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# Church Constitution



As at June 2017

CROSSLIFE - a baptist church  
CONSTITUTION

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**PART 1 - PRELIMINARY MATTERS**

**VOLUNTARY SPIRITUAL ASSOCIATION**

- 1.1 The Church is a voluntary spiritual association and it is not intended, except where necessary, that this document create legal relationships between members. Rather it is an expression of the manner in which the spiritual vision of the Church is achieved.

**REPLACEMENT OF PREVIOUS CONSTITUTION**

- 2.1 This constitution is the Constitution for the church established as a result of the merger between the two churches formerly known as Southport Baptist Church and Helensvale & District Baptist Church. It repeals the separate constitutions of each of those churches.

**DEFINED MEANINGS**

- 3.1 Words used in this Constitution and the rules of interpretation that apply are set out and explained in the Definitions and Interpretation clause at the back of this document.

**NAME**

- 4.1 This church shall be known as CrossLife - a baptist church (“the Church”).

**OBJECTS**

- 5.1 The Church’s ultimate purpose and reason for being is to glorify God through Jesus Christ and together enjoy Him forever. This very reason for being shall at all times inform all that the Church does, including the various policies and procedures detailed in this Constitution.
- 5.2 Mindful of this purpose, the objects for which the Church is established are:
- 5.2.1 to pursue the faith, doctrine and practices of a Christian Church in accordance with the Bible and then the Statement of Faith as outlined in Appendix 1;
  - 5.2.2 to enhance and release structures and support for the growth and discipleship of people who share, or are moving toward, Christian faith;
  - 5.2.3 to pursue the mission, vision and core values detailed in Appendix 2;
  - 5.2.4 to promote and provide opportunities for people to worship God together;
  - 5.2.5 to proclaim the good news of salvation in the Lord Jesus Christ and encourage people to believe in Him;
  - 5.2.6 to provide Bible teaching and fellowship for Christians;
  - 5.2.7 to maintain and teach Christian standards of living;
  - 5.2.8 to enable and encourage Christians to use and develop their gifts for the service of the Lord Jesus Christ in the Church and in the community;
  - 5.2.9 to interact with other churches, community groups and individuals to meet community needs consistent with Christian faith and practice;
  - 5.2.10 to promote the spread of the Gospel in Australia and overseas; and

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5.2.11 to minister to people with their various needs.

**STATEMENT OF FAITH**

6.1 The Statement of Faith of the Church is as detailed in Appendix 1.

**TRUSTEE FOR PURPOSES OF CONTRACTING AND HOLDING PROPERTY**

7.1 Real Property held for the Church must be held by The Baptist Union of Queensland (or such other trustee company approved by the Members of the Church) on trust for the Church. The terms of such trust must be approved by the Church Board.

7.2 Any property of the Church which is not Real Property is held on trust by the first 4 members of the Church Board in alphabetical order by surname or such 4 nominated members of the Church Board (from time to time) ("Board Trustees") for the Church or at the discretion of the Church Board by a Church Trustee Company on trusts approved by the Church Board.

7.3 Contracts with employees and third parties shall be entered into by the Board Trustees on trust for the Church.

7.4 The trustees shall have the powers set out in Appendix 7. The Church Board may resolve to extend the powers of the trustees.

*(Explanatory Note: The reasons for not granting powers to the Church but rather to trustees is that the members generally are quarantined from liability with that liability resting with the trustees only, who would be entitled to be indemnified from trust assets).*

**USE OF THE INCOME AND PROPERTY OF THE CHURCH**

8.1 The income and property of the Church, however derived, shall be applied solely towards the promotion of the objects of the Church as set out in this Constitution, consistent with the mission, vision and core values outlined in Appendix 2. No portion thereof shall be paid or transferred directly or indirectly by way of dividend, bonus or otherwise to the Members of the Church.

8.2 Nothing in clause 8.1 prevents the payment in good faith of reasonable and proper:

8.2.1 Remuneration to any officers or servants of the Church or to any Member of the Church in return for any services actually rendered by them to the Church;

8.2.2 Payment for goods supplied to the Church by any Member in the ordinary and usual way of business;

8.2.3 Interest on money borrowed from any Member for any purpose of the Church at a rate not exceeding the rate for the time being charged by the Commonwealth Bank for overdrafts under \$100,000; or

8.2.4 Reasonable and proper rent for premises demised or let by any Member to the Church.

8.3 The Church Board may resolve to raise funds for a particular purpose, in which case the funds so raised shall only be used for that specific purpose. All other gifts to the Church

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will be treated as available for use in any activities of the Church, in any way and free from obligation, to use or apply the gift in a particular manner or for a particular purpose.

- 8.4 No Church premises may be used for any purpose other than that of the Church (and its various ministries) without first obtaining the written approval of the Church Board or the Church Board's delegate appointed for that purpose, who must determine whether or not to give approval based upon any standing policies determined by the Church Board.

#### USE OF PROPERTY ON WINDING UP

- 9.1 If upon the winding up or dissolution of the Church there remains, after satisfaction of all its debts and liabilities, any property whatsoever (surplus), the surplus shall not be paid to or distributed amongst the Members of the Church.
- 9.2 The surplus must be given or transferred to some other institution or institutions approved by the Baptist Union of Queensland, (which may include The Baptist Union of Queensland in its own right):
- 9.2.1 having objects similar to the objects of the Church;
  - 9.2.2 whose Memorandum of Association or Constitution shall prohibit the distribution of its or their income or property amongst its or their members to any extent at least as great as is imposed on the Church under this Constitution; and
  - 9.2.3 as determined by the Members of the Church at or before the time of dissolution and in default thereof by a Judge of the Supreme Court of the State.

#### GIFT FUNDS

- 10.1 If the Church establishes a Building Fund, Library Fund or other fund for deductible Gift Recipient Purposes, it must establish and operate a Gift Fund for each such Fund according to the rules determined by the Church Board.
- 10.2 If the Church conducts a Gift Fund and if the Gift Fund is wound up or if the endorsement of the Gift Fund as a deductible gift recipient is revoked, any surplus assets of the Gift Fund remaining after the payment of liabilities attributable to it shall be transferred to such fund, authority or institution to which income tax deductible gifts can be made as is determined by the Members of the Church.

#### AMALGAMATION

- 11.1 The Church must not amalgamate with any other body that does not enjoy income tax exempt status.

## PART 2 - MEMBERSHIP PROVISIONS

#### MEMBERSHIP

- 12.1 The Church acknowledges the critical role which spiritual direction and discernment plays in considering issues about membership of the Church. For the purpose of this Constitution admission to and removal from membership of this Church is entirely a matter of spiritual discernment for the Church Board, in consultation with the Elders.
- 12.2 The members of the Church shall be:

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- 12.2.1 those persons who were existing members of either Southport Baptist Church or Helensvale Baptist Church at the time that each of those churches merged to form the Church;
  - 12.2.2 such persons as the Church Board admit to membership in accordance with this Constitution;
  - 12.2.3 any Ministry Team Staff appointed pursuant to this Constitution whilst ever their appointment remains current.
- 12.3 To be a Member a person must:
- 12.3.1 have accepted and professed Jesus Christ as their Lord and Saviour and exhibit a demonstrated desire to live in the power of the Holy Spirit, in submission to the Lord Jesus Christ, to the glory of God as part of His church at CrossLife - a Baptist Church ;
  - 12.3.2 to have been baptised as a believer, or, if not, maintaining before God and with the church or Life group leadership a deliberate and prayerful consideration of believer's baptism.
  - 12.3.3 personally hold to the doctrines set out in the Statement of Faith set out in Appendix 1;
  - 12.3.4 have applied to and been approved for membership by the Board (in such form as the Board requires from time to time);
  - 12.3.5 be actively participating in the life of the Church; and
  - 12.3.6 be at least sixteen (16) years of age.
- 12.4 Whilst admission to and termination of Membership is a matter of spiritual discernment, the Members call upon each other, and mutually agree that they will seek, as a manifestation of a commitment to membership, relying upon the indwelling of the Holy Spirit, in submission to the Lord Jesus Christ, and in order to give glory to God, to reflect, by their practices and aspirations, the following:
- 12.4.1 attending on a regular basis a worship service of the church;
  - 12.4.2 joining a Life Group to grow in their Christian walk together;
  - 12.4.3 attending Church Meetings;
  - 12.4.4 contributing financially toward the work of the church;
  - 12.4.5 committing to personal spiritual growth through prayer and study of the Bible;
  - 12.4.6 maintaining the unity and integrity of the church in love and submission;
  - 12.4.7 identifying, developing and utilising their spiritual gifts, for the greater good and strengthening of the church; and
- 12.5 All persons applying for membership may only be admitted to membership by the Church Board. Where the Church Board intends to admit a person to membership, but before that person is admitted to membership, the Church Board must advise existing Members of their

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intention to admit the person as a member and allow existing Members to advise if there is any reason why the person should not be admitted to membership. If either:

12.5.1 no issues are raised by an existing Member; or

12.5.2 after considering any issues which may be raised by Members the Church Board, as an act of spiritual discernment, determines that the person should be admitted as a Member,

then the person shall be admitted as a Member.

12.6 All persons applying for membership shall be comprehensively informed of such matters as the Constitution, the vision and philosophy of ministry of the Church, and practices and emphases of the Church.

12.7 When an applicant has been accepted for membership the Church must ensure that:

12.7.1 the applicant is given written notice of their acceptance;

12.7.2 the new Member signs a covenant by which they agree to be bound by the terms of this Constitution and confirm that they aspire to achieve the characteristics of a Member detailed in clause 12.4; and

12.7.3 the name of the Member is entered in the Register referred to in clause 12.9 below.

The formal recognition of acceptance of an applicant as a Member will ordinarily occur at the next available Sunday service in discussion between the applicant and the church office.

12.8 No entrance fee or annual subscription is payable by Members.

12.9 The Church Board must keep a Register of Members in which must be kept the names of those persons who have been admitted to membership of the Church.

12.10 Those Members who have been members but who live away from the Church and are unable to participate in the regular activities of church life, may maintain their membership of the Church by maintaining regular correspondence or contact with the church secretary or one of the Ministry Team Staff, in the discretion of the Elders. The Church Board may maintain a separate register of such members who shall be deemed to be absent or isolated members and who shall not be entitled to vote at Church Meetings.

### CESSATION OF AND REMOVAL FROM MEMBERSHIP

13.1 A person ceases to be a Member if that person:

13.1.1 dies; or

13.1.2 gives written notice to the Church that they wish to resign their membership of the Church; or

13.1.3 becomes a member of another church; or

13.1.4 is removed as the member in accordance with the following provisions.

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- 13.2 A Member may be removed as a Member and their name deleted from the Register of Members if, in the opinion of the Church Eldership , any of the following grounds exist:
- 13.2.1 the Member has been absent from the various expressions of the Church community for three months or more without good reason;
  - 13.2.2 the Member has expressed views or engaged in conduct or otherwise acted contrary to the best interests of the Church; or
  - 13.2.3 the Member no longer fulfils the criteria for membership detailed in clause 12.3.
- 13.3 Before removing the name of a Member from the Register of Members, the Elders must give at least 14 days' notice to the Member setting out their intention to remove their name and a brief description of the grounds of such removal.
- 13.4 A Member whose membership would otherwise be terminated is entitled to address a meeting of Elders at which such removal is considered, provided written notice of the matters to be raised is given to the Ministry Team Leader in advance of the meeting. At such meeting the Member is entitled to have another person of their choice present with them.

## PART 3 - DECISION MAKING

### GUIDING PRINCIPLES OF DECISION MAKING

- 14.1 In making decisions, the Church must at all times have careful regard to the Church's vision, mission, statement of faith and core values, as outlined in Appendix 2.
- 14.2 The processes by which decisions are made by the Church should always reflect the key principles for decision-making as outlined in Appendix 6.
- 14.3 In line with clauses 14.1 and 14.2, decisions reserved for the Church meetings must observe the following procedure:
- 14.3.1 where a Church Decision needs to be made, the Church Board shall seek to ensure that the need for such decision is communicated to the Church in a timely manner. Ordinarily, there will be at least 4 weeks between the date of announcing that a decision needs to be made and the date upon, or by which, a decision is to be made. There may, however, be occasion where urgent decisions need to be made and the strict time for notice in clause 16.4 has been drafted accordingly.
  - 14.3.2 the proposed decision should only come at the end of a clear period of prayerfully seeking discernment and waiting upon God. Between the time that an announcement of the need for a decision and date of any decision the Church Board must ensure there is a call for prayer regarding the decision as well as, where the Church Board deems appropriate, the convening of a prayer meeting at which those present are to specifically bring the decision before God to seek to ensure that the Church as a whole can determine whether or not the proposed decision is consistent with God's direction and intention for the Church.
  - 14.3.3 the decision will be the subject of investigation by either a Church Taskforce or an Investigation Team appointed by either the Church Board or by the Church, who will then bring recommendations to the Church as a whole. This Taskforce

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or Investigation Team must be comprised of Members, and must include both Board Members and Members who are not Board Members; and

- 14.3.4 if the Church Board deems it necessary, the proposed decision, appointment or adoption will be the subject of a forum, or separate forums. Those forums will enable Members to participate in discussions, prayer and reflection without there being a necessity, at such forum, for any decision, appointment or adoption to be made. Members and those who are not Members can outline what they feel God would have the Church do. The Church Board must also ensure that all relevant information regarding the decision to be made is provided to the Church via written material (including email), discussion and explanation, including, if deemed necessary or beneficial, explanation during Sunday services or at a forum or forums convened for the purpose of discussing the decision to be made. There should be an invitation given to respond to the material provided with any queries, comments or concerns prior to any meeting which might be, or might have been, called.

**DECISIONS RESERVED FOR CHURCH MEETINGS**

- 15.1 The following decisions must be made by the Church as a whole, in accordance with the process detailed in clauses 16 and 17:

15.1.1 appointment of members to the Ministry Team Staff;

15.1.2 adoption of the Ministry Finance Plan;

15.1.3 any item of expenditure not previously approved in a Ministry Finance Plan adopted by the Church in accordance with clause 25.3, when that expenditure would result in all unapproved expenditure for that year exceeding 10% of the total budgeted expenditure detailed in that year's Ministry Finance Plan;

*(Explanatory Note: It is expected that in any given year the Church Board will be faced with unexpected expenses or opportunities which are not specifically contemplated by the Ministry Finance Plan. To the extent that such total expenditure is no more than 10% of the expenditure budgeted for in the Ministry Finance Plan then the Church Board has the discretion to commit to that expenditure. If the item of expenditure would result in more than 10% of the total budgeted sum being spent in that year then the Church as a whole needs to approve that item of expenditure before the Church Board commits to it.)*

15.1.4 purchase of any Real Property;

15.1.5 the encumbrance of any Real Property by mortgage or lease;

15.1.6 any sale or exchange of any Real Property;

15.1.7 appointment of Elders and Board Members and the members of any other team where this Constitution requires that they be appointed by the Church or by the Members; and

15.1.8 alteration to this Constitution, which can only be done in accordance with Clause 42 of this Constitution.

- 15.2 Notwithstanding clause 15.1, a Church Meeting may resolve to authorise such persons as that Church Meeting may approve to negotiate and procure an agreement relating to

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decisions detailed in clauses 15.1.4, 15.1.5 or 15.1.6, within any limits prescribed by that meeting, which may be entered into subject to formal approval by a Church Meeting.

- 15.3 All other decisions may be made by the Church Board elected in accordance with this Constitution but where the Church Board remains mindful of the key principles detailed in Appendix 6.

#### CHURCH MEETINGS

- 16.1 An Annual General Meeting of the Church must be held each year by no later than December of each year. All other meetings of the Church as a whole, other than Annual General Meetings, shall be called Church Meetings.

- 16.2 All Church Meetings shall be held on the Gold Coast, Australia.

- 16.3 A Church Meeting may be convened by:

16.3.1 the Church Board; or

16.3.2 the Elders; or

16.3.3 by a written request, served upon the Secretary, signed by at least 10% of current Members of the Church.

- 16.4 The period of notice with respect to Church Meetings shall be a period of at least seven (7) days which must include two separate Sunday morning services before the day of the general meeting.

*(Explanatory note: There may be need for an urgent meeting in which case it could be called one Sunday and convened after the morning services the following Sunday morning.)*

- 16.5 Notice of a Church Meeting must be given by public announcement at each subsequent Sunday service, in the church bulletin, and must specify:

16.5.1 the place, the day, and the hour of meeting;

16.5.2 the general nature of any special business; and

16.5.3 if a special resolution is to be proposed at the meeting - set out an intention to propose a special resolution and state the resolution; and

16.5.4 if a Member is entitled to a postal vote, a statement setting out information regarding the procedural arrangements for that postal vote.

- 16.6 Business transacted at Annual General Meetings shall include:

16.6.1 the consideration of the accounts;

16.6.2 consideration and adoption of any report of the Church Board;

16.6.3 the reception and consideration of any auditor's report;

16.6.4 the election of members of the Church Board; and

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16.6.5 the appointment of auditors, if necessary.

*(Explanatory Note: new Elders can only be appointed at an AGM, however the Church Board does have the discretion to appoint other members of the Church Board - but not Elders - at Church Meetings other than an AGM, should the need arise.)*

16.7 No other business may be considered at an Annual General Meeting unless notice of that business has been given in the notice given consistent with Clause 16.5.

**PROCEEDINGS AT CHURCH MEETINGS**

17.1 No business may be transacted at any Church Meeting unless a quorum of Members is present at the time when the meeting proceeds to business. A quorum shall consist of 20% of the number of Members of the Church at the time of the meeting.

17.2 If within half an hour from the time appointed for the meeting a quorum is not present, the meeting:

17.2.1 if convened upon the requisition of Members, must be dissolved;

17.2.2 in any other case, shall stand adjourned to the same day in the next week at the same time and place, or to such other day and at such other time and place as the Church Board determines; and

17.2.3 if at the meeting adjourned pursuant to clause 17.2.2 a quorum is not present within half an hour from the time appointed for the meeting, the Members present shall be a quorum.

17.3 The Chair shall be recognised as the chair of all Church Meetings for the purposes of this Part and, when present, shall preside at all Church Meetings. In the absence of the Chair, a chair shall be selected from members of the Church Board unless a majority of the meeting votes to appoint a different person as chair of that particular Church Meeting. If required, an independent chair from the Queensland Baptist Union may be appointed by the Members.

17.4 The Chair:-

17.4.1 may, with the consent of any meeting at which a quorum is present; or

17.4.2 must if so directed by the meeting,

adjourn the meeting to such time and place as he or she determines. No business can be transacted at any adjourned meeting other than the business left unfinished at the meeting from which the adjournment took place. When a meeting is adjourned for thirty (30) days or more, but only then, notice of the adjourned meeting must be given as required by clause 16.5.

17.5 Church Meetings are open to all who call the Church their home. Those who are not Members are welcome to attend and contribute to the discussion and may participate in any decision making process using a ballot on a separate ballot marked as from a non-member. For the purpose of this Constitution in order to determine the percentages of a vote for a decision to be made, only the votes of Members are counted.

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- 17.6 The Chair of any Church Meeting, together with the Ministry Team Leader, has the discretion to announce the outcome of ballots cast by those who are not Members in addition to any other communication of outcome referred to in clause 17.14.

*(Explanatory note: It is envisaged that on most occasions the decision made will reflect the finalisation of a process by which the Church has discerned God's direction and the expectation will be that any non-members who vote will reflect the same thinking as the Members.)*

- 17.7 At any Church Meeting a resolution put to the vote of the meeting must be decided on a show of hands unless a poll is (before or on the declaration of the result of the show of hands) demanded:

17.7.1 by the Church Board; or

17.7.2 by the Chair; or

17.7.3 by a majority of Members present .

The demand for a poll may be withdrawn.

- 17.8 Unless a poll is so demanded, a declaration by the Chair that a resolution has on a show of hands been carried, or carried unanimously, or by a particular majority, or lost, and an entry to that effect in the minutes of the proceedings of the Church, is conclusive evidence of the fact without proof of the number or proportion of the votes recorded in favour of or against the resolution.

- 17.9 If a poll is duly demanded it shall be taken in such a manner and either at once or after an interval or adjournment or otherwise as detailed in clauses 17.10 to 17.12. The result of the poll shall be the resolution of the meeting at which the poll was demanded. A poll demanded on the election of a Chair or on a question of adjournment must be taken immediately.

- 17.10 Where a poll is taken, the ballot papers shall be in such form as prescribed by the Church Board but must include details:

17.10.1 of the decision to be made;

17.10.2 of whether the person voting is a member or non-member;

17.10.3 to allow an indication of whether the voter wishes to discuss the vote cast with the Elders; and

17.10.4 which allow the inclusion of the voter's name.

- 17.11 Voters shall be encouraged to include their name on the ballot paper but the omission of a voter's name shall not render a vote invalid.

- 17.12 A panel of at least ten (10) scrutineers, each of whom must be Members, must be appointed by the Church Board annually. For each vote at least three (3) of that panel must be chosen. If none have been appointed by the Church Board prior to a Church Meeting or if less than three (3) are present at that meeting, then the meeting shall appoint such scrutineers as brings the total number to three (3). Scrutineers must not directly be involved in the decision-making process to that point or have any financial or personal interest in the outcome of the voting.

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- 17.13 The scrutineers' tasks shall include:
- 17.13.1 the safe collection, custody and timely destruction of the ballot papers;
  - 17.13.2 the perusal of each vote to check it has been clearly and validly marked so as to allow its inclusion;
  - 17.13.3 consideration of any votes made by postal vote;
  - 17.13.4 tallying of votes to determine if the necessary majority for the decision has been reached;
  - 17.13.5 to liaise with any voter who has indicated a wish to discuss their vote with an Elder to seek to ensure such discussion occurs; and
  - 17.13.6 communication of the outcome of the vote to the Chair.
- 17.14 Where a ballot is conducted the communication of the outcome of the vote shall be announced no later than two Sundays after the meeting. However, the Chair and the Ministry Team Leader have the discretion to announce the outcome at the meeting but will not do so where any Member when casting their vote has indicated on the vote that they cast that they wish to discuss their vote with an Elder as contemplated by clause 17.10.
- (Explanatory note: It is envisaged that on most occasions the decision made will reflect the finalisation of a process by which the Church has discerned God's direction. Where that occurs then there would be no reason to delay announcing the decision. On other occasions, though, there may be good reasons, arising out of the votes cast, for the decision to be delayed. This may be to allow an opportunity to further consider what might have arisen from the vote or from the discussions which preceded the vote. In exceptional circumstances this may even lead to the Board or the Elders announcing the outcome together with additional recommendations.)*
- 17.15 In the case of an equality of votes, whether on a show of hands or on a poll, the Chair of the meeting at which the show of hands takes place or at which the poll is demanded shall not be entitled to a second or casting vote, but must adjourn the matter, and if appropriate, the meeting, so that the Church Board shall then determine whether to do any one or more of the following:
- 17.15.1 arrange for there to be more forums held to further discuss the proposal in question so as to seek greater clarity of God's direction regarding the issue;
  - 17.15.2 adjourn the meeting to a date of their choosing at which time the proposal can be considered again and a further vote undertaken;
  - 17.15.3 conclude that the proposal was not God's direction for the Church at that time and declare that to be the outcome of the vote; or
  - 17.15.4 seek guidance or intervention of a qualified mediator or other consultant to assist the Church to better discern the way in which it ought to respond to the proposal raised.
- 17.16 The Chair may invite any person who is not a Member to attend and address a Church Meeting.

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- 17.17 Every person present who is a Member shall have one vote and any vote cast by postal vote shall be added to the poll.
- 17.18 A Member may vote in person, or, subject to clause 17.18, by postal vote,
- 17.19 A postal vote may be made, at the sole discretion of the Elders, by any Member who requests a postal vote from one of the Elders and satisfies the Elders of the need for a postal vote to be made. The form and manner of any postal vote and the principles guiding the Elders' discretion shall be determined by the Church Board. The Elders must ensure the safe provision of any postal vote to the scrutineers at the meeting in question. If the scrutineers are satisfied that any postal vote provided to them by the Elders has been properly made in respect of a particular ballot then the scrutineers must count that postal vote when determining the result of that ballot.

*(Explanatory note: Given the principles for decision making outlined in this Constitution, the expectation is that Members will ordinarily simply be confirming a decision which reflects a general consensus which follows from the processes outlined. As such any decision will, it is hoped, not involve Members seeking to avoid being present when issues are discussed but that they will see the need for the gathered body to together hear and know the leading of the Spirit. Where a Member genuinely cannot attend a Church Meeting they will have an opportunity to add their vote to those being cast at the meeting. Members are discouraged from seeking to "collect" or "hunt up" uninformed postal votes.)*

- 17.20 The instrument by which a postal vote may be cast must be in writing signed by the Member voting and must clearly signify the vote which the Member who is not attending that Church Meeting is casting, either for or against any proposed motion. The instrument by which a postal vote may be cast shall be in such form as is determined by the Church Board from time to time. A sample of such a form is attached as Appendix 3.
- 17.21 The instrument by which a postal vote is cast must be deposited at the office of the Church or at such other place within the State as is specified for that purpose in the notice convening the meeting, not less than twenty-four hours before the time for holding the meeting or adjourned meeting at which the person named in that instrument proposes to vote and, in default, the instrument shall be treated as invalid.

#### RESOLVING DISPUTES

- 18.1 If any dispute arises within the Church or between the Church and a Member, (other than a decision as to whether a person is to admitted to membership or their membership terminated), the principles which must be adopted in seeking to resolve that dispute are as follows:-
- 18.1.1 Given that the Bible commands Christians to make every effort to live at peace and to resolve disputes with each other in private or within the Christian church the Members in question must adhere to the principles outlined in Matthew 18:15-20 and in 1 Corinthians 6:1-8.
- 18.1.2 If the Members cannot resolve their dispute then such dispute must be settled by biblically-based mediation and, if necessary, legally binding determination, in accordance with any rules of procedure for Christian Conciliation adopted by an organisation which promotes and administers Christian based mediation and determination of disputes such as PeaceWise Limited.

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- 18.2 The principles detailed in clause 18.1 shall be the sole means of resolving any dispute or any controversy arising in respect of this Constitution or relating to any decision made or dispute which might arise.
- 18.3 The Members expressly waive their right to commence any legal proceedings whatsoever against one another or against the Church, except to the extent it is necessary in order to enforce any determination made pursuant to those principles outlined in clause 18.1.
- 18.4 Any decision as to admission or termination of membership may only be determined by the Board exercising spiritual discernment. Any dispute as to admission or termination of membership must be resolved by the Church Board in accordance with clauses 12 and 13. There shall be no recourse to the Courts available to any Member or applicant for membership in respect of any such decision made by the Church Board.
- 18.5 Nothing in this clause is intended to prevent a Member from reporting any unlawful act or wrongdoing to the necessary authorities.

## PART 4 - CHURCH GOVERNANCE

### COMPOSITION OF THE CHURCH BOARD

- 19.1 The Church Board and its individual members should be intentional and deliberate in seeking to lead the Church in ways consistent with the Church's core values as detailed in Appendix 2. The qualifications and the roles and responsibilities of Elders and Church Board members must follow the New Testament guidelines for Church leaders as detailed in Appendix 5.
- 19.2 At its inception the Church Board shall comprise such persons as shall be appointed by the Church at the meetings of the Helensvale & District Baptist Church and the Southport Baptist Church by which the Church is formally established and shall hold office until the first Annual General Meeting after the establishment of the Church, at which time at least half of those who are then members of the Church Board shall resign but shall be eligible for re-election.
- 19.3 The Church Board shall consist of no more than thirteen (13) Members comprising:-
- 19.3.1 No fewer than three (3) Elders as nominated by the Elders and elected pursuant to this constitution;
  - 19.3.2 the Lead Pastor;
  - 19.3.3 the Chair of Young Discoverers Limited;
  - 19.3.4 any Church Development Officer appointed pursuant to clause 30; and
  - 19.3.5 such other Board Members as may be elected in accordance with clause 21.
- 19.4 The Church Board detailed in clause 19.2 must include at least:
- 19.4.1 two (2) female members; and
  - 19.4.2 one (1) representative of each Campus.

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- 19.5 Board Members, by accepting appointment to the Board, shall be deemed to have consented to act as trustees pursuant to clause 7.
- 19.6 Both the Lead Pastor, and any Ministry Team Staff member appointed pursuant to clause 30 shall be members of the Church Board. Other members of the Ministry Team Staff may be appointed as Board Members or Elders by the Church.
- 19.7 The majority of the Church Board must not be Ministry Team Staff members. If for any reason members of the Ministry Team Staff become the majority of the Church Board, then the Church and the Church Board must seek to ensure this is rectified by no later than the conclusion of the next Annual General Meeting.
- 19.8 An Elder must be:-
- 19.8.1 male; and
  - 19.8.2 appointed in accordance with clause 20.
- 19.9 A Board Member must be appointed in accordance with clause 21.
- 19.10 A Board Member and an Elder holds office from the date of their appointment until the date of the Annual General Meeting held two years after the date of their appointment. At the end of the term of their appointment a Board Member is eligible for re-appointment. Any nominee for the election of Elder, who fails to gain appointment as such, will remain eligible for appointment as a Board Member.
- 19.11 The Secretary is to announce the appointment of an Elder or a Board Member on the next Sunday after their election.
- 19.12 The Church Board must appoint, from their number:-
- 19.12.1 a Chair of the Church Board. In the absence of such an appointment the Lead Pastor shall be the Chair;
  - 19.12.2 a Chair of the Finance Team; and
  - 19.12.3 a Secretary (who, in the absence of a specific appointment will be the Church Development Officer).
- 19.13 The Secretary shall be appointed by the Church Board for such term and upon such conditions as it thinks fit and any Secretary so appointed may be removed by it. The Secretary shall be responsible for:
- 19.13.1 the keeping of minutes of all Church meetings and Church Board meetings;
  - 19.13.2 receiving and conducting correspondence on behalf of the Church;
  - 19.13.3 if there is no Church Development Officer, the Church's legal obligations; and
  - 19.13.4 the Church's interaction and liaison with The Baptist Union of Queensland.
- 19.14 The Chair of the Finance Team shall be appointed by the Church Board for such term and upon such conditions as it thinks fit and any Chair of the Finance Team so appointed may be removed by it. The Chair of the Finance Team must, in a manner which satisfies regulatory accounting practices;

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- 19.14.1 arrange for an annual external audit by the auditors appointed by the Church at the preceding Annual General Meeting;
  - 19.14.2 coordinate all financial transactions of the Church;
  - 19.14.3 chair the Finance Team; and
  - 19.14.4 participate in the development and carriage of the Ministry Finance Plan and other significant financial projects within the Church.
- 19.15 The Church Board may also appoint assistants or deputies to each of the positions detailed in clauses 19.12 and assign to them such tasks as they shall determine to be appropriate.

#### APPOINTMENT OF ELDERS

- 20.1 To be eligible for appointment as an Elder a person must be a male Member of the Church. At the date of appointment, he must have been baptised as a believer and must have been a church member for at least six months prior to being recommended to the church as an Elder.
- 20.2 Elders shall be appointed in the following manner:
- 20.2.1 no less than once every two (2) years, and more often if the then current Elders determine, the Church must appoint an Elders Recommendation Team which shall comprise such Members as the Church shall, by a 75% majority appoint, being Members who are nominated by the Church Board and who the Church considers to be of good spiritual standing to investigate whether names of new elders should be brought to the church at a subsequent Annual General Meeting. The Elders Recommendation Team shall constitute a "standing Team" of the Church and shall continue to operate and fulfil their function in accordance with this clause. The membership of the team may only be changed by a meeting of the Church.
  - 20.2.2 each Elders Recommendation Team must investigate and prayerfully consider whether there are currently Members who are already functioning in ways consistent with being an elder and who exhibit the necessary Biblical qualifications of Elders, apart from those currently fulfilling that role formally within the life of the Church, and shall provide to the Church a position description detailing the preferred role for Elders.
  - 20.2.3 after such information has been given to the Church, any church member can, within one month, submit to the Elders Recommendation Team the name of such person as that member believes ought to be recommended for appointment as an Elder.
  - 20.2.4 after careful and prayerful consideration of such potential Elders and after having obtained from such persons their agreement to be recommended for appointment as an Elder, the Elders Recommendation Team must, no less than four (4) weeks and no more than six (6) weeks after providing information to the Church pursuant to clause 20.2.2, recommend to the Church that certain of such potential Elders, or all of them if they so determine, be appointed by the Church as Elders.

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- 20.2.5 the Elders Recommendation Team's recommendations must include, for each person recommended as an Elder, a picture, a brief biographical statement, and their contact details.
- 20.2.6 the Elders Recommendation Team must also submit to each member a response form relating to the recommended Elders and encourage the Church members to provide to the Elders Recommendation Team feedback as to any reason why a particular recommended Elder should not be appointed. Such feedback must not be anonymous and must be dealt with in the manner detailed in clause 20.2.8 below.
- 20.2.7 the Elders Recommendation Team, in determining whether to recommend Elders to the Church for affirmation and appointment, must recommend men who :
- (a) will have been members of the Church for at least six months prior to being recommended to the church as an Elder;
  - (b) fulfil the Biblical requirements set out in 1 Timothy 3 and Titus 2;
  - (c) are proactive in encouraging female influence upon the leadership of the church, and in their deliberations;
  - (d) have submitted to believer's baptism;
  - (e) have demonstrated and are continuing to demonstrate commitment to the Core values of the Church; and
  - (f) are actively participating in the life of a Life group of the Church.
- 20.2.8 the names of each person recommended for appointment as an Elder must remain before the Church for at least four (4) weeks. The Elders Recommendation Team must continue to reinforce to the Church that the process of the Church appointing and affirming Elders is a month long process and is not intended to be an event which occurs at one meeting, but that the Church ought to commit themselves to prayer and careful consideration of each person recommended over the whole month. In particular, the Elders Recommendation Team must urge the Church to:
- (a) participate in congregational and personal prayer;
  - (b) follow the procedure suggested in Matthew 18 if they have any reason to doubt whether the person recommended ought not to be appointed and in particular to:
    - (i) approach the particular recommended elder, discuss their concerns privately, and if they are resolved, go no further; and
    - (ii) if not resolved, bring the matter to the attention of the Elders Recommendation Team, and if they are resolved, go no further.

If the matter is still not resolved in a manner which is acceptable to the Elders Recommendation Team then the Elders Recommendation Team must ensure that the person's name is withdrawn from those they

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recommend be appointed and, if the Elders consider it is appropriate, recommend to the Church Board that the procedures in Clause 18 should be followed.

- 20.2.9 where an Elders Recommendation Team determines that names should be brought to the church pursuant to clause 20.2.1, those names shall be presented to the next Annual General Meeting. The Church shall be asked to formally affirm the appointment of such persons as Elders by ballot consistent with the process outlined in clauses 17.10-17.20.
- 20.2.10 the Elders Recommendation Team shall consider the ballots and determine whether the Elders Recommendation Team can be assured, by reason of support from at least a 75% majority of those Members present, that the Church affirms the appointment of each of the recommended Elders. If the Elders Recommendation Team determines that they cannot be assured that the Church has affirmed the appointment of a recommended Elder, the recommended Elder will not be appointed. The Elders Recommendation Team must formally advise the Church who has been appointed as Elders. The Elders Recommendation Team may, if it so determines but without being obliged to do so, formally advise the Church of the level of support for an Elder which is evidenced by the results of the ballot.

#### APPOINTMENT OF BOARD MEMBERS

- 21.1 To be eligible for appointment as a Board Member a person must be a Member of the Church, must have been baptised as a believer and must have been a member of the church for at least six months prior to being recommended to the church as a Board member. The qualifications and the roles and responsibilities of Board Members must be patterned on New Testament guidelines for Board Members as detailed in Appendix 5.

*(Explanatory Note: The expression "Board Members" means members of the Church Board who are not Elders as detailed in the definition in clause 39.1.3).*

- 21.2 Board Members shall be appointed in the following manner:
- 21.2.1 the Elders must provide to the Church written information which details the basis upon which the Church should consider the necessary Biblical qualifications of Board Members and shall provide to the Church a position description detailing the preferred role for Board Members.
- 21.2.2 after such information has been given to the Church, any church member can, within one month, submit to the Elders the name of such a Member as that member who is submitting the name believes ought to be recommended for appointment as a Board Member.
- 21.2.3 after careful and prayerful consideration of such potential Board Members, and after having obtained from such persons their agreement to be recommended for appointment as a Board Member, the Elders must, no less than four (4) weeks and no more than six (6) weeks after providing information to the Church pursuant to clause 21.2.1, recommend to the Church that certain of such potential Board Members, or all of them if they so determine, be appointed by the Church as Board Members.

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- 21.2.4 the Elder's recommendations must include, for each person recommended as a Board Member, a picture, a brief biographical statement, and their contact details.
- 21.2.5 the Elders must also submit to each member a response form relating to the recommended Board Members and encourage the Church members to provide to the Elders feedback as to any reason why a particular recommended Board Member should not be appointed. Such feedback must not be anonymous and must be dealt with in the manner detailed in clause 21.2.7 below.
- 21.2.6 the Elders, in determining whether to recommend Board Members to the Church for affirmation and appointment, must ensure that all recommended Board Members:
- (a) will have been Members of the Church for six months prior to being recommended to the church as a Board member;
  - (b) fulfil the Biblical requirements set out in 1 Timothy 3 and Titus 2;
  - (c) have demonstrated and are continuing to demonstrate commitment to the Core values of the Church, in particular the core value of Following Servant Leaders;
  - (d) are actively participating in the life of a Life group of the Church; and
  - (e) have submitted to believer's baptism.
- 21.2.7 the names of each person recommended for appointment as a Board Member must remain before the Church for at least four (4) weeks. The Elders must continue to reinforce to the Church that the process of the Church appointing and affirming Board Members is a month long process, is not intended to be an event which occurs at one meeting, and that the Church ought to commit themselves to prayer and careful consideration of each person recommended over the whole month. In particular, the Elders must urge the Church to:
- (a) participate in congregational and personal prayer;
  - (b) follow the procedure suggested in Matthew 18 if they have any reason to doubt whether the person recommended ought not to be appointed and in particular to:
    - (i) approach the particular recommended elder, discuss their concerns privately, and if they are resolved, go no further; and
    - (ii) if not resolved, bring the matter to the attention of the Elders, and if they are resolved, go no further.

If the matter is still not resolved in a manner which is acceptable to the Elders then the Elders must ensure that the person's name is withdrawn from those they recommend be appointed and, if the Elders consider it is appropriate, recommend to the Church Board that the procedures in Clause 18 should be followed.

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21.2.8 at the Church Meeting the Elders shall present to the Church the names of those of the recommended Board Members. The Church shall be asked to formally affirm the appointment of such persons as Board Members by ballot following the process set out in clauses 17.10-17.20.

21.2.9 the Elders shall consider the ballots and determine whether the Elders can be assured, by reason of support from at least a 75% majority of those Members present, that the Church affirms the appointment of each of the recommended Board Members. If the Elders determine that they cannot be assured that the Church has affirmed the appointment of a recommended Board Member that person will not be appointed as a Board Member. The Elders may, if they so determine, but without being obliged to do so, formally advise the Church of the numbers cast at each ballot.

#### **EARLY CESSATION OF ELDERSHIP AND BOARD MEMBERSHIP**

22.1 The office of an Elder or Board Member shall become vacant if the Elder or Board Member:

22.1.1 dies;

22.1.2 becomes of unsound mind or a person whose person or estate is liable to be dealt with in any way under the law relating to mental health;

22.1.3 resigns his office by notice in writing to the Church;

22.1.4 ceases to be a Member of the Church; or

22.1.5 is absent without permission of the Church Board, for more than three months, from meetings of the Church Board held during that period.

22.2 The Elders Recommendation Team may, where they consider the conduct and subsequent lack of repentance on the part of an Elder so warrants it, recommend that an Elder's term should end following the principles of church discipline set out in Appendix 4. If, having done so, the Elder does not resign his position, the Elders Recommendation Team may convene a Church Meeting for the purpose of considering a resolution that the Elder's term shall cease. If the Church determines to pass such a resolution then the Elder shall immediately from the date of that meeting cease to be an Elder and a member of the Church Board.

22.3 The Elders may, where they consider the conduct and subsequent lack of repentance on the part of a Board Member so warrants it, recommend that a Board Member's term as a Board Member should end prior to the expiry of the Board Member's term, but where they follow the principles of church discipline set out in Appendix 4. If, having done so, the Board Member does not resign their position, the Elders may convene a Church Meeting for the purpose of considering a resolution that the Board Member's term shall cease. If the Church determines to pass such a resolution then the Church Board member shall immediately from the date of that meeting cease to be a Board Member.

22.4 If an Elder or Board Member is declared bankrupt or otherwise takes advantage of the laws relating to bankruptcy:

22.4.1 If the person is a Board Member they may not serve as a Board Member whilst they are bankrupt; and

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- 22.4.2 If the person is an Elder they may not be appointed to serve as part of the Church Board pursuant to clause 19.3 whilst they are bankrupt.

#### POWERS AND DUTIES OF THE CHURCH BOARD

- 23.1 Subject to:-

23.1.1 this Constitution; and

23.1.2 any Resolution of the Church,

the Church Board may make decisions on behalf of the Church which are not, by this Constitution, required to be exercised by the Church in Church Meeting.

*(Explanatory Note: The intention is that the Church Board will provide the strategic direction for the whole Church, set and review policies, as well as ensuring good governance of the Church and each of its Campuses. As far as is practicable the Campus Leadership Team of each Campus, led by the Campus Pastor, will encourage, equip and enable, as well as supervise, the everyday ministry of that Campus as part of the implementation of the strategy set by the Church Board).*

- 23.2 The Church Board may make regulations or by-laws for the conduct of the activities of the Church. Such regulations or by-laws shall nevertheless be subject to this Constitution and any such regulation or by-law made by the Church Board may be revoked by the Church in a Church Meeting provided that no resolution by the Church in a Church Meeting shall invalidate any prior act of the Church Board which would have been valid if that resolution had not been passed or made.
- 23.3 The Church Board may appoint such other persons as the Church Board shall choose to act as office bearers or board members of other enterprises conducted by the Church from time to time and which must be consistent with the Church's purpose, mission, vision and core values. In doing so the Church Board may delegate the necessary authority for that other enterprise to be conducted with or without direct involvement of the Church Board.
- 23.4 The Church Board may delegate any of its powers and or functions to one or more Taskforces or Investigation teams. Any Taskforce or Investigation Team so formed shall conform to any regulations that may be imposed by the Church Board and all members of such Taskforce or Investigation Team shall have one vote on the Taskforce or Investigation Team.
- 23.5 The Church Board may delegate certain aspects of its decision-making function in respect of an individual Campus to the Campus Pastor and the Campus Leadership Team of that Campus on such terms and for such period as it sees fit. Where such delegation occurs the Campus Pastor and Campus Leadership Team must act consistently with the strategy determined by the Church Board.
- 23.6 The Church Board may appoint one or more advisory boards consisting of such persons as the Church Board thinks fit. Such advisory boards shall act in an advisory capacity only. They shall conform to any regulations that may be imposed by the Church Board and all members of such advisory board shall have one vote on the advisory board.
- 23.7 A Taskforce, Investigation Team or advisory board may meet and adjourn as it thinks proper. Questions arising at any meeting shall be determined by a majority of votes of the members present, and in the case of an equality of votes the Chair of the sub-committee or advisory board shall not have a second or casting vote.

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- 23.8 All acts done by any meeting of the Church Board or of a sub-committee or by any person acting as a member of the Church Board, notwithstanding that it is afterwards discovered that either:
- 23.8.1 there was some defect in the appointment of any such member of the Church Board or person acting as aforesaid; or
  - 23.8.2 that any of the members of the Church Board were disqualified for any reason from acting as Board members,
- shall be as valid as if every such person had been duly appointed and was qualified to be a member of the Church Board.
- 23.9 The Church Board shall cause minutes to be made:
- 23.9.1 of proceedings and resolutions of Church Meetings; and
  - 23.9.2 of proceedings and resolutions of meetings of the Church Board (including meetings of a Team appointed by the Church Board); and
  - 23.9.3 of resolutions passed by the Church Board without a meeting.
- Such minutes, once approved and adopted by a subsequent meeting, shall be signed by the Chair of the meeting at which the proceedings were held or by the Chair of the next succeeding meeting.
- 23.10 A member of the Church Board who has a material personal interest in a matter that relates to the affairs of the Church must give the other members of the Church Board notice of their interest and must not be present at the meeting while the matter is being considered or vote on the matter. The notice required to be given to the other members of the Church Board must give details of the nature and extent of the material personal interest and the relation of the material personal interest to the affairs of the Church. Notice must be given at a Church Board meeting as soon as practicable after the Board Member becomes aware of their interest in the matter. Details must be recorded in the minutes of the Church Board meeting.
- 23.11 Subject to clause 23.10, a member of the Church Board is not disqualified by holding that office from contracting or entering into any arrangement with the Church either as vendor, purchaser or otherwise and no contract or arrangement entered into with the Church by a member of the Church Board nor any contract or arrangement entered into by or on behalf of the Church in which a member of the Church Board is in any way interested may be avoided for that reason. A member of the Church Board is not liable to account to the Church for any profit realised by any contract or arrangement, by reason of holding the office of member of the Church Board or of any fiduciary relationship established by the office.
- 23.12 A member of the Church Board who is interested in any contract or arrangement may, notwithstanding the interest, attest the execution of any document evidencing or otherwise connected with the contract or arrangement.
- 23.13 All cheques, promissory notes, drafts, bills of exchange and other negotiable instruments, and all receipts for money paid to the Church shall be signed, drawn, accepted, endorsed or otherwise executed, as the case may be, by any two members of a panel of up to six members, appointed by the Church Board, who will be drawn from the Finance Team, Church Board and long standing members of the Church, or in such other manner as the

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Church Board from time to time determines. Nothing in this clause shall prevent the use of electronic means of payment of accounts and other payments authorised by the Church Board, where appropriate security measures are maintained.

#### PROCEEDINGS OF THE CHURCH BOARD

- 24.1 The Church Board may meet together for the dispatch of business, adjourn and otherwise regulate its meetings as it thinks fit. A member of the Church Board may at any time, and the secretary must on the requisition of a member of the Church Board, summon a meeting of the Church Board. The Board must hold at least four (4) meetings each year.
- 24.2 The Church Board may pass resolutions by circular resolution in the following manner:
- 24.2.1 If a majority of the members of the Church Board have signed a document containing a statement that they are in favour of a resolution of the Church Board in terms set out in the document, a resolution in those terms shall be deemed to have been passed at a meeting of the Church Board held on the day on which the document is signed and at the time at which the document was last signed by a member of the Church Board or, if the members of the Church Board sign the document on different days, on the day on which, and at the time at which, the document was last signed by a member of the Church Board.
- 24.2.2 For the purposes of clause 24.2.1, two or more separate documents containing statements in identical terms each of which is signed by one or more Board members shall together be deemed to constitute one document containing a statement in those terms signed by those Board members on the respective days on which they signed the separate documents;
- 24.2.3 A reference in clause 24.2.1 to a majority of the members of the Church Board does not include a reference to a Board member who, at a Board meeting, would not be entitled to vote on the resolution.
- 24.2.4 A resolution of the Church Board passed in accordance with clause 24.2.1 must be ratified at the next Church Board meeting where notice of the meeting has been given to all Board members.
- 24.3 The quorum necessary for the transaction of the business of the Church Board shall be a simple majority of the total number of persons who are then members of the Church Board.
- 24.4 A majority of the members of the Church Board shall be deemed to hold or be present at a meeting of the Church Board when they communicate through a telephone conference call, video or other electronic conference method in circumstances where each of them can simultaneously hear what is said by and can speak to the others of them. Such a meeting shall be deemed to be held at the place where the Chair was present during the meeting. A resolution passed by the Church Board pursuant to this clause must be ratified at the next Church Board meeting where notice of the meeting has been given to all members of the Church Board.
- 24.5 Subject to this Constitution, questions arising at any meeting of the Church Board shall be decided by a majority of votes of those members of the Church Board present and a determination by a majority shall for all purposes be deemed a determination of the Church Board. In case of an equality of votes the Chair of the meeting shall not have a second or casting vote and the proposed resolution shall fail.

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- 24.6 The Chair shall preside at every meeting of the Church Board, but if there is no Chair, or if at any meeting he or she is not present within ten minutes after the time appointed for holding the meeting then the members of the Church Board may choose one of their number to be Chair of the meeting.
- 24.7 Subject to clause 15.1, the Church Board may appoint staff as needed to serve in the ministries of the Church.
- 24.8 Responsibility for determining a job description and terms of employment for staff members will rest with the Church Board.
- 24.9 Any objection to or concern regarding such an appointment must be submitted in writing to the Secretary for consideration by the Elders.

#### THE FINANCE TEAM

- 25.1 The Chairman of the Finance Team will be appointed by the Church Board from amongst the members of the Church Board and the Church Board shall also appoint the other members of the Finance Team. The Finance Team shall comprise not more than six (6) people who each must be Members. The Finance Team should at all times be representative of each of the individual Campuses.
- 25.2 Except in the case of specifically assigned enterprises such as childcare and other similar enterprises, the responsibility for which the Church Board may specifically delegate, the Finance Team shall be responsible for overseeing and managing all financial matters of the Church, with particular responsibility for the preparation of the annual Ministry Finance Plan, internal accounting, auditing, record keeping, staff payroll, and policies and procedures. It will report and make recommendations to the Church Board on financial matters.
- 25.3 The Finance Team shall keep such records as are necessary to correctly account for and explain the financial transactions and position of the Church, and to ensure that:
- 25.3.1 financial reports are available for each board meeting; and
- 25.3.2 the documents detailed in clause 33.1 are provided to the members in accordance with that clause.
- 25.4 The Finance Team, in consultation with the Campus Leadership Team of each Campus or such persons as that Campus Leadership Team nominates, shall prepare, and recommend to the Church Board, an annual Ministry Finance Plan covering the anticipated needs of the Church, and individual ministries of each Campus and the Church as a whole, for each forthcoming year. The Finance Team shall then make a recommendation to the Church Board for approval of the Ministry Finance Plan for presentation to the Church at either an Annual General Meeting or to an extraordinary Church Meeting.
- 25.5 If a recommended Ministry Finance Plan is presented to an Annual General Meeting or an extraordinary Church Meeting and that meeting does not approve the recommended Ministry Finance Plan then the Church must continue to adopt the Ministry Finance Plan which was last approved in accordance with clause 25.4 until such time as a new Ministry Finance Plan is so approved by the Church in an Annual General Meeting or in an extraordinary Church Meeting.
- 25.6 The Finance Team may recommend to the Church Board an independent auditor for each forthcoming year. If approved by the Church Board, the appointment will be presented to

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the membership for approval at the Annual General Meeting or Church Meeting referred to in the previous clause 25.4.

**PART 5 - CAMPUS MATTERS**

**COMPOSITION OF CAMPUS LEADERSHIP TEAMS**

- 26.1 For each Campus which exists as part of the Church, a Campus Leadership Team shall be appointed pursuant to this clause 26.
- 26.2 Members of the church at each Campus shall be given opportunity to provide nominations for that Campus' Campus Leadership Team each year at the time determined by the Church Board.
- 26.3 Those nominations shall be considered by the Eldership and Church Board, along with the Campus Pastor, who shall then appoint a Campus Leadership Team for the Campus.
- 26.4 This Campus Leadership Team shall then be recognised at the Church AGM, and commissioned during a weekly Campus celebration service.
- 26.5 Each Campus Leadership Team must, in turn, appoint from its Campus such person or persons as it deems most appropriate who are charged with the responsibility for:
- 26.5.1 regular liaison with the Finance Team; and
  - 26.5.2 formulating recommendations for the Ministry Finance Plan each year.
- 26.6 A Campus Leadership Team may meet together for the dispatch of business, adjourn and otherwise regulate its meetings as it thinks fit. A member of a Campus Leadership Team may at any time summon a meeting of that Campus Leadership Team.
- 26.7 A Campus Leadership Team shall be chaired by the Campus Pastor or such person as the Campus Pastor shall nominate. Whenever there is a vacancy in the role of Campus Pastor the Campus Leadership Team shall be led by such person as the Church Board shall determine.
- 26.8 Each Campus Leadership Team, led by the Campus Pastor, shall have oversight of:
- 26.8.1 the day to day ministry undertaken at that Campus;
  - 26.8.2 the supervision and support of the Ministry Team Staff whose ministry is primarily focused at that Campus (including the Campus Pastor) ;
  - 26.8.3 liaison with the Church Board and the Elders concerning any issues which affect the Church as a whole;
  - 26.8.4 pastoral care of those Members who regularly participate in the life of that Campus; and
  - 26.8.5 making recommendations to the Church Board concerning any matters which require a decision to be made by the Church Board.

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#### ADDITION OF NEW CAMPUS TO THE CHURCH

- 27.1 New Campuses may be added to the church consistent with the procedures detailed in this clause 27.
- 27.2 Any decision to add a new Campus to the Church must:-
- 27.2.1 ensure that the decision-making processes detailed in Part 3 of this Constitution shall be observed; and
  - 27.2.1 be passed at a Church meeting where the resolution is passed by a 75% majority of the Members of the Church as a whole who are present at the meeting in question.
- 27.3 Any existing church which is added as a new Campus to the Church will be deemed to agree to be bound by the terms of this Constitution.
- 27.4 Any person who is a member of an existing church at the time of the church becoming a new Campus of the Church shall be admitted as a Member of the Church and their name be added to the membership register referred to in clause 12.9

#### EXIT OF CAMPUS FROM THE CHURCH

- 28.1 An individual Campus may elect to cease to be a part of the Church where that Campus follows the procedures detailed in this clause 28.
- 28.2 Where a Campus Leadership Team considers that the Campus is sustainable in terms of ministry capability and momentum and financially, then the Campus Leadership Team, should it wish to do so, shall meet with the Elders to discuss the prospect of ceasing to be a Campus of the Church.
- 28.3 The Campus and the Church must ensure that the decision-making processes detailed in Part 3 of this Constitution shall be observed.
- 28.4 Any decision by a Campus to exit the Church must be passed at a Church meeting where the resolution to exit is passed by the following majority:
- 28.4.1 a 75% majority of the Members of the Church as a whole who are present at the meeting in question; and
  - 28.4.2 a 90% majority of those Members of the Church who are considered to be actively involved in the life of the particular Campus present at the meeting in question.

## PART 6 - MINISTRY TEAM STAFF

#### COMPOSITION OF MINISTRY TEAM STAFF

- 29.1 The Ministry Team Staff will include:
- 29.1.1 one (1) Ministry Team Leader;
  - 29.1.2 such persons as are called to serve as Campus Pastors or in Senior Pastoral Roles within the Church;

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- 29.1.3 such persons as are appointed to serve in Senior Administrative Roles within the Church; and
- 29.1.4 any other appointments made by the Church pursuant to Clause 15.1 where the position description for those appointed state that the position is a member of the Ministry Team Staff.
- 29.1.5 Men and women, as relevant, whose lives the church considers reflect the Biblical Principles of Church Leadership in Appendix 5.

#### CALLING OF MINISTRY STAFF GENERALLY

- 30.1 A decision to appoint a person to the Ministry Team Staff must only be made by the Church in a Church Meeting.
- 30.2 To be eligible for appointment as a member of the Ministry Team Staff a person must be:-
  - 30.2.1 a baptised believer; and
  - 30.2.2 nominated by the Elders; and
  - 30.2.3 approved by the Church Board.
  - 30.2.4 eligible for membership of the Church
- 30.3 Before the name of any person is brought to a Church Meeting for consideration of whether that person is to be called by the Church to any role as part of the Ministry Team Staff, the Church Board must have ensure that:
  - 30.3.1 an Investigation Team has been appointed by the Church tasked with the responsibility of investigating who might be appointed to such role; and
  - 30.3.2 the Church has received a report from that Investigation Team which recommends such as appointment.
- 30.4 If a person who is then a member of the Ministry Team Staff is removed as a Member pursuant to clause 13, then, subject to the then legal requirements to ensure that any dismissal is not unfair, and providing in particular that the person is first given a proper opportunity to be heard and make submissions as to any allegations against them, the person's employment on the Ministry Team staff will cease.

#### CALLING OF LEAD PASTOR

- 31.1 The Church must appoint a Lead Pastor to:-
  - 31.1.1 lead the church as a member of the Eldership consistent with the Church Constants as outlined in Appendix 2
  - 31.1.2 facilitate, encourage and enable the Church to pursue and carry to fruition its purpose, vision and mission consistent with its core values; and,
  - 31.1.3 assist in the development and enhancement of the community of leadership in the church as Christ-centred servants
- 31.2 A man may be appointed as the Church's Lead Pastor if he:-

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- 31.2.1 is eligible for appointment as a member of the Ministry Team Staff in accordance with clause 30.3; and
  - 31.2.2 at a Church Meeting secures a 75% majority of the votes cast by Members; and
  - 31.2.3 already be accredited by any of the associated bodies of the Baptist Union of Australia or deemed by the church to be suitable and appropriate, and willing to seek accreditation as a pastor of The Baptist Union of Queensland.
- 31.3 When a person is appointed as a Lead Pastor, the Church must specify in the terms of the appointment whether his appointment is for a fixed period and, if it is, the period of his appointment.
- 31.4 Any other terms of his appointment, including the allocation of duties, and conditions of call connected with the Lead Pastor shall be determined by the Church Board.
- 31.5 The Lead Pastor will be an ex officio member of all Taskforces, Investigation Teams, committees or other teams operating within the Church.

#### CALLING OF CAMPUS PASTORS

- 32.1 The Church must appoint a Campus Pastor to each Campus who will,
- 32.1.1 lead the Campus as a member of the Eldership consistent with the Church Constants as outlined in Appendix 2
  - 32.1.2 assist the Campus Leadership Team to carry out their obligations of oversight of the campus's ministry as detailed in clause 26.6; and,
  - 32.1.3 together with the Campus Leadership Team work with the Church Board in considering the ongoing development of the Campus
  - 32.1.4 facilitate, encourage and enable the Church to pursue and carry to fruition its purpose, vision and mission consistent with its core values; and,
- 32.2 A man may be appointed as a Campus Pastor if he:-
- 32.2.1 is eligible for appointment as a member of the Ministry Team Staff in accordance with clause 30.3;
  - 32.2.2 at a Church Meeting secures a 75% majority of the votes cast by Members; and
  - 32.2.3 already accredited by any of the associated bodies of the Baptist Union of Australia or deemed by the church to be suitable and appropriate, and willing to seek accreditation as a pastor of The Baptist Union of Queensland.
- 32.3 The Investigation Team, as contemplated by clause 30.3, which is appointed to consider whether or not to offer a call to a potential Campus Pastor must be made up of a majority of members who are actively participating in the life of that Campus.
- 32.4 When a person is appointed as a Campus Pastor, the Church must specify in the terms of the appointment whether his appointment is for a fixed period and, if it is, the period of his appointment.

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- 32.5 Any other terms of his appointment, including the allocation of duties, and conditions of call connected with the Ministry Team Leader shall be determined by the Church Board in consultation with the Lead Pastor.

#### CALLING OF THOSE IN A SENIOR PASTORAL ROLE

- 33.1 A man or a woman may be appointed as a member of the Ministry Team Staff in a senior pastoral role if they:-
- 33.1.1 are eligible for appointment as a member of the Ministry Team Staff in accordance with clause 30.2; and
  - 33.1.2 at a Church Meeting secure a 75% majority of the votes cast by Members; and
  - 33.1.3 are already accredited by any of the associated bodies of the Baptist Union of Australia or deemed by the Church to be suitable and appropriate, and, if deemed necessary by the Elders, be willing to seek accreditation as a pastor of the Baptist Union of Queensland.
- 33.2 When a person is appointed to a senior pastoral role, the Church must specify in the terms of the appointment whether appointment is for a fixed period and, if it is, the period of their appointment.
- 33.3 Any other terms of the appointment, including the allocation of duties, and conditions of call connected with the role shall be determined by the Church Board in consultation with the Lead Pastor.
- 33.4 Any man or woman appointed into a senior pastoral role on the Ministry Team Staff is in a pastoral role and he or she should be known as a pastor of the church.

#### CALLING OF THOSE IN A SENIOR ADMINISTRATIVE ROLE

- 34.1 A person may be appointed as a member of the Ministry Team Staff in a senior administrative role if they:-
- 34.1.1 are eligible for appointment as a member of the Ministry Team Staff in accordance with clause 30.2; and
  - 34.1.2 at a Church Meeting secure a 75% majority of the votes cast by Members.
- 34.2 When a person is appointed to a Senior Administrative Role, the Church must specify in the terms of the appointment whether the appointment is for a fixed period and, if it is, the period of their appointment.
- 34.3 Any other terms of the appointment, including the allocation of duties, and conditions of call connected with the role shall be determined by the Church Board.
- 34.4 Should the Church make an appointment of a person or persons to a Senior Administrative Role under this clause 30, then one of the people so appointed will be appointed as the Church Development Officer by the Church Board.

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**CONGREGATIONAL SUPPORT TEAMS**

- 35.1 The Church must ensure that it operates to each Ministry Team Staff (“MTS”) member support in the nature of a Congregational Support Team (“CST”) adopting those principles detailed in Appendix 8.

**MISCELLANEOUS MATTERS INVOLVING MEMBERS OF THE MINISTRY TEAM STAFF**

- 36.1 If, after having taken up office, a member of the Ministry Team Staff is guilty of any moral offence or grave misconduct, as determined by the Church Board, the call of that member of the Ministry Team Staff may be terminated by the Church Board so long as:
- 36.1.1 the Church observes the then legal requirements to ensure that any dismissal is not unfair; and
  - 36.1.2 in particular the person is first given a proper opportunity to be heard and make submissions as to any allegations which have been made against them.
- 36.2 The Church may re-appoint a member of the Ministry Team Staff in accordance with Clause 32.3.
- 36.3 Where a member of the Ministry Team Staff has met with their Congregational Support Team (“CST”) and the CST considers they are eligible for re-appointment, a Church Meeting must be called to consider that re-appointment no less than three (3) months before the term of that member of the Ministry Team Staff appointment expires.
- 36.4 Unless the Church and the member of the Ministry Team Staff agree otherwise, either party may with no less than three (3) months’ notice terminate the appointment of that member of the Ministry Team Staff.
- 36.5 Prior to the Church determining to extend the term of a member of the Ministry Team Staff the Church Board, or such persons as may be appointed by the Church Board, must follow the guiding guidelines of decision making as set out in clause 14, including the relevant Congregational Support Team as an Investigation Team.
- 36.6 The Secretary shall inform The Baptist Union of Queensland of any appointment, termination of appointment or re-appointment of any Ministry Team Staff made in accordance with this Part.
- 36.7 At any Church Meeting held to consider the appointment of a person to the Ministry Team Staff the financial implications of such a decision shall be presented to the Church.

**PART 7 - FORMAL MATTERS**

**ACCOUNTS**

- 37.1 The Church Board must ensure that proper Financial Records are maintained detailing:
- 37.1.1 the sums of money received and expended by the Church;
  - 37.1.2 the matters in respect of which receipt and expenditure takes place; and
  - 37.1.3 of the proper credits and liabilities of the Church.

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- 37.2 The Church Board shall, upon written request from a Member, make available to that Member such of the Financial Records of the Church, at such time and place and under such conditions as the Church Board shall, in their absolute discretion determine.
- 37.3 The Church Board shall annually make available to each Member a copy of every statement of income and expenditure and balance sheet (including every document required by law to be attached) accompanied by a copy of the Auditor's report.
- 37.4 The Church Board shall cause to be made out and laid before each Annual General Meeting a balance sheet and statement of income and expenditure made up to a date not more than five (5) months before the date of the meeting.
- 37.5 The Church is to operate each of its bank accounts in accordance with the requirements of clause 23.12.

#### AUDIT

- 38.1 A properly qualified Auditor shall be appointed to audit the Church's accounts annually prior to each Annual General Meeting.
- 38.2 The Auditor must:-
- 38.2.1 audit the financial records for the Church in accordance with generally accepted auditing practices; and
  - 38.2.2 issue an audit report expressing their opinion in respect of the financial records for the Church for consideration of each Annual General Meeting.

#### NOTICE

- 39.1 Any notice required by law or by or under this Constitution to be given to any Member shall be given:
- 39.1.1 personally; or
  - 39.1.2 by sending it by post to the address for the Member in the Register of members; or
  - 39.1.3 by sending it to the fax number nominated by the Member;
  - 39.1.4 by sending it by e-mail or like device to the e-mail address or other electronic address nominated by the Member; or
  - 39.1.5 in the case of notice to all Members, by publication in the Church Bulletin or public announcement in Church worship services in case of notice to all Members.
- 39.2 Where a notice is given personally, service of the notice shall be deemed to occur on the day of receipt.
- 39.3 Where a notice is sent by post, service of the notice shall be deemed to be effected by properly addressing, pre-paying, and posting a letter containing the notice, and to have been effected 3 days after it is posted.

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- 39.4 Where a notice has been given by facsimile, e-mail or like device it shall be deemed to have been given on the same day as transmission.
- 39.5 Notice of every Church Meeting shall be given in the manner detailed in clause 35.1 to:
- 39.5.1 every Member; and
- 39.5.2 in the case of each Annual General Meeting, the Auditor for the time being of the Church.
- 39.6 No other person shall be entitled to receive notices of Church Meetings.

#### INDEMNITY

- 40.1 The Church must indemnify every person who is or has been a member of the Church Board, the Secretary or anyone who has been given authority to bind the Church against a liability:
- 40.1.1 incurred by any such person acting in that capacity (including as trustee) to another person (which specifically excludes the Church) where the liability does not arise out of a lack of good faith;
- 40.1.2 for the costs and expenses incurred by any such person:
- (a) in defending proceedings, whether civil or criminal, in which judgment is given in his or her favour or in which he or she is acquitted; or
- (b) in connection with an application, in relation to such proceedings or in connection with any accreditation or registration they are required to hold (e.g. a blue card),
- where those proceedings, or the application, relate solely to their acting in their role for the Church.
- 40.2 Every employee who is not a member of the Church Board, the Secretary or anyone who has been given authority to bind the Church, must be indemnified out of the property of the Church against a liability:
- 40.2.1 in defending proceedings, whether civil or criminal, in which judgment is given in favour of the employee or in which he or she is acquitted; or
- 40.2.2 in connection with an application, in relation to such proceedings or in connection with any accreditation or registration they are required to hold (e.g. a blue card).

#### INSURANCE

- 41.1 The Church may pay insurance premiums in respect of insurance for the benefit of a member of the Church Board, Secretary or executive officer acting in that capacity against:
- 41.1.1 costs and expenses in defending any proceedings, whether civil or criminal, whatever their outcome; or

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41.1.2 a liability arising from negligence or other conduct not being a liability incurred by the person acting in that capacity and arising out of conduct involving a wilful breach of duty in relation to the Church.

41.2 The Church may pay insurance premiums in respect of insurance for the benefit of the auditor or an employee of the Church who is not a member of the Church Board, Secretary or executive officer concerned in the management of the Church.

#### ALTERATION OF THIS CONSTITUTION

42.1 A resolution altering or repealing any part of this Constitution must be passed by special resolution.

#### DEFINITIONS AND INTERPRETATION

##### 43.1 Definitions

In this Constitution, unless the context indicates otherwise:

43.1.1 “**Annual General Meeting**” means the Church Meeting held each year as required by this Constitution;

43.1.2 “**Baptist Union of Queensland**” means the Baptist denomination based in Queensland trading as Queensland Baptists.

43.1.3 “**Board Members**” means such persons as are appointed as such in accordance with clause 21 and who then hold such office;

43.1.4 “**Church Board**” means the Board composed of those persons as detailed in clause 19.2;

43.1.5 “**Chair**” means the chair of the Church Board in relation to Clause 19.12, or where the context requires, the chair of any Church meeting;

43.1.6 “**Church**” means CrossLife - a Baptist Church;

43.1.7 “**Church Decision**” means a decision required to be made by the Church as a whole as detailed in clause 15.1;

43.1.8 “**Church Development Officer**” means someone appointed by the Church pursuant to clause 30.

43.1.9 “**Church Trustee Company**” means such company or corporation as the Board may appoint as trustee from time to time;

43.1.10 “**CST**” means a Congregational Support Team appointed pursuant to clause 32.1;

43.1.11 “**Elders**” means such persons as are appointed as such in accordance with clause 20 and who then hold such office;

43.1.12 “**Elders Recommendation Team**” means the team appointed pursuant to clause 20.2;

43.1.13 “**Finance Team**” means the team established pursuant to clause 25.1;

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- 43.1.14 **“Financial Records”** means adequate records and financial statements prepared in accordance with generally accepted accounting principles and capable of being reduced to a written form;
- 43.1.15 **“Member”** means a member of the Church;
- 43.1.16 **“Member of the Church Board”** means such Elders, Board Members and members of the Ministry Team Staff as are appointed in accordance with this Constitution;
- 43.1.17 **“Ministry Finance Plan”** means the annual budget set by the Church based upon the recommendations made by the Finance Team in accordance with clause 25.4;
- 43.1.18 **“Ministry Leader”** means such person as is appointed by the Church Board or by the Church as a whole to lead a particular team of people in ministry;
- 43.1.19 **“Ministry Team Staff”** means such persons as may be called to serve the Church, or an individual Campus, as a paid Pastor or as a paid Church Development Officer called in accordance with clause 30;
- 43.1.20 **“ordinary resolution”** means a resolution passed by a simple majority of such persons as being entitled so to do, vote in person or by proxy at a Church Meeting of the Church;
- 43.1.21 **“person”** shall include natural persons and corporations;
- 43.1.22 **“poll”** means a written ballot, named and dealt with in such a way that only scrutineers as outlined in clauses 17.12 and 17.13 have knowledge of the person who cast the ballot unless such person gives permission for such disclosure to be made to members of the Church Board in accordance with clause 17.13;
- 43.1.23 **“Real Property”** means any land or buildings or leases for more than three years duration;
- 43.1.24 **“Register”** means the membership register of the Church;
- 43.1.25 **“regulations”** means the regulations made by the Church Board pursuant to this Constitution;
- 43.1.26 **“Secretary”** means any person appointed to perform the duties of a secretary of the Church and includes an honorary secretary;
- 43.1.27 **“special resolution”** means a resolution passed by a majority of not less than 75% of eligible voters, both in person or by proxy at a Church Meeting, of which not less than twenty-one (21) days’ notice has been given, specifying the intention to propose the resolution as a special resolution and detailing the proposed resolution;
- 43.1.28 **“the State”** means the State of Queensland;

#### 43.2 Interpretation

In the construction of this Constitution, unless the context indicates otherwise:

- 43.2.1 expressions referring to writing shall, unless the contrary intention appears, be construed as including references to printing, lithography, photography and other modes of representing or reproducing words in a visible form;

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- 43.2.2 a gender includes all genders, with the exception of those clauses that refer specifically to the gender of Elders, the Lead Pastor and Campus Pastors;
- 43.2.3 the laws of the State of Queensland shall be applied;
- 43.2.4 headings are included for ease of reference only and no clause of this Constitution is to be construed or interpreted by reference to a heading only; and
- 43.2.5 words of the singular number include the plural and words of the plural number include the singular.

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APPENDIX 1

STATEMENT OF FAITH

*The Triune God*

We affirm that God is one, who exists eternally in perfect interrelationship as three equally divine persons, Father, Son, and Holy Spirit.

We affirm that God, who created all things, loves His creation and in particular humanity, has acted to reveal Himself to humanity generally through His creation, and especially through His Son, the Lord Jesus Christ, as recorded in His Word, the Bible.

*The Bible*

We affirm that the Bible, both Old Testament and New Testament, was divinely inspired and without error in its original form.

We affirm that the Bible has supreme authority in all matters of faith and conduct.

*The Father*

We affirm that God the Father is Sovereign Ruler over all creation.

We affirm that He sent His Son, the Lord Jesus Christ, into the world to redeem humanity and creation.

We affirm that He has a fatherly relationship with all who trust in His gracious provision made available through the Lord Jesus Christ.

*The Lord Jesus Christ*

We affirm that Jesus Christ is the Son of God, who was conceived by the Holy Spirit and born of the virgin, Mary.

We affirm that Jesus Christ became and remained a perfect man yet remained fully divine, and offered Himself as the perfect sacrifice for the sins of all people, by dying on a cross.

We affirm the bodily resurrection of Jesus Christ that He later ascended to heaven and sits at the right hand of God the Father as Lord of all.

We affirm the imminent return of the Lord Jesus Christ to bring the present age to its conclusion, with the judgment of both the living and the dead and eternal blessing in heaven for believers.

*The Holy Spirit*

We affirm that the Holy Spirit indwells every believer uniting them as one universal body, which is called the Church.

We affirm it is the work of the Holy Spirit to make the death and resurrection of the Lord Jesus Christ effective in the individual sinner, enabling repentance toward God and faith in the Lord Jesus Christ.

We affirm that the Holy Spirit distributes spiritual gifts to believers according to his own sovereign choice.

*The Spirit World*

We affirm that Satan, a created and fallen personal devil, is actively working against God's rule in creation and the church, although his defeat is assured, and he is awaiting a judgment to be made visible and complete at the Lord Jesus Christ's return.

We affirm that through his death and resurrection the Lord Jesus Christ has made available to all believers victory and peace in the midst of that battle until that time.

*The sinfulness of Humanity*

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We affirm that sin and guilt are universal in the human race since the Fall, and that sin renders all people subject to God's wrath and condemnation.

We affirm that the dead will be raised and that all people will be judged by God.

We affirm that no one is capable of receiving or earning eternal life in and of themselves.

#### *Salvation*

We affirm that only those who turn from their self-ruled life and embrace Jesus Christ as their personal Saviour and Lord by faith are acceptable to God.

We affirm that redemption from the guilt, penalty and power of sin, is only achieved through the sacrificial death of the Lord Jesus Christ as our representative and substitute.

We affirm that when faith is exercised in Christ, a person passes immediately out of spiritual death into the new life that comes by God the Holy Spirit indwelling that person forever.

We affirm that such salvation is the free gift of God received by grace through faith not by works.

#### *The Church*

We affirm that the Lord Jesus Christ is alone the head of the church, both universal and local.

We affirm that membership of the local church should consist only of regenerate believers and that the church members together are able to discern the Lord Jesus Christ's direction for the local church.

#### *Baptism and Communion*

We affirm that believer's baptism and the Lord's Supper are two practices required of the local church, and that they are a means of testifying to the gospel.

We affirm that both believer's baptism and the Lord's Supper are necessary steps of Christian growth in obedience to the Bible.

#### *Eternal Life*

We affirm that people are created to live forever, and that the eternal destiny of every person will be determined by their response to the Lord Jesus Christ.

We affirm that those who have not received the Lord Jesus Christ will be separated from God forever in Hell.

We affirm that those who have received the Lord Jesus Christ as personal Saviour will be united with Him and live with him forever in heaven.

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**APPENDIX 2**

**OUR UNDERSTANDING OF GOD'S CORE VALUES, PURPOSE, MISSION AND VISION FOR  
CROSSLIFE - A BAPTIST CHURCH**

**CROSSLIFE- A BAPTIST CHURCH  
CORE VALUES**

*We use the phrase 'core values' to describe those matters that are fundamental to who we are and our aspirations of how we to relate to God, one another and the world as a community of people under the leadership of the Lord Jesus Christ*

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**CROSSLIFE - A BAPTIST CHURCH  
PURPOSE**

*We use the word 'purpose' to describe the reason why we exist and why we do what we do as a community of people under the leadership of the Lord Jesus Christ*

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**CROSSLIFE - A BAPTIST CHURCH  
MISSION**

*We use the word 'mission' to describe what we seek to do as a community of people under the leadership of the Lord Jesus Christ*

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CROSSLIFE - A BAPTIST CHURCH  
VISION

*We use the word 'vision' to describe a picture of what we believe God is building us to look like as a community of people under the leadership of the Lord Jesus Christ*

*CrossLife - a Baptist church is one local church consisting of an expanding web of small Christian communities of various expressions, trained and equipped to touch their localities for the Lord Jesus Christ, in regional partnerships with others, and sharing the benefits of being one church.*



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**APPENDIX 4**

**STATEMENTS ON CHURCH DISCIPLINE**

**1. General (Character) Discipline**

Every follower of the Lord Jesus is called to live in submission to, and under the discipline of the Lord Jesus, and his written Word, the Bible (2 Timothy 2:1-17). Christians are also called upon to submit to one another as part of that discipline (Ephesians 5:21). That call to submission is also to be reflected in submission and obedience to the church leadership (1 Peter 5:5, Hebrew 13:17). This is because church officers are to be people especially chosen and called by God to the task of spiritual leadership. The Bible teaches that the ability (“*grace*”) to submit and obey the Lord in these areas come from God himself, and that he resists those who proudly deny his leadership (1 Peter 5:5, James 4:6).

**2. Corrective Discipline**

Members of the church are expected to seek to grow more like the Lord Jesus in character and conduct. Although every person struggles in different ways, and to different degrees, with sin, if a member knowingly ignores the direct commands and prohibitions of scripture, he/she may be disciplined according to the principles laid down in various sections of God’s word. These are found in Matthew 18:15-17, Galatians 6:1-2, 2 Thessalonians 3:6-15; 1 Corinthians 5:1-13; and Matthew 7:1-5.

This church will follow, where possible, the precedents set by the leaders of the early church, who enforced corrective discipline for matters such as:

- Unwillingness to become reconciled (that is, to forgive or seek forgiveness) to an offended fellow Christian (Matthew 18:15-17)
- Unwillingness to work for a living (2 Thessalonians 3:6-15)
- Divisiveness in the church (Romans 16:17-18; Titus 3:9-10)
- Sexual immorality, materialism or greed, obvious drunkenness or corrupt financial dealings (1 Corinthians 5:1-13)
- False teaching (1 Timothy 1:20, 2 Timothy 2:17-18)

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APPENDIX 5

BIBLICAL GUIDELINES FOR CHURCH LEADERSHIP

**1. INTRODUCTION**

Few issues are more important in the life of the local church than the question of leadership. Indeed few, in any, of the myriad of problems that face the local church would ever become as debilitating as many do, were there a godly group of leaders in authority, exercising their gifts and responsibilities according to biblical guidelines. Perhaps that is, in part at least, why so many churches are characterized not by health and vitality, but by division and spiritual immaturity.

The local church is called to be a *biblically functioning community*. This is only possible, however, if Christians apply certain biblical principles, and adhere to scriptural guidelines concerning the nature and function of spiritual leadership. Fortunately, biblical leadership is one area in which the scriptures are very clear. The following is the discussion of the Biblical guidelines for church leadership which we seek to follow as a local church.

**2. A DESCRIPTION OF BIBLICAL LEADERSHIP**

**A. Biblical Leadership is Leadership Under God**

The local church is a “theocracy”, and its head is neither an individual, be he pope or pastor, nor a group of elders, but Christ. Therefore, because he has chosen to lead the Church through appointed individuals, it is the Lord, and not the flock, who ultimately chooses those leaders. Thus the principle of the sole headship of Christ in his church must not be compromised. It also follows, and must be recognized that a church leader is accountable primarily to the Lord Jesus Christ.

As Paul wrote to the Ephesian elders: “Be on guard for yourselves and for all the flock, among the Holy Spirit has made you overseers, to shepherd the church of God which he purchases with His own blood” (Acts 20:28).

We can conclude that a church leader, then, is directly accountable to the Lord Jesus in his ministry (Hebrews 13:17). In fact, in making decisions, such an individual has *no* liberty to follow his own inclinations, but is bound by the Word of God, as directed by the Holy Spirit. The role of church leadership then is essentially to determine the mind of the Lord, and to make decisions in light of that leading.

**B. Biblical Leadership is a Team Ministry**

There is little doubt that, according to New Testament teaching, a local congregation is Scripturally led by a *plurality of leaders*.

The New Testament used a variety of terms to describe this leadership function.

- (a) *Presbyteros* (“elder”) This is the primary term used in the New Testament, and is a word which stresses the character of a leader. It particularly refers to his personal and spiritual maturity and wisdom.
- (b) *Episkopos* (“bishop”) means “overseer,” and stresses the responsibility of a leader to provide watchful care and supervision of God’s people. It is a more practical, task-oriented term.

- (c) *Hegoumenos* (“to lead,” or “to guide”) is a term used for individuals in leadership who are invested with authority. The word is found in Hebrews 13:7, 17,24. This is a similar term to that found in 1Thessalonians 5:12, when an elder described as *proistamenos*, one who stands before others as the head; leading, guiding, and managing (cf. 1 Timothy 3:4-5).

These terms, individually and compositely, present only a partial insight into the ministry of an elder. The word “elder” is, of course, an English translation, and not in and of itself important. The church is at liberty to call these roles whatever it feels appropriate; the key is, the role itself.

In fact, the New Testament used an analogy - that of a *shepherd* - to give a more comprehensive insight into the responsibilities and requirements of a church leader.

In Acts 20:28, Paul exhorts elders to “*be on guard for yourselves and for all the flock, among which the Holy Spirit has made your overseers, to shepherd (poimaino) the church of God which he purchased with His own blood.*” In 1 Peter 5:2, Peter similarly exhorts elders to “*shepherd (poimaino) the flock of God which is among you.*”

Regardless of the specific terms used, church leaders are always seen as a group in the New Testament (Acts 11:30; 14:23; 15:2; 16:4;20:17,28; Philipians 1:1; 1 Thessalonians 5:12,13; 1 Timothy 5:17; Titus 1:5; Hebrews 13:17; James 5:14; 1 Peter 5:1). Thus, a *team* of elders in the biblical norm. Church leadership is a team ministry.

### 3. QUALIFICATIONS FOR CHURCH LEADERSHIP

#### A. Qualification of “elders”

As those charged by the Lord Jesus Christ with the responsibility of overseeing the local church, elders ought to be the first to recognize the need for leadership and the emergence of people gifted and called by God to lead. The Bible makes it clear that elders are chosen by God, not men (Acts 20:28). However it is through the Spirit-led recognition of such individuals and their qualifications that they are chosen.

The qualifications for elders are primarily given in Titus 1:5-9 and 1 Timothy 3:1-7. Furthermore, Paul wrote that an elder must have those qualifications. (1 Timothy 3: 2-7, 7; Titus 1:7).

Clearly then, while the standard is *not* perfection, it is best to conclude that none of the listed qualities must be *absent*. Furthermore, churches have no right to change the qualifications the Lord himself requires. On the other hand, we do have the right to evaluate the individuals in question. The following questions seeks to aid in that evaluation process.

#### (a) Personal Life

An elder must, as the name suggests, be characterized by personal and spiritual maturity. Although maturity is always relative, and not an absolute attainment, it is a scriptural requirement that a church leader be “*an example to the flock*” (1 Peter 5:2).

More specifically, a church leader must be:

- *Temperate*: that is, neither an extremist, nor given to fanaticism, but rather, self-controlled, possessing good judgment(1 Timothy 3:2; Titus 1:8)
- *Respectable*; that is, have a reputation for integrity and upright behaviour (1 Timothy3:2)

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- *Uncontentious*; that is, a person who is not quarrelsome and argumentative (1 Timothy 3:3)
- *Reverent*; that is, someone who does not follow or desire those things which are offensive to God, but rather someone who genuinely desires to honour the Lord (Titus 1:7)
- *Wise and reputable*; that is, a person who is just and characterized by fairness and impartiality, who can make objective judgments based upon principle (Titus 1:8)
- *Holy*; that is, a person characterized by purity and moral behaviour (Titus 1:8)
- *Hospitable*, that is, someone who is unselfish, and willing to share with others in a hospitable manner (1 Timothy 3:2, Titus 1:8)
- *Someone who can explain God's message* (1 Timothy 3:2, Titus 1:9)

Furthermore, they must not be:

- *Alcohol or drug dependant* (1 Timothy 3:3; Titus 1:7)
- *Quick tempered or violent*; that is someone who “flies off the handle” easily (1 Timothy 3:3, Titus 1:7)
- *Stubborn*; that is, someone who is self-willed, or who is only satisfied when he gets his own way, or his ideas and opinions are accepted (Titus 1:7)

#### (b) Family Life

In terms of family life and relationships, church leaders should be:

- *Loyal to their spouse*, with a reputation of faithfulness and commitment (1 Timothy 3:2, Titus 1:6)
- *Good managers* of their families, who see that their children obey them with proper respect (1 Timothy 3:4)
- *Good parents*, who have children who are not open to the charge of being wild and disobedient, but hold to the beliefs of their parents (Titus 1:6)

Three questions are helpful in identifying people who may qualify readiness for such office, namely:

1. *Are they already involved in caring for people?*
2. *Are they already demonstrating a heart for servant ministry?*
3. *Are they already looked to for leadership, regardless of title or office?*

#### (c) Spiritual Confirmation

If considering serving as an elder (ie., member of the Executive) a person should sense the will of God and serve voluntarily and with eagerness (1 Peter 5:2). Church leaders are to be appointed in the context of prayer (Acts 6:6, 14:23) and caution (1 Timothy 5:22). This was true even under

direct apostolic guidance. Therefore, there must be a God-given confirmation that an individual has indeed been raised up by the Holy Spirit (Acts 20:28).

**(d) Church Confirmation**

The Lord Jesus indicated that sheep follow a shepherd whose voice they know (John 10:4). A mark of a true church leader is that God's people will already have confidence in him or her. This should not be confused, however, with popularity or public profile! Confidence in spiritual leadership is a spiritual matter.

**4. APPOINTMENT OF LEADERS**

**A. Introduction**

No factor is more important to the life of the local church than the quality and spiritual integrity of its leadership. The goals, vision and faith of church leaders will shape the assembly for better or for worse. Therefore it stands to reason that few acts are as important to a church's well being as the appointment of the people who will act as its overseers.

This is particularly true in a local church which prizes its autonomy (i.e. the Baptist church), which has no other agency to which it is formally accountable, or from which it will receive direction. The challenge is not simply to fill positions but to "*choose men from among us who are known to be full of the Spirit and wisdom*" (Acts 6:3).

**B. Selecting Leaders**

While the scriptural government of the church by a group of "elders" seems unambiguous, there are no clear biblical guidelines for their appointment. Therefore, the method that is chosen must reinforce the Biblical pattern and be consistent with the Headship of the Lord Jesus over his church. Only two passages specifically address the problem.

In Acts 14:23, we are told that Paul and Barnabas, "*appointed elders for them in every church*". The original meaning of the word "appoint" (*cheirotoneo*) was "to raise the hand to express agreement in a vote," and was regularly used in this way in the classical period. However to argue, from the etymology of the word, that congregational church government, or a truly democratic voting process, is exclusively scriptural, is misguided.

By New Testament times, the word had a much more general application, and simply meant "to select for a task." or "to appoint," a use illustrated in Acts 10:41 where Peter speaks of witnesses who were "*chosen beforehand*" (*procheirotoneo*) by God. Clearly there can be no thought of election in that instance.

In Acts 14:23, it is Paul and Barnabas who select (*cheirotoneo*) the elders. Nothing is said of participation, and the context specifically infers selection by Paul and Barnabas, rather than the congregation. This does not prove no election was held, but simply that no election is indicated in the text.

In Titus 1:5, Titus is reminded of his commission to "*appoint*" (*kathistemi*) elders in every church. The work appears to describe a direct act by Titus on the basis of the qualifications Paul describes. However, it indicates *nothing* of the process Titus might have followed. The same word is used of the appointment of the high priest, where no election was involved (Hebrews 5:1; 8:3), and of the selection of the Seven (Acts 6:3) where some selection process prior to appointment was involved.

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Acts 6:1-7 is often appealed to as evidence that congregational election precedes appointment. However, a number of factors are relevant:

- First, the Seven are not elders or equivalent to elders.
- Second, their task was specific, and limited in time and scope; more like a modern task-force, or work party. Thus it is not parallel to an elder's responsibility.
- Third, we are not told how they were selected. While election seems logical to people in a democratic era, it was not nearly so common in first-century society. We cannot be certain how the Seven were chosen.

At this point, many would appeal to simple logic and democratic principle, and suggest that biblical submission to elders could not realistically be expected unless the congregation has exercised its choice as to who its elders should be. Obviously that option is designed to oppose *hierarchical* appointment, and is not doubt a reasonable solution. However it is not necessarily a scriptural method of leadership selection.

Apostolic authority was *often* challenged in Biblical times, as is evident by the strong, even aggressive manner in which Paul both defended and affirmed his own authority. The contentious Corinthians, for example, had taken no vote in favour of Paul, and many of them apparently rejected his authority (see Paul's comments in Corinthians 4 & 9, and Galatians 1:1). Nevertheless, God-appointed authority, as recognized and sanctioned primarily by those *already* in spiritual leadership, must be submitted to, *whether or not it is democratically achieved*. Our own particular culture may prize democratic input, but the church cannot insist upon it.

#### C. Conclusion

The conclusion must be that, although the New Testament clearly required the recognition of God-appointed church leaders, it *nowhere* establishes a procedure. However, a procedure is required. Therefore, such a procedure must be consistent with Biblical principles, ensure a God-honouring outcome, and must also relate to the specific needs of the local congregation.

## 5. THE PROFILE OF A DEACON

### A. Roles and Responsibilities

The New Testament tells us very little about the duty of deacons. Instead the focus is upon the personal and spiritual qualities they possess. This is clearly seen in Act 6 where the emphasis is not upon a person's skills but his spiritual stature i.e., they are to be "*men of good reputation, full of the Spirit and wisdom*". The practice of appointing deacons (literally "servant," "minister", or "helper") appears to have developed a little later in the first century, and almost certainly arose in the context of growing, increasingly complex local congregations. "Deacons" are referred to only in Paul's letter to the Philippians and his first letter to Timothy. In both these instances, only qualifications are mentioned; there is no indication of the precise function to which they were called.

The closest we can come to a specific reference to the *tasks* of deacons is in Acts 6, where seven men were chosen to serve tables. In this instance, the word deacon is not even used; rather, the phrase to serve is derived from the same root word "*diakonos*."

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It appears, then, that Paul was less concerned about *what* deacons actually did, than he was that they were viewed as spiritual leaders in the church. In fact, the *qualifications for deacons* are *virtually identical to those of elders*.

The only obvious distinction is that deacons are not specifically required to be able to teach the Bible. However, even this one difference does not detract from the basic leadership function, for in going from house to house, and ministering to those in need, they would have had extensive opportunities for personal and spiritual ministry. Furthermore, without ceasing to be “*dispensers of alms*” it appears they could also become “pastoral leaders,” and were clearly seen to be people in many respects sharing, along with the elders, the leadership of the church.

The following general guidelines are taken from relevant Bible passages.

**B. Biblical Qualifications**

**(a) Personal Life**

As with “elders”, deacons are to be people of high moral character, who have a reputation for godliness, integrity, self-control and “dignity.” The words used actually imply people of a seriousness of mind and character, sufficient to earn respect of others.

**(b) Spiritual life**

Deacons are called upon to exhibit almost identical spiritual qualities and levels of maturity as “elders”. They are to be people with a proven reputation of faithful service to the church (i.e., “*let those also first be tested*”). In other words, they must have *already* demonstrated servant leadership in the context of regular church life.

There is strong evidence that there were women deacons in the apostolic period.

In Romans 16:1-2 for example, Phoebe is introduced as “*a servant*” (*diakonos*) of the church in Cenchrea. Since *diakonos* is a very general term, it cannot be proven that Phoebe was a deaconess; however, the language of vv. 1 & 2 would seem to suggest that she held some official position. Further evidence is given in 1 Timothy 3:11 (“*women likewise must be dignified...*”) a text embedded in a discussion of diaconate qualifications, and parallel to the requirement stipulated of the men.

The King James version, and the NIV, translate the word “women” as “their wives”, suggesting that wives of deacons are in view. While such a translation is possible, the word “their” is not in the original text. Furthermore, the use of the word “likewise” immediately following the discussion relating to deacons, suggests that women deacons are in view.

There are strong reasons for believing that this is the correct translation, and that deaconesses are meant. There is no corresponding statement about the wives of elders. It would be very surprising if qualifications are set forth for deacons’ wives, while nothing is said about the requirements for elders’ wives. According to the letter of Pliny, the governor of Bithynia, about AD112, there *was* an order of deaconesses in the early church.

There is clearly a need for women “*officials*” in some functions, and the Holy Spirit apparently made provision for that need.

**6. SUMMARY OBSERVATIONS**

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1. The personal and spiritual qualifications of a deacon are very high, similar to those of an elder.
2. The role of a deacon is a spiritual role. Their ministry is not administrative, but involves care and involvement with people.
3. The role of a deacon is a support role. They serve, and as Acts 6 suggests, a primary responsibility is to assist the elders. Thus we read of elders being appointed by Paul, but never deacons (Acts 14:23).
4. They apparently emerged at a later stage of a congregation's development, when the elders required assistance.
5. Deaconesses almost certainly existed in the early church.

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**APPENDIX 6**

**KEY PRINCIPLES OF DECISION MAKING**

**1. God-centred Heart**

Our core values speak about: “seeking divine direction” and “expecting Godly outcomes”. In recognition of this we must do all we can to ensure that God is at the centre of the decision making process through:

- Calls to prayer
- Encouragement to pray
- Opportunities to participate in group prayer

**2. Transparent Communication**

We must ensure everyone knows all that needs to be known about the decision to be made, without anything held back. We will do this through communication via:

- The pulpit
- Written material to suit
- Forums where needed

**3. Patience**

We must ensure that as the norm and unless circumstances simply don't allow otherwise, no decision is rushed and everyone is given the opportunity to prepare, seek out God's guidance, and be ready to decide without pressure of time.

**4. Inclusive Approach**

We must ensure everyone has a chance to express what they understand God is saying to them about the issue to be decided.

**5. Responsiveness to Contrary Views**

We need to ensure that where people express a view which is contrary to the one expressed by most others that their objection is considered wisely and carefully to ensure that we hear something God might say through them or clear up any misunderstanding which might exist. This can be done by:

- inviting feedback before any meeting
- allowing a wider range of responses on affirmation sheets / ballots
- discussions with scrutineers at meeting where sought.

**6. Proper Regard for the Specific Interests of a Campus**

We must ensure that where any decision will impact most greatly upon a particular campus rather than the Church as a whole, that the Members who regularly attend that campus are encouraged to participate actively in that decision and, ideally, that they collectively endorse the proposed decision.

APPENDIX 7

TRUSTEE POWERS

In the administration of the Trust and in the exercise of the powers, authorities and discretions conferred by the Church or by law, the Trustee has the following powers which are in addition to the powers, authorities and discretions vested in it by law and which do not limit the powers, authorities and discretions otherwise vested in the Trustee:

- (a) *Generally deal with trust property:* to sell, call in, convert into money, grant options or rights to purchase, mortgage, charge, sub-charge, or otherwise deal with, dispose of or transfer any item or asset held by the Trustee under the terms of the Trust for such consideration and on such terms as in its discretion it may think fit as if it were the absolute and beneficial owner of such item or asset;
- (b) *Real property:* to acquire, dispose of, exchange, mortgage, sub-mortgage, lease, sub-lease, let, grant, release or vary any right or easement or otherwise deal with real property or any estate or interest in real property;
- (c) *Personal property:* to acquire, dispose of, exchange, hire, lease, let, mortgage or otherwise deal with personal property of any kind;
- (d) *Lease:* to rent premises from any person, acquire the interest of any lessee in any lease, purchase, hire, take on lease, grant leases, sub-leases, tenancies or rights of any nature in and to any realty or estate or interest in land or in and to motor vehicles, computer hardware and software, fixtures and fittings, furniture, utensils, plant and equipment and personalty of any other description;
- (e) *To let:* to lease and let property held on trust for such period, at a rental and to persons and upon such terms as the Trustee may decide and to accept surrenders from, make allowances to and arrangements with, a tenant with or without consideration as the Trustee may think fit;
- (f) *Employment:* to engage or employ persons or obtain such other assistance as the trustee may deem requisite, to provide staff, amenities and to vary and terminate any contract of employment;
- (g) *Engage experts:* to employ or engage agents or professionals in the execution of these trusts and powers and instead of acting personally from time to time, to employ or engage and pay for such managers, agents, advisers, solicitors, barristers, auditors, accountants, brokers, surveyors, valuers or other persons to transact any business or to do any act required to be done in connection with the administration of the trusts and to act upon the opinion or advice of any such person without being responsible for loss or damage occasioned in so acting;
- (h) *Power to lend:* to lend moneys or give credit to any person or company on such terms as the Trustee may decide; The Trustee must consider any relevant provision of the Trusts Act 1973, particularly Part 3.
- (i) *Power to borrow:* to raise or borrow moneys either alone or jointly with another or others, from any person including a firm or company, either bearing or free of interest and on terms and conditions and for purposes as the Trustee may decide, and to secure the repayment of any moneys or other indebtedness by mortgage, charge or other security or encumbrance over the whole or part of the property held on trust as the Trustee may decide or to have

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the repayment secured over property of a third party which may include property of the Trustee or a beneficiary, whether such third party collateral security is given alone or jointly with property of the trust fund and no lender is required to inquire as to whether the necessity for any such borrowing has arisen or as to the purpose for which it is required, or as to the application of moneys borrowed;

- (j) *Commercial bills*: to draw, endorse, accept, guarantee or be a party in any way to a commercial bill or other bill of exchange, promissory note, letter of credit, pledge, mortgage, or other facility involving the raising, borrowing or lending of moneys by or to the Trustee;
- (k) *Credit*: to enter into alone or with others any agreement or arrangement for obtaining credit upon such terms as the Trustee may see fit including but not limited to obtaining, upon deferred terms as to payment, goods, trading stock or other property or services of any nature;
- (l) *Attorney*: to appoint, irrevocably or otherwise, any person as the representative or attorney of the Trustee for the purpose of executing any document or the doing of any act which the Trustee is permitted or authorised to execute by the Church, by law or as required by any lender and to revoke any such appointment if it is not irrevocable;
- (m) *Service entity*: to act as a service entity in providing office supplies and services, including professional or other employees, office furniture and equipment of all types, stationery, telephone and electricity services, management, administration and consultancy services and anything incidental to them;
- (n) *Bank accounts*: to open in the name of the Trustee or in the name of a person or corporation as nominee of the Trustee or in the joint names of the Trustee and another, any cheque, savings deposit or other account with any bank or financial institution wherever situated with full power to operate on any such account including, without limitation, power to sign, draw and endorse cheques and other negotiable or transferable instruments on the account and to close the account;
- (o) *Management expenses*: to pay out of income or capital all costs, charges and expenses incidental to the management of the trust or to the exercise of any permitted power, authority or discretion or in carrying out or performing these trusts;
- (p) *Pay general expenses*: to pay insurance premiums, rates, taxes, rents and outgoings in connection with real or personal property of the trust and to manage such property and effect repairs as the Trustee may consider necessary or advisable and where the Trustee is unable to charge such expenditure against income it is at liberty to resort to capital;
- (q) *Corporate securities*: with respect to any company in which the Trustee holds shares, debentures, options, convertible notes or other security ('securities') to exercise the following powers in addition to powers conferred by law:
  - (i) to pay calls on securities or permit securities to be forfeited and sold;
  - (ii) to purchase securities and take up securities of a new issue;
  - (iii) to attend meetings personally or by proxy, attorney or representative and vote at the discretion of the Trustee;
  - (iv) to sell securities at a price and upon terms as the trustee may decide;

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- (v) to assent to or join in any arrangement relating to the sale, transfer or exchange of any securities or modifying any rights, privileges or interests in relation to securities, to agree to any scheme or arrangement for the increase or reduction of the value or amounts of any securities or of the capital of any company in which any securities form part of this trust or by which any securities are substituted or given in exchange, either wholly or partly for other securities, whether in the same company or not, and for any such purpose to deposit, surrender or exchange any scrip or documents of title relating to the securities and to pay out of capital or income any contribution or incur any expense in connection with such scheme or arrangement and generally to manage and deal with any securities as if the Trustee owned them beneficially; and
- (vi) to agree in respect of a winding up with the liquidator of the company or any member or creditor of the company, or in a voluntary administration, as the trustee thinks fit;
- (r) *Unit trust interests*: to acquire units or sub-units of any fixed or flexible unit trust either by way of application, purchase or by way of settlement by the Trustee in the establishment of such unit trust and to exercise all rights including voting rights and perform all obligations as a holder of any units in such trust and to accept all distributions by the trustee of such unit trust as income or capital and as unit holder;
- (s) *Franchises*: to acquire by means of purchase or otherwise and to sell, dispose, relinquish or otherwise deal in franchises, franchise agreements, licences or things of like nature relating to subject matters of all kinds;
- (t) *Subdivision of property*: to partition or subdivide property of any kind which, or any interest in which, may for the time being be subject to these trusts and to pay moneys by way of equality or partition;
- (u) *Development of property*: to enter into any agreement with any person with respect to the development and turning to account of any real or personal property or any interest in property and any other right, privilege or interest for the time being subject to these trusts or with respect to the construction of any buildings, laying out or preparing land for building purposes or in developing or turning to account real or personal property or any rights, privileges or interests;
- (v) *Promotion of companies*: to establish, promote or acquire any company or join in the promotion or establishment of any company and to do anything which a person, not being a trustee, is authorised or empowered to do under any law relating to or governing any such company;
- (w) *Maintain property*: to maintain and preserve in good and substantial order and condition real or personal property of the trust or otherwise held by the Trustee under the terms of this deed and to pay or defray those costs;
- (x) *Guarantees and indemnities*: power, whether with or without security and whether alone or jointly or severally or both jointly and severally with any other person, to guarantee, indemnify, secure by way of mortgage, charge or otherwise over the whole or part of the trust property or undertake in any way the payment or repayment of money or debts (including any interest whether existing or to accrue) previously or then lent or to be advanced or any existing or future duties, undertakings, liabilities or obligations incurred or which may at any future time be incurred by any person whether a beneficiary or not and to guarantee, indemnify or secure, with or without security, the due performance of any contract, agreement, covenant or obligation of any person whether a beneficiary or not;
- (y) *Power to set aside*: to set aside out of income or capital from time to time such money as

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may in the opinion of the Trustee be sufficient to meet any debt or obligation due or accruing;

- (z) *Trustee's power to deal with itself*: notwithstanding any rule of law to the contrary, to acquire as property of the trust real or personal property the beneficial interest in which is at the date of such acquisition the absolute property of the Trustee provided that any property so acquired is acquired for a consideration being not greater than the current market value of the property and upon such acquisition the beneficial interest in and to the property will be held by the Trustee upon the trusts contained in this trust;
- (aa) *Partnerships and joint ventures*: to enter into joint venture with any person on such terms as the Trustee thinks fit and to vary the terms of or terminate and be a party to the partition of assets of any joint venture;
- (bb) *Agency and licences*: to apply for, purchase or hold any permit, agency or licence which may be desirable or required to enable or facilitate the carrying on of any business or venture which the Trustee is empowered to engage in and to surrender, relinquish, sell, vary or assign the same;
- (cc) *Choses-in-action*: to acquire choses-in-action, including debts and obligations of all kinds, for value or by way of gift or at a discount or at a premium and to assign, release, vary, relinquish or otherwise deal with such choses-in-action in any way on such terms and conditions as the Trustee may see fit;
- (dd) *Advertise*: to adopt such means of making known and advertising any business which the Trustee is empowered to carry on or in pursuing any power as may seem expedient or desirable;
- (ee) *Make gifts and donations*: to make gifts or donations out of the trust fund for any charitable, scientific or educational purpose;
- (ff) *Receive gifts*: to receive property by gift inter vivos or by Will or under the provisions of any other trust or otherwise from any person as an addition to the trust property and whether subject to liabilities or not and to hold the same upon these trusts and to administer such additions as part of the trust;
- (gg) *Legal proceedings*: to institute, join in and defend proceedings at law or by way of mediation or arbitration and to proceed to the final end and determination and to compromise and settle any such dispute or proceedings for such consideration and upon such terms and conditions as the Trustee may decide;
- (hh) *Intellectual property rights*: to apply for, purchase or otherwise acquire and to sell patents, patent rights, copyrights, trade marks, designs, formulas, licences, concessions, know-how and the like conferring any exclusive or non-exclusive or limited right to use or any other intellectual property rights and to use, exercise, develop or grant licences in respect of or otherwise turn to account property rights or information so acquired;
- (ii) *Release of powers*: by irrevocable deed to renounce and release any power conferred on the Trustee under the Trust in respect of the whole or part of the trust property or the income and upon such renunciation and release coming into effect, such power is to be taken to be at an end and no longer exercisable by the Trustee to the extent of such renunciation and release;
- (jj) *Incidental powers* to do all other things as may be incidental to the exercise of the powers, rights, discretions and authorities conferred on the Trustee;

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Where there are two or more Trustees, the decision of a majority of the Trustees shall be taken to be a decision of the Trustees. Any one Trustee may sign for all the Trustees.

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**APPENDIX 8**

**PRINCIPLES FOR SUPPORTING MINISTRY TEAM STAFF**

1. The Church sees it as critical that each MTS member is provided with support, encouragement and someone to whom they can be appropriately accountable. The Church sees the use of a Congregational Support as being an integral part of that support.
2. The purpose of a CST is to provide:-
  - (a) an avenue by which the Church, together with the relevant MTS member, can seek the Lord's guidance concerning the continuance or otherwise of the ministry of that MTS member;
  - (b) support, reflection and review for the MTS member and their spouse, where relevant;
  - (c) accountability for the MTS member by means of a supportive forum which enables:-
    - (i) the church congregation to raise questions or concerns with MTS member; and
    - (ii) relevant matters to be reported on behalf of the MTS member and their spouse, where relevant, to the Eldership and Church Board and, at the Eldership's discretion, the Church.
3. Each CST should meet with their relevant MTS member regularly, but at least 3 or 4 times a year.
4. The purpose of each CST meeting is to:
  - (a) pray with the MTS member for personal matters;
  - (b) discuss matters such as:
    - (i) how their ministry is being received by the Church;
    - (ii) whether the Lord is bringing their term as a MTS member to a close (both the MTS member and CST will provide reflection on this matter);
    - (iii) any ways in which the CST and wider congregation can provide better support for the MTS member and his or her family; and
    - (iv) any other personal matters relevant at the time.
5. Each CST will provide a written report to the Eldership and Church Board at least annually. The content of that report shall be as determined by the relevant CST at their discretion. The publication of any CST report beyond the Eldership and Church Board shall at all times be at the discretion of the Eldership.