



MONARCH BAPTIST CHURCH

Constitution & By-Laws

Article 1

Definition and Purpose of this Document

This written document is a declaration of what we believe, our philosophy of ministry, and how we operate. We believe in the necessity for clarity and unity in these three areas if we are to glorify God and accomplish His purposes in us and through us. (I Cor. 1:10; Eph. 4:3,13) This document does not have a higher authority than the Word of God nor is it set higher than the authority invested by God in those believers He has appointed to lead this local Church. (Heb. 13:17) This local body of believers is a growing, living organism subject to the headship of Christ as expressed in the Scriptures. (Eph. 1:22-23; 4:12-16) This document provides unity of purpose and operation, and gives clarity for those wishing to join our ranks. As we grow in the knowledge of Jesus through His word, this document can be subject to amendments in accordance to the provision given in Article 12. This document is to be followed in all its parts as a protection to all as it stands written until such a time that part of it, or all of it, is amended according to its provisions.

Article 2

Name

The name of this local church is Monarch Baptist Church (hereinafter referred to as MBC). MBC is located in Albuquerque, New Mexico and is a non-profit corporation in compliance with the laws of the state of New Mexico.

Article 3

Philosophy of Ministry

Purpose: Why do we exist?

We exist to delight in and glorify God.

Mission: What kind of people do we desire to be?

We strive to be gospel-centered disciple makers.

Vision: What keeps us on the right track?

We intend to be a multiplying church, replicating ourselves, our ministries, and our church by embracing the following 5 Core Values:

1. Worship

The valuing of God above all else, founded upon the truth of His worth, expressed through honest praise, transparent repentance and loving obedience.

2. Biblical Transformation

Teaching, treasuring and submitting to God's word as our ultimate authority.

3. Prayer

Focused dependence and obedience to the leadership of Jesus manifested in individual, small group and corporate prayer.

4. Relationships

Connecting with and serving each other and our community well by being humble, relatable and loving towards all.

5. Disciple Making

Theologically rich and substantially practical life-on-life mentoring that results in training up and sending out more disciple makers.

Article 4

What we believe

A. God

-We believe there is one true and living God who is perfect in all His attributes.

He is eternal and the creator of all things in the spiritual realm, and in the physical universe. He is wholly other and lovingly involved in all His creation.

God knows all things, is present in everyplace and time, and He is all-powerful.

God is one in essence existing in three distinct persons:

God the Father: He is the first person of the trinity. He is sovereign over all His creation and everything comes to pass according to the counsel of His decree.

God the Son: He is the second person of the trinity, co-eternal, and co-equal with the Father. He is the agent of creation and salvation. In Him all things hold together.

God the Holy Spirit: He is the third person of the trinity, co-eternal, and co-equal with the Father and the Son. He works in the hearts and lives of humanity to bring Glory to God the Father, and God the Son.

(Gen. 1:1; Exo. 3:14; Deut. 6:4; Psalm 90:2; Psalm 139:7-12; Isa. 43:13; Acts 5:3-4; Eph. 1:11; Heb. 1:1-4,8; I Peter 1:2.)

B. Scriptures

-We believe God chose to reveal Himself through His created order, and more specifically through His word. We believe the Bible to be the verbally inspired, inerrant word of God. The Bible consists of 66 books and is the only written revelation of the Holy Spirit through the use of human authors. We believe the canon is complete and no new revelation is given or needed to know God and His eternal plan for the ages. The Bible is true and our final authority for all things related to life, faith and practice. The Bible is to be believed in all that it teaches, obeyed in all that it commands, and trusted in all that it promises.

(Psalm 119:160; John 17:17; 2 Tim. 3:16-17; Heb. 4:12; 2 Peter 1:20-21; Rev. 22:18.)

C. Jesus

-We believe the historical figure known as Jesus Christ is the second person of the trinity come in the flesh. Jesus is truly and fully God, and He is truly and fully man. He came to fulfill the offices of prophet, priest, and king in complete submission to the will of the Father. Jesus lived a sinless life, was crucified on the cross, buried, and raised to life. He ascended to heaven where He sits at the right hand of the Father. Jesus will come again to reveal the fullness of His kingdom in power and authority over all creation.

(Matthew 1:23; Luke 22:67; John 1:1-4,14; 5:19; 10:30; 14:3; Acts 1:11; 3:20-23; I Cor. 2:2; 15:3-4; 2 Cor. 5:18-21; Eph. 1:17-23; Phil. 2:5-11; Heb. 4:14-15; Rev. 17:14.)

D. Humanity

-We believe humanity to be the crown of God's creation. Mankind has been created in the image of God and the only created thing God breathed life into making it a unique intimate relationship. The rest of creation was brought into existence by the spoken word of God. Humanity has been created to worship and bring Glory to God. God created mankind in two embodied distinct genders: male and female. We believe God created marriage as the complementary union of

male and female in an exclusive and permanent covenant relationship. We believe humanity lives in a state of brokenness and remains fallen from the glory of God. Humanity, after the fall, is under condemnation to an eternal life in a literal hell, separated from God, and incapable of achieving redemption by any means of effort or merit. Humanity left to its own devices is utterly and completely lost in sin. Sin, not only affects humanity, but has also corrupted the entirety of the created order.

(Gen. 1:27; 3:14-23; John 3:17-19; Rom. 3:23, 10-12; 8:20-22; Eph. 2:12.)

E. Salvation

-We believe God has provided redemption and salvation to humanity by the means of Grace alone, through faith alone, in Christ alone. Salvation is achieved by the sole merits of the completed work of Christ on the cross. We believe the Holy Spirit convicts the world of sin, testifies of Christ, leads to all truth, enables saving faith, and seals all believers. By the work of the Holy Spirit believers are made into a new creation for the purpose of confessing the truth of the Gospel, and to be born again into abundant life. A life which rings true to the confession it professes. We believe salvation is comprehensive for it redeems our present life and extends to an eternal life in heaven in the presence of God.

(John 3:16-18; 14:26; 16:8-11, 13-14; Rom. 10:9-10, 13; 2 Cor. 5:17; Eph. 1:13; 2:8-10; Titus 3:5; James 2:17-22.)

F. Church

-We believe the Church to be the body and witness of Christ to the world. The church is made up of confessing, true believers who are united, gifted and equipped by the Holy Spirit for the works of the ministry. The Church testifies to the truth of the gospel by the means of believers baptism, the remembrance of the Lord's sacrifice through the celebration of the Lord's supper, fellowship, teaching, prayer and discipleship. As one body, the Church has Christ as it's Lord, functions and lives to bring Glory to God, and proclaims forgiveness of sins to the nations as its mission.

(Mathew 16:18-19; 28:18-20; Acts 2:44-47; I Cor. 12:11-13; Eph. 4:1-14.)

Article 5

How we operate

MBC is a local church made up of one body with many members all of whom are believers with a living and meaningful relationship with Jesus Christ. MBC is in a cooperative partnership with the Southern Baptist Convention. This partnership is defined as a cooperation with many other like minded local churches for the furtherance of the Gospel. The SBC has no stake, authority or say regarding any of the affairs of MBC. The SBC may provide assistance in the form of financial funds and suggestions, but it does not hold any voice or authority over MBC, other than withholding funds (if any are being given) if it deems MBC to be operating in a manner worthy of severing support.

MBC is governed by what is known as elder-led congregationalism. MBC grants executive authority and leadership, as delineated in Scripture, to a plurality of elders. These men must meet the qualifications set in Article 6 and carry out their duties set in the same article. The plurality of Elders all hold equal say and voice. The Elders are set in place by a process that involves the Congregation and the Elders. When the need for the appointment of new Elders is identified by the existing Elders, the need is communicated to the entire membership of the Church. The members prayerfully consider and submit candidates as they see these men meet the qualifications set in Article 6. The existing Elders will take the candidates through a prayerful process of discovery and discernment seeking to validate and affirm this calling. At the end of the process the Elders will present the candidate to the Church membership for a final vote of approval before setting the candidate(s) to the post of Elder. For details on term and duties refer to Article 6. The founding Elders, Bobby Erickson and Roy Canada, will be the only Elders who were appointed without the voting approval of the membership. The founding Elders were recognized and affirmed by MBC's sending church (Vista Grande Church). As MBC hires and appoints a Senior Pastor, he will be the only Elder who automatically serves in the Elder board as one among many upon hiring. The hiring of a senior pastor is detailed in article 7. The Elder board, as one voice and body of leadership, is responsible to carry out the vision, mission and core values of MBC by making decisions, communicating

and implementing vision, hiring and removing ministerial staff, and delegating authority to ministry leaders and church membership.

(Acts 6:2-5; 11:22; 15:6,22; 20:28-30; 2 Cor. 8:19; Eph. 4:11-12; Phil. 1:1; I Thess. 5:12-13; Her. 13:7, 17; I Peter 5:1)

Article 6

Elders

Elders are defined as men whose lives are characterized by the qualifications set in place by the Scriptures (I Tim. 3:1-7; Titus 1:6-9):

- 1) They must desire the office of Elder and demonstrate spiritual leadership and trust among the congregation.
- 2) They must be able to teach and use the word of God with accuracy, wisdom, and patience.
- 3) They must be lovers of God displayed in their respect and admiration of His word and sincerely love for His church.
- 4) They must be able to manage their own households in a manner consistent with the word of God and the love of God.
- 5) They must be proven to be good stewards of the relationships entrusted to them within the full circle of their lives (family, church, neighbors, work, etc.)
- 6) They must be men seeking the control and intoxicating influence of the Holy Spirit as delineated in the Bible rather than by fleshly desires and the way of the world.

- 7) These men must agree and be able to defend what MBC believes and stands for. They must stand in agreement with the entirety of this constitution.

Because of the overtly public nature of the role of an Elder, and due to the significance it carries to his testimony inside and outside of the Church, an Elder must be devoted to his personal walk. An Elder must be subject to consistent self-examination, maintain a servant's attitude and way of life, and inspire trust in all that he does. Out of this Biblically consistent and evident life style, the Elder is to joyfully undertake the following duties:

- 1) Be devoted to intercessory prayer and the ministry of the Word.
- 2) Guard and protect the congregation from danger that comes from without and from within.
- 3) Oversee and provide spiritual direction in connection with the growth of the congregation in depth and breadth.
- 4) Be devoted to multiply disciples (2 Tim. 2:2)
- 5) Warn, encourage, inspire and discipline those under his care and of the whole body.
- 6) Provide counsel in times of need and lead with humility.
- 7) See to the administration of the Church as defined in Article 5 and Article 10.
- 8) Pray for and encourage the sick (James 5:14).

- 9) Seek fervently the Lord's will for clear direction for interpreting and implementing the articles set in this constitution and in full accordance with Scripture.
- 10) Maintain proper, constant, and open communication with the congregation seeking their input and maintaining a bond of unity, peace and trust.
- 11) Make decisions and perform any other duties as situations arise within the congregation and in connection with the community at large, either directly or by means of appropriate delegation to pastoral staff, ministry leaders, and other church members.

Elders will serve a term of 3 years with option to renew another 3 years in accordance with needs and health of the Elder and the congregation. At the end of the second 3 year term it is strongly recommended the Elder in question takes a Sabbatical period as determined by the Elders at that time. A sabbatical period is defined as period of rest and rejuvenation. A period of rest from duties and responsibilities and a period of seeking further vision and equipping for the work of the ministry. This period will be evaluated by the Elders as the Elder in question submits his detailed plan of rest and rejuvenation of his skills, gifting, vision, and education. At the end of the Sabbatical period the Elder in question can re-enter the process of becoming an Elder once again as detailed in Article 5. If the Elder in question did not take a Sabbatical in accordance to the description

of the Elder board, then his situation will be evaluated on a yearly basis until his Sabbatical period is deemed necessary and good for him and the congregation. An Elder may step down at any time from his role voluntarily for any reason he deems worthy of leaving his post. The Elder in question must seek guidance from the Elder Board as well as a meaningful time of prayer before finalizing such decisions.

Involuntary removal or dismissal of an Elder will be considered a delicate matter that is rendered to be necessary due to disciplinary reasons as set forth in article 9.

Article 7

Pastoral and Ministerial Staff

MBC recognizes that the Lord has set apart individuals for the work of the ministry on a vocational basis. A senior Pastor is recognized as a great asset to the local body. This man must meet the criteria of qualifications set for an Elder and clearly stated in Article 6. Upon the recognition of the need to hire a Senior pastor, the Elder board will make the need known to the congregation, the BCNM, and any other entities that would be good resources for the search. The Elders will prayerfully consider the need and will engage in an ongoing dialogue with the membership of MBC seeking the best candidate. The following procedure outlines the method MBC will follow in selecting a Senior Pastor:

- 1) The Board of Elders with prayerful input from the membership of the church will first seek the next Senior Pastor from within the congregation. The principle of disciple making, as it extends even to the Senior Pastor, resulting in the next potential Senior Pastor, is a preferred philosophy, if possible.
- 2) If there is no candidate(s) to fill the position found from within, the search will be redirected to outside the congregation.
- 3) A period of prayer and fasting will be called while receiving and evaluating resumes and candidates.
- 4) The process of evaluation will include interviews and visits, as the Elder board seeks the best fit for the MBC and the person being evaluated.
- 5) When a candidate is identified as the potential new Senior Pastor, the candidate will be invited to an official visit with MBC at the church's expense with the intent of presenting the candidate to the church body for consideration.
- 6) If the visit yields no disqualifying concerns, the candidate will be presented to the membership for a vote. Once a quorum is established, if the vote holds a 75% in favor, the Elders will formally offer the position to the candidate.
- 7) If the man turns down the offer, the above procedure will be repeated until a qualified man is hired.

The hiring of any associate pastoral staff is done at the discretion of the Elder board with input from the congregation.

Ministry leaders and any other paid or non-paid ministry staff will be the sole responsibility of the Senior Pastor with the clear input from the Elder Board. The Senior Pastor is the Elder directly in charge of the supervision of any paid or non-paid staff, including associate pastors.

Any member of the pastoral Staff or ministry leadership, paid or non-paid, may step down at any time from their role voluntarily for any reason such person deems worthy of leaving their post. The person in question must seek guidance from the Elders, pastoral staff, other ministry leaders, as well as a meaningful time of prayer before finalizing such decision.

Involuntary removal or dismissal of any person in leadership will be considered a delicate matter that is rendered to be necessary due to disciplinary reasons as set forth in article 9.

Article 8

Church Membership

MBC believes in the union of the local assembly of believers to be considered a serious matter worthy of attention and consideration. While there may not be a direct command to such an official membership found in the scriptures, the principle is found there. We find letters of commendation written on behalf of

men and women to be welcomed and affirmed as sincere true members of the Church. We clearly see in Scripture a unity of purpose and conviction under the leadership of the apostles. (Acts 2:42) We see the community growing in intimacy and belonging to each other. We see love and discipline exerted in the Church with the power to welcome and expel people from the Church (see article 9 for details). The emphasis found in Scripture is a principle made up of commitment and identification with a local body. A member commits to be engaged in fulfilling his/her role by freely, joyfully and prayerfully deciding to pledge their talents, gifts, time and resources to serve the cause of Christ as a member of MBC.

A member commits to submit to the leadership structure set in Article 5 and will commit to their part to the Glory of God.

Any individual who confesses Jesus Christ as their Lord and Savior and who has been scripturally baptized is qualified and eligible for Church membership at MBC. MBC will not force anyone into membership nor will it solicit anyone to become a member therefore respecting the privacy and personal initiative of the person in this matter. Anyone who prayerfully desires to become a member of MBC must first attend or be sufficiently exposed to these three main aspects: MBC's Statement of Belief, MBC's Operational Structure, and MBC's Philosophy of Ministry. With that knowledge in hand such a person can request an interview

with the Elders. Such interview will be an assessment of their profession of faith. Following an affirming interview, the Elders recommend the candidate for membership to the existing membership of the Church for a final vote of acceptance. Once a quorum is established as defined below, a majority vote of acceptance is required. Upon final vote of acceptance newly admitted member will sign a covenant of membership in full understanding of all that it entails. Church membership will expected to fully participate in church life and contribute to the best of their ability in wisdom maintaining a balance of a healthy family, church, and work life.

Church membership will hold the keys of final acceptance vote to those who are to become part of the body and those who are asked to leave as the final step of restitution and discipline as stated in article 9. For church membership voting purposes a quorum is defined as 2/3 of the membership body.

Church membership will participate in full disclosure of communication with the Elders regarding their input and suggestions of all things related to MBC. Church membership will have a say in the recommendation of new Elders and final vote on the incorporation of new Elders including the Senior Pastor. For Elders and Senior Pastor voting purposes a quorum is defined as 3/4 of the membership body.

Article 9

Church Discipline

We believe in the responsibility and necessity of loving, grace-filled church discipline as outlined in Scripture. Church discipline is patterned after the fact that the Lord Himself disciplines His own. (Heb. 12:6) Discipline is a show of loving care towards those who have strayed. The purposes of Church discipline include but are not limited to:

- 1) Concern for the Glory of God and the testimony of His Church.
- 2) The restoration and rebuilding of a believer caught in sin.
- 3) The winning of a soul to Christ of one who is merely sympathetic to the cause.
- 4) The purity of the local body and the protection of the local church from impure influences that include moral and/or doctrinal forces which seek to harm the local church physically, emotionally, and/or spiritually whether directly or indirectly, intentionally or unintentionally.

Church discipline is a delicate matter that must be approached with a spirit of humility, gentleness, and love, being mindful of one's own shortcomings lest we too fall into temptation and sin. (Luke 6:42; Gal. 6:1-2; 2 Tim. 2:24-25) The goal is restoration of a repentant disciple. If the person persists in their defiance and sin, then reluctantly the Church must ask such person to leave the body. (Matt. 18:17; Titus 3:10) Discipline must always be filled with love and a willingness to forgive, comfort and restore. (2 Cor. 2:6-8)

The practice of Church discipline must follow the pattern set by our Lord:

- 1) Recognize the offense to be worthy of addressing. Caution must be engaged in getting caught in a misunderstanding.
- 2) Seek a private time and place to communicate the concern and seek corrective measures including reconciliation. (Matt. 18:15)
- 3) If the personal approach fails, and the problem persists, seek the assistance of one or two more members who are spiritual and mature to serve the role of mediation and witnesses of the situation at hand. (Matt. 18:16)
- 4) If the matter persists, seek the involvement of the leadership and eventually the whole Church in the spirit of restoration and protection. (Matt. 18:17)
- 5) If the situation is still unresolved the person in question may be put to a vote by the whole membership as to their removal from the body. This is a last resort and must be affirmed by a majority vote of at least 90% once a quorum of 3/4 of the membership is established.
- 6) Restoration of a removed member can be accomplished by a true show of genuine repentance and confirmed by a majority vote of 90% once a quorum of 3/4 of the membership is established.

Article 10

Finances

Operating Budget

Preparation: The budget preparation process is defined as the means by which MBC plans for the future in accordance with planned and foreseen expenses and in relation to expected and foreseen giving. The budget will be developed annually by the Senior Pastor and any leaders supervising areas of ministry for which they have purchasing authority.

Approval: The budget, after going through the preparation process, will be presented to the Elders for final approval. Elders will present the proposed budget to the membership of the church for discussion, comments, concerns, and overall feedback. Upon prayerful and serious consideration of all aspects presented and discussed and necessary adjustments made, the Elders will approve the budget. If changes or adjustments are needed, the Elders will consult with ministry staff and leaders to revise the budget. If the revision is deemed minor, no more steps are required and the budget can be finalized and approved by Elders with open communication with the membership of the Church. If the revision is deemed considerable, the Elders will present the revised budget to the membership for another round of discussion, comments, concerns and suggestions. Final approval and submission can be done at this time.

Administration: Once approved, the responsibility remains with the ministry staff and leaders to stay within their allotted budgets. They are to respond to the Senior Pastor, or any leader identified by the Senior Pastor, regarding the oversight of expenses (see Expenses and Reimbursement Approval section below for further detail). The overall principle is one of trusting the ministry area leaders by giving them the authority to spend the funds allotted to their ministry area according to their wisdom and vision, provided that they stay within the approved budget. When unforeseen changes occur in the giving or in the expenses; special concessions and requests can be approved by the discretion of a leadership team consisting of the senior Pastor and at least one more Elder other than the one asking for the concession.

Contributions

Contributions and donations will be received from individuals, churches, and other groups wishing to support MBC. Contributions can be restricted to a particular use specified by the church if requested by the donor. All contributions not designated will be considered general fund and be a part of the operating budget.

Collection and Deposit: The collection of contributions will take place as part of the worship services of MBC as donors provide their contribution in the manner designated by MBC. At the end of each service two designated counters will

convene in a safe location to count the donations received. They will report donations on the donation report sheet. They will double check their accounting, sign and date the Donation Report Sheet and then seal it in an envelope along with the funds received. The next normal business day a designated person will take the deposit to the bank and attach a printed bank receipt along with the donation report sheet to be reviewed and electronically filed by the bookkeeper. All donations received in the mail will be added to the next worship service collection to be counted with received donations for that week. Online and other electronic giving will be accounted for weekly and will be included in the monthly report.

Release of Financial Information

Confidentiality of giving will remain a priority. Only designated counters, designated staff with administrative duties, and the bookkeeper will have knowledge of the details in each contribution. The bookkeeper and designated staff administrator will be the only ones allowed to review and manage giving records. The release of financial information will be limited to the total donations received and the detail of their expenses as described by the budgeting ledger of accounts. The release of such report is limited to contributing church members and organizations. A general report of the total amount of contributions received to date in contrast to expenses to date will be released on a consistent basis.

Managing of Financial Record Keeping

The church will have a designated bookkeeper which may be a paid position and may be a person or organization not connected to the Church. Compensation will be agreed upon by Elders of the Church and the person or organization enlisted to do the work. The compensation will be part of the administrative cost of the yearly budget as approved. The fiscal reporting will be the responsibility of the person or organization in charge of the bookkeeping, working in conjunction with church leadership as designated. All financial information and records will be managed in a separate computer designated only for such use. Only the designated leadership and the bookkeeper will have access to this computer and it's records.

Expenses and Reimbursement Approval

The payment for services received or ministry expenses will be managed in one of three ways:

1. Issuing of a check directly to a vendor
2. Reimbursement to an individual who has used personal funds
3. Use of Church Bank card.

The procedure for issuing a check or for reimbursement will consist of a four-step process: 1) Request 2) Approval 3) Writing of a Check 4) Issuing of payment.

These steps are defined and implemented as follows:

- 1) Request: Request of payment is defined as the asking for the issuing of a check for payment or reimbursement. The request of payment is submitted using an expense reimbursement form providing all the information required in it.
- 2) Approval: Approval is defined as the step by which the release of funds is validated. The Senior Pastor, or leader supervising the ministry area in question, reviews the submitted form and gives the approval for the release of funds by signing and dating the form as designated. Ongoing regular expenses need only to be approve initially. Any extra-ordinary expense needs individual approval by the use of an expense/reimbursement form.
- 3) Writing of a Check: The writing of the check is defined as the means of actual payment by check. The preparation of checks will be the responsibility of the bookkeeper and the designated staff working on administrative duties. Upon receipt of completed and approved expense/reimbursement form, a check will be written and signed as needed.
- 4) Issuing: The issuing of checks is defined as the method by which payment is sent or delivered. The final step of mailing or delivering payment becomes the responsibility of the person requesting the payment. The payment can be mailed provided the person requesting the payment has provided the necessary instructions for doing so. The payment can also be hand delivered.

Bank Card Using Rules

The Bank card using privilege is limited to the Senior Pastor, Treasurer, and any Pastoral Staff deemed trustworthy to do so. The card users are limited to a number designated by the Elders. Bank card use is strictly limited to Church Ministry and administrative expenses as approved by the budget. Any extraordinary expense to be paid with bank card outside the budget, needs approval as stated above. The use of the Church Bank card for any personal use is prohibited.

Article 11

Grievances

Suggestions and proposals are always welcome by the Elder board. Open communication and trust is paramount for a good working relationship between the membership and the leadership. Should an unresolved complaint arise between a member or group of members and the leadership of the Church the avenue of peace and reconciliation should be sought first on a personal basis and in the confines of a personal relationship with a face to face encounter. If the situation is not resolved then the matter is to be resolved using the provisions given in article 9 under church discipline. Should the problem exist that involves the entirety of the Elder board the BCNM should be consulted for guidance and wisdom that comes from an outside body of fellow believers.

Article 12

Amendments

This constitution may be amended when the need should arise to make necessary changes to the constitution as it stands. The amendments are to be discussed and prayerfully considered by the Elders with input from the membership of the Church. All essential information for proposed change needs to be presented to the entirety of the membership in writing having no less than two weeks for prayerful study and response. Once all input received and all considerations and implications accounted for, Elders can decide by unanimous vote of their plurality to make and implement such amendment to this Constitution. Article 4 may not be amended, repealed, or revised under any circumstance. The effort of such endeavor shall result in the closing of Monarch Church therefore ceasing to exist as such.

Article 13

Dissolution and Disposition of Property and Assets

The decision to dissolve or disband must be approved by unanimous vote of the Elder Board having full communication and input from the membership. In the event MBC ceases to exist the title to any property and assets, both real and personal shall pass to and be vested to a non-profit Christian organization(s) as specified by a majority vote of the Elder Board and in full open communication with the remaining membership and BCNM.