

Constitution

of

Trinity Reformed Church

Newnan Georgia

Revision as of May 5, 2024

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1 Preamble

In submission to Scripture, we confess the purpose of our church is glorifying God through reverent worship, proclaiming Christ to sinners, and building up our members through preaching the whole counsel of God and observing Christ's sacraments.

The Church is biblically and historically defined by her three marks: faithful preaching of the gospel, right administration of the sacraments, and the proper exercise of church discipline. To these ends, we establish the following constitution.

1.1 Our Identity

Trinity Reformed Church stands in the Reformational tradition of historic Protestant orthodoxy, with its emphasis on sola gratia, sola fide, soli Deo gloria, sola scriptura, and solus Christus.

Trinity Reformed Church is a reformed and evangelical church, confessing with our mouths and believing in our hearts the saving gospel of the Lord Jesus Christ. As reformed evangelicals, we seek to proclaim the gospel of the kingdom of our Lord Jesus Christ as the power of God unto salvation, for the crucified and risen Christ alone is the way, the truth, and the life.

Trinity Reformed Church is a part of the universal catholic church, confessing one faith, one Lord, and one baptism. While we are identified as Reformed and evangelical Presbyterians, our circle of fellowship is wider and older than Presbyterianism. We rejoice in our connection with the communion of the saints, throughout the world and throughout the ages.

2 Statement of Faith

Our various creeds and confessions express an important part of who we are as a church. While doctrinal statements are useful and necessary tools, they are not infallible and must be subordinate to Holy Scripture. When this constitution refers to the Trinity Reformed Church Statement of Faith it is referring to our book of confessions, which consists of the Apostles' Creed, the Nicene Creed, the Definition of Chalcedon, and the Westminster Confession of Faith (1647). We confess these doctrines with the following exceptions:

1. We do not believe that baptized children should be excluded from the Lord's Supper (WCF, 29.8).
2. We do not believe that recreations are necessarily sinful when God's people are engaged in their celebration of the Lord's Day (WCF, 21.7).
3. We do not believe that the Pope of the Roman Catholic Church is the "antichrist" (WCF, 25.6).
4. We believe all elders lawfully ordained may administer the sacraments (WCF, 27.4, 28.2, 29.3).

The elders and deacons of Trinity Reformed Church subscribe to these creeds and confessions, holding them to be a faithful witness to what the Scriptures teach and as a means of identifying with the broader Church.

3 Membership

Membership is normally reckoned by household. Households and individuals in our geographical area are eligible for membership when the head of that household or individual has been lawfully baptized in the name of the Father, Son, and Holy Spirit (Matt. 28:19).

The elders of Trinity Reformed Church are responsible to examine the orthodoxy of all candidates for membership. Members are received through the administration of the following vows:

1. Do you acknowledge yourself to be a sinner in the sight of God, justly deserving His wrath and without hope apart from His sovereign mercy?
2. Do you believe in the Lord Jesus Christ as the Son of God and Savior of sinners, and do you trust in Him alone for salvation as He is offered in the Gospel, as priest, king, and prophet?
3. Do you now promise, in humble reliance upon the grace of the Holy Spirit, that you will strive to live a life of repentance and obedience in a manner worthy of the followers of Christ?
4. Do you promise to support the Church in its worship and work to the best of your ability?
5. Do you submit yourself to the government and discipline of the Church and promise to pursue its purity and peace?

Following the administration of the vows, the congregation shall be asked:

Do you, the members of this church, acknowledge and receive (this Christian/these Christians) into covenant fellowship and promise to love them, bear their burdens, and share their joys?

3.1 Communicant Members

Under the headship of Christ, the elders are solely responsible for administering the sacraments, fencing the table, and suspending members from the table. The sacrament of baptism is a prerequisite requirement before being admitted to the Lord's Supper. Members of households who have been baptized and have come to the Lord's Table are communicant members of member households. Members of households who have not been baptized or who have not come to the Lord's Table are recognized by the elders to be non-communicant members of member households.

3.2 Electors and Elections

In church elections, voting is done by household representatives. The household representative is normally the husband or father. Those households eligible to vote will be called elector households. For voting purposes, an elector household is defined as a household where the head of that household is a member in good standing. The session may revoke voting privileges as part of the disciplinary process. Independent unmarried members are also considered elector households for purposes of voting. The elders will qualify elector households based upon membership status, age, and manner of life.

Voting will take place by elector households in the election of Church officers, including ruling elders, teaching elders, and deacons. If necessary, voting will also take place in the dismissal of those same

officers and the amending of the Constitution. The session must provide two week's notice before all voting. Votes should ordinarily be held in conjunction with a Lord's Day service to maximize attendance. At least half of the congregation's electors must be present as a quorum for a vote. A passing vote requires the affirmation of two-thirds of those voting. In special circumstances absentee ballots are available to electors in good and regular standing but must be requested at least one week before the day of the vote and returned prior to the election.

3.3 Heads of Households Meetings

Regular heads of households meetings will be held for the purpose of business and ministry updates. Ad hoc heads of households meetings may be scheduled at any time, provided that the meeting time, place, and agenda are announced at least two weeks prior to the actual meeting.

3.4 Release or Transfer of Membership

If any household or individual member requests to be released to the care of another Christian church, the elders will normally release them with a blessing and a letter of good standing. If any member requests to be released because of disciplinary proceedings against him or someone in his household, the elders will delay acting on the request until the disciplinary matter is resolved or transferring pastoral care to another church of like faith and practice. If members move from our geographical area, they are charged to find a new church home within six months. This time may be extended at the elders' discretion. After this time has expired, they are released from membership and pastoral oversight, though they should be encouraged to properly transfer to a new body as soon as possible.

4 Officers, Orders, and Ordination

Jesus Christ has appointed perpetual offices for the edification and growth of His Church. Trinity Reformed Church's form of government includes and makes provision for the ordinary and perpetual offices of elder and deacon. Within the office of elder there are two distinct orders, teaching elder and ruling elder (1 Tim 5:17). The teaching elder order includes those elders who, by calling and gifting, labor in the task of preaching and teaching. When these labors preclude them from providing for their families in the ordinary way, the church will provide compensation for their labors. (1 Tim 5:18).

Potential candidates must ordinarily be a member of the church for a period of one year prior to nomination and examination. The elders may waive this one year period in cases including but not limited to- a call extended to a teaching elder or a returning church officer who moved away temporarily.

Ordination is always to be continued in the Church, but officers are only to be ordained into a particular office one time. If a man has already been ordained to office in another local Church of like faith and practice, he is to be installed, rather than re-ordained, in the new Church that has called him.

If a man is already ordained to the office for which he is a candidate at Trinity Reformed Church, his examination, by whatever Church court is involved, does not have to be comprehensive. His earlier ordination should be examined as to its validity, he should be interviewed with regard to his fitness for office and his calling, and he should be prepared to discuss his exceptions to the Trinity Reformed Church doctrinal standards and Constitution.

Ordinations and installations should take place in a public assembly of the Church, preferably a Lord's Day covenant renewal service. Ordinations should be followed by the right hand of fellowship in order to welcome the man into his new office.

4.1 Selection of Ruling Elders and Teaching Elders

A prospect for ruling elder may be identified by the elders, by the members of the congregation, or may volunteer himself.

The elders will examine all elder candidates with regard to his doctrine and manner of life. If the candidate has any disagreement or mental reservation about any portion of the church's book of confessions or this constitution, he must inform the elders of it. The session will determine if such a scruple excludes the candidate from office. All candidates must meet the qualifications for the office set down in Scripture (1 Tim. 3:1-7; Tit. 1:5-9; 1 Pet. 5:2-4; 1 Tim. 3:8-13). The candidate for elder will work through a course of training on eldership under the oversight of the elders. Candidates are approved by at least two thirds consent of the elders.

Upon approval by the elders, his name will then be placed on a ballot sent to all electors. Each ballot will provide the option of voting yes, no, or abstain. If any elector votes no, and includes a reason for the no vote on the ballot, the elders must carefully weigh the scriptural merit of the objection before ordaining the elder elect. If the candidate receives at least two thirds support of the voting electors (Phil. 2:1-4), the elders will ordain or install him through laying on hands and prayer.

A prospect for teaching elder may be identified by the elders as the need arises to support the ministry of the church. The Teaching Elder must be examined thoroughly by Presbytery and approved for ministry prior to a vote by electors and ordination. If a teaching elder is already ordained to the office, the elector vote to extend his call will be contingent upon the transfer of his ordination into our local presbytery.

4.2 Duties and Powers of Elders

Under Christ, the authority of the local church is the board of elders or presbyters in session. The elders are collectively responsible for ruling and shepherding (1 Pet. 5:1-2), equipping (Eph. 4:11-12), prayer/fasting (Acts 6:4; 13:1-3), teaching/preaching (1 Tim. 5:17), administering baptism and the Lord's Table (Matt. 28:19-20; 1 Cor. 11:23-26), administering church discipline and restoration (1 Cor. 5:1-5), and visiting the sick (Jas. 5:14-15).

The elders are responsible to delegate responsibilities to the deacons, hire and dismiss church staff, define responsibilities for church staff, and approve the annual budget. The elders also commission ministerial students and oversee the course of their training for the eldership. The elders may also commission ministerial assistants. Under the guidance and oversight of the elders, such men may perform various ministerial functions. Ministerial assistants and students do not participate in the rule of the church.

Elder business will be conducted at least quarterly or at special meetings called for the purpose. Individual elders are responsible for those duties delegated to them by the elders in session, as recorded in the minutes, with due regard to their gifts, abilities, and desires. Each elder will have his calling and office acknowledged by the elders in session. In all meetings of the session of presbyters, each elder has one vote, including the moderator. The moderator of the session will be selected from among the elders and will be responsible for recording meeting minutes, coordinating membership transfers, and maintaining membership records. The moderator is elected by at least two thirds of the elders to a one-year term and is eligible for reelection.

Except as otherwise provided in this Constitution, the powers of Trinity Reformed Church shall be exercised by or under the direction of the board of elders including property control and business affairs. With respect to any matters that would fall within the provisions this Constitution, the board of elders may act only by at least two thirds vote. The board of elders will have the authority to buy, sell, lease, rent, mortgage, encumber and convey real property, or incur any debt. The board of elders will have the authority to hire and remove all church staff.

4.3 Vows for Elders

Questions for the Elder-Elect

1. Do you believe the Scriptures of the Old and New Testaments, as originally given, to be the inerrant Word of God, the only infallible rule of faith and practice?
2. Do you sincerely receive and adopt the Westminster Confession of Faith, as being true to the system of doctrine taught in the Holy Scriptures; and do you further promise that if at any time you find yourself out of accord with any of the fundamentals of this system of doctrine, you will, on your own initiative, make known to your presbytery and session the change which has taken place in your views since the assumption of this ordination vow?
3. Do you approve of the form of government and discipline of this church as being in conformity with the general principles of biblical polity?
4. Do you accept the office of (ruling/teaching elder) in this church, and promise faithfully to perform all the duties thereof, and to endeavor by the grace of God to adorn the profession of the Gospel in your life, and to set a worthy example before the church of which God has made you an officer?
5. Do you promise subjection to your brethren in the Lord?

6. Have you been led, as far as you know your own heart, to seek this office from love to God and a sincere desire to promote His glory in the Gospel of His Son?
7. Do you promise to be zealous and faithful in maintaining the truths of the Gospel and the purity and peace and unity of the church, whatever persecution or opposition may arise against you on that account; and do you commit yourself in the sight of God and before Christ Jesus to fight the good fight of faith, to take hold on eternal life, to which you were called and about which you made the good confession in the presence of many witnesses?
8. Do you engage to be faithful and diligent in the exercise of all your duties and obligations as a (ruling/teaching elder), whether personal or relational, private or public; and to endeavor by the grace of God to adorn the profession of the Gospel in your manner of life, and to walk in fashion worthy of imitation before the flock of which God shall make you overseer?
9. Are you now willing to shepherd this church, agreeable to your declaration when accepting their call? And do you, relying upon God for strength, promise to fulfill in this congregation the duties of an elder, not lording it over the people, but living among them as one who serves, as a representative and ambassador of Jesus Christ?
10. Do you promise to pay careful attention to yourself, and to all the flock in which the Holy Spirit has made you an overseer, and to care for the church of God, which he obtained with his own blood?

Questions to the Congregation

1. Do you, the people of this congregation, continue to profess your readiness to receive this man, whom you have called as your (ruling/teaching elder)
2. Do you promise to receive the word of truth from his mouth with meekness and love, and to submit to him as unto Christ in the due exercise of ministry and discipline?
3. Do you promise to encourage him in his work, and to assist his endeavors for your instruction and Spiritual edification, as he labors to represent Christ to you?

Elder: I now pronounce and declare that _____ has been regularly elected, ordained, and installed as (ruling/teaching elder) of this church, agreeable to the Word of God, and that as such he is entitled to all encouragement, honor, and obedience in the Lord: In the name of the Father, and of the Son, and of the Holy Spirit. Amen!

4.4 Selection of Deacons

A prospect for deacon may be identified by the elders, deacons, by the members of the congregation, or may volunteer himself.

Once nominated, the candidate for deacon will be included by the deacons in their work in order to prove his fitness for office (1 Tim. 3:10). When in the judgment of at least two thirds of the deacons, the candidate has shown this, the deacons will make a recommendation to the elders.

The elders will examine the man with regard to his doctrine and manner of life. If the prospect has any disagreement or mental reservation about any portion of the church's Statement of Faith or this constitution, he must inform the elders of it. The session will determine if such a scruple excludes the candidate from office. All candidates must meet the qualifications for the office set down in Scripture (1 Tim. 3:1-7; Tit. 1:5-9; 1 Pet. 5:2-4; 1 Tim. 3:8-13). Candidates are approved by at least two thirds consent of the elders.

If approved, his name will then be placed on a ballot sent to all electors. Each ballot will provide the option of voting yes, no, or abstain. If any elector votes no, and includes a reason for the no vote on the ballot, the elders must carefully weigh the scriptural merit of the objection before ordaining the deacon elect. If the candidate receives at least two thirds support of the voting electors (Phil. 2:1-4), the elders will ordain him through laying on of hands and prayer.

4.5 Duties of Deacons

Under the general oversight of the elders, the deacons manage the financial, physical, social, and benevolent functions of the church (Acts 6:2-4). Such responsibilities include but are not limited to preparing and administering the annual budget, maintaining any buildings, managing the deacon's fund, organizing fellowship meals, organizing meals for the sick, bereaved, and recovering, preparing the communion elements, and supporting office functions.

The business of the deacons will be conducted at their regular meeting or at special meetings called for that purpose. The deacons will appoint a moderator for their meetings. The deacons will provide a financial report to the church at each heads of households meeting or at the request of the elders.

Individual deacons are responsible for those duties assigned to them by the deacons, as recorded in the minutes, with due regard to their gifts and desires.

4.6 Vows for Deacons

Questions for the Deacon-Elect

1. Do you believe the Scriptures of the Old and New Testaments, as originally given, to be the inerrant Word of God, the only infallible rule of faith and practice?
2. Do you sincerely receive and adopt in good faith the Westminster Confession and the Catechisms of this Church, as being true to the system of doctrine taught in the Holy Scriptures; and do you further promise that if at any time you find yourself out of accord with any of the fundamentals of this system\ of doctrine, you will, on your own initiative, make known to your session the change which has taken place in your views since the assumption of this ordination vow?
3. Do you approve of the form of government and discipline of this church, as in conformity with the general principles of biblical polity?

4. Do you accept the office of deacon in this church, and promise faithfully to perform all the duties thereof, and to endeavor by the grace of God to adorn the profession of the Gospel in your life, and to set a worthy example before the church of which God has made you an officer?
5. Do you promise subjection to your brethren in the Lord?
6. Do you promise to strive for the purity, peace, unity and edification of the church?

Questions to the Congregation

Do you, the members of this church, acknowledge and receive this brother as deacon, and do you promise to yield him all that honor, encouragement and obedience in the Lord to which this office, according to the Word of God and the Constitution of this church, entitles him?

Elder: I now pronounce and declare that _____ has been regularly elected and, ordained, and installed as a deacon in this church, agreeable to the Word of God, and that as such he is entitled to all encouragement, honor and obedience in the Lord: In the name of the Father, and of the Son, and of the Holy Spirit. Amen!

4.7 Resignation of Elders and Deacons

Once in office, the officer will serve for life unless he resigns, retires, is removed from office, or is elected for another office. If an elder or deacon desires to resign or take a leave of absence, he will present a letter to the elders. At the first appropriate household meeting, the elders will notify the heads of households of the church of their receipt of the letter. If the desire of the elder or deacon concerned is unchanged by the following heads of households meeting, the elders will issue a statement accepting the resignation or approving the leave of absence. If the resignation is sought for reasons of moral or doctrinal irregularity, the resignation will not be a substitute for any appropriate biblical discipline. Leaves of absence will not be granted as a form of discipline.

Officers may be granted, upon their request, emeritus status from the session as a way of honorably retiring from office. The session can make any officer “emeritus” with a two-thirds vote. Emeritus officers hold an emeritus title, and may still be engaged in the work of the church. This work may include preaching and administering the sacraments as requested by the session, providing council and wisdom to the other officers. Emeritus officers are worthy of honor for their time of active and official service to the church, but are no longer voting members of the session or diaconate, and are relieved of their other official duties.

4.8 Other duties in The Church

The treasurer shall receive, have custody over, and be responsible for all moneys belonging to the church and its organization, including funds for the poor.

The treasurer shall make no payment of money belonging to the church except as authorized by the elders. The treasurer shall keep adequate accounting records. The treasurer shall prepare a monthly

report of all finances for review by the elders and deacons. The treasurer may execute contracts when authorized by a vote of the elders. The treasurer is elected by at least two thirds of the elders and deacons to an indefinite term and is eligible for reelection.

4.9 Removal of Church Officers

If a church officer believes himself to be fit for office, but two or three believers hold that he is unfit, these two or three witnesses should request a special session of the elders where they would be allowed to present their charges (1 Tim. 5:19). If the elders, excluding any elder in question, unanimously decide that the case has merit, that church officer, depending on the gravity of the charges and his response to the correction, will be rebuked in the presence of the heads of households (1 Tim. 5:20), or will be removed from office (1 Tim. 3:1-7; Tit. 1:5-9).

While Trinity Reformed Church encourages her teaching elder(s) toward a long-term view of the ministry, in the providence of God, changes in a teaching elder's call to a particular church arise for both righteous and sinful reasons. In cases involving moral failures requiring disciplinary proceedings, the disciplinary process for the removal of a teaching elder is the same as for other officers. For cases that do not involve moral failures or disciplinary proceedings (e.g., Acts 15:33-41, Romans 15:22-33, 1 Corinthians 16:5-12), the procedure for terminating the call of a teaching elder, thereby dismissing him from service at Trinity Reformed Church, is as follows: If a teaching elder desires to terminate his call, he shall duly inform the session of his desire. In the case of an involuntary termination of his call, a teaching elder may be dismissed from service at Trinity Reformed Church by a unanimous vote of the session (excluding said elder). The teaching elder may appeal the action of the session to the higher courts of the CREC, according to any provisions of the CREC Constitution, if he believes the session has acted without sufficient warrant.

5 The Covenantal Form of Worship: The Divine Service

The Lord's Day (Sunday) worship service at Trinity Reformed Church follows the Bible's covenant renewal pattern of Calling, Confession/Cleansing, Consecration, Communion, and Commissioning. Every worship service should include a call to worship, singing to God, confession of sin and declaration of forgiveness, calling upon God's name in prayer, reading and exposition of the Word, the collection of tithes and offerings, confession of our common faith, celebration of Communion with bread and wine, and a benediction. Everything should be conducted in an orderly and beautiful way, conducive to the edification of the saints and the glory of God. The elders must ensure the covenant renewal form of worship is followed. The adding, changing, or removing elements of the liturgy are the responsibility of the session.

The session may also schedule other times of worship (including the Lord's Supper), especially in accord with the historic Christian calendar. While only Lord's Day services are considered "mandatory," members are strongly encouraged to participate in these other worship events unless providentially hindered.

6 Church Discipline

The ordinary course of discipline is informal. Members are encouraged to self-discipline, overlooking the failings of others in love (1 Pet. 4:8), and encouraging other members to covenant faithfulness (Matt. 18:15).

Formal church discipline is applied through the formal action and unanimous judgment of the elders.

The elders may, by unanimous consent (excluding the elder in question), require a fellow elder to abstain from voting in the case of a conflict of interest. Except in cases of scandal requiring immediate action, the pattern of church discipline will generally include formal private admonishment by two or three (Matt. 18:16), formal public admonishment and suspension from the Supper (2 Thess. 3:14-15), and a formal hearing which may result in excommunication (Matt. 18:17).

Any communicant member of a member household may be disciplined by the church. Non-communicant members of member households are subject to pastoral admonishment from the church, but not excommunication. Christians who attend church regularly, but are non-members, are subject to pastoral admonishment from the church, but not excommunication. If another church has disciplined one of its members, and that person subsequently comes to our church, the elders will decide whether to honor the discipline of the other church after due consultation with the person concerned and after all appropriate information is sought from the disciplining church.

The elders shall establish the specific procedures for all formal discipline on a case-by-case basis, as appropriate to the circumstances and individuals involved. However, at minimum these procedures should include a clear and timely warning of the individual that he is in the process of formal discipline, two or three visits or communications involving two or three witnesses, and clear records and/or minutes of the entire proceedings kept by the elders.

When the elders determine that a hearing is necessary, they will establish the specific procedures for each trial on a case-by-case basis, as appropriate to the circumstances and individuals involved. However, at minimum, these procedures should include informing the accused in writing of the specific charges, the time, place, and date of the trial, and time for the accused to prepare a defense.

At the hearing, one of the elders will present a solemn charge from the Scriptures on the responsibilities of those present, the evidence against the accused will be presented, and the accused will have time to make a reasonable defense, including the right to question any witnesses.

At a separate meeting of the elders, a vote will be taken on each of the charges. The elders will declare their verdict to the congregation on an appointed Lord's Day, following an appropriate exhortation. The accused will be given a written copy of the verdict.

The elders will establish an official file containing all the records pertaining to the hearing, including all pertinent correspondence, transcripts, and minutes. If he requests it, the accused will be given one copy of this file at the expense of the church. Any appeals to presbytery will be conducted in accordance with the Constitution of the Communion of Reformed Evangelical Churches.

Excommunication will end when in the unanimous opinion of the elders the one under discipline has repented. A confession of this repentance will be read to the congregation on the Lord's Day, and the elders shall formally announce the end of the discipline and restoration of fellowship.

7 Incorporation

Christ alone is the head of the Church, and the Church is not a creature of the state. We choose to become an incorporated entity in the state of Georgia as a way of cooperating with the civil powers and acknowledging their legitimacy (Rom. 13). It is our desire to have a harmonious relationship with every level of civil government, provided the state does not interfere with the work and mission of the Church, or claim illegitimate authority over the Church as an institution. While there are potential liabilities of being incorporated, there are also significant advantages, protections, and conveniences, which we choose to avail ourselves of for now. In no way do we regard our congregation, or any Church of Christ Jesus, to be a creature of the state. We confess that incorporation does not mean subordination. Instead we recognize both Church and state as distinct, divinely ordained, and regulated institutions, designed to serve the glory of God and the good of humanity.

8 Affiliation

Trinity Reformed Church is a member of the Communion of Reformed Evangelical Churches (CREC) and accepts all the constitutional requirements that come with this affiliation. We incorporate all memorials in the Book of Memorials contained within the Governing Documents of the Communion of Reformed Evangelical Churches by reference into this constitution. Memorials state the position of the CREC on issues on which a confessional statement has not been made.

9 Dissolution

Trinity Reformed Church as a local congregation, may be dissolved by the unanimous vote of the session and two-thirds of the congregation. In the event of dissolution, all of the Church's debts shall be fully paid and any remaining assets and holdings designated by the session to other such churches or ministries as are in general agreement with Trinity Reformed Church's doctrinal outlook.

10 Conducting Business Via Electronic Means

The Trinity Reformed Church session and diaconate may conduct business via email, video/conference call, and other electronic means, provided there is ample opportunity for communication among all participating members, equivalent to those of meetings held in one room or area. When business is done via electronic means, passed motions should be incorporated into the minutes of the next stated, in-person meeting.

11 Amendments

We recognize that while God has given to His Church through His Word a plan of government, that form does not cover all necessary details. Thus, many aspects of this Constitution do not presume to be biblically mandated but only consistent with biblical principles guided by sanctified common sense and a desire to do all things prudently, decently, and in order. Thus, we recognize the limitations of this Constitution and its subordination to the higher standard of Scripture. We also recognize that the practice of Christian faithfulness and charity is the best way to compensate for constitutional and procedural deficiencies. The character of office-holders is vastly more important to the health of the Church than the details of the form of government.

The Constitution of Trinity Reformed Church may be revised or amended at any time by at least two-thirds consent of the elders and the approval of two-thirds vote of electors. Amendments may be proposed by the session at any time. The reasons for the proposed changes should be clearly explained in a heads of household meeting and ample time given to discuss the issues prior to a vote. After the heads of household meeting discussing the change, a two weeks notice prior to the vote must be given.

As we confess that this Constitution is a fallible work of fallible men, it may be set aside without the process of amendment by the judgment of the session, if obedience to Scripture is found to require it. Under such circumstances, the congregation will be informed, and the Constitution amended at the first opportunity.

12 Revision History

Revised May 5, 2024

Ratified and Adopted March 1, 2023