

**THE CONSTITUTION  
OF  
ROCK PRESBYTERIAN CHURCH (1770)**

**A PARISH OF THE PRESBYTERY OF THE MID-ATLANTIC  
OF THE  
EVANGELICAL PRESBYTERIAN CHURCH (2008)**





Prepared

by

The Reverend Joseph Johnson, MA, MDiv

Ratified this \_\_\_\_\_ day in the month of \_\_\_\_\_ in the Year of Our Lord, \_\_\_\_\_

\_\_\_\_\_, Ruling Elder Warren Mundy, Treasurer

\_\_\_\_\_, Ruling Elder Randy Sloan, Clerk

\_\_\_\_\_, Teaching Elder Joseph Johnson, Moderator



## A Brief History of Rock Presbyterian Church (EPC)

Scottish Presbyterianism began in America through the missionary efforts of **Rev'd Francis Makemie**. Rev'd Makemie, an Ulster Scot, came to America from Ireland in 1683 and helped develop a presbytery in Philadelphia in 1704. In 1770, missionaries Roe and Close from the Synod of New York and Philadelphia visited what is now known as Abbeville and Greenwood. They had come at the request of General Andrew Pickens, Patrick Calhoun (father of John C. Calhoun), Mr. Noble (father of SC Governor Noble), and Mr. Wardlaw (father of Judge Wardlaw). The men had desired to start church plants in Donalds, Greenville and Upper Longcane.

Originally known as "Rocky Creek Presbyterian church," the first elder was installed in 1770. Rock's first supply minister, the **Rev'd James Templeton**, also served the Cambridge (Ninety-six) Presbyterian Church.. The **Rev'd James Creswell** (d. 1778) came from England in 1727 and was Rock's second supply minister. He fought in the Revolutionary War and helped organize Rock Church in 1770. He is buried at the historic Rock Church cemetery. On October 18th, 1788, the **Rev'd John Springer** supplied the church briefly before taking a call to Washington, Georgia.

In 1844, the name was changed to Rock Presbyterian Church. The **Rev'd Edwin Cater** was her first full-time minister. His main goal was revitalizing the church, which raised from 20 to 102 (84 whites and 18 blacks). The mission of Rock Presbyterian Church seems to have been the organization of new churches, which exhausted her membership by 1906. In 1833, a daughter church was formed in Greenwood (First Presbyterian Church) at the old Presbyterian High School; Rock gave this church 59 of its members and shared ministers until 1890. In 1850, a church was organized in Ninety-six, SC with 15 members from Rock. Churches were also formed at Cokesbury and Coronaca.

**Rev'd John McLees** (1847-1882) was the second full-time minister. Rock Church was the first church in the Presbytery to write a narrative of the state of religion and a statistical report of the church. It was first to be incorporated and also first in which weekly collections were taken up. Rev'd McLees served both Rock Church and the young First Presbyterian congregation in Greenwood. The church purchased a scholarship in Oglethorpe University for \$500; and in 1884 made a large contribution to Austin College and built Pine Grove Academy. Before and after the emancipation of the slaves, Rev'd McLees, spent much time on the Sabbath educating them and their children in how to read—particularly the Bible-- and memorizing the Shorter Catechism at both Rock Church and First Presbyterian in Greenwood. In 1861, the church stayed with Bethel Presbytery in the Southern Presbyterian Church US, after the split during the Civil War (1863-1865). From 1906, Rock Church was without a full-time minister and was dropped from the role of the South Carolina Presbytery in 1931, though she continued regular prayer meetings on the Sabbath.

By 1956, under the leadership of the **Rev'd Jack Maxwell**, Rock Presbyterian Church had been re-constituted a member of the South Carolina Presbytery of the Presbyterian Church, United States. In 1957, **Rev'd Jerry Hammett** was the first full-time minister since the Rev'd John McLees. Under the leadership of the **Rev'd W.C. Smith**, Rock Church voted to join the fledgling Presbyterian Church in America in 1974 and remained under the judicature of Calvary Presbytery until 1998. The congregation voted to leave the denomination and was dismissed a year later (October 28, 1999); she remained independent for ten years.

In June 2008, under the leadership of the **Rev'd Joseph Johnson**, the congregation voted to join the Evangelical Presbyterian Church (est. 1981), a conservative split from the old northern United Presbyterian Church, USA (before it merged in 1983 with the southern PCUS to form the PCUSA). The Mid-Atlantic Presbytery voted unanimously to receive Rock Presbyterian Church as a congregation of the Evangelical Presbyterian Church on July 13, 2008. Rock Presbyterian Church was formally received as a particular church in the Mid-Atlantic Presbytery of the Evangelical Presbyterian Church on October 26, 2008 and her officers duly ordained and installed.



## Article I: The Name

The name of the church is ROCK PRESBYTERIAN CHURCH OF GREENWOOD. Rock Presbyterian Church is a parish of the Presbytery of the Mid-Atlantic of the Evangelical Presbyterian Church.

## Article II: Mission

The Rock Presbyterian Church of Greenwood, South Carolina, is an agency of Christ which He has ordained, together with other churches, for edification of His people, for propagation of the Christian faith and for evangelization of the world (*Rock Presbyterian Handbook*, 1967).

## Article III: Doctrine

Rock Presbyterian Church confesses the *Apostles' Creed*, the *Nicene Creed* and the *Creed of Athanasius*; she subscribes to the system of doctrine commonly called "The Reformed Faith," as contained in the *Westminster Confession of Faith* (1903), together with the Larger and Shorter Catechisms: an abbreviation of which shall be called the "Statement of Faith" of Rock Presbyterian Church:

1. We believe that the Scriptures of the Old and New Testaments are inspired by God (2 Tim. 3:16ff), and inerrant in the *autographa* (original manuscripts) and that they are of supreme and final authority in faith and life.
2. We believe in one God existing in three persons: Father, Son and Holy Spirit, co-equal and co-eternal, as affirmed in the *Creed of Athanasius* (5<sup>th</sup> AD), "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except every one do keep whole and undefiled; without doubt he shall perish everlastingly. **And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity.**"
3. We believe that human beings were created in the *imago dei* (image of God), and that Adam was the covenant head of the human family. Adam sinned against God and thereby incurred physical and spiritual death, which is separation from God; hence, all human beings are born with a sinful nature and demonstrate the same in thought, word and deed.
4. We believe that the man Jesus Christ was begotten by the Holy Spirit and born of the Virgin Mary, hence, we affirm the *Definition of Chalcedon* (AD 451), that Jesus is wholly God and wholly man.
5. We believe that the Lord Jesus Christ purchased all those the Father chose from the foundation of the world and given to the Son; that Jesus' death was a representative and substitutionary sacrifice for the Elect; that all who believe in Him are justified by faith alone on the ground of His active and passive obedience to the Father and imputed His righteousness, and He their sins.
6. We believe in the bodily resurrection of the crucified Son of God, in His ascension to Heaven and in His present life at the right hand of God the Father as our Advocate and High Priest.
7. We believe in the present ministry of the Holy Spirit (*WCF*, XXXIV) as the gift of the Father and Son; our Counselor, Guide into Truth; and our Teacher. He effectually calls all those chosen by the Father to life in Christ, baptizes them and adopts them; gives them faith and grants them

repentance, gives them gifts and calls them to service, sealing them in water baptism and securing their eternal salvation to the Day appointed for their resurrection.

8. We believe in the blessed hope; the promised Day of His appearing, the Second Advent of the Lord Jesus to return in power and glory as Judge of the world to raise the righteous to everlasting life and the lost to everlasting contempt.
9. Acknowledging the present condition of American culture to be Post-Christian, we affirm the United States as our primary mission field. Hence, we seek to obey the Great Commission as a *missional* church locally and abroad.
  - a. However, in light of trends and cultural fads that often affect the life and worship of evangelical churches, we unreservedly are committed to historic, reformed worship agreeing with the old Presbyterian slogan, *ecclesia reformata, semper reformanda secundum verbum dei*, which translates, “reformed and always being reformed according to the Word of God.”
  - b. We look to the day when the children of Abraham will inherit the earth (Rom. 4:13) and the knowledge of the Lord will cover the earth as the waters cover the sea (Hab. 2:14).

### *Addenda*

1. **Sacraments:** Per the *Westminster Confession*, we affirm two sacraments of the church, ordained by Christ Himself: water baptism for believing adults and their children; and the Eucharist (Lord’s Supper). Holy Scripture and thus the *Westminster Confession* teach us that water baptism replaced old covenant circumcision as the sign of the covenant of grace; baptism, therefore, is the requirement before coming to the Lord’s Table (commonly called “Close Communion”) as much as circumcision was required of males to come to the Passover.
2. **Children and the Lord’s Table:** We affirm the Pastoral Letter “Children and the Lord’s Supper” as well as the *Book of Worship* (3-3) and allow heads of household to lead in the matter of their children coming to the Lord’s Table.
3. **The Essentials:** We affirm the “Essentials” as given in the *Book of Order* of the Evangelical Presbyterian Church, as a summary of the doctrine contained in the Westminster Confession (1903).
4. **Inerrancy of Holy Scripture:** We affirm the “Chicago Statement on Biblical Inerrancy,” adopted by the 8<sup>th</sup> General Assembly of the Evangelical Presbyterian Church (*Rule and Acts of the Assembly*, 88-19).
5. **Covenant Renewal Worship:** We affirm the historic model of covenant renewal worship in the Scottish tradition, acknowledging that the morning service on the Lord’s Day is a time of renewing our covenant with God. Such a process involves a model of worship carefully guarded and informed by Scripture (*WCF*, XXI, I; *Book of Worship*, 2-5), lest we be guilty of breaking the second commandment and our worship rejected.

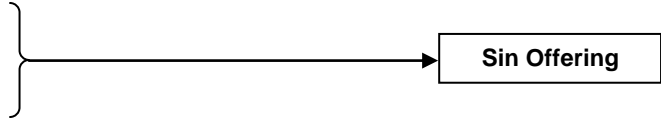
This liturgy is an attempt to ground the church’s worship in the reforms of the Roman Mass by John Calvin in Geneva (called the “Geneva Liturgy”) and the Presbyterian reforms of

the Anglican prayerbook called the *Liturgy of Comprehension* (1689). The later was known as the “Presbyterian” *Book of Common Prayer*. Its final form was published in America in 1906 as the *Book of Common Worship*. The worship of Rock Presbyterian is an attempt to modify the previous volume in brevity and in Biblical and theological faithfulness. The following order reflects the practice of the early church, Calvinist reforms and Biblical, sacrificial imagery.

**A. Prelude/ Introitus**

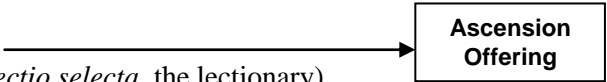
**1) Synaxis: Gathering**

- a) *Salutatio* (Scriptural greeting)
- b) Call to Worship
- c) *Adoratio* (prayer of Adoration to the Trinity)
- d) Reciting of the Law of God
- e) Call to Confession
- f) *Kyrie* (“Lord have mercy”)
- g) Assurance of Pardon
- h) Passing of the Peace



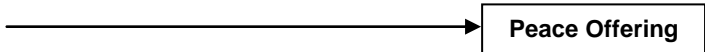
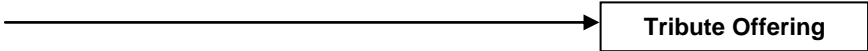
**2) Kerygma: Liturgy of the Word**

- a) Reading of the universal Word (*Lectio selecta*, the lectionary)
- b) Preaching of the particular Word (a portion of Scripture)



**3) Eucharistia: Thanksgiving/ Liturgy of the Table**

- a) Litany of Intercession & The Lord’s Prayer
- b) Offertory
- c) Doxology
- d) [Baptism, Confirmation, reception of New Members]
- e) Confession of Faith (Apostles’ Creed in ordinary time; Nicene Creed during Lent and Easter, Athanasian Creed in Trinity Sunday)
- f) *Gloria Patri*
- g) Communion (*Eucharist*)
  - i) *Sursum Corda* (“Lift up your hearts”)
  - ii) *Sanctus* (“Holy, Holy, Holy...”)
  - iii) *Musterion* (“Christ has died, Christ is risen, Christ will come again”)
  - iv) Homily
  - v) *Anamnesis* (1 Cor. 11: “Words of Institution”)
  - vi) *Epiclesis* (“Prayer of Consecration”)
  - vii) Fraction/ Distribution
  - viii) Great Thanksgiving



**4) Apolysis: Sending & Benediction**

- a) The *Nunc Dimittis* (“Song of Simeon” from Luke 2 as the corporate sending prayer)
- b) *Benedictus*

**B. Postlude/Missus**

| Creational Pattern (Gen. 1-3)        | Sacrificial Pattern (Lev. 9; Ex. 24) | Temple Pattern (2 Chr. 5-7) | New Covenant Pattern                                 | Individual Pattern             | Sacrament Pattern          | Revelation Pattern (Rev. 4 - 22) | Patristic Pattern  | Geneva Liturgy             | Covenant Life Cycle |
|--------------------------------------|--------------------------------------|-----------------------------|--|--------------------------------|----------------------------|----------------------------------|--|----------------------------|---------------------|
| God Creates/ Calls to Order          | Entrance                             | Entrance                    | God Becomes Flesh— Incarnation                       | Sinner Called & Regenerated    | Circumcision/ Baptism      | Assembly of Heavenly Court       | <i>Introitus</i> (“Entrance”)                                | Entrance                   | Baptism             |
| God ordains the Sabbath              | Sin Offering                         | Bronze Altar [Outer Court]  | Christ’s Burial, Death & Resurrection                | Sinner Justified               | Prayer                     | Sin Offering of Lamb Recalled    | <i>Synaxis</i> (“Gathering”)                                 | Confession                 | Communion           |
| God Instructs Man                    | Ascension & Tribute Offering         | Holy Place [Inner Court]    | Spirit Given at Pentecost, Law Written on our Hearts | Sinner Sanctified              | Torah/ Word of God/ Sermon | Approach of Heavenly Court       | <i>Kerygma</i> : Liturgy of the Word                         | Proclamation               | Confirmation        |
| God gives access to the Tree of Life | The Peace/ Fellowship Offering       | Holy of Holies              | Baptism & Communion/ Eucharist                       | Baptism & Communion/ Eucharist | Passover/ Communion        | Wedding Supper of the Lamb       | <i>Eucharistia</i> : Liturgy of the Table                    | Response & Eucharist       | Matrimony           |
| Divine Benediction: “It is Good”     | Priestly Benediction                 | Priestly Benediction        | Benediction & Great Commission                       | Sinner Resurrected & Glorified | Benediction                | Benediction and New Creation     | <i>Apolysis: Benedictus &amp; Missus</i> (“Mass”/ Dismissal) | Benediction (Num. 6.22-24) | Death               |

6. **The Christian Calendar and the Lectionary:** The *Book of Worship* (2-4) says that it is appropriate in the worship of God to worship with the Church catholic through the observation of the seasons of Christian Year. Equally, as a means to preach the whole counsel of God, “It is appropriate to use a lectionary in accomplishing this purpose” (*Book of Worship*, 2-5, d).
7. **Frequency and use of the Lord’s Supper:** Acknowledging the various opinions regarding the frequency of the celebration of the Eucharist, Rock Church observes the Lord’s Supper *the first Sabbath of the month* and particularly historic memorials of the Christian year, namely *Epiphany, Ash Wednesday, Maundy Thursday, Easter, Ascension* and *All Saints*.
8. **Masculine Leadership:** While acknowledging the diverse opinions regarding women’s ordination in the Evangelical Presbyterian Church, the Session of Rock Presbyterian Church confesses the *sensus planar* (“plain sense”) of the instructions given by the Apostle Paul regarding the officers of the church:
  - a. “Therefore an overseer must be above reproach, the *husband of one wife*, sober-minded, self-controlled, respectable, hospitable, able to teach . . .” (1 Tim. 3:2, ESV).
  - b. “Let deacons each be the *husband of one wife*, managing their children and their own households well” (1 Tim. 3:12, ESV).

With regard to the language “of one wife,” John Calvin as well as other reformed interpreters do not understand this text to regard to a lawfully divorced person, but a reference against polygamy. While we acknowledge the many gifts women bring to the ministry of the church and encourage the same, it is clear that the church is to have *masculine* leadership.

## **Article IV: Membership**

### **Section 1: Membership Defined**

Any person who has accepted Jesus Christ as his Savior and given assurance of his desire to live in obedience to Christ, and has received or given assurance of his willingness to receive the sacraments of water baptism and the Lord's Supper, and who pledges his willingness to abide by this Constitution and shows evidence of a satisfactory attitude toward the doctrinal standards of this church, shall be eligible for membership (*Book of Government 9-2, A*)

### **Section 2: Manner of Membership**

Persons may be received into membership by baptism, upon profession of faith, reaffirmation of faith or a statement of faith with letter, conditioned upon testimony satisfactory to the Session of the Church (*Book of Government 9-2, A*)

### **Section 3: Expectations of Members**

Members are expected to strive to live a life of obedience to God's commands in Scripture and to support wholeheartedly the services and activities of the church as God may reveal His will to them, recognizing the injunction John Calvin echoed in the words of St. Cyprian of Carthage: "No man shall have God as his Father without the Church as his mother." It shall be the duty of every member of the Church (*The Institutes of the Christian Religion, IV, I, i*):

1. To present oneself for corporate worship of the Trinity and renewing of the covenant every Lord's Day in Church unless reasonably prevented, for confession, absolution, preaching, giving, the Sacraments and service.
2. To engage daily in the reading and study of Holy Scripture and the doctrine of the Church
3. To observe baptismal vows, lead a moral and sober life, not giving scandal to the Church;
4. To actively seek to participate in the educational life of the Church in the Sunday School; to group prayer and Bible study; to volunteer time and talent to the social functions of the church.
5. To present their children for baptism, the catechumenate, confirmation and matrimony.
6. To give regular financial support to the Church, with the biblical tithe as the minimum standard of giving;
7. To devote themselves to the ministry of Christ among those who do not know Him, utilizing the gifts that the Holy Spirit gives them, for the effective extension of Christ's Kingdom.

### **Section 4: Duties of the Session**

It shall be the responsibility of the Session to review the church membership roll once a year during February (*Book of Government, 9-8*). The Session shall be concerned with:

- A. Non-attendance. When a member residing locally neglects regular church attendance for worship, the Pastor and the Session shall endeavor to restore such a one to active fellowship as outlined in the *Book of Government (9 -5A)*. If such a one fails to respond, his name shall be removed and reasons shall be entered into the church book. Non-resident members shall be discussed as outlined in the *Book of Government (9 -5B )*.

- B. Doctrinal Divergence or Sinful Practice. When a member seems to manifest inconsistency or flagrant sin in his Christian life or a wrong attitude toward the church's doctrinal standards, he shall be investigated for the *purpose of restoration*. It shall be within the province of the Session that such a one in question be either disciplined by the Church or removed from membership.

### **Section 5: Letters of Transfer**

Letters of transferring membership may be granted by the Session to any evangelical church not associated with non-Biblical beliefs or practices when requested by the church of transfer.

### **Section 6: Membership Roles**

According to the *Book of Government* (6-1), there shall be four roles:\*

- A. Confirmed (Active) Members. Those who have been baptized and who have made a public profession of their faith in Jesus Christ; who have been admitted to active membership by the Church Session are entitled to participate in the governing of the Church by voting in meetings of the congregation. Confirmed adults are those who have transferred by letter from another church, or by profession of faith/baptism; confirmed youth are those age 12 or above that have completed confirmation class and consequently expressed their faith in Jesus Christ by publicly becoming active members of the church.
- B. Baptized (non-Communicant) Members. All those whose parent(s) are members in good standing in a congregation are to be considered members of the covenant by right of birth and adoption. Such persons are entitled to receive the sacrament of Baptism. Upon reception of that sacrament, they shall be enrolled as *Baptized Members* and hence are entitled to pastoral oversight, to instruction, to nurture, to the Lord's Table and are encouraged to confirm their faith in Jesus Christ at an appropriate age.
- C. \* Communicant Members: Those covenant children ("catechumens") that have successfully completed Communicants Instruction (The Apostles' Creed, The 10 Commandments, the Lord's Prayer and the Sacraments) will be placed on the Communicant role and considered communing members of the church.
- D. Affiliate Members. Persons separated geographically from their home church because of educational, military, or other reasons, may ask to be received as affiliate members according to the procedures set forth in Section 9- 4. This affiliation shall be good for one year and may be renewed. Such affiliates shall be given the rights and privileges of confirmed members, including the oversight and concern of the Church Session, except they may not vote or hold elected office within the congregation.
- E. Inactive Members: Members may be placed on the inactive role of the Church, for reasons outlined in the *Book of Government* (9-5).

\*Due to a discrepancy in the *Book of Order* regarding the rite of Confirmation and covenant children, we retain a communicants role for covenant children making that step in their spiritual formation enabling them to mature in the corporate worship of the People of God.

## Section 7: Classification of Members

- A. Confirmed Members: Those who have been baptized and whose faith in Jesus Christ as Lord and Savior has been confirmed publicly to the church, either through the rite of confirmation or transfer of letter. These who have been admitted to active membership by the Church Session are entitled to participate in the governing of the Church by voting in meetings of the congregation. A Confirmation class is offered for older children and any adult that desires to make a public profession of faith.
- B. Baptized Members: All those whose parent(s) are members in good standing in a congregation are to be considered members of the covenant by right of birth and adoption. Such persons are entitled to receive the sacrament of Baptism and hence are entitled to pastoral oversight, to instruction, to nurture, to the Lord's Table and are encouraged to confirm their faith in Jesus Christ at an appropriate age.
- C. Communicant Members: Baptized covenant children are offered (ages 6+) a Communicants class as a stepping stone of their spiritual formation and their self-understanding as young Christians; to guide them in their involvement in the worship of the church. Upon completion of the Communicants class, the catechumen will be considered a communing member of the church. Upon completion of Confirmation, they will become voting members of the church.
- D. Affiliate Members: Persons separated geographically from their home church because of educational, military, or other reasons, may ask to be received as affiliate members according to the procedures set forth in the *Book of Government*, 9-4. This affiliation shall be good for one year and may be renewed. Such affiliates shall be given the rights and privileges of confirmed members, including the oversight and concern of the Church Session, except they may not vote or hold elected office within the congregation.

## Article V: Government

### Section 1: The Courts of the Church

It is certain that the Apostolic church, e.g. St. Ignatius of Antioch (d. 107 AD), a student of John the Apostle, *et al* maintained the Biblical distinctions of Bishop, Elder, Deacon as did St. Clement of Rome (d. 90 AD) in the local church, who affirmed the realm of churches as a "presbytery" or "diocese." The local bishop became a regional/diocesan bishop, served by local priests ("presbyters") in individual parishes in the second century.

John Calvin re-affirmed these offices in the *French Confession* (cf. XXIX, "pastor, elder, deacon") and even defended the "episcopal" office of diocesan bishop (cf. XXXII, "superintendent"), which Presbyterianism after Knox confines in "corporate episcopacy" i.e. "presbytery" over her churches, locally governed by ruling and teaching elders (1 Tim. 5.17).

We affirm with the *Westminster Confession of Faith* (1647) the Biblical form of Church government is Presbyterianism ("The Form of Presbyterial Church-Government"), yet with the *BOG* (see below), we affirm that Presbyterianism is for the benefit (*bene esse*) of the catholic church but not essential to its essence (*esse*), as noted above.

While the *WCF* (1647) affirmed a four office view of local church government (pastor-doctor/teacher-elder-deacon), we affirm the *Book of Government* (chapter 2) and also acknowledge that the seminary professor (“doctor”) is of great value in the education of the church:

“The government of the Evangelical Presbyterian Church shall be Presbyterian in form. This is government by Elders, both Ruling and Teaching, meeting in courts in regular gradation. While this form of government is not essential to the existence of the true Church, the Evangelical Presbyterian Church believes the perfecting of the order of the visible Church is best established where the scriptural doctrine of government by Presbyters gathered in church courts is practiced” (§2-1)

“The officers of the Church as set forth in Scripture are: Teaching Elders (designated by many titles in Scripture, including Ministers and Pastors), Ruling Elders, and Deacons” (§2-2)

“The courts of the Church shall be: The Session, the Presbytery, and the General Assembly. The Session shall be composed of the Minister(s) called by the congregation, and active Ruling Elders of a particular church. The Presbytery shall be composed of all Ministers belonging to it, and two Ruling Elders from each particular Church or two Ruling Elders for each minister from each particular church within its bounds. The basis of representation to General Assembly shall be the same as representation to Presbytery. The Board of Deacons, while useful in service and ministry, is not a court of the church and is under the supervision and control of the Church Session” (§2-3)

## **Section 2: The Local (Particular) Church Defined**

“The visible Church is seen not only in denominations, but is especially evidenced in particular churches or congregations. A particular church consists of all those professing Christians who, along with their children, are associated together to live their faith, to worship together, who seek individually and jointly to serve the Lord in witness and service, who agree to submit themselves to the government and discipline of the Church, and who promise to promote its purity and peace. It is the privilege and primary duty of the particular church to worship God regularly. Out of the experience of worship, the Church renews her faith and clarifies her understanding of obedient service to God” (*Book of Government*, 4-1, 2).

## **Section 3: The Duty of the Local Church**

“In terms of its work, the first duty of the church is to evangelize by extending the Gospel both at home and abroad, leading others to a saving knowledge of Jesus Christ as Lord and Savior, and to provide for the nurture of that faith that all might grow in grace and in sanctification. It is to be remembered that good deeds in ministry and service to others, offering relief to those in need, is the fruit of the Gospel. Without the clear evidence of such fruit, all else is brought into question. However, the Church must never confuse its primary task of evangelism (the Gospel) with the fruit of faith (good works)” (*Book of Government*, 4-3).

## **Section 4: The Session as Executor**

The Session shall be the executive of the congregation in its dealings with the pastors, employees, affiliated organizations, branch works and any denominational organizations.

## **Section 5: The Session and the Property**

The Session shall have control of all property and funds of the church. It shall not encumber with loan nor transfer, sell or purchase any real estate for the church except by express authorization conveyed through a majority vote of the membership present at a constitutionally called congregational meeting. The Session shall have authority to appoint individuals or committees for the transaction of its business.

## **Section 6: Incorporation and Trustees**

- A. Rock Presbyterian Church is an incorporated church. According to the *Book of Government* (7-4), the Church owns its own property and may use the wisdom of the Session and the congregation to do what is best for the church. “When a congregation is legally incorporated it shall be limited by the constitution of the Evangelical Presbyterian Church in establishing its charter and by-laws” (*Book of Government*, 7-7).
- B. Date of Incorporation: ROCKY CREEK PRESBYTERIAN CHURCH (est. 1770) was incorporated in 1844 and the name changed to ROCK PRESBYTERIAN CHURCH IN THE SOUTH CAROLINA PRESBYTERY. Rock was dropped from the role of South Carolina Presbytery in 1931, re-instated in 1956 and was re-incorporated March 22, 1973 as ROCK PRESBYTERIAN CHURCH OF GREENWOOD when the church joined the Presbyterian Church in America. As a particular church in the Evangelical Presbyterian Church, the name remains unchanged.
- C. Election of Trustees. According to the *Book of Government* (7-7), the church shall “. . . elect Trustees from within its membership who have demonstrated a consistent Christian life and who shall have the power, upon authorization from the congregation, to buy, sell, mortgage property, accept and execute deeds, to hold and defend titles to the same, and to assume other such related duties as may be assigned to them. The responsibilities of the Trustees shall not infringe upon the duties or powers of the Church Session or the Board of Deacons, and their authority is always subject to the instruction of the congregation or Church Session.”
- D. The Trustees acting under the authority of the Session shall provide *if necessary* an oral and written report to be reviewed by the Session which provides an accurate accounting as to the status of all church property administered by the Board of Trustees on any and all business transactions regarding the said church property.
- E. The membership of the Board of Trustees shall consist of three (3) members; any vacancy or vacancies shall be filled by nomination and election of the congregation at a regular called meeting.

## **Section 7: Nominations**

- A. Beginning in the month of July, the Session will announce officer elections for the next serving class. Members of the congregation shall be advised of those eligible to serve on the Session or Diaconate and will vote at the meeting of the congregation the first Sabbath of August.
- B. A candidate for office in the church must be known by the Session to exhibit the qualities given to us in Scripture. Any candidate may have his name withdrawn from the ballot if they choose.

- C. A period of training (*Book of Government*, 12-3, B) during August shall be offered to the nominees after which they shall be examined by the Session (*Book of Government*, 13) to their current Christian experience, understanding of the Reformed Faith, church government, understanding of the place of and use of the *Book of Order* in the life of the church, the duties of the office to which they have been nominated and their willingness to give assent to the questions required for ordination.
- D. During the worship service, on the first Sabbath of September, the Pastor shall give a report of those examined by the Session and approved for service in the church. The Pastor shall proceed with ordination and installation according to the *Book of Government*, 14-1, F.

## **Article VI: Pastors and Officers**

### **Section 1: Parity of Officers**

There shall be elected officers of the church at least three ruling elders and three deacons with the number of the congregation under 100. This number shall increase incrementally to four per office if the membership is above 100 and likewise per 50 capita to the membership of the church. As noted above, the officers shall receive proper training by the pastor.

### **Section 2: Time of Service**

- A. Rotation. Both elders and deacons shall be elected to office under the rotary system in classes of one-third of the number serving; no one being *elected* to office for more than three years (*Book of Government*, 15-6). Officers may elect to decline to serve in the Session or Diaconate.
- B. Re-election. An officer *may choose* to continue another three year term or rotate off. Once rotation has occurred, each officer shall be required one year between active terms of the same office (*Book of Government*, 15-6).

### **Section 3: Termination**

Any pastor's or officer's service may be terminated for causes at any time by vote of the congregation, after a fair and impartial trial, conducted under the supervision of the Session and the *Book of Discipline*, at a meeting of the congregation called in accordance the *Book of Government*, 15. An assistant pastor or other assistants shall be called and terminated by the Session. Pastors shall serve until their pastorate is terminated by resignation or by request of the congregation. Pastors shall give a minimum of thirty (30) days notice before termination of their service.

### **Section 4: The Call of the Pastor/Associate Pastor**

The *Book of Government* (§7-5) states, "The particular church has the right to call its own pastor(s), provided the Presbytery concurs by receiving such pastor(s) into its membership." A pastor or an associate pastor may be recommended to the congregation by the Session or by a committee elected by the congregation. The congregation may then vote to call him.

## **Article VII: Duties of Pastors and Officers**

### **Section 1: The Teaching Elder**

The Teaching Elder (pastor, TE) has general oversight of the spiritual life, regular services and ministrations of the sacraments of the church, and ordination/ installation of elders and deacons. He shall be the ex-officio member of all the boards and committee meetings connected with the church or any of its organizations, act as moderator in the meetings of the Session and the congregation unless otherwise directed by this Constitution or ordered by vote of the membership of the church, and shall conscientiously perform such duties as may be arranged between the Session and himself. The pastor is to represent the church along with other ruling elders to the presbytery and is to prepare a report for the Session of the deliberations of presbytery. If at any time his personal belief, preaching or teaching shall not be in full accord with the doctrinal standard and statement of this church, his service as pastor shall be terminated immediately. “The Presbytery shall be the sole judge of whether or not to dissolve the relationship” (*Book of Government*, 15-2).

### **Section 2: The Ruling Elders**

The Ruling Elders (RE) shall be responsible, with the pastor, for the spiritual welfare of the church; they shall assist in ministering the sacraments of the church and shall make necessary provisions for the same. They shall be expected to visit the sick and sorrowing of the membership, investigate delinquents and endeavor to remedy any spiritual weakness in the lives of its members. They shall faithfully perform all other duties as designated in the *Book of Government* (10-4, 5, 6) or pertaining to their office. They shall endeavor, by God’s grace, to live and serve in full conformity with the standards set forth in this Constitution for their particular office and especially as found in Holy Scripture (1 Timothy 3.1-7; Titus 1.3-9).

### **Section 3: The Clerk of the Session**

The Clerk of the Session, elected by the Session, shall keep an accurate record of all Session and congregational meetings. He shall be responsible for the keeping of a record of the church membership, admission, dismissions, deaths, baptisms, weddings, and ordination services. He shall maintain a complete record of his correspondence as may pertain to his office. He shall also have in custody any other papers, records, or other documents as directed by the congregation or the Session. He shall work closely with the pastor in maintaining accuracy of the Church Session Book and records.

### **Section 4: The Diaconate**

The Deacon Board, as authorized by the Session, shall be responsible for all temporal affairs of the church, including the maintenance of the property, care of the needy, provisions for adequate ushering service, etc (as outlined in the *Book of Government* 10-7,8; 16-7). Committees of the board shall work in conjunction with the Session and the Treasurer regarding purchases and expenditures pertaining to their office. The deacons should meet quarterly with the Session to discuss matters of common interest. They shall endeavor, by God’s grace, to live and serve in full conformity with the standard found in Holy Scripture (1 Timothy 3.8-13) and as set forth in this Constitution for their particular office.

## **Section 5: The Clerk of the Diaconate**

The Clerk of the Diaconate, elected by the Deacons, shall keep an accurate record of all meetings formal and informal of the diaconate. He shall be responsible for the keeping of a record of attendance (Sunday School, Worship services, Visitors, etc.) and weekly offertory, as well as copies of the Treasurers reports and/or church budgets. He shall be responsible for the keeping of a record of activities of the diaconate (as outlined in the *Book of Government* 10-7,8; 16-7).

## **Section 6: The Treasurer**

The Treasurer, appointed by the Session, shall be responsible for the banking of funds each week to the account(s) of the church in a bank designated by the Session. He shall draw checks against these funds as directed by the Session. There shall also be prepared, in approved form, under his direction, each month, a financial statement, showing the true status of the various funds in the account(s), to be approved by the Session. He shall have prepared in approved form, under his direction, a financial statement showing the true status of the various funds in the account(s) for the fiscal year of the church (January – December) for presentation at the annual meeting in January. He shall also have custody of the legal papers pertaining to the property and finances of the church, such as deeds, abstracts, insurance policies, binds, etc., which shall be kept in a depository designated by the Session and any access he may have to the depository, shall be made under the direction of the Session. His books, at any time, shall be available to the Session and/or the Diaconate and an audit may be ordered by the Session at any time.

## **Section 7: The Clerk of the Congregation**

The Clerk of the Congregation, elected at the meeting of the Church in August of each year, shall keep an accurate record of all meetings and submit the minutes of such meetings to the clerk of Session.

# **Article VIII: Meetings of the Church**

## **Section 1: Call and Agenda**

The date and time of congregational meetings shall be set by the Session and announced on *two Sundays* prior to the meeting with the purpose of the meeting given in the call (*Book of Government, 8-1, B*). The only items which may be considered at a congregational meeting are those specified on the agenda in detail (*Book of Government, 8-1, C*). The Pastor is the *de facto* moderator for all called meetings; the clerk of Session shall be the clerk of the congregation (*Book of Government, 8-1, F*).

## **Section 2: Terms of Call**

“The Church Session may call a congregational meeting when deemed necessary. Also, when at least one fifth of the active membership shall request a meeting, in writing, the Church Session shall do so without delay. Further, the Church Session shall call a meeting when instructed to do so by the Presbytery” (*Book of Government, 8-1*)

### **Section 3: Annual Meeting**

The fiscal year of the church shall end December 31 and the Annual Meeting shall be held before January 21. At this meeting, the minutes of the preceding Annual Meeting and the reports of the Clerk of Session and all organizations of the church shall be presented, and the church's yearly financial report rendered. Also, such businesses as may be necessary to be transacted shall be transacted.

### **Section 4: Quorum**

“For congregations of less than 100 members, a quorum shall be one-fifth of the active membership. For congregations larger than 100, a quorum shall be one-tenth of the membership, but not less than 20” (*Book of Government 8-1, E*).

### **Section 5: Voting**

All confirmed (active) members of the church shall have the right to vote; affiliate members may give voice in a congregational meeting, but shall not be allowed to vote.

## **Article IX: Spiritual Formation/ Christian Education**

### **Section 1: Christian Nurture and the Family**

The *Book of Government* (4-4) states the following with regard to the spiritual nurture of children:

“The spiritual nurture, instruction, and training of the children of the Church are committed by God primarily to their parents. They are responsible to the Church for the faithful discharge of their obligations. It is a principal duty of the Church to promote true religion in the home. True discipleship involves learning the Word of God under the guidance of the Holy Spirit both at home and in the Church. Without learning there is no growth, and without growth there is no discipline, and without discipline there is sin and iniquity (I Timothy 4:7).

The home and the church should also make special provision for family worship instructing the children in the Bible and in the Church Catechisms [fathers should see to it that this is done]. To this end, Sessions should establish and conduct under their authority Sunday schools and Bible classes, and adopt such other methods as may be found helpful. The Session shall encourage the parents of the Church to guide their children in the catechizing and disciplining of them in the Christian religion.”

### **Section 2: The Life Cycle of Covenant Membership**

#### **A. Birth and Baptism**

“Behold, children are a heritage from the Lord, the fruit of the womb a reward. Like arrows in the hand of a warrior are the children of one's youth. Blessed is the man who fills his quiver with them! He shall not be put to shame when he speaks with his enemies in the gate” (Psalm 127:3-5).

“Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him, but infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect within the covenant, and to be baptized” (*WLC* Q166).

Parents are stewards of the gift of children, who must be given back to God. The Bible gives clear guidelines on godly parenting for the practicing of true religion to the end that children under our care come to the saving knowledge of the Lord Jesus Christ and are called by Him to such vocation in this life to bring Christ glory in His Providence.

As children born to Christian parents (cf. 1 Cor. 7), they are holy—set apart by God—and are heirs to the covenants of promise, hence they ought to be baptized in the Name of the Trinity, and made part of the visible church. The congregation acting as sponsors for the children, affirm to aid parents in the nurture of these young ones; it is customary for children to have godparents personally for the same end.

B. The Catechumenate (“Communicants Class”)

Deuteronomy 6.4-9 and Psalm 78 encourage the people of God to ensure the covenant is passed onto the next generation. Covenant children (“catechumens”) should be catechized with an approved catechism beginning at an early age either at home or in the educational ministry of the church. It is appropriate for young children whose minds are learning to memorize the catechism and parents and religious educators instruct them as they mature.

At an appropriate age, covenant children should be brought to the Pastor and enrolled in the Catechumenate for instruction in the Apostles’ Creed, the 10 Commandments, the Lord’s Prayer and the Sacraments to aid their growth as young Christians in the public worship of the people of God. Upon completion of instruction and approved by the minister, these catechumens will be considered communing members of the church. [NB: With regard to the presence of covenant children at the Lord’s Table, see Article III, *addenda*, 2].

C. Confirmation

As the early Christians of Acts were publicly commissioned by the Holy Spirit after their baptism by the laying on of hands, so to covenant children in their youth are given the opportunity to publicly profess their faith and become active members in the church. Confirmation is an ancient Christian rite, declared sacramental by both Eastern and Western Catholic Christians; however, the Reformed Churches, in rejecting the rite *initially* replaced it by other extra-biblical customs such as “First Communion” that delayed a child’s place at the Lord’s Table until they could articulate cognitively the doctrines or catechism of the church.

At an appropriate age, covenant children who desire to join the *local* church (as they are baptized into the *catholic* or universal church) should be brought to the Pastor for enrollment in Confirmation class, which will serve to aid the young Christian in understanding their own faith experience as a catholic and reformed Christian. Building upon the catechumenate, the young disciple will explore more deeply the issues of their faith with the goal of publicly acknowledging Jesus Christ to be their Lord and Savior.

We recognize the free activity of the Holy Spirit to bring about that inward grace in the life of the children of the church and hence enable them to affirm the baptismal vows made on their behalf and thereby ratify the covenant as their own. Confirmation allows just that—it confirms the work God accomplished in their baptism and continues to accomplish at the Lord’s Table.

As a maturing adult on their own journey of faith, confirmation provides the personal response of the young confirmand to the call of grace and in the rite, the confirmand is charged to renounce sin and the devil and to seek and discover the vocation God has called and commissioned them too, hence, they receive anointing with oil and the laying on hands by the Minister who prays that their faith would be strengthened by the Holy Spirit, who began this great work in baptism and has strengthened it at every renewing of the covenant at the Lord’s Table.

#### D. Matrimony

The bond and covenant of Marriage was established by God at creation, regulated by Holy Scripture, blessed by the Lord Jesus Christ and held in honor in all cultures by all men. God stated that a man shall leave his mother and father and cleave to his wife (Gen. 2). This union is for their mutual joy; for the help and comfort given one another in prosperity and adversity and upon God’s will, the blessing of children and their nurture in knowledge and love of God. *A Christian marriage is a gathering of the people of God to worship the Trinity and celebrate a moment of Providence of the people under her care as they seek to enact a covenant that signifies to us the mystery of the union between Christ and His Church.*

Christians are commanded to love (*agape*) –a conscious act of the will preferring others over ourselves. Christian marriages are built on Christ’s love for us His Church; “love” in Christian marriage is consciously seeking to put the needs of the other above our own, for this is what Christ did for us. Holy Scripture instructs us to submit one to another in reverence to Christ (Eph. 5.21). The heart of marriage is servanthood and the model for marriage is Christ and His Bride the Church—Jesus did not come to be served, but to serve and give up His life. That being the heart of marriage, to actually serve someone else, rather than seek to get pleasure, is stated first, and then the Apostle Paul notes differences in roles of those in a married state.

“Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior” (Eph. 5.22). Husbands are commanded to love their wives as Christ loved the Church; He gave up His life for His Bride, the Church. A husband as the head of his wife must *sacrificially* provide for her, take care of her and make sure she has what she needs to be the Queen of her house; Jesus Christ gives us what we need in the instruction of His Word and the nourishment of the Sacraments. As Paul tells us, “. . . that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish” (Eph. 5.26-27).

God made Adam to have dominion over the earth, but he could not do it alone; he gave him a helper suitable for him and the two together were to tend the Garden paradise. God calls a man to his vocation, but he cannot adequately do his job nor successfully take care of his family without her— without her support and respect, nor without her confidence in his leadership; equally, they cannot do this task without the power of the Holy Spirit.

E. Death and Burial

“By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; you are dust, and to dust you shall return” (Genesis 3:19)

“Precious in the sight of the Lord is the death of his saints” (Psalm 116:15).

“And I heard a voice from heaven saying, "Write this: Blessed are the dead who die in the Lord from now on." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them!" (Rev. 14:13).

God desired in eternity past to have a people for Himself to be a Bride for His Son. Hence, while the church militant presses forward in the task of cultural dominion, the goal of such striving is heavenward. We are meant for eternal communion with the living God and for the Christian Saint, death is but the means to our rest from our labors. The reason for such an outlook is the fact of Jesus’ conquering of death’s sting in his dying for the world and ransoming the church; Jesus was vindicated in his own resurrection, rendering death’s power inoperative.

Hence, in the Christian Church, while we mourn our loss of those gone before us, we rejoice in their rest and their eternal bliss in the presence of Jesus Christ. *As with weddings, Christian funerals are properly gathered worship services of the Church*, for one or more of her number has been removed from her earthly registry and enrolled in heaven. The church should gather to worship the Trinity and recall the great deeds of God in the life of the deceased.

**Section 3: The Sunday School**

A. As noted above, Deuteronomy 6.4-9 and Psalm 78 encourage the people of God to ensure the covenant is passed onto the next generation. One of the historic means whereby this process occurs is the educational ministry of the church. The local church provides Christian Education to its members of all ages through an approved curricula that is theologically and doctrinally in congruence with the Church’s Confession and the standards of the Evangelical Presbyterian Church.

B. The Christian Education Committee

1. The Christian Education Committee shall oversee the education ministry of the church.
2. The pastor shall serve ex-officio as the Moderator. The Committee shall have a clerk to record minutes.
3. The membership of the committee shall be composed of the Sunday School teachers.
4. The committee shall meet quarterly to evaluate the educational ministry of the church and a report shall be given to the Session by the moderator.

**Section 4: The Christian Year**

As noted in Article III, regarding the worship of the Church, the *Book of Worship* recommends

the use of the Christian Year as a means of identification with the historic, Church catholic as well as a means of personal discipleship. The educational use of the lectionary provides thematic readings through a three year reading cycle so that the congregation benefits from hearing the whole counsel of God.

## **Section 5: The Life Cycle of the Church**

There is a congregational breakfast on the second Sunday of every quarter. The Women in Ministry sponsor a "Back to School Bash" for students returning to school in the Fall; in addition, we have a Fall Fling in October, as well as our Reformation Sunday evening fellowship. There is a Thanksgiving Luncheon in November. Hanging of the Greens the first Sabbath of Advent followed by Lessons and Carols in December on the last Sabbath of Advent, which is followed by a Service of Lights and a Candle-light Communion Vespers service before Christmas.

Preparing for Holy Week in the Spring, the Church observes Lent beginning with Ash Wednesday (preceded by Shrove or "Fat" Tuesday, also known as *Mardi Gras*) and looks forward to our Easter Sunrise Vigil at the end of Holy Week (which includes Palm/ Passion Sunday, Maundy Thursday, Good Friday and Holy Saturday). We also enjoy a Valentine's Dinner, celebrate St. Patrick's Day and have an Easter Egg Hunt on Holy Saturday. In the Summer, we plan a Vacation Bible School for the children. [NB: Under the authority of the Session, all items or projects may be added or removed as needed].

## **Section 6: Women's Ministry (WIM)**

- A. Definition: In order to further the spiritual nurture of the church within and outside the church, the Evangelical Presbyterian Church recognizes the role of women and their contribution to the life of the church. The EPC refers to this organization as the Women in Ministry (WIM). There are leadership training and opportunities for the women of the church to serve on both the presbytery and General Assembly levels. The WIM is under the jurisdiction of the Session.
- B. Women's Council: The Women's Ministry shall be governed by a Women's Council that shall meet quarterly with the chairs of the WIM circles to assess the needs and projects of the WIM.
  1. The officers of the Women's Council shall be a President, Vice-president, Hostess, Historian and Secretary.
  2. Duties of the Officers:
    - a. President: The President's duties shall be setting the agenda for the Council meetings, maintaining communication with WIM membership, determining curricula for the circles, corresponding with the WIM of the presbytery and/or the General Assembly and preparing a report for the Session of quarterly meetings.
    - b. Vice-President: The Vice-president's duties shall be to aid the President in her responsibilities and to act as moderator in of Council meetings in the absence of the President.
    - c. Hostess: The duties of the Hostess shall be to oversee fellowship functions of the church, particularly with regard to food preparation and distribution. Equally, the Hostess shall be in charge of bereavement arrangements, assisted by the Secretary. The Hostess shall lead the organization, arrangements and food preparation for

meetings and/ or guest-speakers.

- d. Historian: The Historian shall be in charge of maintaining accurate records of the events in the life of the church by recording the history of the church from year to year in the Church's history book to be kept by the WIM. Equally, the Historian shall work in conjunction with the pastor regarding the Heritage Room of the church; to help maintain all scrapbooks and active local and historical events of individuals in the church.
- e. Secretary: The Secretary's duties shall be maintaining the minutes of the Council meetings, maintaining accurate records of membership in the WIM. She shall be in charge of correspondence with church members with regard to birthdays, graduations, bereavement, and illnesses; in this regard, the secretary shall work in conjunction with the hostess. Equally, she is to communicate regularly with the Church Treasurer with regard to expenditures.

### 3. Missions

- a. The Women's Council is delegated the responsibility of maintaining accurate information regarding church support of missionaries in the EPC.
- b. The Women's Council shall give an accurate report of the ongoing support of missionaries to the Session in the quarterly minutes.

### C. The Women's Circles: The Women's Circles shall meet once a month for fellowship, mentoring (Titus 2) Bible study and project-planning.

- a. Each circle shall have a distinct name, emulating illustrious Women of the Bible that God used in exemplary ways (such as Deborah, Esther, Ruth, Sarah, Mary, Lydia, etc.).
- b. Each circle shall elect its own officers to serve one-year terms in January. The officers for individual circles shall be a Circle Chair and Secretary.
  - i. The Circle Chair shall be the moderator of the Women's Circle and shall set the monthly agenda. She should maintain close contact with the WIM president on issues, projects, presbyterial and denominational information.
  - ii. The Circle Secretary shall record accurate minutes of the meetings and keep up with membership of the circle. She should also prepare a monthly report to be given to the WIM Secretary concerning circle activities. Equally, she responsible for keeping in contact with the Treasurer of the church regarding any exchange of monies.

### **Section 7: Men of Rock (MOR)**

- A. Definition: In order to further the spiritual nurture of the church within and outside the church, the men's ministry shall be called "Men of Rock" (MOR). The MOR provide monthly discipleship and fellowship for the men of the church through Bible study, mentoring (1 John 2) prayer and project-planning. The MOR is under the oversight of the Session
- B. While membership is not limited to the men of the church, the officers shall be elected from within the church, so as to maintain purity of doctrine and mission. The officers of the MOR shall be a Chair and Clerk.

- a. The MOR Chair shall be the moderator of the MOR and shall set the monthly agenda. He shall keep in contact with the diaconate with regard to church projects.
- b. The MOR Clerk shall record accurate minutes of the meetings and keep up with membership of the MOR. He should also prepare a monthly report to be given to the Session concerning MOR activities. Equally, he is responsible for keeping in contact with the Treasurer of the church regarding any exchange of monies.

### **Article X: Amendments**

This Constitution may be amended by a two-thirds vote of the Session.