

Trinity West Seattle
7551 35th Ave SW, Seattle, WA 98126
A Washington State 501(c)(3) Non-profit Corporation
Church By-Laws
Adopted Effective: March 2022

PREAMBLE

Trinity West Seattle is a church and legal entity. Our vision is to see God's kingdom to come and his will to be done on earth as it is in heaven in West Seattle, in the Puget Sound and to the ends of the earth. Our mission is to multiply disciples, leaders and churches by loving Jesus and loving people. Trinity will follow this defined framework so that all may be done decently and in good order. We resolve, as members of this body, that we shall be governed according to these bylaws.

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ARTICLE 1: AFFILIATION

We have the right under the leadership of the Holy Spirit and the direction of the Council of Elders (CE) to independently govern our affairs. Recognizing, however, the benefits of cooperation with other churches and Christian organizations, the CE has the right to affiliate the church with various missions, training, education, denominations, and networking associations as deemed appropriate for the good of the people of this church and the fulfillment of our mission and purpose.

ARTICLE 2: DOCTRINAL STATEMENT

Trinity

We believe in one God, eternally existing in three equally divine Persons: the Father, the Son, and the Holy Spirit, who know, love, and glorify one another. This one true and living God is infinitely perfect—both in His love and in His holiness. He is the Creator of all things, visible and invisible, and is therefore worthy to receive all glory and adoration. Immortal and eternal, He perfectly and exhaustively knows the end from the beginning, sustains and rules sovereign over all things, and providentially brings about His good, eternal purposes to redeem a people for Himself. God restores His fallen creation, to the praise of His glorious grace.

Revelation

God has graciously disclosed His existence and power in the created order, and has supremely revealed Himself to fallen human beings in the person of his Son, the incarnate Word. Moreover, this God is a speaking God, who by His Spirit has graciously disclosed Himself in human words: We believe God has inspired the words preserved in the Scriptures, the sixty-six books of the Old and New Testaments, which are both record and means of His saving work in the world. These writings alone constitute the verbally-inspired Word of God, which is utterly authoritative and without error in the original writings, complete in its revelation of His will for salvation, sufficient for all that God requires us to believe and do, and final in its authority over every domain of knowledge to which it speaks. We confess that both our finitude and our sinfulness preclude the possibility of knowing God's truth exhaustively, but we affirm that, enlightened by the Spirit of God, we can know God's revealed truth truly. The Bible is to be believed, as God's instruction, in all that it teaches; obeyed, as God's command, in all that it requires; and trusted, as God's pledge, in all that it promises. As God's people hear, believe, and do the Word, they are equipped as disciples of Christ and bear witness to the reign of Christ preached in the Gospel.

Creation

We believe our triune God created the world, and all that is in it, in the unspoiled state of shalom. We believe that God created human beings, male and female, in his own image. Adam and Eve belonged to the created order that God himself declared to be very good, serving as God's agents to care for, manage, and govern creation, living in holy and devoted fellowship with their Maker. Men and women—equally made in the image of God—enjoy equal access to God by faith in Christ Jesus, and are both called to move beyond passive self-indulgence to significant private and public engagement in family, church, and civic life. Adam and Eve were made to complement each other in a one-flesh union that establishes the only normative pattern of sexual relations for men and women, such that marriage ultimately serves as a type of the union between Christ and his church. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other

in mutually enriching ways. God ordains that they assume distinctive roles which reflect the loving relationship between Christ and the church: the husband exercising headship in a way that displays the caring, sacrificial love of Christ, and the wife submitting to her husband in a way that models the love of the church for her Lord. In the ministry of the church, both men and women are encouraged to serve Christ, and to be developed to their full potential in the manifold ministries of the people of God. The distinctive leadership role within the church given to qualified men is grounded in creation, fall, and redemption, and must not be sidelined by appeals to cultural developments. God's intentions from the beginning were to have a people for Himself; a people to whom He would reveal His glory; a people through whom that glory would be revealed to the world.

The Fall

We believe that Adam, made in the image of God, distorted that image and forfeited his original blessedness—for himself and all his progeny—by falling into sin through Satan's temptation. As a result, all human beings are alienated from God, corrupted in every aspect of their being (e.g., physically, mentally, volitionally, emotionally, spiritually) and condemned finally and irrevocably to death—apart from God's own gracious intervention. The supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to himself. Creation also groans to be set free from the curse to become all God intended in the Garden.

The Plan Of God

We believe God's grace extends as far as the curse is found; God's redemptive plan is cosmic, communal, and personal. We believe that from all eternity our triune God determined in grace to save a great multitude of guilty sinners from every tribe and language and people and nation, and to this end foreknew them and chose them. We believe that God justifies and sanctifies those who by grace have faith in Jesus, and that He will one day glorify them—all to the praise of His glorious grace. In love, God commands and implores all people to repent and believe, having set His saving love on those He has chosen, and having ordained Christ to be their Redeemer.

The Gospel

We believe that the Gospel is the good news of the Kingdom of God and Jesus Christ—God's messiah—as the world's true King. All men everywhere are called to repent and trust in God's gracious and glorious reign: Gracious, as it is accomplished through suffering love, as Christ bears the punishment of our sins as a substitute upon the cross and is risen from the dead to defeat sin, Satan, and death itself; Glorious, as it assigns all honor, power, and majesty to the King. This message is utter folly to the world, yet is the very power of God for all who believe. This good news is biblical (His death and resurrection are according to the Scriptures), theological, and salvific (Christ died for our sins, to reconcile us to God), historical (if the saving events did not happen, our faith is worthless; we are still in our sins, and we are to be pitied more than all others), apostolic (the message was entrusted to and transmitted by the apostles, who were witnesses of these saving events), and intensely personal (where it is received, believed, and held firmly; individual persons are saved).

The Redemption of Christ

We believe that, moved by love and in obedience to His Father, the eternal Son became human: the

Word became flesh, fully God and fully human being, one Person in two natures. The man Jesus, the promised Messiah of Israel, was conceived through the miraculous agency of the Holy Spirit, and was born of the virgin Mary. He perfectly obeyed His heavenly Father, lived a sinless life, performed miraculous signs, was crucified under Pontius Pilate, arose bodily from the dead on the third day, and ascended into heaven. As the mediatorial King, He is seated at the right hand of God the Father, exercising in heaven and on earth all of God's sovereignty, and is our High Priest and righteous Advocate. We believe that by His incarnation, life, death, resurrection, and ascension, Jesus Christ acted as our representative and substitute. He did this so that—in Him—we might become the righteousness of God: on the cross He canceled sin, propitiated God, and, by bearing the full penalty of our sins, reconciled to God all those who believe. By His resurrection Christ Jesus was vindicated by His Father, broke the power of death, and defeated Satan who once had power over it, and brought everlasting life to all His people; by His ascension He has been forever exalted as Lord and has prepared a place for us to be with Him. We believe that salvation is found in no one else, for there is no other name given under heaven by which we must be saved. Because God chose the lowly things of this world, the despised things, the things that are not, to nullify the things that are, no human being can ever boast before him—Christ Jesus has become for us wisdom from God—that is, our righteousness, holiness, and redemption.

The Justification of Sinners

We believe that Christ, by His obedience and death, fully discharged the debt of all those who are justified. By His sacrifice he bore, in our place, the punishment due us for our sins, making a proper, real, and full satisfaction of God's justice on our behalf. Inasmuch as Christ was given by the Father for us, and His obedience and punishment were accepted in place of our own, freely and not for anything in us, this justification is solely of free grace, and not owing to any excellence or innate goodness in ourselves. We believe that a zeal for personal and public obedience flows from this free justification.

The Power Of The Holy Spirit

We believe that this salvation, attested in all Scripture and secured by Jesus Christ, is applied to His people by the Holy Spirit. Sent by the Father and the Son, the Holy Spirit glorifies the Lord Jesus Christ, and, as the Helper, is present with and in believers. He convicts the world of sin, righteousness, and judgment, and by His powerful and mysterious work regenerates spiritually-dead sinners, awakening them to repentance and faith, baptizing them into union with the Lord Jesus, such that they are justified before God by grace alone through faith alone in Jesus Christ alone. By the Spirit's agency, believers are renewed, sanctified, and adopted into God's family; they participate in the divine nature and receive His sovereignly-distributed gifts. The Holy Spirit is Himself the down payment of the promised inheritance, and in this age indwells, guides, instructs, equips, revives, and empowers believers for Christ-like living and service.

The Kingdom Of God

We believe that those who have been saved by the grace of God through union with Christ by faith and through regeneration by the Holy Spirit enter the kingdom of God and delight in the blessings of the new covenant: the forgiveness of sins, the inward transformation that awakens a desire to glorify, trust, and obey God, and the prospect of the glory yet to be revealed. Good works display the evidence of God's saving grace in our life. Living as salt in a world that is decaying (and light in a world that is dark), believers should neither withdraw into seclusion from the world, nor become indistinguishable from it. Rather, we are to do good to the city, for all the glory and honor of the

nations is to be offered up to the living God. Recognizing whose created order this is, and because we are citizens of God's kingdom, we are to love our neighbors as ourselves, doing good to all—especially to those who belong to the household of God. The kingdom of God, already present but not fully realized, is the exercise of God's sovereignty in the world toward the eventual redemption of all creation. The kingdom of God is an invasive power that plunders Satan's dark kingdom, and regenerates and renovates through repentance and faith the lives of individuals rescued from that kingdom. It therefore inevitably establishes a new community of human life together under God.

God's New People

We believe that God's new covenant people have already come to the heavenly Jerusalem; they are already seated with Christ in the heavenlies. This universal church is manifest in local churches of which Christ is the only Head; thus each local church is, in fact, the church: the household of God, the assembly of the living God, and the pillar and foundation of the truth. The church is the body of Christ, the apple of his eye, graven on his hands, and he has pledged himself to her forever. The church is distinguished by her gospel message, her sacred ordinances, her discipline, her great mission, and, above all, by her love for God, and by her members' love for one another and for the world. Crucially, this Gospel we cherish has both personal and corporate dimensions, neither of which may properly be overlooked. Christ Jesus is our peace: He has not only brought about peace with God, but also peace between alienated peoples. His purpose was to create in himself one new humanity, thus making peace, and in one body to reconcile both Jew and Gentile to God through the cross, by which he put to death their hostility. The church serves as a sign of God's future new world when its members live for the service of one another and their neighbors, rather than for self-focus. The church is the corporate dwelling place of God's Spirit, and the continuing witness to God in the world.

Baptism And the Lord's Supper

We believe that baptism and the Lord's Supper are ordained by the Lord Jesus himself. The former is connected with entrance into the new covenant community, the latter with ongoing covenant renewal. Together they are simultaneously God's pledge to us, divinely ordained means of grace, our public vows of submission to the once-crucified and now-resurrected Christ, and anticipations of His return, and of the consummation of all things.

The Restoration Of All Things

We believe in the personal, glorious, and bodily return of our Lord Jesus Christ with His holy angels, when He will exercise His role as final Judge, and his kingdom will be consummated. We believe in the bodily resurrection of both the just and the unjust—the unjust to judgment and eternal conscious punishment in hell, as our Lord Himself taught, and the just to eternal blessedness in the presence of Him who sits on the throne and of the Lamb, in the new heaven and the new earth, the home of righteousness. On that day the church will be presented faultless before God by the obedience, suffering and triumph of Christ, all sin purged and its wretched effects forever banished. God will be all in all, and His people will be enthralled by the immediacy of His ineffable holiness, and everything will be to the praise of His glorious grace.¹

¹ Doctrinal Statement, adapted from The Gospel Coalition

Addendum To Doctrinal Statement: Statement on Marriage And Sexuality

It is the biblical position that marriage involves the union of one man and one woman in permanent sacred fidelity. Though various cultures and customs have evolving definitions of marriage, it is God alone who has ultimate authority to prescribe and describe the marital relationship (Genesis 2:24, Matthew 19:1-9, Mark 10:1-12).

Furthermore, sexual intimacy is only properly exercised and pursued within the confines of this marital relationship. Sexual immorality, defined as any sexual activity outside of the boundaries of the sacred marital relationship between one man and one woman, is clearly and expressly prohibited by the Lord (Matthew 15:19; 1 Corinthians 6:9-11; 1 Thessalonians 4:3; Hebrews 13:4).

As a consequence, the church regards any and all forms of sexual immorality, including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, pornography, or even lustful intent toward such, as sinful and ultimately unsatisfying. Moreover, the church also regards as sinful the intent or desire to surgically alter one's biological sex to a different sex. Because the body is a creation of God, the church holds sexual identity to be biologically determined, and associated gender norms are to be observed as appropriate to biblical standards. Disagreement with one's biological sex only leads to spiritual confusion and emotional chaos (Genesis 1:27; Romans 1:26-32; 1 Corinthians 6:9-11).

In order to preserve the function and integrity of the church as the local Body of Christ and to provide a biblical example to the church members and the community, it is imperative that all persons employed by the church in any capacity or united to the church in membership should abide by and agree to this "Statement on Marriage and Sexuality" and conduct themselves accordingly.

Though sinful sexual expression is egregious (as is all sin), the gospel provides redemption and restoration to all who confess and forsake their sin, seeking mercy and forgiveness through Jesus Christ (1 Corinthians 6:9-11; Ephesians 2:1-10; Titus 3:3-7).

Furthermore, there is a difference between temptation and unrepentant sin. Jesus was tempted in all ways as we are, yet he never sinned. Members, employees, volunteers, and attendees of the church wrestling with all manner of sexual temptation will find a church that is ready to point them to Jesus and join with them to fight for their obedience.

The church's "Statement on Marriage and Sexuality" does not provide grounds for bigotry, bullying, or hate, as we fully believe that every person must be afforded compassion, love, kindness, respect, and dignity, regardless of his or her lifestyle. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated as sinful and are not in accordance with the Scriptures nor the doctrines of the church.

The church's "Statement on Marriage and Sexuality" is based on God's will for human life as conveyed to us through the Scriptures, upon which this church has been founded and anchored, and this shall not be subject to change through popular vote; referendum; prevailing opinion of members or the general public; influence of or interpretation by any government authority,

agency, or official action; or legal developments on the local, state, or federal level. ²

ARTICLE 3: GOVERNANCE, LEADERSHIP, AND ORGANIZATION

Jesus is the Chief Shepherd

Jesus Christ, God's Son, is the sole Head of Trinity West Seattle and we submit ourselves to him (Eph. 1:22, 23; Matt. 23: 8-11; I Pet. 5:4). He communicates His will for the church through His Word and gives guidance through the Holy Spirit. As the Chief Shepherd, he also shepherds the flock by gifting the church with under-shepherds who are commissioned under His leadership and authority with the task of equipping the flock (Eph. 4:7-16).

Offices of the Church

The Bible specifies only two offices in the church: Elder(s) (also known as pastor, overseer, or bishop) and Deacon(s) (Philippians 1:1, 1 Timothy 3:1-13). Also recognized in the scriptures are the members of the church, referred to as the saints.

Leadership

Trinity has the following governing bodies of leadership.

Council of Elders (CE) - The CE is the highest governing body of Trinity West Seattle. The CE scope includes establishing and maintaining Church Doctrine, Bylaws, Elder discipline or conciliation, Elder Covenant, Member Covenant, church planting partnerships, and establishing church-wide mission, vision, and values. They also have the authority and responsibility to decide whether to plant a church; approve or reject church-wide philosophy of ministry; create auxiliary organizations; the approval or removal of members of Lead Team, Board of Directors, and members of Trinity. The CE is composed of at least five qualified Elders; the majority of the CE shall be unrelated by blood or marriage and not on staff.

Lead Team (LT) - The Lead Team is composed of a minimum of three people including the lead pastor and elders and/or deacons selected by the Lead Pastor and approved by the Council of Elders. The Lead Team will provide broad strategic direction for Trinity. Their scope of responsibility and authority includes creating the annual budget for submission to the Board of Directors; establishing goals; church planting strategy; capital expense campaigns; leadership development strategy; oversight of staff; operations and budget management; Church Planting Residency Program; ministry partnerships.

Board of Directors (BOD) - The Board of Directors is composed of the President, Vice President, and Treasurer/Secretary, and 2-4 Deacons or Elders as determined by the Council of Elders. Their scope of responsibility and authority is to approve the budget submitted by the Lead Team, approve large contracts over \$10k, establish vocational compensation (volunteer BOD members only), and provide wisdom and accountability to the Lead Team. The majority of BOD members must be volunteers that serve a two year term.

² Addendum to Doctrinal Statement adapted from The Village Church

Elders (Vocational and Volunteer)

Trinity will have a plurality of elders called the Council of Elders. The CE exists to love and lead the church as its highest human authority. In the CE, there will be equal authority among the elders but different roles and responsibilities based on individual gifting. One elder will function as the lead pastor. The lead pastor will be determined by the CE and is responsible for leading the CE.

The CE will be composed of vocational and volunteer elders. Vocational elders are ordained elders of the church who, in response to God's call, have devoted their vocational lives to the service of Jesus' church. Vocational elders will receive reasonable compensation for fulfilling their vocational responsibilities as employees of the church. Volunteer elders are ordained elders who, in response to God's call, serve Jesus' church in a volunteer capacity without receiving compensation or salaries for their service.

Qualifications of an Elder

Elders must be men who are above reproach in relation to the qualities of character and competency given in 1 Timothy 3:1-7, Titus 1:6-9, and 1 Peter 5:1-4 and are an example to the flock of God.

Duties and Responsibilities

The duties of the elders will be, in general, to equip all believers for proper functioning, so that the whole flock may be built up toward Christ-likeness and unity (Eph. 4:11-16). In their responsibility for equipping the church, the elders will equip the body by ministering the Word, by leading and guiding the direction of the Church, and by protecting and serving the Church.

Each elder will have a specific role within the ministry of the church. The arrangement of ministries among the various elders in the church will be determined according to the mutual submission of the elders to one another under the Lord, for His glory and for the good of the whole church. CE will raise up new elders according to the Trinity elder development process.

Election, Affirmation, and Installation

After a candidate completes the eldership process, the CE will vote to approve a candidate as an elder. Approval requires unanimous vote among the CE. Once approved by the CE, the candidate will be presented to the church on a Sunday service at least two weeks prior to the members' meeting where voting will take place. The church (members and non-members) will have two weeks to bring concerns about the candidate to the CE. Concerns cannot be anonymous and must be expressed in writing. It will be up to the CE to investigate concerns and determine if there is reason to withhold the candidate from being voted on by the members of the church.

After the minimum two-week period for input from the body, the members will make a vote of affirmation on the candidate at a member meeting. If the elder candidate does not receive a two-thirds majority of member votes, the CE should endeavor to find out the basis for concern about the candidate and revote on the decision to install him as an elder. An elder candidate may still be installed as an elder if unanimously approved by the CE. After he is elected, he will be installed at the earliest Sunday church service. Elders will be ordained at the time of installation by the laying on of hands by the other elders.

Licensing and Ordination of Elders

Vocational and volunteer elders have the authority to administer ordinances and minister the word of God for Jesus' church. In the event a man is released from eldership, his ordination shall be revoked.

Elder Covenant and Accountability

Each elder will abide by the guidelines of the Elder Covenant (separate document) to maintain a trusting and committed brotherhood among the CE.

Eldership Term

We believe eldership is not necessarily a lifetime calling and should be regularly reevaluated by each man himself and by the CE to determine what is best for the individual, the CE, and the church.

An elder may be released from the office for three reasons:

1. Season of life (new life stage, career, ongoing illness, or tragedy in family, etc.)
2. Sharp disagreement on doctrine or philosophy of ministry (similar to Paul and Barnabas parting ways in Acts 15)
3. Disqualifying sin (failure to meet qualifications of an elder in scripture)

Discipline or Removal of an Elder

In matters where sin is not a reason for removal an elder will only be released when the CE deems necessary in adherence to the elder covenant. In matters of alleged disqualifying sin, the CE will determine next steps. If the elder in question admits to persistent or disqualifying sin, the CE may vote to remove the elder from office. A two-thirds vote (with the elder in question abstaining) will result in removal from office and further discipline if necessary. If the elder in question denies having persistent or disqualifying sin then the CE will follow the formal charges process.

Formal Charges Process of an Elder

If a member or fellow elder has witnessed an offense committed by an elder and wants to press formal charges against him, the following process will be used. (This process assumes that reconciliation attempts have been made using the principles given in Matthew 18:15-16.)

1. The offended party presents the offense to the CE in writing (1 Tim. 5:19). No charge against an elder will be reviewed unless there are two or three witnesses.
2. The CE (minus the elder in question) will review the charge(s) to determine the severity and nature of the offense (e.g., doctrinal issue, personal issue, sin issue). If the issue is limited to a personal conflict or misunderstanding, the CE will facilitate discussions and seek reconciliation.
3. If the charges are determined by the CE to be substantive, the CE will investigate. The investigation will involve separate interviews with the offender, the offended, and appropriate witnesses. Each party will be encouraged to have an advocate present with them in the interview. If at this point the elder in question admits to persistent or disqualifying sin, the CE will determine next steps.
4. The CE will review the investigation with the elder in question. The charged elder will be given an opportunity to agree or disagree with the findings.
5. If agreement about the grievance between the CE and the charged elder is reached, the CE will institute a plan for correction and restoration.

6. If the charged elder does not agree that there is an issue, is unrepentant, or does not want to submit to the rest of the CE in the matter, the CE may, but need not, bring in a third-party to aid in counseling or a reconciliation process.

7. The CE will vote on whether to remove the elder from office. A two-thirds vote (with the elder in question abstaining) will result in removal from office and further discipline if necessary. If an elder persists in sin, the CE may rebuke him publicly per 1 Tim 5:20.

Meetings and Voting

The CE shall meet regularly and as often as necessary to faithfully perform their duties as elders. Meetings may be called by the lead pastor or any two elders provided electronic notice is given to all elders at least 24 hours in advance. Quorum will be two thirds of the elders. Decisions that require a vote from the elders will be approved by a simple majority unless the bylaws require otherwise, and in all cases, giving due heed and respect to the voice and concerns of the minority. Any changes to the church doctrine will require a unanimous vote of the Council of Elders. The lead pastor will set the agenda and lead the meetings but any elder is able to add to the agenda. In the absence of the lead pastor, the elders present will appoint a chair for the meeting. Elders may participate in a meeting by phone or video conference.

Deacons (Vocational and Volunteer)

Trinity will have qualified men and women serve as deacons under the leadership of the CE. Deacons who are paid staff will be considered vocational deacons and deacons who are not paid staff will be considered volunteer deacons.

Qualifications of a Deacon

Deacons must be men and women who are above reproach in relation to the qualities of character and competency given in 1 Timothy 3:8-12 and Acts 6:3. Prior to becoming a deacon, prospective deacon candidates must be members of the church and serve faithfully.

Duties and Responsibilities

In general, deacons assist the CE, serve the body, and help distribute the church's resources. Each deacon will have a specific role within the ministry based on gifting and calling as determined by the CE. As the ministry grows, some deacons will oversee other deacons as necessary.

Appointment and Removal

Members desiring to serve as a deacon will enter the deacon process. All deacons must be approved by the CE and after approval may occupy the spiritual office of deacon indefinitely or for a limited season, depending on the nature of the person's role and the guidance of the CE. Vocational deacons may be terminated as employees by their supervisor for failing to fulfill their job description.

Membership

Trinity will have members that agree to the Membership Covenant and are willing to abide by these bylaws and submit to the church elders.

Membership Qualifications, Process and Responsibilities

Membership with Trinity shall be open to anyone who meets the qualifications as outlined and documented in the Membership Covenant by the Council of Elders. Members are expected to participate in the life of the church as per the Membership Covenant.

Cancellation, Discipline, and Restoration of Members

Cancellation by Absenteeism

The CEs shall make reasonable efforts to contact any member who has been absent from church services and community life for three or more months. Where infrequent attendance is determined to be the result of spiritual neglect and indifference of the member, loving restoration will be attempted by the elders. Where such an attempt is not successful, cancellation of membership may be affected by the elders.

Cancellation by Member in Good Standing

Members who request that their membership be canceled or who unite with another church shall inform the CE in writing so that their names may be removed from the membership roster.

Discipline of Members

Discipline is an exercise of scriptural authority for which the church is responsible (Matthew 16:19, 18:15-20; Luke 17:3; John 20:23; Acts 16:4; Ephesians 5:11; 1 Timothy 5:20; 2 Timothy 4:2; Hebrews 13:17). Members of the church are expected to conduct their lives in accordance with biblical standards as they grow in Christlikeness. When a member knowingly ignores the direct commands and prohibitions of scripture and continues in persistent sin, he or she shall be cared for in accordance to the principles of discipline and restoration found in the scriptures: Matthew 7:1-5, 18:15-17; Galatians 6; 2 Thessalonians 3:6-15; 1 Corinthians 5:1-13; 1 Tim. 1:20; and 2 Tim. 2:17-18.

The purpose of discipline is to promote repentance, reconciliation, and restoration. It is to be redemptive in nature as well as corrective. Any member of this church and any non-member who voluntarily participates in the fellowship of this church is subject to discipline on the basis of unrepentant sinful conduct or departure from the core doctrines of the Bible as outlined in our doctrinal statement, as determined by the sole discretion of the CE.

Discipline Procedure

Trinity will follow the disciplinary procedure set forth in Matthew 18:15-20. This procedure consists generally of the following steps:

1. The person who feels a brother/sister is in sin or has sinned against them should go to that person to resolve the matter.
2. If the two parties are unsuccessful in resolving the matter, the aggrieved party may ask an elder to discuss the matter with both parties to gain understanding and help bring reconciliation.
3. If the matter is still unresolved and an elder determines there is sin on the part of one party (or both parties), the offending person/s shall again meet with the elders or with a designated committee of elders and deacons in an effort to resolve the matter privately.
4. A person found to be hardhearted and unrepentant may have their membership cancelled from the church (Matthew 18:17) or be subject to other appropriate discipline as determined by a majority of the CE.

If discipline results in cancellation of membership by the CE, the elders may notify the church if they deem it necessary. Members and attenders of Trinity are not guaranteed confidentiality regarding issues of church discipline. According to scripture, the elders may share issues of a sensitive or personal nature for the good and protection of the body (1 Cor. 5; Matthew 18:17).

Restoration of Cancelled Members

All discipline is intended to be restorative after its purpose is accomplished. Restoration to membership shall occur only after confession, repentance, and reconciliation is witnessed as determined by the CE.

Membership Governance

Member Meetings: Trinity will have a minimum of one member meeting each year. The purpose of this meeting will be established by the CE and may include but is not limited to the following:

- Voting for elder candidates
- Presenting financial reports and other reports pertaining to the health of the church
- Testifying to the evidence of God's grace in the church.

In a spirit of Christian love and fellowship, the latest version of Robert's Rules of Order Newly Revised shall be recognized as the general pattern for the conduct of the business portion of church member meetings. The Lead Pastor will chair the meetings; in his absence, the chair will be designated by the CE.

Notice: Notice will be given at least two weeks ahead of a member meeting and may also be given electronically.

Voting: Membership shall entitle the member to vote at member meetings on those matters submitted to the church membership by the CE. Voting privileges are restricted to members who have passed their sixteenth (16) birthday. Proxy or absentee voting is not permitted.

Quorum: At all member meetings, whether regular or special, 25% of the voting members must be present to constitute a quorum for the transaction of business.

Restrictions: Membership is an ecclesiastical concept and members of this church are not statutory members under the Washington Nonprofit Corporation Act. Those admitted to the church membership do not constitute a legislative body, nor can they vote on or pass resolutions binding upon the church as a corporation. The church is an elder governed church and the members vote only on those items submitted to them by the Elders.

Lead Team

The Lead Team will be comprised of a minimum of three people including the Lead Pastor and elders and/or deacons selected by the Lead Pastor and approved by the Council of Elders. Members of the Lead Team will serve two year terms. All approval or removal of LT members will be determined by a simple majority vote of the CE.

Board of Directors

To comply with requirements from the state and lending institutions, a Board of Directors (BOD) will be appointed by the Council of Elders. All approval or removal of BOD members will be determined by a simple majority vote of the CE. The board will consist of the President, Vice President, Secretary/Treasurer and other elders or deacons as determined by the CE. The BOD will consist of five or more directors where the number of volunteer members must always exceed the number of vocational members. The BOD will be responsible for financial and legal oversight of the

church.

Election

The lead pastor is a voting board member *ex officio*. The other board members will be appointed by the CE. All other board members who are not officers will serve 2-year terms.

The loss of a board member because of death, or by resignation, or removal shall be deemed a vacancy that need be filled unless the death, resignation, or removal of a volunteer elder results in volunteer elders no longer forming the majority of the board, in which case the imbalance may be resolved by the voluntary resignation of a vocational elder (other than the lead pastor) or by the addition of one or more volunteer deacons appointed by the CE.

Removal or Resignation

Removal: Any discipline that results in removal from eldership or deaconship will automatically result in removal from the BOD.

Resignation: A vocational elder other than the lead pastor may resign from the BOD if necessary to keep a majority of volunteer elders or deacons.

Officers

In General: The lead pastor is the president of the corporation. The BOD will appoint a vice-president, secretary, and treasurer. BOD officers will serve for terms of one year each.

President: The President shall perform such duties as are incumbent upon such officer, including making certain that all orders and resolutions of the Board of Directors (BOD) are carried into effect. He shall have general supervision and direction of the activities and officers of the Corporation. He shall set the agenda for meetings and preside at all meetings when he is available, which are to be conducted according to scriptural principles such as set forth in Philippians 2:2-8. He shall also have such powers and duties as may be prescribed by the CE or the bylaws.

Vice President: Vice President shall, in the absence of a duly-appointed President, or in the event of the President's inability or refusal to act, perform the duties and exercise the powers of the President and shall perform other duties as needed in the absence of the President. The Vice-President shall be an elder (vocational or volunteer).

Secretary: The Secretary shall keep, or cause to be kept, a book of minutes of all meetings of the BOD and all votes taken at such meetings. They shall have charge of the official records of the church, and shall perform such other duties as are incident to the office of Secretary and as may be assigned by the BOD or President, under whose supervision the Secretary shall be. Likewise, the Secretary shall keep, or cause to be kept, at the principal office in the State of Washington the original and a copy of the Corporation's articles and bylaws, as amended to date.

Treasurer: The Treasurer shall serve as the overseer of the financial operations of the Church. Paid church staff members shall be accountable to the Treasurer for management of the financial aspects of the church. The Treasurer shall perform such other duties and have other responsibilities as may be assigned to him from time to time by the BOD.

Resignation, Removal, and Vacancies

Any officer other than the president may be removed from office by the BOD in its discretion even if

not subject to discipline as a member, elder, or deacon. An officer may resign. Any vacancies other than the office of president will be filled by the CE.

Loans to Directors and Officers Prohibited

No loans shall be made by the corporation to its directors or officers.

ARTICLE 4: ORDINANCES

We believe that the Lord Jesus Christ has committed two sacraments to the local church, baptism and the Lord's Supper.

Baptism

Baptism has been ordained by the Lord Jesus himself as a sign of entrance into the new covenant community. All who repent and believe in Jesus Christ as Savior and Lord are to be baptized. Thus, they declare to the world that they have died with Christ and that they also have been raised with Him to walk in the newness of life (Matthew 28:19; Mark 16:16; Acts 10:47, 48; Romans 6:4).

Communion

The Lord's Supper has been ordained by the Lord Jesus himself as a practice for ongoing covenant renewal, consisting of the elements--bread and wine (or juice). It is our public declaration of union with Christ (2 Peter 1:4); a memorial of His suffering and death (1 Corinthians 11:23); and an anticipation of His second coming (1 Corinthians 11:26).

Weddings, Funerals, and Memorial Services

In general, only members will be allowed to have weddings, funerals, and memorial services in the church building or on the church property. These services will be performed by an elder of Trinity. However, the CE has the sole discretion to make exceptions. Those wanting to have a wedding must agree to the doctrinal statement of this church and abide by the guidelines documented in this church's Facility Usage Agreement.

ARTICLE 5: PROPERTY AND FINANCES

Purchase, Sale, or Encumbrance of Property

All purchases, acquisitions, mortgage, pledge, or disposition of real property shall require an affirmative two-thirds vote of the Board of Directors (BOD).

Contributions

It is understood that membership in this church involves financial obligations to support the church and its causes with regular and proportionate giving. Each member shall be encouraged in scriptural giving, with tithing as the ideal minimum. The identity of individual donor gifts will not be made public.

Special offerings may be sought by the church, or by any of its organizations, with the approval of the Lead Team. This shall not preclude individuals from making special offerings or designated gifts at any time as the Spirit of God may move them, provided, however, the church will not accept any restricted gift unless the restriction is approved by the BOD. The BOD will establish a gift acceptance policy prior to the church accepting any non-cash gifts other than publicly traded securities or small tangible items of nominal value.

Financial Management

The management and operational expenses of this church shall be provided for by the tithes, offerings, and gifts of the members and friends of this church and administered under the BOD.

Trinity shall operate from an annual budget that has been approved by the BOD. The LT will review monthly financial statements within 30 days of the end of each month and present financial statements to the BOD quarterly to report on the current financial condition of the church versus budget and overall. Appropriate internal controls and separation of duties will be implemented, especially with regards to the handling of cash, payment of invoices, payment requests, and budget limits. Non-budgeted expenses exceeding \$10,000.00 shall be referred to the BOD for consideration and disposition in a timely manner.

Compensation of Staff

All staff salaries and other allowances or benefits will be determined by the BOD. A committee consisting of all the volunteer members (elders and deacons) of the BOD will set compensation for all staff. Ordained vocational elders are eligible for housing allowances, which shall be designated prior to the beginning of each calendar year.

Financial Clarity and Communication

Annually, a financial report will be presented to members comparing the budget to actual expenditures, including presentation of the upcoming year's budget. A more detailed financial statement will be available to any member upon written request. The books of account shall be open to inspection by any elder. At the end of each fiscal year, a church-wide financial report will be given to the CE communicating a summary of the annual budget and expenditures.

ARTICLE 6: AUXILIARY ORGANIZATIONS

All auxiliary organizations of the ministry shall be considered as under the general oversight and leadership of the LT. All such organizations shall serve as expressions of the most efficient means to realize the church's goals in obedience to scripture, but none shall be started without prior approval of the CE. All officers and teachers in the auxiliary organizations must be members in good standing, with the exception that a member of another church of like faith and practice may be permitted to have a role in an auxiliary organization of this church provided there is prior approval by the LT.

ARTICLE 7: MISCELLANEOUS

Execution of documents: The Board of Directors (BOD) may authorize by majority vote and written delegation of authority any officer or officers, agent or agents to enter into any contract or execute any instrument in the name of on behalf of the church; such authority may be general or confined to specific instances. Unless so authorized, no officer agent or other such person shall have any power or authority to bind the church by any contract or engagement, to pledge its credit, or to render it liable for any purpose or to any amount.

Inspection of documents: The church shall keep in its principal office the original or a copy of its Articles of Incorporation and bylaws, as amended to date and certified by the secretary. These documents shall be made available to the members upon written request.

ARTICLE 8: AMENDMENTS TO BYLAWS

New bylaws may be adopted or existing bylaws may be amended or repealed by a two-thirds majority vote of the Council of Elders (CE). Any changes to the bylaws will be communicated to the members

of the church at or before the next members meeting.

ARTICLE 9: INDEMNIFICATION

Powers

Power to Indemnify

The corporation shall indemnify and hold harmless to the full extent permitted by applicable law each person who was or is made a party to or is threatened to be made a party to or is involved (including, without limitation, as a witness) in any actual or threatened action, suit or other proceeding, whether civil, criminal, administrative or investigative, and whether formal or informal (hereinafter a “proceeding”), by reason of the fact that he or she is or was an elder, director, officer, employee or agent of the corporation or, being or having been such an elder, director, officer, employee or agent, he or she is or was serving at the request of the corporation as an elder, director, officer, employee, agent, trustee, or in any other capacity of another corporation or of a partnership, joint venture, trust or other enterprise, including service with respect to employee benefit plans, whether the basis of such proceeding is alleged action or omission in an official capacity or in any other capacity while serving as a director, officer, employee, agent, trustee or in any other capacity, against all expense, liability and loss (including, without limitation, attorneys’ fees, judgments, fines, ERISA excise taxes or penalties and amounts to be paid in settlement) actually or reasonably incurred or suffered by such person in connection therewith. Such indemnification may continue as to a person who has ceased to be a director, officer, employee or agent of the corporation and shall inure to the benefit of his or her heirs and personal representatives.

Power to Pay Expenses in Advance of Final Disposition

The corporation may pay expenses incurred in defending any proceeding in advance of its final disposition (hereinafter “advancement of expenses”); provided, however, that any advancement of expenses shall be made to or on behalf of an elder, director, officer, employee or agent only upon delivery to the corporation of: (a) a written affirmation of the elder’s, director’s, officer’s, employee’s or agent’s good faith belief that he or she has met the standard of conduct described in RCW 23B.08.510; and (b) a written undertaking, by or on behalf of such elder, director, officer, employee or agent, to repay all amounts so advanced if it shall ultimately be determined by final judicial decision from which there is no further right to appeal that such elder, director, officer, employee or agent is not entitled to be indemnified under this Article or otherwise, which undertaking may be unsecured and may be accepted without reference to financial ability to make repayment.

Power to Enter Into Contracts

The corporation may enter into contracts with any person who is or was an elder, director, officer, employee or agent of the corporation in furtherance of the provisions of this Article and may create a trust fund, grant a security interest in property of the corporation, or use other means (including, without limitation, a letter of credit) to ensure the payment of such amounts as may be necessary to effect indemnification as provided in this Article.

Expansion of Powers

If the Washington Business Corporation Act or the Washington Nonprofit Corporation Act is amended in the future to expand or increase the power of the corporation to indemnify, to pay expenses in advance of final disposition, to enter into contracts, or to expand or increase any similar or related power, then, without any further requirement of action by the directors of this corporation, the powers described in this Article shall be expanded and increased to the fullest extent permitted by the Washington Business Corporation Act and the Washington Nonprofit

Corporation Act, as so amended.

Limitation of Powers

No indemnification shall be provided under this Article to any such person if the corporation is prohibited by the Washington Business Corporation Act or other applicable law as then in effect from paying such indemnification. For example, no indemnification shall be provided to any person in respect of any proceeding, whether or not involving action in his or her official capacity, in which he or she shall have been finally adjudged to be liable on the basis of intentional misconduct or knowing violation of law by the person, or from conduct of a director in violation of RCW 23B.08.310, or that the person personally received a benefit in money, property or services to which the person was not legally entitled.

Indemnification of Elder, Directors, Officers, Employees and Agents

Elder and Directors

The corporation shall indemnify and hold harmless any person who is or was an elder and director of this corporation, and pay expenses in advance of final disposition of a proceeding, to the full extent to which the corporation is empowered.

Officers, Employees, and Agents

The corporation, by action of its Board of Directors (BOD), may indemnify and hold harmless any person who is or was an officer, employee or agent of the corporation, and provide advancement of expenses to the full extent to which the corporation is empowered, or to any lesser extent which the BOD may determine.

Character of Rights

To the extent the rights of indemnification and advancement of expenses have been conferred by or pursuant to this Article, such rights shall be contract rights.

Enforcement

A director ("Claimant") shall be presumed to be entitled to indemnification and/or advancement of expenses under this Article upon submission of a written claim (and, in an action brought to enforce a claim for an advancement of expenses, where the undertaking described above has been delivered to the corporation) and thereafter the corporation shall have the burden of proof to overcome the presumption that the Claimant is so entitled.

If a claim under this Article is not paid in full by the corporation within sixty days after a written claim has been received by the corporation, except in the case of a claim for advancement of expenses, in which case the applicable period shall be twenty days, the Claimant may at any time hereafter bring suit against the corporation to recover the unpaid amount of the claim. If successful in whole or in part, the Claimant shall also be entitled to be paid the expense of prosecuting such a claim. Neither the failure of the corporation (including its Board of Directors or independent legal counsel) to have made a determination prior to the commencement of such action that indemnification of or advancement of expenses to the Claimant is proper in the circumstances nor an actual determination by the corporation (including its Board of Directors or independent legal counsel) that the Claimant is not entitled to indemnification or advancement of expenses shall be a defense to the action or create a presumption that the Claimant is not so entitled.

If the corporation elects to indemnify and hold harmless or advance expenses to its officers, employees or agents, it may, in its sole discretion, provide the enforcement rights set forth in this section.

Rights Not Exclusive

The right to indemnification and advancement of expenses conferred in this Article shall not be exclusive of any other right which any person may have or hereafter acquire under any statute, provision of the Articles of Incorporation or Bylaws of the corporation, agreement, vote of disinterested directors, or otherwise.

Insurance

The corporation may purchase and maintain insurance, at its expense, to protect itself and any elder, director, officer, employee or agent of the corporation or any person who, while an elder, director, officer, employee or agent of the corporation, is or was an elder, director, officer, partner, trustee, employee or agent of another corporation, partnership, joint venture, trust, employee benefit plan or other enterprise against any expense, liability or loss, whether or not the corporation would have the power to indemnify such person against such expense, liability or loss under the Washington Business Corporation Act.

Survival of Benefits

Any repeal or modification of this Article shall not adversely affect any right of any person existing at the time of such repeal or modification.

Severability

If any provision of this Article or any application thereof shall be invalid, unenforceable or contrary to applicable law, the remainder of this Article, or the application of such provision to persons or circumstances other than those as to which it is held invalid, unenforceable or contrary to applicable law, shall not be affected thereby and shall continue in full force and effect.

Applicable Law

For purposes of this Article, “applicable law” shall at all times be construed as the applicable law in effect at the date indemnification may be sought, or the law in effect at the date of the action, omission or other event giving rise to the situation for which indemnification may be sought, whichever is selected by the person seeking indemnification.

The undersigned, being the secretary of the corporation hereby certifies that these Bylaws consisting of ____ pages are the Bylaws of the corporation, adopted by resolution of the directors on _____, 202_.

DATED this ____ day of _____, 202_.

_____, Secretary