

CONSTITUTION

DENOMINATION: Maranatha Baptist Church Article

1: Maranatha Baptist Church is Founded on Sunday, April 23, 2000 in Providence, Rhode Island. It is an evangelical Christian congregation that is open to all, it recognizes as a member anyone who accepts "the grace of the Lord Jesus Christ, the love of God and the communion of the Holy Spirit. She hands god the judgment of hearts.

She engages in the proclamation and teaching of the Gospel of Jesus Christ, the celebration of evangelical worship in accordance with the principles indicated in her Confession of Faith. Spiritually help christians discouraged and diminished in faith in Jesus Christ. Subvenir to the public maintenance and exercise of worship.

The Maranatha Baptist Church defines its identity, vocation and mission by the following constituent principles:

The Church's sole authority is Jesus Christ, the Son of God. With the Bible, she recognizes him as Savior and Lord of humanity and the world. The Church finds in him its foundation and meaning.

In the light of the Holy Ghost, she seeks to discern in the Scripture the Word of God. She proclaims salvation by grace through faith. She asserts that the Bible must always be interpreted and submits this interpretation to the Bible itself.

It is a community of prayer, sharing and hope, gathered around Christ by the proclamation of the Word and the celebration of ordinances. It recognizes the baptism celebrated once for all and welcomes to the stage all believers baptized by immersion who are in good relationship with the Lord, in good communion with the brothers and sisters of the Church, and who are at peace with all men.

The Maranatha Baptist Church is guaranteed its freedom of organization as a separate institution but recognized by the state and endowed with the moral personality. She works for the good of all.

She receives from Christ the mission to bear witness to the Gospel in words and in action. She carried out this mission in Rhode Island, appeared and, everyone's gender and without discrimination.

It recognizes that all believers in Jesus Christ are responsible for this mission according to God's vocation and gifts.

As part of this universal priesthood, she dedicates women and men in specific ministries who train and train community life, witness and solidarity.

It is part of the communion of the universal Church.

Together with other Christian churches, she shares responsibility for the witness of the Gospel in the world. She is committed to social action and missionary work. It maintains a special solidarity with its members.

The head office is located in the state of Rhode Island, United States of America. The district extends to the entire state of Rhode Island and is incorporated indefinitely.

Article 2: DECLARATION OF FOI

1. The BibleWe believe that the Bible is the Word and revelation of God, our unique and infallible authority. We affirm the inerrance of the Scriptures because the 66 books of the canon were inspired by God (2 Timothy 3:16). God chose, inspired, led and kept sacred writers to send us his oracles. Only the original texts of the 66 books were verbally inspired. We affirm the absolute character and unity of biblical truth, on the triple plane of message, history and science. The understanding and interpretation of Scripture requires the help of the Holy Ghost, the Spirit who has blown over the sacred writers and can open our understanding so that "we contemplate the wonders of your law" (Psalm 119:18).² Peter 1:19-21; 1 Peter 1:10-12; John 14:26; 16:12-14; 1 Corinthians 2:10-11; 1 John 2:20-21, 26-27.

2. GodWe believe in one God, holy, eternal and almighty, creator of heaven and earth (Isaiah 43:10-13). We believe in the unity of the deity while maintaining the distinction of people: Father, Son and Holy Spirit (Trinity).¹ Corinthians 8:6, Matthew 28:19; 2 Corinthians 13:13; Ephesians 2:18; 4:1-6.

3. Jesus Christ

We believe in the absolute divinity of Jesus Christ, the eternal Son of God. Romans 9:5; John 1:1; 20:28; Colossians 2:9; Tite 2:13; Hebrews 1:7-12; 1 John 5:20-21; Revelation 7:10. We believe in its miraculous conception in the womb of the Virgin Mary (incarnation, perfect humanity). Isaiah 7:14; Matthew 1:18-25; Luke 1:35; John 1:14; Galatians 4:4; 1 Timothy 3:16. We believe in the atonement of sin through the blood of the Son of God. Matthew 26:28; Romans 3:25; Ephesians 1:7; Colossians 1:19-20; Hebrews 9:12. We believe in his bodily resurrection, his ascension, his presence at the right hand of the Father and his perfect and permanent priesthood for his people on earth. Luke 24:34,39; Acts 1:3; Romans 4:25; 1 Corinthians 15; Luke 24:50-51; Acts 1:9-11; 2:32-33; Romans 8:34; 1 Timothy 2:5; Hebrews 4:14-16; 7:25; 9:14,24; 1 John 2:1-2. We believe in his return to resurrect the dead, remove the Church, establish her reign of glory and judge humanity. John 5:25-29; Acts 24:15; 1 Corinthians 15:20-23, 51-55; 1 Thessalonians 4:13-18; 5:1-11; 1 Timothy 6:13-16; 2 Peter 3; Revelation 1:7-8.

4. The Holy GhostWe believe in the personality and divinity of the Holy Ghost (Acts 5:3-4; Ephesians 4:30; Hebrews 10:29). It was spread in fullness on the earth at Pentecost (historic and unique day), following the glorification of Jesus. John 7:37-39; 14:15-20; 16:7; Acts 1:4-5; 2:32-33. The Holy Ghost convinces of sin, regenerates the one who believes, incorporates it into the Church (baptism of the Spirit, initial experience of Christian life), inhabits it, sanctifies it. He administers the Church, the mystical body of Christ. John 16:8; Acts 2:37-40; Tite 3:5-6; 1 Corinthians 12:13; Romans 8:9; 1 Corinthians 6:11-19; 1 Thessalonians 4:7-8; 2 Thessalonians 2:13; Acts 9:31; 13:1-4; 1 Corinthians 12:4-11.

5. The Perdition of MenWe believe in the total decay and eternal

perdition of men in their sins, in the universality of sin, in the guilt of the sinner. Genesis 3:1-8; 6:3; Jeremiah 17:9; Matthew 7:11; Romans 3:9-23; Romans 5:12-19; Ephesians 2:1-3.

6. SalvationWe believe in salvation through the mere grace that includes justification, new life in Christ, victory over sin, the fullness of the Holy Ghost, the redemption of the body and eternal inheritance. This salvation is unwavering, with God completing the work He began. Romans 3:23-24; Ephesians 2:8-9; 2 Corinthians 5:17; Romans 6:1-14; Ephesians 5:18; Romans 8:23-25; 1 Peter 1:3-5; Philippians 1:6.

7. The ChurchWe believe in the unity of the members of the body of Christ, the universal Church, which consists of the people regenerated by the incorruptible seed of the Word and by the Spirit of God. Matthew 16:18; Ephesians 4:4; 1 Corinthians 12:13. We believe that the local church is the visible expression of the reality of the Body of Christ. Matthew 18:17; 1 Corinthians 4:17. We believe and obey the order of Jesus Christ by practicing baptism and the sacrament. Matthew 28:19; Mark 16:16; Matthew 26:26-30; 1 Corinthians 11:23-29. We make a distinction between the Church (Body of Christ) and Christendom, a religious system mixed with the world. Ephesians 4:1-16; John 3:3, 5.8; 1 Peter 1:23-25; Matthew 13:24-43; Revelation 18:1-4.

8. Satan

We believe that Satan exists, that he is a powerful personality and that he was defeated by the death, resurrection and glorification of Christ. John 14:30; 2 Corinthians 4:4; Ephesians 2:2; 1 John 5:19; Colossians 2:15; Revelation 20:7-10. We believe that his activity is aimed specifically at the members of the Church, with the aim of disarming them, accusing them and seducing them. Luke 22:31-32; 1 Peter 5:8-9; 2 Corinthians 11:1-4, 13-15; Ephesians 6:10-12; 1 Timothy 3:6-7; 2 Timothy 2:26; Revelation 12:10-12.

9. The Last Times and the AntichristWe believe that we are in the last days, with their undeniable characteristics: abandonment of God (apostasy), iniquity, ungodliness, violence, seductions, social and political upheavals, scandalous profits. Matthew 24:1-14; 1 Timothy 4:1-3; 2 Timothy 3:1-5; 4:1-4; James 5:1-9. We believe that these conditions prepare the manifestation of the Antichrist and call God's judgment on humanity incredulous. 2 Thessalonians 2:1-12; 1 John 2:18; 4:3; Revelation 13:1-10; Colossians 3:6; 2 Peter 3:8-10.

10. The reign of Jesus ChristWe believe in the return of our Lord Jesus Christ and his reign of justice and peace with his people on earth. Psalms 2:45; 72; Isaiah 9:5, 11:1-10; 49:5-7; 52:13-15; 65:18-25; Jeremiah 23:5-8; Daniel 7:14; Zacharias 14:1-5; 1 Thessalonians 3:13; 2 Thessalonians 1:6-10; Revelation 2:26-27; 19:15; 20:4-6.

11. Eternity

We believe in a heaven of eternal and perfect happiness for regenerated men, in the immediate presence of God, as well as a place of eternal and conscious punishment for the ungodly, in the lake of fire and brimstone away from God, with Satan, the beast and the false prophet.

Matthew 25:46; Revelation 20:10-15, 21, 22.

12. Biblical Truths

In view of the confusion in the Christian world regarding matters relating to the work and ministry of the Holy Ghost, we affirm the following biblical truths:

12.1 Reception of the Holy SpiritThe believer

receives the Holy Ghost by joining Jesus Christ by faith, without dissociating in time these two aspects of the beginning of Christian life. John 7:39; Acts 11:15-17; Romans 8:9; 1 Corinthians 12:13; Galatians 4:6

12.2 Work of the Holy Ghost in the BelieverDuring His Spiritual

Growth, in the form of various experiences, the believer benefits in two respects from the work of the Holy Ghost: he enters on the one hand into the actual enjoyment of blessings that were already his own in Jesus Christ, but which he did not yet enjoy (so in the field of sanctification), and on the other hand, he receives one or more spiritual gifts according to God's particular purpose towards each one. Matthew 25:14-30; Romans 8:13-16; 12:4-8; 1 Corinthians 6:11; 1 Corinthians 12; Galatians 5:16-18; 22; Ephesians 4:11-15; 2 Thessalonians 2:13; 1 Peter 4:10-11

12.3 Evaluation of spiritual giftsThe presence of gifts makes it possible to avail yourself of any spiritual

superiority. It is therefore not appropriate to depreciate the life and piety of other churches which wish to be faithful to Sacred Scripture. 1 Corinthians 4:1-7; 12:31 to 14:1; Philippians 2:13

12.4 Speaking in languages

Speaking in languages is not an indispensable sign of the presence of the Holy Ghost in the life of the believer, but a supernatural ability that the Holy Ghost grants a believer to express other languages for a general understanding of the message of the Word of God for the benefit of all who listen to it. Speaking in languages is one gift among others distributed by the Holy Ghost. Romans chapter 12; 1 Corinthians 12:7-13 and 28-30. The gift of the Speaking in Languages also requires the Ministry of Language Interpretation according to Acts 2:1-12; 1 Corinthians 12:4-11 | 1 Corinthians 14:2-39

12.5 Prophecy and speaking in tongues

Prophetic ministry in the Church, in any form, cannot in any way contradict, alter or supplement Sacred Scripture or substitute for it. 1 Corinthians 14:22-23; Ephesians 2:20-22; 2 Peter 1:20-21; Jude 3; Revelation 22:18-19

12.6 Divine HealingSince we are still waiting for the redemption of our body upon the return of Jesus Christ, even though he acquired it from us through his death, God grants healing to the sick in advance when he pleases, but he has not promised to do so always. It may therefore happen

that the most faithful Christian remains ill and is called to glorify God in this situation. Matthew 8:16-17; Romans 8:18-25 and 28-29; 1 Corinthians 15:42-44; 2 Corinthians 4:16 to 5:5 and 12:7-10; 2 Timothy 4:20; James 5:13-16

Article 4 - MEMBERSTo become an active

member of the Maranatha d' Baptist Church,
 one must: Be an adult, or be at least thirteen years old with a written authorization signed by a parent or his legal representative
 Except without re-establishing the confession of faith,
 Accept without reservation the regulation of the Church's Inner Order
 To be baptized by immersion in accordance with the Bible, to be accepted by the Council of Elders and the Board of Directors
 Accepter sans réserve who, in case of refusal, will not have to make known the reasons, beforehand, recognize and accept the pastoral authority, and the authority of the Council of Elders, and the Council of Administrators,
 formulate. t signer une demande écrite.

When Christians from other churches are accepted as members of the Baptist Church of French Expression in Rhode Island, they must agree to justify their baptism by immersion, and if necessary submit an official letter from their church of origin
 The Councils of The Elders and Administration reserve the express right to demand from the applicant facts that can justify the reasons for his departure, and this, if necessary, by personally contacting the Pastor of his Church.

Members, with full equality of rights, are persons who, adhering to the confession of faith, have expressed a desire to be part of the Church, and whose application has been approved by the Council of Elders and the Board of Directors. They undertake, to the extent of their means, to collaborate in the influence of the Church through prayer, personal witness, participation in the activities and financial burdens of the Church.

Art. 5: SYMPATHISANTS Our cults, our evangelism and prayer meetings being, unless otherwise stated, open to the public, all other participants, other than active members, are sympathetic members, without advisory or deliberative or electoral rights.

Article 6 - Organization of the Church

Maranatha Baptist Church's organs are:

Theinistériels GeneralAssembly, the Titular Pastor or the Pastoral Corps, the Council of Elders, the Board of Directors and theDepartmentalDepartments

General Assembly

3.1 The General Assembly is made up of all members of the Church. It is summoned by the Pastor or the Council of Elders when the need requires it. It must be done at least once a year and when a fifth 1/5 of the members request it.

- It is presided over by the pastor or another member of the Council of Elders

3.2 The General Assembly deliberates on the general interests of the Church. She

- adopts or revises the constitution that is to govern the Church;
- elects the Council of Elders, and the Board of Directors.
- reviews the Board's annual report, accounts, auditors' report, and approves them, if necessary.

3.3 The Council must be seized, at least four weeks in advance, of the items that members wish to submit to the General Assembly.

3.4 The main objects that are dealt with by the General Assembly, the texts that are submitted for its approval and the names of persons whose election or re-election is proposed must be communicated in writing to each member at least two weeks before the day it has to pronounce

The Pastor:

The pastor is both responsible for the herd (Acts 20.28) and, in close collaboration with the council of elders and the board of directors, (Matthew 16. Corinthians 8.19).

The charter is a personal, voluntary, spiritual and practical commitment but it is not an employment contract. It marks the mutual recognition of the Church and pastoral ministry. The pastor must be a graduate of a recognized Evangelical School or a Seminar of Evangelical Theology. He must be a Minister of Cult Consacré and Ordained for the Saint-Ministère and adhere to the confession of faith of the Church.

He is, by right, a member of the Council of Elders.. It is the preaching of the Gospel, the religious instruction of the members and the teaching of the sound doctrine of the Bible. The pastor's

mission is to develop the Christian life of the members of the Church, without neglecting the duty of evangelization. His department is, as far as possible, available to anyone who requests it.

He administers baptism and Holy Communion, presides over public worship on Sundays and days of Christian holidays, ceremonies of presentations of children, bridal blessings and funeral services, he preaches the Word of God, instructs, exhorts, encourages the Church to walk in sanctification, to live in communion.. It keeps records of baptisms, presentations of children, religious instruction and bridal blessings.

Pastoral ministry responds to a vocation. Jesus Christ confers charge and power on the pastor, in his name and under his authority (Ephesians 4.11: *"He gave... some of them as pastors..."*). After an internship that tests the skills and the will a period of pastoral service reinforces this commitment.

The consecration to pastoral ministry is a total recognition of the vocation by Church, which allows the full exercise of this ministry. The consecration is transcendent, both by its divine origin, and by the human origin, by the field of its exercise.

The pastor is God's ambassador to offer salvation through Jesus Christ. It accompanies believers, under the guidance of the Holy Spirit, through activities such as prayer, meditation on the Word of God, sharing and preaching evangelicals, spiritual communion, soul care, socio-cultural celebration and helping relationship, etc.

This ministry is appreciated in terms of spiritual quality, depth, inspiration, commitment, availability, recognizable elements in a service reconciliation, redemption and redemption on the Word of God.

However, the life of the Church is linked to the exercise of certain elective charges of leadership and vigilance. When pastors are given these responsibilities, they give them, among the pastors, the particular self-reliance that is the necessary consideration.

LINK BETWEEN CHURCH AND PASTOR

A- The commitment of a pastor, within the Church, is the responsibility of the General Assembly, the Council of Elders, the Board of Directors, all the Departments and various sectors that constitute the organization chart of the Baptist Church of French Expression of Rhode Island.

The Council of Administration will determine a remuneration that will be awarded as a regular ministerial support allocated each week to the pastor..

B- Every pastor is pledged because of his professional, moral and spiritual abilities and because he is committed to the spiritual and moral contract of the Church

1) He is a loyal member of the Baptist Church of Maranatha. He adopts, both professionally and privately, an attitude consistent with the teachings of the latter.

- 2) He complies with God's directives, and the directives provided by this constitution
- 3) The pastor must put all his strength and all the time he devotes to his ministry in the service of the Church without limiting itself to the territory assigned. The pastor will refrain from any activity that would hinder the development of the mission entrusted to him. .
- 4) The steps committed to keeping his professional probity on..
- 5) When the pastor ceases his activities or retires, he must return all devices, instruments or documents, owned by the Church which he held for the exercise of his function.
- 6) The pastor must stand at the Church's position and report back to him on his activities.
- 7) The pastor must provide a quarterly report of activity.

In order to prepare a people to meet the Lord, as well as to edification and unity of the Church, it is essential that the pastor be positive, cooperative and enthusiastic. He will avoid any negative criticism and support the Church.

In general, the Church and the pastor are committed to showing mutual consideration in their relations.

- 8) He may be called upon to work in one or more activity departments
 - a. He visits members of the Church
 - b. He will work closely with Church leaders and look after the spiritual and moral life of the entire community.
 - c. It will implement, in its sector, the decisions made by the alumni board and the board of directors
 - d. It will inform those responsible for any event that could have significant consequences for the Church, including the spiritual, moral, human and financial fields.
 - e. It will comply with the guidelines contained in the Church Manual, (and) the memento pastor/and this charter.

C_ Church Commitment

For its part, the Church will have to:

- 1) Listen to the pastor, his needs and expectations.
- 2) Facilitate the work of the pastor in particular in taking into account donations and

everyone's talents.

3) Pay him compensation and keep up to date the various contributions in his favour (health insurance and retirement as a rights holder)

4) Providing the pastor with continuing education opportunities

An evaluation report that aims to trace the pastor's career. It makes it possible to establish the calculation of the additional retirement of the work. The status of service must be established, maintained and signed annually by the chairman of the board of directors or the secretary mandated by that board. In the event of a change, the Church will ensure that the state of service is well administered.

The stepman can request a copy of his service status from his administration.

5. Formation continue

The pastor is required to participate in all continuing education programs Church (pastorals, bible lectures, etc.). It must be attentive to his own initial and continuing training.

D. CALL AND MOVE PASTORS

Dans les limites de l'Eglise Baptiste Maranatha,

The assignments of pastors are decided by the alumni council and the board of directors. Any refusal to assign without a well-founded reason is tantamount to a breach of contract at the initiative of the pastor.

E. COMPENSATION

Any pastor who holds a position at the Maranatha Baptist Church is entitled to remuneration, the various elements of which are determined

By the **Church Finance** Committee and voted by the Council of Elders and the Board of Directors

In addition, reimbursements of expenses are paid to the pastor according to modalities specifically defined by the Financial Commission

F. DISCIPLINARY SANCTIONS

Pastors may be subject to disciplinary action for breaches

serious or repeated in the performance of their duties or, if necessary,

violation of the commitments they have made to the Church, including their commitments to the Church.

admission as a pastor.

The procedure and applicable sanctions include:

After the failure of the prior fraternal admonitions, (personal interviews,

visits, reminders of homework and rules, verbal warnings) given last

councils of elders and directors, the pastor will be subject to disciplinary proceedings and will be informed, in advance, of what is in the final

Accused.

Its co-convocation before the General Assembly brings together for this purpose in the discipline should specify the possibility and nature of the penalty.

The pastor may be able to present his explanations, if necessary accompanied by CCseils from Elders and Administrative and the sanction will be the subject of regular debates.

Disciplinary sanctions that can be taken against pastors are the in the increasing order of gravity:

- a. The written warning
- b. Blame
- c. The deletion of the pastoral body's staff.

These sanctions will be notified after a minimum of fifteen days.

In the event of a challenge to the decision of the elders' councils and administration, the pastor may call on the General Assembly for the warning, the blame in two months.

This section on the relationship between the pastor and the Church is not, from a legal point of view, either an employment contract or a civil contract. All disputes relating to the breakdown of the link between the Church, represented by the Council of Elders and Administration and its pastor will be referred to an arbitration body.

The Arbitration Committee takes its decisions by an absolute majority to members present.

The commission deliberates behind closed doors. It ensures that the rights of the defences are scrupulously respected: the pastor's ability to have his voice heard, to communicate documents in the file concerning him, etc.

e. Those who participated in a session - or part of a session - of the arbitration committee must keep deliberations secret.

The parties agree to accept the decisions or recommendations of the Arbitration Committee.

The dispute could not be resolved and all the remedies provided by the regulations having been exhausted, the spiritual link will unfortunately be considered as broken. As a result, the alumni and board of directors will take note of the accreditation and then decide

THE COUNCIL OF ELDERS

The elders of the church are, in accordance with Scripture, supervisors ("bishop" or episkopos). In this sense they ensure that the church respects the morality, spirituality and teaching of the Bible. They are also mature men and women ("old"), who must encourage and inspire the journey of each and every one. Their role is to guide the spiritual, doctrinal and strategic choices of the church. Above all, they must devote themselves to teaching, bible study, prayer, and above all to help the Pastor for the spiritual good functioning of the Church.

The Council of Elders:

Ensure the Smooth running of the Church and stimulates its activities;

Sets religious holidays to be celebrated and organizes Church meetings;

- assists the pastor in the exercise of his ministry and, if prevented, provides for his temporary replacement;

administers the Church's finances, provides for the treatment of the pastor, the remuneration of others whose services the Church uses, and the relief to be given to the needy;

Receives applications for admission from new members, which he may approve, as well as resignations;

- takes action in a spirit of love against any member of the Church who professes doctrines opposed to the confession of faith or conduct contrary to Christian morality;

Keeps the membership register up to date and takes care of the Church's archives.

4.3 On the Council's proposal, the General Assembly appoints deacons for two years. They are eligible for re-election. They assume certain responsibilities in the service of the Church.

Article 7: To be a member of the council of the former, it is necessary:

have the qualifications set out in 1 Timothy 3: 1-7 and Tite 1:5-9. The elders in place may also suggest to an individual to consider the old ministry. b) Elders must test the motivations, check the presence of the required qualifications to put the individual to the test. They may ask the candidate to write various reports, take training, or do internships. They have the discretion to refuse or postpone the candidate's acceptance. c) Alumni must unanimously approve the candidate. d) The candidate will be consecrated to the ministry of elders during a special worship, by the imposition of the hands of the college of elders.

Elders may propose deacons to the general assembly for a practical task that will be specified to them. Deacons must have the qualifications set out in 1 Timothy 3: 8-13 and Acts 6:3. Elders may require a time of training, testing. Elders can refuse a deacon proposed by the church without having to give the reason - elders may be aware of problems that would be unhealthy to spread out in public.

Resignation and delisting procedures:

Article 8: Resignation of duties, former, deacon:

An elder, or a deacon may retire temporarily or permanently. He must do so by mail explaining the reasons for his resignation. The elders will assess the merits of the resignation and may ask to overs resign or suspend the resignation. If the elders are persistent in their resignation, they will take note and share it with the church. Reintegration into the function left can only be done with the unanimous agreement of the other elders and the approval of the general assembly.

Article 9: Radiation of the functions of elder, deaconThe function of elder, or deacon is supported by the excellence of the character of the person.

An elder, a deacon whose life contradicts piety, cannot remain in his office. As a leader is an example to the church, he is expected to conduct himself with humility, fear and tremor before the Word of God. His rebellion to repent would lead to swift disciplinary action. The procedure is defined as follows:- It takes the testimony of at least two witnesses - the need for scriptures inherent in the task of "supervisor" of the church, a task likely to attract on him an unsubs accountable opprobrium... Both witnesses are invited to speak with the responsible pastor and/or with the other elders. - If the elders deem that there was no fault, the case will remain there - If the elders approve the prospect of the two witnesses, the person in charge will be taken over, in the presence of the board of directors if necessary. - The elders will decide on the disciplinary measures. They may decide on a soul cure, temporarily or permanently suspend his function, or even remove the person from the list of members.- Elders will inform the church if the ministry is terminated, but they will consider it appropriate to speak to the church about the situation, if they consider it minor.

Article 10: Dismissal of absent membersA member must feel responsible and concerned about the proper functioning of the Church. He must tell the Councils of Elders and Administration of any move - temporary or permanent , so that the summonses to general meetings can be addressed to him. Once the Board of Elders and Directors has found that a member has been absent for a long period of time (more than a year without participating in church life), they may suggest to the general assembly that the membership list be removed for departure, which will be decided by vote. A person who has been struck off who wishes to reintegrate into the Maranatha Baptist Church can do so by following the same approach described for those who wish to become a member.

Article 11: Removal of members (sanction)The removal/sanction of a member is a measure of extreme gravity. Radiation is necessary to:a) protect all the faithful from the influence of a recalcitrant sinner, a

troublemaker, or a heretic (b) to offer the person struck off the opportunity to meditate on the consequences of his actions or attitude, until he realizes outside the church the sweetness of faith that he has for a time abandoned. The delisting is not definitive, but in order for it to be reversed (by admission), the person must clearly show the elders "evidence" of his return to the faith and the practices that are required of him in the Scriptures, the statutes of the association, his internal regulation and his confession of faith. The delisting of a member is the conclusion of three steps according to Meethieu 18: 15-20 which says: 15 If your brother has been guilty [with regard to you], will find him, and convince him of his fault: but let it happen one-on-one. If he listens to you, you will have won your brother. 16 If he does not listen to you, come back to him and take with you one or two other people, so that everything that is said will be supported by the statements of two or three witnesses. 17 If he refuses to listen to them, tell the Church. If he also refuses to listen to the Church, put him on the same plane as the pagans and tax collectors. 18 Truly, I assure you: all those whom you will exclude from the earth will have been excluded in the eyes of God and all those whom you will welcome on earth will have been welcomed in the eyes of God. 19 I would add that if two of you agree here on a problem to expose it to my Heavenly Father, he will grant them. 20 For where two or three are together in my name, I am present in their midst. If this member is caught in a state of manifest sin (in his faith, as in his works) by another member of the church, the latter must fraternally draw his gaze on his sin, and encourage him to repent. This confrontation must be done alone, without harming everyone (he can however warn one or two people so that they pray). If he repents, they will rejoice together, and it will not go any further. If this member manifests arrogance, rebellion, and/or refuses to repent it is a duty to inform the pastor (s) in order to help him reconsider his position. If this member refuses during their meeting, if he persists in his hardening, the elders will gather all the information to judge the situation according to the wisdom that God will grant them. They have full power to decide the radiation. They may, however, recommend a time for reflection, or encourage this member to study his situation in the light of the Scriptures (this being traditionally called "soul cure"). It is up to the elders who have been delegated to decide on the delisting. There can be no appeal after that decision. This will be communicated to the church.

THE ADMINISTRATION TIP

The members of the Board of Directors are appointed by the Pastor for a renewable period of one year. Conditions of access to the functions of members of the Board of Directors said to be

of

age,- to accept in full the statutes, the internal regulation and the confession of faith of the association, - to have been baptized by immersion, - to be the husband of a single woman, or wife of a single husband, not to be stripped of his civil rights, - be faithful in tithing and offerings,- put the interests of the Church before his own interests- have a seniority of presence, be competent and loyal,- be applied in its function - respect the obligation of confidentiality - be subject to the laws of the Church All member of the Board of Directors who does not attend three consecutive meetings of the Board of Directors without good cause, or who does not respect the previous conditions may be removed from the so-called Board of Directors. The Board of Directors selects from its members an Office composed of: a President- a Vice-President, a Secretary-General- a Deputy Secretary-Treasurer, a Treasurer, an Assistant Treasurer, the Board of Directors on the Proposal of the Pastor may create other structures according to the needs of the Church.

Art. 10: All heads of administrations and commissions are chosen and appointed by the Pastor and carry out their activities under the authority of the Pastor. They are consecrated according to the biblical model and presented to the community of the faithful. Their suspension or revocation will be pronounced by the Council of Elders on the proposal of the Pastor in accordance with the Word of God, and if necessary, the Rules of the Internal Order.(Mathieu 18:15-17; John 3:9-10).

Art. 11: The Board of Directors meets whenever the need requires it, at least once a quarter or at least four meetings per year, and makes its proposals to the Pastor.

Art.12: The Pastor and the Board of Directors legally represent and commit the Church to other churches, public authorities and third parties. The Pastor may delegate his powers to the leaders for specific categories of operations.

THE SPIRITUAL DIRECTION

Art. 13: The Pastor is totally responsible for the spiritual direction of the Church whose primary occupation is the proclamation of the Gospel. Spiritual direction includes the organization of the Sunday School, the Christian Education of Children, the Spiritual Guidance of the Church Youth,, the Program Mation of cults of Adoration, the Meetings of Prières, campaigns and Promotion of Evangelization, sacred music, and the need to make visits and cures of souls. The Pastor acts

as coordinator of all the spiritual activities of the Church with the collaboration of the Councils of Elders and Administration and all other human resources available and arranged according to their spiritual gifts, and their voluntary desires to contribute to the qualitative, quantitative and functional progress of the Baptist Church of French Expression in Rhode Island. The Pastor may appoint, choose, designate leaders who prove appropriate capacities to carry out a ministry in the spiritual direction of the Church

THE OFFICE PASTORAL

Art.15 The Pastoral Office deals with the spiritual affairs of the Church, the administration of the Church, finances, public relations, socio-economic works, stewardship and the organization of cultural events. culturelles de l'Eglise.

Art.16: The Office is co-administered by the pasteur, the secretary of the Church, the council of elders, the board of directors

Art.17: The Pastor and the Council of Elders convene the General Assemblies and meetings of the Board of Directors. The Pastor represents the Church in all acts of civil life and is vested with all powers to do so. It can delegate some of its responsibilities. In particular, he has standing to sue on behalf of the Church both in demand and in defence. In case of absence or illness, it is replaced by the Council of Ancient

Art.18: The Secretary General ensures the permanent management of the administration. He is responsible for the coordination and organization of all the church's socio-cultural events. It establishes the minutes of the meetings of the Board of Directors and the General Assemblies. He keeps the seals, records, records and archives. He is in charge of everything related to correspondence and archives.

Art.19: The Deputy Secretary General assists the Secretary General. He assumes the duties of the secretary in the absence of the secretary. He is in charge of public relations.

Art. 20: Treasurers are responsible for everything related to the Church's accounts. They collect and record the union's revenues and expenses in accordance with the legal provisions and the Rules of the Interior Order sous the supervision of the Pastor. They carry out decisions taken by the Council of Elders and Administration or by the General Assemblies.

ASSEMBLEE GENERALE

Art. 21: The General Assembly consists exclusively of all active members and sympathetic members of the Church without a deliberative voice.

Art. 22: The Ordinary General Assembly meets once a year. In addition, it may meet at the request of the Pastor whenever circumstances require it.

Art.23: The agenda is set by the Pastor and the Councils of Elders and Administration.

Art.24: Convocations are made a fortnight in advance by displaying in the Temple or by way of an announcement on Sunday at worship. A attendance sheet will be enalmed by each participant.

Art.25: The Ordinary General Assembly hears, among other things, the management report of the Board of Directors on the spiritual and financial situation of the Church. The Assembly approves or corrects the accounts for the year ended and sets a forecast budget for the following fiscal year. Only the issues on the agenda should be dealt with at the General Assembly.

Art.26: Convened members may be represented by another member by written and signed proxy. A member may only serve a maximum of two terms of representation.

Art.27: Decisions, in general assembly, are taken by show of hands by a simple majority of the members present and represented.

Art.28: If the Quorum is not reached at the assembly meeting, on the first convening, the assembly will be reconvened 8 days apart, and at this new meeting it may validly deliberate regardless of the number of members present or represented.

Art.29: If necessary, or at the request of the members of the Council of Elders and Administration, the Pastor may convene an extraordinary General Assembly.

Art. 30: The presidency and the office of the General Assembly (ordinary and extraordinary) are made up of the Pastor and the Council of Elders and Directors.

TITLE 7- INTERIEUR Art ORDER REGLEMENT

31: An internal regulation is established by reference to the Bible.

Art.32: This internal regulation is intended to set the various points provided for by the statutes and which relate to the internal discipline of the Church.

TITLE 8 - EXCLUSION / DEMISSION Art. 33:

Anyone who no longer accepts the Church's confession of faith is free to resign either by letter

written to the Pastor or verbally before two or three witnesses with the Pastor.

Art. 34: Any member who does not conform to the Confession of Faith, or to the Statutes, or to the Rules of the Internal Order or which does not submit to the Pastoral Authority and/or council of Elders and Administration may lose its right, titles and attributes as a member of the Maranatha Baptist Church

Decisions to be taken against any member whose actions are likely to jeopardize the proper functioning of the Church or to damage the reputation of the Church. Any member or leader who has not come to the Church for six consecutive months may also be considered temporarily or permanently resigned.

Art. 35: Any resigning member of the Church has no right to the heritage of the Church.

Art. 36: Anyone who has lost his right as a member of the Church may again be a member subject to a favourable meeting with the Pastor and the Council of Elders for spiritual and administrative procedures

Art. 37: The Maranatha Baptist Church will not accept marriages for male and female homosexuals. The Bible condemned the marriage of the same sex Romans 1:18-32

Art. 38: Couples who are not married will not be allowed to present their children to the Lord at the Church of the Baptist Maranatha

Art. 38: Pregnant women will not be married in the sanctuary of the Maranatha Baptist Church. The same is true for the remarriage of divorced persons

TITLE 9 - RESOURCE Art. 36:

The Church's resources consist of voluntary offerings, tithes, gifts, and relationships. Any donation made to the Eglise, becomes the exclusive property of the Church..

TITLE 10 - MODIFICATION / DISSOLUTION Art. 37:

The statutes can only be amended on the proposal of the Pastor or the Council of Elders and Administration of the Church, and by a deliberation of the General Assembly convened extraordinarily for this purpose.

TITLE 11 - FINAL ART DISPOSITION 38:

For all that is not provided for in the present Statutes, the Church will be governed by the precepts of the Bible which is the Word of God.

