CONSTITUTION AND BYLAWS OF

WORLD MISSION OF FAITH
INCORPORATED

HOUSTON, TEXAS
Constitution of WORLD MISSION OF FAITH

Preamble

We declare and establish this constitution to preserve and secure the principles of our faith and to govern the body in an orderly manner. This constitution will preserve the liberties of each individual member and the freedom of action of this body in relation to other churches.

Article I. Name

This body shall be known as the WORLD MISSION OF Faith, hereinafter referred to as Houston.

Article II. Purpose

We purpose to present Jesus Christ and His Kingdom in word and deed so that people are persuaded to know Jesus as Savior, to worship and obey Him as Lord in the fellowship of His Church, and to serve Him without reserve in the Church and in the world, in order that we might establish the Church in all the nations of the earth.

World Faith Mission, Incorporated is organized to exclusively perform religious, charitable, and educational purposes; and, to promote spiritual development as embodied in Holy Scripture. All income and assets gathered by World Faith Mission, Incorporated shall be devoted exclusively to such functions.

Article III. Prerogatives

Section 1.

This Church shall have the right to govern itself and to conduct its own affairs according to the standard of the New Testament Scriptures. This right shall specifically include such matters as the calling of pastors, licensing/ordaining of ministers, ordaining of elders for the local Church, election and/or appointment of official boards, disciplining of members and conduct of its own services, church programs and outreach ministries.

Section 2.

In connection with, or incidental to this Church's right to conduct its own affairs, it shall have the right to buy, rent, acquire by gift or otherwise and to own, operate, maintain and use such real estate and personal and mixed property as shall be necessary for the maintenance, operation and carrying on of the business of the Church; and to lease, sub-rent, sell, assign, transfer, convey and otherwise dispose of said properties upon such terms and conditions as may be necessary for the furtherance of its purposes; all in accordance with its Constitution and Bylaws, or as the same may be hereafter modified or amended.
Section 3.

In connection, or incidental to this Church's right to conduct its own affairs, it shall have the right to borrow money for the purpose of purchasing such real estate, personal and mixed property as may be necessary to properly and adequately carry on the objects and purposes of the Church's business and undertakings and to execute notes, deeds of trust, mortgages and other evidences of indebtedness on behalf of the Church; all in accordance with its Constitution and Bylaws, or as the same may be hereafter modified or amended.

Article IV. Tenets of Faith

The Church accepts the Bible as the revealed will of God, the all-sufficient rule of faith and practice. We summarize our beliefs in the following section.

Section 1. The Scriptures:

We believe the Holy Bible to be the inspired Word of God, given to us by God our Creator to be a "lamp unto our feet and a light unto our path" (Psalm 119:105). We assert that the Scriptures are a sacred revelation, written by holy men of old who spake as they were moved by God's Holy Spirit; and that these writings are the divinely appointed standard and guide to our faith and practice. Holding fast this truth, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16), we strive to study, memorize and obey it, that we may grow in faith, wisdom and spiritual strength through our knowledge of and adherence to its tenets.

God's Word as revealed in the Holy Bible is the basis and cornerstone of all our beliefs and practices. It is the mainstay of our spiritual strength and nourishment; its principles are the foundation of the instruction we give our children, and its truth is the basis of the witness we give to others. We come to the Bible not merely as a source of knowledge, which indeed it is, but much more importantly, through a prayerful reading of its pages we are able to "partake of the Divine Nature" (2 Peter 1:4), to commune with Jesus, Who is Himself the living Word. "The Words that I speak unto you, they are Spirit, and they are life" (John 6:63). (See also Matthew 24:35; Romans 15:4; 2 Peter 1:19-21; John 8:31,32; 1 John 2:5; Romans 10:17; Psalm 119:99,100; Jeremiah 15:16; 2 Timothy 2:15; 3:15; 4:2; John 1:1,14.)

Section 2. God:

We affirm our belief in the one true eternal God, the all-powerful, all-knowing, ever-present invisible Spirit of Love, Who is the Creator and Supreme Ruler of the Universe and all things therein. We believe in the unity of the Godhead, that there are three distinguishable but inseparable Persons: the Father, the Son, and the Holy Spirit. (See Isaiah 43:10,11; John 4:24; 1 Timothy 1:17; 1 John 4:8; 5:7.)
Section 3. Creation:

We believe the Biblical account of Creation as outlined in the Book of Genesis, that it is to be accepted literally, and not allegorically or figuratively; that God, not chaos, created the Heavens and the Earth. We also believe that on the sixth day of Creation, God formed Man in His Own image and after His Own likeness, and breathed into him the breath of life; thus Man became a living soul by divine Creation, not by random evolution. We also believe that God's visible creation provides clear testimony of His invisible existence. As our Creator, God deserves thanksgiving, reverence and obedience from us, His creations. (See Genesis 1:1; Romans 1:20; Psalm 33:6-9; Jeremiah 32:17.)

Section 4. The Fall of Man:

We believe that Man was created innocent by his Maker, but through the temptation of Satan he voluntarily transgressed and fell from his sinless and happy state, in consequence of which all Mankind are now sinners, and are absolutely unable to attain to righteousness without the saving power of Jesus Christ. (See Genesis Chapter 3; Romans 5:12-21.)

Section 5. Jesus Christ, the Son of God:

We believe in the Deity of our Lord Jesus Christ, the only begotten Son of God, Who was miraculous in His divine conception and birth of the Virgin Mary, was sinless throughout His life, and made a full and vicarious atonement for the sins of the world by His death—the substitutionary sacrifice and death of the Just for the unjust. We affirm that Jesus Christ is the Mediator between God and Man, Who gave Himself as the only ransom for sinners. We believe in His physical resurrection and His bodily ascension into Heaven, His perpetual intercession for His people, and His soon coming personal visible return to the world in power and great glory, to set up His Kingdom and to judge the living and the dead. (See 1 Timothy 3:16; Philippians 2:5-11; Hebrews 4:14,15; 2 Corinthians 5:21; 1 Peter 2:24,25; Romans 1:3,4; Matthew 28:18; Acts 1:9-11.)

Section 6. The Way of Salvation:

We believe that all men by nature are sinners, but that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John 3:16). We believe therefore, that all persons who personally accept God's pardon for sin through Jesus Christ will be forgiven of sin, reconciled to God, and will forever live in God's presence.

We believe that the Salvation of Mankind is wholly by grace [God's love and mercy], through the mediatorial ministry of Jesus Christ, the Son of God, Who, in infinite love for the lost, voluntarily accepted His Father's will and became the divinely provided sacrificial Lamb Who alone can take away our sins.
We steadfastly adhere to the following Scriptural truths regarding Salvation:

a) *All Mankind are sinners,* and in dire need of a Saviour. "For all have sinned and come short of the glory of God" (Romans 3:23). "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord" (Romans 6:23). (See also Romans 3:10; 1 John 1:8.)

b) *Salvation is only by grace;* and no one, by virtue of any goodness or mere work of their own, can become a child of God. "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8,9). "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and the renewing of the Holy Ghost" (Titus 3:5).

c) *Salvation can only be acquired through Jesus Christ.* "I am the Way, the Truth and the Life; no man cometh unto the Father but by Me" (John 14:6). "For there is one God, and one Mediator between God and men, the Man Christ Jesus" (1 Timothy 2:5). (See also Acts 4:12; 1 John 5:12.)

d) *We are saved by believing on and personally receiving Jesus Christ into our hearts and lives,* thus becoming spiritually regenerated or "born again". "As many as received Him [Jesus], to them gave He power to become the sons of God; even to them that believe on His Name: Which were born, not of blood, nor of the will of the flesh, nor of the will of Man, but of God" (John 1:12,13). "Except a man be born again, he cannot see the Kingdom of God . . . That which is, born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (John 3:3,6,7). (See also John 11:25,26.)

e) *Once saved, the believer shall be kept saved forever.* We believe it is the privilege of all who are born again of the Spirit through faith in Christ, to be fully assured of their Salvation from the very day that they receive Him as their Saviour. Just as the believer is saved by grace, so is he sustained by grace; "Who are kept by the power of God through faith unto Salvation" (1 Peter 1:5). "The gift of God is eternal life" (Romans 6:23), and that which is eternal cannot be terminated; thus the one who has been cleansed and redeemed by the Blood of the Lamb has been purchased and eternally adopted by God, and therefore cannot be lost. "All that the Father giveth Me shall come to Me, and him that cometh to Me I will in no wise cast out" (John 6:37). "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand" (John 10:28). "He that believeth on the Son hath [now possesses] everlasting life" (John 3:36).

(Although we firmly believe that the soul which God has saved and granted His free gift of eternal life can never be lost, this is not a licence for sin to the believer. Because God is a holy and righteous Father Who cannot overlook the sins of His children, if they persistently sin, He will chasten and correct them. "For whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth . . . for what son is he whom the Father chasteneth not?" [Hebrews 12:6,7])
Section 7. The Holy Spirit:

We believe that the Holy Spirit came forth from the Father to "reprove the world of sin, and of righteousness, and of judgment" (John 16:8). We hold the Holy Spirit to be the executive power of God by which believers are born again, taught, instructed, inspired and empowered for their God-given mission; and that every believer should be filled therewith. "Be ye filled with the Spirit" (Ephesians 5:18). The Holy Spirit is also known as "the Comforter", Who—like a mother—loves, nurtures and comforts the born-again child of God. (See also John 3:5-8; 14:15-18, 26; 15:26; 16:7-11; 7:38,39; Acts 1:8.)

Section 8. The Baptism of the Holy Spirit:

We believe that the baptism or complete filling of the Holy Spirit is a baptism of Love, "for God is Love" (I John 4:8), and that it may be freely obtained by all believers who simply ask God for it, and that it is often given after the Scriptural "laying on of hands" of other believers. The primary purpose of the baptism of the Holy Spirit is to empower the believer to witness the Gospel of Jesus Christ to others. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me" (Acts 1:8). Other ministrations of the Holy Spirit are to guide the believer into all truth, to comfort the believer, to bring all things that Jesus has said to the believer's remembrance, and to assist the believer in prayer. (See Luke 11:9-13; Acts 8:15-17; Acts 1:8; Luke 4:18; Galatians 5:22,23; John 14:16,26; Romans 8:26,27.)

Section 9. Gifts of the Spirit:

We believe that it is the privilege of the Spirit-baptized believer to enjoy the benefits of the various spiritual gifts outlined in 1 Corinthians chapter 12. We believe that God gives different gifts to different people, according to their specific ministry and His particular plan for them. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy: to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the same Spirit, dividing to every man severally as He will" (1 Corinthians 12:4-11).

We hold all of these to be gifts which are freely bestowed by the Heavenly Father upon His children, to be used and freely exercised in the congregation by both male and female members, that the Body of believers may be strengthened, encouraged and edified thereby. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him?" (Matthew 7:11.) (See also Joel 2:28,29; Acts 2:17,18.)
Section 10. Fruits of the Spirit:

We believe that Christians who are filled with the Holy Ghost should manifest the fruits of the Spirit as detailed in Scripture: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. (See Galatians 5:22,23; Ephesians 5:9; James 3:17, 18.)

Section 11. Prayer:

We believe that prayer is the vital communication between every child of God and his or her Heavenly Father. Far from merely being a religious ritual or spiritual exercise, prayer is the means by which we enjoy sweet, intimate personal communion with the Lord. By prayer, we declare our love for God, and our dependence on Him and our submission to Him, and our desire to cooperate with Him in the fulfillment of His purpose. All those in our fellowships are encouraged to take time for personal private prayer daily, as well as to join the other members of their community in united prayer. In His Word, God promises to hear prayer and bless those who diligently seek Him, thus "men ought always to pray" (Luke 18:1). (See also Jeremiah 33:3; 1 Thessalonians 5:17; Hebrews 11:6; James 5:16; 1 Samuel 12:23; 1 Chronicles 16:11; Ephesians 6:18.)

Section 12. Divine Healing:

We believe that healing diseased and afflicted bodies was a major part of our Lord's ministry while He personally ministered on Earth, and that "Jesus Christ is the same yesterday, today and forever" (Hebrews 13:8); that He still desires to restore health to the afflicted who come to Him in faith. Through Christ's suffering and atoning sacrifice on the Cross, God has made provision not only for the salvation of the soul of Man, but also for the healing of his physical infirmities, for "with His stripes [wounds] we are healed" (Isaiah 53:5). Divine healing is a privilege available to all who believe.

We do not consider a person's faith for healing as a test of fellowship or spirituality or a requirement for fellowship, but as a personal matter between the individual and God. We consider the Scriptural provision for healing a great blessing for those who can exercise the faith to partake of it, but in no wise condemn or hinder those who seek after medical alternatives for their afflictions. Regarding any such personal issues, our prescribed Scriptural outlook is, "According to your faith be it unto you" (Matthew 9:29). (See also Matthew 4:23,24; 10:1; Mark 16:17,18; 1 Peter 2:24; Matthew 8:16-17; Psalm 103:3.)

Section 13. Fellowship of Believers:

We believe that great spiritual benefit is to be derived from fellowshipping with other like-minded believers. Therefore, members of our communities are encouraged to not only take time for private prayer, Scripture reading and personal devotions, but for united prayer, united readings of God's Word, as well as united devotions and fellowship meetings, preferably on a daily basis.

Scripture exhorts us to "not forsake the assembling of yourselves together" (Hebrews 10:25), thus we endeavour to follow the example of the Early Church, whose members "continued steadfastly
Section 14. The Lord's Supper, or Communion:

We believe that the Lord's Supper was instituted by Christ as a means for us to commemorate His death on the Cross for our sins. It is partaking of His body and blood, which is broken, representing how Jesus' body was broken for the healing of our bodies. The supper consists of bread and wine, which also represents the pouring out of Christ's blood for our sins. Participation in the Lord's Supper by believers is a profession of their faith in Christ and a part of their Christian responsibilities. The faith of the early believers was typified in the Lord's Supper, with the statement, "This is my body" (Matthew 26:26). (See also Hebrews 10:25; Psalm 116:13.)

Section 15. The Church:

We believe that the Church is the Body of Christ and that not merely an ecclesiastical organization or any religious body is the Church. Most High scripture teaches that the Church is the Body of Christ and that the members are the Body of Christ. (See Ephesians 1:22-23; 2:19-22, I Corinthians 12:12-14.)

Section 16. The Great Commission:

We believe the Great Commission, which our Lord has given to His Church is to evangelize the world, to "go ye into all the world and preach the Gospel to every creature" (Mark 16:15). It is our responsibility to bring the Gospel to every person who has not heard the message of the Cross. We believe that this is the Great Commission of the Church and that the more people who hear the Good News, the better it is for the Church. We believe that the Lord Jesus Christ has called His own to be His witnesses to the whole world. (See John 20:21.) We believe that all born-again Christians are called to this task and that they shall go forth in the name of the Lord and proclaim the Gospel to the world. (See John 1:38.)

Whether or not the believer has received a formal ordination into the Gospel ministry from a denomination or not, the believer is called to be a witness for Christ and to proclaim the Gospel to the world.
Section 17. Consecration:

We believe that the Christian's life should be a life that is consecrated to the Lord, that is, a life which is utterly given and devoted to Him; not merely to do things for Him, nor to become something great in our own eyes, or in the eyes of others, but to "present our bodies a living sacrifice, wholly acceptable unto God, which is our reasonable service" (Romans 12:1), so that He may work through us and in us, "both to will and to do of His good pleasure" (Philippians 2:13). We consecrate ourselves to the Lord because we love Him because He first loved us, and we delight to belong to Him. (See Galatians 2:20; 1 John 4:19; Psalm 40:8.)

Knowing that Jesus has bought and purchased us with His Own blood, we recognize that our lives are no longer our own, but His. Therefore, we believe that we should "no longer live the rest of our time in the flesh to the lusts of men, but to the will of God" (1 Peter 4:2). Because our bodies belong to the Lord, and are the temples in which His Holy Spirit dwells, we do not believe in abusing them with drugs, alcohol, tobacco or other harmful and unnatural substances. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. For ye are bought with a price: Therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 3:16,17; 6:20).

We also believe that the life of the consecrated Christian should be a visible sample of the Lord's nature, "that the life of Jesus might be made manifest in our body" (2 Corinthians 4:10). Our Lord has enjoined us to "let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven" (Matthew 5:16). Thus, we consider that the degree to which a believer's conduct and behavior outwardly reflect the life and love of Christ to others, is a significant indicator of his or her inward consecration to God. (See Philippians 2:15; 1 Peter 2:12; 1 John 3:18.)

Section 18. Discipleship:

We believe that it is a high privilege for a believer to affirmatively respond to Christ's challenge to follow Him as a full-time disciple. We also believe that Jesus' call to such full-time service remains essentially unchanged from that which He issued to the fishermen on the shores of Galilee long ago, "Follow Me, and I will make you fishers of men" (Matthew 4:19). As was the case with the first Apostles and disciples, so we believe it is today; that the Lord has called us to wholly commit ourselves to Him, to follow His teachings and His example, fullydevoting our lives to Him out of love and gratitude for His sacrifice for us. (See John 12:26; 13:15.)
It is our conviction from Holy Scripture that such discipleship entails:

a) \textit{Utter devotion and dedication to Jesus Christ, not merely "in word; neither in tongue; but in deed and in truth" (1 John 3:18). Discipleship requires laying aside one's own personal will and wishes in order to embrace God's divine will as revealed in His written Word.} "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever will save his life shall lose it: But whosoever will lose his life for My sake, the same shall save it" (Luke 9:23,24).

On the one hand, the price to be paid in terms of self-sacrifice is so dear that we urge anyone who would consider heeding God's call to discipleship to most solemnly "count the cost" before endeavoring to embark on such a path. On the other hand, when we "consider Him that endured such contradiction of sinners against Himself" (Hebrews 12:3), and realize the immeasurable sacrifice and suffering that Christ endured to bring us Salvation, how can we give Him less than our all? (See Luke 14:25-33; Philippians 3:7,8.)

b) \textit{A commitment to win others to Christ ["bear fruit"], and to teach and train others to follow Jesus as His disciples.} "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples" (John 15:8). "Go ye therefore, and teach all nations... teaching them to observe all things, whatsoever I have commanded you" (Matthew 28:19,20).

c) \textit{A renouncement and forsaking of the vain pursuit of material wealth, as well as all other worldly and materialistic ambitions and endeavors.} "No man that warreth, entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier" (2 Timothy 2:4). The disciple is exhorted to "set your affection on things above, not on things on the Earth" (Colossians 3:2). Christ plainly set forth the rigorous terms of discipleship when He said, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple" (Luke 14:33). (See also Matthew 6:19-34; Mark 10:21; Hebrews 11:13.)

d) \textit{Making God's revealed will absolutely paramount in one's life, even when compliance with Scriptural injunction may conflict with the desires and designs of family, friends and loved ones.} "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple" (Luke 14:26). [The usage of the word hate here is understood to mean "in the sense of indifference to or relative disregard for in comparison with one's attitude towards God."—The Amplified Bible, Zondervan.] (See also Matthew 10:34-38; 12:48-50; Luke 9:59-62.)

(The dictionary definition of "disciple" is "one who believes and follows the teachings of a master, and assists in the spreading of such teachings." Although it seems evident from the Gospel account that the ideal of discipleship is the course taken by the twelve Apostles who renounced all worldly pursuits for the privilege of being able to follow and live with the Master full-time, we acknowledge that there are varying degrees and levels of "following the teachings." We feel called to follow what we consider the ideal pattern of discipleship, that of the original Twelve. However, we recognize that pursuing this course is not possible for everyone. Scripture shows that besides the
Twelve, there were others who obviously did not follow and live with Jesus full-time, yet who were still considered disciples; such as Joseph of Arimathea, "being a disciple of Jesus, howbeit secretly, for fear of the Jews" [John 19:38]. We believe that the degree to which one commits his or her life to Christ is a matter of personal faith and conviction.

Section 19. Children and Their Care:

We believe that children are a wonderful gift of God with which He blesses and entrusts us, for "Lo, children are an heritage from the Lord; and the fruit of the womb is His reward" (Psalm 127:3). Therefore, it is our conviction that the physical, emotional, psychological and spiritual needs of children should be amply and competently met. We consider the care of the little ones God has given us to be a primary responsibility and a fundamental component of our daily lives and service to God, for which reason all members of our communities are encouraged to do their utmost to ensure that their children are reared in as healthy, loving, secure and godly an environment as is possible.

We believe that the training children receive in their early formative years will guide them all through life; that if we "train up a child in the way he should go, when he is old, he will not depart from it" (Proverbs 22:6). The Apostle, Saint John, expressed perfectly the sentiments every Christian parent should have in this regard: "I have no greater joy than to hear that my children walk in truth" (3 John 4). For this reason we strive to impart to our children a deep appreciation, respect and love for God and His Word, and the sacred principles contained therein, "bringing them up in the nurture and admonition of the Lord" (Ephesians 6:4). (See also Psalm 127:3-5; Ephesians 6:4; 2 Timothy 3:15; Proverbs 22:6; Deuteronomy 6:6,7; Psalm 34:11; 1 Samuel 1:28.)

Section 20. The Sanctity of Life:

We believe that human life is sacred, and it is the right of each person to be treated as an individual created in the image of God. Scripture makes it clear that God esteems the unborn as a person, not merely as a mass of foetal tissue. The Lord said to the prophet Jeremiah, "Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations" (Jeremiah 1:5). The Psalmist David prayed, "My substance was not hid from Thee when I was made in secret, and curiously wrought in the bosom parts of the earth, Thine eyes did see my substance, yet being unperfect [not fully formed]; and in Thy book all my members [body parts] were written, which in continuance were fashioned, when as yet there was none of them" (Psalm 139:14,16). Modern fetology makes it undeniably evident that human life begins at conception, which means that the developing child deserves all the protection and safeguards that any of us enjoy. For all of these reasons, we are diametrically opposed to abortion. (See Genesis 1:27; 2:7; Psalm 139:14-16; Jeremiah 2:34,35; Acts 7:19.)
Article V. Membership

The official members of the Church shall consist of those who have met the requirement for official membership as stated in the Bylaws, have been received into membership and have not been removed from the membership roll.

Article VI. Government

The government of this Church shall consist of the congregation, a Senior Pastoral Council, and other groups that are formed by the Senior Pastoral Council. All authority not specifically granted to others by the Constitution and Bylaws shall rest with the Senior Pastoral Council. All leaders of the Church shall continually seek the input of the congregation in the decision-making process. Specific duties of the Council and boards and other descriptions of the governing process are described in the Bylaws.

Article VII. Church Officers

The officers designated as follows shall sign all deeds, notes, mortgages, leases and other documents of every character and description; and shall attach the corporate seal to such thereof as may be necessary, for and on behalf of the corporation; and shall manage, direct, superintend and carry on the business of the corporation; subject to the decision of the Senior Pastoral Council.

1 President
1 Secretary

The office of President shall be at all times filled by the Senior Pastor. His term shall coincide with his term of office as Senior Pastor.

The office of Secretary shall at all times be filled by the Church Secretary and his/her term, election or appointment shall coincide therewith.

Article VIII. Meetings

The time, number and place of regular church services shall be decided by the Senior Pastoral Council or those to whom they choose to delegate this responsibility.

Article IX. Finances

Funds for the maintenance of the Church shall be provided by the voluntary contributions of the tithes and offerings of the members and friends of the organization, except as provided in Article III, Sections 2 and 3 of the Constitution.
Article X. Property

All real property of the Church shall be deeded to the Church and held in its corporate name. No real property of the Church shall be sold, leased, or mortgaged or otherwise disposed of without the having first been approved by the Senior Pastoral Council.

Article XI. Dissolution

WMF-Houston could be dissolved by a two-thirds vote of its official membership at a duly authorized Church business meeting. Should this happen, the Senior Pastoral Council shall assume the responsibility of the dissolution and all assets shall be liquidated and all proceeds shall be transferred to a non-profit organization of similar nature which shall forthwith have full authority to use or dispose of the property at their discretion. Such organization must be qualified as a charitable organization under 26 U.S.C.A. Section 501(c)(3) as amended.

Article XII. Amendments

This Constitution may be amended or changed by a two-thirds vote of the official membership of the Church who are in attendance at any regular or special meeting called for that purpose, provided due notice of such meeting shall have been made at all the worship services at least two Sundays preceding the time of such meeting and a copy of the proposed change(s) shall have been posted.
BYLAWS of  \textbf{WORLD MISSION OF FAITH}

\textbf{Article I. Order}

The business of the Church will be conducted in an orderly manner in accordance with the Constitution and Bylaws and duly authorized policies.

\textbf{Article II. Membership}

\textbf{Section 1. Types and Qualifications}

a. \textbf{Fellowship} - Every "member" of the Body of Christ—every Christian who is taking communion with us, is in basic agreement with our beliefs and desires and is willing to receive the teaching and oversight of the pastors, may consider themselves in fellowship with WFM-Houston.

b. \textbf{Official Membership} - To be part of the official membership of WFM Houston, one must be:

1) Born again in accordance with Jn. 3:3-8 and baptized in the Holy Ghost.

2) Committed in time to WFM Houston—demonstrated by regular attendance at Sunday services, Bible Study and progressing each week through the Home-study Bible Education programs—.(Exception may be made by the pastors for those who desire to attend but are unable to do so). Those who are officially sent out from our Church for special ministries or preparation may continue as official members if they so desire.

3) Submitted to the authority in this Church (pastors, teachers, and the voice of the whole assembly).

4) Willing to have growth in the Lord evaluated by the pastors.

5) In regular attendance at WFM Houston meetings for three months and progressing through the Basic Bible study course, before becoming an official member.

6) A graduate of the class provided for new members.

7) Committed financially to this body, demonstrated by giving a minimum of 10\% (tithe) of all income to the Lord's work through this Church (exception may be made by the Senior Pastoral Council).

8) Participating gladly in some form of discipling relationship, and endeavoring to:
a) Spend time in private prayer and reading of the Word.

b) Reach out in ministry to others.

c) Demonstrate godliness in family relationships (or other intimate relationships)

Section 2. Prerogatives

a. Fellowship - Those who qualify as being in fellowship may receive regularly the benefit of all the ministries of the Church: teaching, preaching, benevolence, care, love, counsel, discipline, the sacraments, etc.

b. Official Membership - Those who apply to and qualify for official membership shall have the following privileges:

1) To join in making decisions brought to the Church by the Senior Pastoral Council; members 18 and over will be allowed to vote on all matters; members 16 & 17 will be allowed to vote on all matters except financial matters.

2) To be considered for a regular ministry in or out of the Church with the Church’s backing and endorsement.

3) To speak to the leadership of the Church in regards to the ministry of the Church.

4) To any appeals either to the Senior Pastoral Council, or Church assembly as outlined in this document, including the right of appeal expressed in 1 Timothy 5:1.

5) To a letter of transfer in case of a move (as provided in Section 7 of this Article).

Section 3. Reception

a. Fellowship - There will be no formal reception of those entering “fellowship”, but their names shall be included on the regularly updated address list.

b. Official Membership

1) Process of reception - Those desiring to join the official membership will be provided a commitment statement sheet which shall be filled out, signed, and given to the Senior Pastoral Council or those to whom they choose to delegate this responsibility. This council shall review the application and notify the applicants of their decision.

Upon approval by the Senior Pastoral Council or those to whom they choose to delegate this responsibility, the applicants shall be received in a public service into
official membership. Immediately, their “Church Membership Commitment Statement” will be placed in the file of official members.

2) **Frequency of reception** - Provision shall be made for receiving new members every three months.

Section 4. Review of Official Membership

Official members shall be reviewed once a year by the Senior Pastoral Council or those to whom they choose to delegate this responsibility.

Section 5. Termination of Official Membership

The names of those members who do not choose to continue in official membership at the yearly review, shall be dropped from the register of official members. Those who wish to continue in official membership, but are deemed greatly falling in their commitments, may be removed from the official membership file by consensus of the Senior Pastoral Council in consultation with the elders. It is expected that this would be done only after loving and supportive communication between the Senior Pastoral Council and the member in question.

Section 6. Removal of Members

Those who claim to be servants of Jesus and members of His Body, but whose lives testify that they are purposefully living in rebellion to the Lord and his word, and who bring dishonor to our Lord and His Church by continuing in open rebellion and sin, and/or who willingly cause discord within the Church or those who defy the basic tenets of the faith, may be removed from the blessing of the sacraments and ministry of this Church by the Senior Pastoral Council in conjunction with the will of the official membership. No such action will be taken unless and until patient and persistent effort shall have been taken to win such individuals back to the standard of faith and conduct of this Church. The purpose of such removal shall be not only to purify the church’s witness and unity, but also to stir the person in question to repentance and restoration.

Restoration is possible if and when the person demonstrates true repentance, the terms of which shall be outlined by the Senior Pastoral Council. Restoration shall occur in a public service amidst great joy!

Section 7. Transfer of members

When a member leaves the Church in good standing and requests a letter of recommendation to membership in another recognized Christian church, said letter shall be supplied to that church and the person’s name dropped from the file of official members.
Article III. Offices

Section 1. Ministry Offices

a. The Equipping Ministries - Ephesians 4:11-16 established certain ministry offices for the equipping of every member for the work of the ministry.

1) Apostle, Prophet, Evangelist - We acknowledge these offices and will recognize them and value them as God establishes them among us.

2) Pastor/Elder/Overseer - These three terms are used interchangeably in the New Testament for the same office (see Titus 1:5,7 and 1 Peter 5:1-4), and hence may appropriately be used to designate the office described here, though for cultural reasons we have usually avoided the term “overseer”. Throughout the Constitution and Bylaws, “pastor/elder” shall refer to this office.


   In addition to the qualifications stated in these Scriptures, the pastors/elders must have the ability to counsel, must be given to much prayer, and must be already doing a pastoral ministry before being designated “pastor” or “elder”.

   b) Duties - The pastors/elders of WMF Houston shall have all the duties ascribed to the “pastors”, “elders”, or “overseers” in the New Testament including spiritual oversight, counsel, exhortation, teaching, prayer, administering discipline, and any ministry pertaining to the equipping of the members for the work of the ministry.

   c) Selection - When the Senior Pastor and the Senior Pastoral Council notice someone who is doing the ministry of a pastor among the members of the Church, and who exhibits the qualities described in a) above, the Senior Pastoral Council will go to him and invite him to be considered a candidate for official eldership. He will get better acquainted with each of the members of the Senior Pastoral Council, so that this Council can make a studied evaluation of the candidate’s gifts and ministries. If approved by the Senior Pastoral Council after this six month period, the Senior Pastoral Council shall present the candidate to the official membership to give any moral reasons why he should not be a recognized elder. If after one month it is the opinion of the members of the Senior Pastoral Council that no serious charges have been raised against the candidate, that Council is authorized to lay hands upon the candidate and ordain him as an elder.
d) Term of Office - Pastors/Elders shall be ordained for an indefinite period of time. He shall make a voluntary commitment to serve until such time as the Senior Pastoral Council releases him from his commitment.

e) Removal - The Senior Pastoral Council may at any time choose no longer to designate a member as “pastor/elder”. This may be due to failure in character, failure in discharge of duties, or extraneous problems that make it impossible for the person to continue in the office. The Senior Pastoral Council may also choose no longer to designate a member as “pastor/elder” because of a realization that the person’s true call now lies in another ministry.

f) Relationship to the Senior Pastoral Council - For the sake of the unity of the ministry of the Church, pastors/elders who are not members of the Senior Pastoral Council shall be submitted to the Senior Pastoral Council.

3) Senior Pastor

a) The term “Senior Pastor” - While there is no such terminology in the New Testament, we have chosen this term to designate the function ascribed in 1 Timothy to Timothy and in the book of Titus to Titus (see especially Titus 1:5). The Senior Pastor is a pastor/elder who is freed from other responsibilities by full financial support from the Church, is given oversight of the other elders of the Church as a whole and is entrusted with the initiating and direction of the vision for the Church.

b) Qualifications - The qualifications of the Senior Pastor shall be such that he can fulfill his duties and give adequate leadership to the Church so that its vision is being realized.

Character - The qualifications for his character and lifestyle are laid out in 1 Timothy, 2 Timothy, Titus, and particularly in 1 Timothy 3:1-7, Titus 1:5-9, 1 Thessalonians 1:5-10, 2:1-12, Acts 20:18-25, Galatians 4:19, Hebrews 13:17, and 1 Peter 5:1-5.

c) Duties and Privileges

(1) Primary Duties and Privileges

(a) Spend much time in prayer and the Word.

(b) Oversee and direct the spiritual life of the Church including teaching, modeling ministries of worship, nurture, fellowship, and mercy.
(c) Make certain the flock is fed the Word.

(d) Receive and communicate the corporate vision, standards, and building principles of Houston.

(e) Direct and oversee the establishment of a city church throughout the city.

(f) Direct and oversee Houston church planting.

(g) Reach out to and relate to other pastors and church leadership in the city, region, and nation in order to enrich unity and for cross-pollination.

(h) Train and deploy elders and full-time pastors.

(2) Secondary Duties and Privileges

(a) Chairman of the corporation.

(b) Chairman of all membership meetings and the Senior Pastoral Council.

(c) Administrative overseer of the other pastors/elders and deacons.

(d) Oversee all ministries of the Church and an ex-officio member of all groups and departments.

(e) Oversee the financial affairs of the Church.

(f) He shall hire and supervise paid employees of the Church.

(g) Delegate responsibilities to perform any task.

d) Vacancy in the office of the Senior Pastor - In the event that the office of the Senior Pastor becomes vacant, the duties of the Senior Pastor shall be performed by the Senior Pastoral Council. They shall appoint one of the members serving on the Senior Pastoral Council as the President of the corporation. This person shall serve at the pleasure of the Senior Pastoral Council who will determine the term of office. The other duties of the Senior Pastor will be performed by such members of the Senior Pastoral Council as the Senior Pastoral Council deems appropriate. This will continue for as long as the senior pastorate is vacant. The Senior Pastoral Council will first examine the existing staff and elders of Houston to determine if a suitable candidate for Senior Pastor may be found. If
not, they may seek a qualified person from outside the Body. After due deliberation, such a person will be invited to join the staff as Senior Pastor, and upon the recommendation of the Senior Pastoral Council, he will be presented to the body for affirmation as Senior Pastor within one year.

e) **Election** - A Senior Pastor shall be elected to office by a two-thirds majority vote of the official members present at any regular or special business meeting, providing the official members have been given due notice of said meeting.

f) **Term of Office** - The Senior Pastor shall be elected to serve for an indefinite period. However, he/she or the Senior Pastoral Council or the majority of the official membership (by petition) may call for a vote of confidence should serious questions arise concerning his ministry. Should he receive less than a simple majority of such a vote, he should in consultation with the Senior Pastoral Council and the official members either resign or take appropriate actions to correct whatever situation has led to dissatisfaction.

If corrective action is acceptable to the Senior Pastor and the official members, and the pastor elects not to resign, another vote of confidence may be called (but is not required) in like manner as above, six months from the date of the first vote of confidence. If the Senior Pastor again fails to receive a simple majority, he shall resign.

g) **Removal** - In the event the Senior Pastor has serious charges brought to the Senior Pastoral Council, or he departs from the tenets of the faith, or his ministry has ceased to be effective, power is vested in the Senior Pastoral Council to ask for the resignation of the Senior Pastor at any of its regular business meetings. If such resignation is refused, the Senior Pastor shall continue in his office until the action of the Senior Pastoral Council has been confirmed by a majority vote of the official members. The incumbent in such circumstances shall have the right to a fair and impartial hearing of his case before the official members, such hearing to be directed by the Senior Pastoral Council. When a vacancy in the office of Senior Pastor occurs, pastoral care shall be arranged for by the Senior Pastoral Council until a pastor shall be chosen as prescribed in this section in b) and c) above.

h) **Notice of Termination** - It shall be agreed between the Senior Pastor and the Church at the time of his election that he will not resign without the prayerful consent of the Senior Pastoral Council. Should it be agreed that it is the Lord's will for him to resign, he will give the Church at least thirty days notice. If he is asked to resign or is removed, the Church shall give him thirty days notice or thirty days salary in advance.
B. Deacons

1) **Definition** - The word “deacon” in the New Testament simply means “servant” and is sometimes used in this non-specific sense, but is used in 1 Timothy 3:8-13, Philippians 1:1 and Romans 16:1 describing an office in the Church. We believe that Acts 6:1-6 describes the choice and ordaining of the first deacons (though the word ‘deacon’ is not used here) and the only description in the New Testament of the function of deacons. They were to “wait on tables” so that the pastors/elders could devote themselves to strictly pastoral tasks. We believe that the function described here is this: A deacon is a servant to the Church whose labor of love frees up the elders to devote themselves to specifically pastoral ministry. They serve as a model of service to all believers. They may also share in pastoral/preaching, teaching ministries.

2) **Qualifications** - The qualifications for deacons are stated in Acts 6:1-7 and 1 Timothy 3:8-13.

3) **Duties** - A deacon may be appointed by the Senior Pastoral Council to any task which frees the pastors from obligations that would hinder their other ministries. For example, deacons might head the Benevolence T.A.S.K. Group, the Finance T.A.S.K. Group, the Creativity T.A.S.K. Group, etc., but deacons need not direct a group.

4) **Selection** - When a Senior Pastor and the Senior Pastoral Council notice someone who is by their service doing the work of a deacon, and who exhibits the qualities described in 2) above, that person may be designated “deacon” by the Senior Pastoral Council. After a “testing” period of six months (to see if this is God’s will), and after approval by the congregation, he/she shall be recognized in a public service with the laying on of hands.

5) **Term of Office** - Deacons shall be appointed for an indefinite term, but their ministries shall be reviewed at least annually by the Senior Pastoral Council.

6) **Removal** - The Senior Pastoral Council may at any time dismiss a deacon from that office. This action may be taken because of failure in character, failure in discharge of duties, or extraneous problems that make it impossible for the person to continue in office. The Senior Pastoral Council may also release a deacon because of a realization that the person’s true call now lies in another ministry.
Section 2. Legal Officers

a. **President** - The President of the corporation shall be the Senior Pastor, as noted in Article III, Section 1a, 3). A full description of his office is found above in Article III, Section 1a, 3).

b. **Church Secretary**

1) **Duties and Rights** - The Church Secretary shall be the custodian of all legal documents and be in possession of the corporate seal. He/she must be a member of the Senior Pastoral Council.

2) **Appointment** - The Senior Pastoral Council shall appoint one of its members to act as secretary at its meetings. The secretary of the Senior Pastoral Council shall also serve in the legal office of Secretary of the Church. Appointment shall be by a simple majority vote of the Senior Pastoral Council. The Senior Pastor may not serve as both President and Church Secretary.

3) **Term of Office** - The Church Secretary shall serve a term of two years at which time the Senior Pastoral Council will appoint a new Church Secretary as set forth in subsection 2 above or reconfirm the existing Church Secretary for another 2 years term.

4) **Removal** - The Church Secretary shall be removed from office in the event that the person holding such office is removed or resigns from the Senior Pastoral Council. The Church Secretary may also be removed whenever the Senior Pastoral Council determines, by a simple majority vote, the best interests of the Church will be served thereby.

5) **Vacancy in Office** - In the event a Church Secretary is removed or a vacancy in the office otherwise occurs, a new Church Secretary shall be appointed to a two-year term in the manner set forth in subsection 2 above.

c. **Church Treasurer**

1) **Duties and Rights** - The Church Treasurer shall be the custodian of all the funds of the Church and shall certify the validity of the Church financial records and sign such documents as the Senior Pastoral Council request. He must be a member of the Senior Pastoral Council.

2) **Appointment** - The Senior Pastoral Council shall appoint one of its members to act in the legal office of Treasurer of the Church. Appointment shall be by a simple majority vote of the Senior Pastoral Council.
3) **Term of Office** - The Church Treasurer shall serve a term of two years at which time the Senior Pastoral Council will appoint a new Church Treasurer as set forth in subsection 2) above or reconfirm the existing Church Treasurer for another 2 years term.

4) **Removal** - The Church Treasurer shall be removed from office in the event that the person holding such office is removed or resigns from the Senior Pastoral Council. The Church Treasurer may also be removed whenever the Senior Pastoral Council determines, by a simple majority vote, the best interests of the Church will be served thereby.

5) **Vacancy in Office** - In the event a Church Treasurer is removed or a vacancy in the office otherwise occurs, a new Church Treasurer shall be appointed to a two-year term in the manner set forth in subsection 2) above.

**Article IV. Boards**

**Section 1. Senior Pastoral Council**

a. **Membership** - The Senior Pastoral Council, hereinafter referred to as the Council, shall consist of the Senior Pastor and the elders of Houston.

b. **Qualifications** - The qualifications for the members of this Council are stated in the qualifications for each of the offices included in the Council. Qualifications for those not specifically set by the Constitution and Bylaws will be left to the discretion of the Council.

c. **Duties and Prerogatives** - The Council shall have all the duties and prerogatives ascribed to "pastors", "elders", or "overseers" in the New Testament. All authority not specifically granted to others by the Constitution and Bylaws shall rest with the Council. These specifically include assisting the Senior Pastor through spiritual oversight of the flock, counsel, healing, teaching, prayer, administering discipline, overseeing specific ministries, directing financial affairs, approving and assisting him to implement the vision of the Church both at home and abroad, establishing relationships within the Body of Christ, nominating or appointing people to the offices of the Church, establishing new structures of ministry, credentialing people for Christian ministry and such other duties as are stated in the Constitution and Bylaws of Houston. Their duties shall not include those assigned to the office of Senior Pastor, as stated in these Bylaws, unless so delegated by him.

d. **Election of Appointment** - The method of appointment to the Council is clearly stated under the individual offices that make up the Council. Those who were on the Board of Elders are defacto members of the Council.
Section 2. Other Boards and Departments

For the ministry of worship, nurture, fellowship, service and administration, the Senior Pastoral Council may establish boards and departments not described in this (Constitution) and Bylaws.

Section 3. Compensation for Service on Boards

Members of the Senior Pastoral Council, the pastoral Council or any other Board or Department established pursuant to this Article, shall not receive salary or other compensation for their services as members of the Senior Pastoral Council, Pastoral Council or other Board or Department. But by resolution of the Senior Pastoral Council, members of the Council, the Pastoral Council, or other Board or Department may be allowed expenses of attendance, if any, for attendance at each regular or special meeting of the Council or any Board or Department. Nothing herein shall be construed to preclude any member of the Council or any Board or Department from performing personal services for the Church in any other capacity and receiving compensation for such services.

Salary or compensation for full-time Church staff, office personnel, etc. shall be determined by resolution of the Senior Pastoral Council.

Article V. Property Rights

Section 1.

The Church shall be incorporated under the laws of the State of Texas; and all Church property, real and chattel, shall be taken, held, sold, transferred or conveyed in the corporate name of the Church.

Section 2.

The President and the Secretary of the Church shall certify that such conveyance, lease, mortgage or real property that the same has been duly authorized by the approval of the Senior Pastoral Council.

Section 3.

No chattel property of the Church shall be sold, leased, mortgaged or otherwise alienated without the authorization of the Senior Pastoral Council.
Article VI. Business Meetings

Section 1.

There shall be an Annual Membership Meeting of the Church to dispense with business. The time and date of this meeting shall be set forth by the Senior Pastoral Council, and adequate announcement shall be made in all services on the two Sundays immediately prior to the date of the meeting.

Section 2.

Special business meetings may be called by the Senior Pastor by majority vote of the Senior Pastoral Council or by petition signed by not less than one-fifth of the active official membership of the Church. Adequate announcement of such meetings must be made on two regular Sunday services prior to said meetings.

Section 3.

All business meetings shall be conducted according to Biblical example as closely as possible.

Section 4. Voting Constituency and Quorum:

a. On financial matters, the voting constituency shall consist of all official members 18 years of age and over in good standing and not under charges.

b. On all non-financial matters, the voting constituency shall consist of all official members 16 years of age and over in good standing and not under charges.

c. One-third of the official members of the Church responding to the call for a regular or special business meeting shall constitute a quorum.

Article VII. Amendments

These Bylaws may be amended or changed by a majority vote of the official membership of the Church who are in attendance at any regular or special meeting called for the purpose, provided due notice of such meetings shall have been made at all worship services at least two Sundays preceding the time of such meeting and a copy of the proposed change(s) shall have been posted.
not, they may seek a qualified person from outside the Body. After due deliberation, such a person will be invited to join the staff as Senior Pastor; and upon the recommendation of the Senior Pastoral Council, he will be presented to the body for affirmation as Senior Pastor within one year.

e) **Election** - A Senior Pastor shall be elected to office by a two-thirds majority vote of the official members present at any regular or special business meeting, providing the official members have been given due notice of said meeting.

f) **Term of Office** - The Senior Pastor shall be elected to serve for an indefinite period. However, he/she or the Senior Pastoral Council or the majority of the official membership (by petition) may call for a vote of confidence should serious questions arise concerning his ministry. Should he receive less than a simple majority of such a vote, he should in consultation with the Senior Pastoral Council and the official members either resign or take appropriate actions to correct whatever situation has led to dissatisfaction. If corrective action is acceptable to the Senior Pastor and the official members, and the pastor elects not to resign, another vote of confidence may be called (but is not required) in like manner as above, six months from the date of the first vote of confidence. If the Senior Pastor again fails to receive a simple majority, he shall resign.

g) **Removal** - In the event the Senior Pastor has serious charges brought to the Senior Pastoral Council, or he departs from the tenets of the faith, or his ministry has ceased to be effective, power is vested in the Senior Pastoral Council to ask for the resignation of the Senior Pastor at any of its regular business meetings. If such resignation is refused, the Senior Pastor shall continue in his office until the action of the Senior Pastoral Council has been confirmed by a majority vote of the official members. The incumbent in such circumstances shall have the right to a fair and impartial hearing of his case before the official members, such hearing to be directed by the Senior Pastoral Council. When a vacancy in the office of Senior Pastor occurs, pastoral care shall be arranged for by the Senior Pastoral Council until a pastor shall be chosen as prescribed in this section in b) and c) above.

h) **Notice of Termination** - It shall be agreed between the Senior Pastor and the Church at the time of his election that he will not resign without the prayerful consent of the Senior Pastoral Council. Should it be agreed that it is the Lord's will for him to resign, he will give the Church at least thirty days notice. If he is asked to resign or is removed, the Church shall give him thirty days notice or thirty days salary in advance.