Arts
Youth Ministry

2. One or more elders from the Elder Board will be assigned to each deacon and their ministry team, providing counsel, support, guidance, accountability, and encouragement, to ensure continued growth and success of mission and ministry assignments. (Ephesians 4:11-13; 2 Timothy 3:13-17; 4:2)

3. The Ministry Council shall meet jointly with the Elder Board once per quarter. At such times, business such as elder reviews and current church issues shall take place.

Section 9: Church Staff

The pastoral elder shall appoint all PCOG staff in consultation with his fellow elders, as there is wisdom in the counsel of many. Staff may be appointed to provide care, teaching, counseling, and administration to the congregation. The number and types of staff required will vary from time to time, depending on church growth, financial resources, and discerned need.

Section 10: Commissioning & Ordination

It is our confidence that God will raise up Spirit-filled and gifted men and women from among us who will be called to a life of proclaiming the gospel of the grace of Jesus Christ. Such men and women may be given a commission by PCOG to lead God's people. The Board of Elders shall determine the process leading to ordination. (1 Corinthians 12)

ARTICLE VII – DISSOLUTION PROVISIONS

In the event the Pendleton Church of God chooses to dissolve as a corporation and body of believers, the following steps will be taken toward dissolution.

- A. A meeting of the Board of Elders will be called and a motion for dissolution will be passed by a unanimous vote. The motion to dissolve and the vote shall be recorded formally in the minutes.
- B. The Board secretary will file a notice of dissolution with the Secretary of State and with the IRS. All due taxes will be paid at the time of state and IRS filing.
- C. All accounts, credit lines, licenses, and other pertinent items held in the name of the corporation will be closed.
- D. The Board of Elders shall make provisions for the payment of all just debts and liabilities. Any assets of this corporation shall be subsequently passed to or divided among one or more non-profit ministries or religious associations selected by the Board of Elders.

ARTICLE VIII – AMENDMENTS

Amendments to the bylaws may be proposed by any PCOG member, and will be considered by the Board of Elders. Proposed changes to these bylaws must be prayerfully reviewed and approved prior to their presentation to the church at a corporation business meeting for a 2/3 majority vote.