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CONSTITUTION AND BYLAWS OF MOSAIC CHURCH OF RICHARDSON

PREAMBLE

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

ARTICLE I: MOSAIC CHURCH

1.1: Name and Location

This body shall be known as the Mosaic Church of Richardson. The principal office shall be located at 718 W. Arapaho Road, Richardson, TX, 75080. Hereinafter referred to as Mosaic Church.

ARTICLE II: NON-PROFIT STATUS

2.1: General Statement

Mosaic Church is organized and shall be operated exclusively for religious, charitable, and educational purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986 as amended, unless any law shall be repressive in scope and/or nature, that it is our duty to democratically oppose it on the basis of the right of free exercise of religious beliefs and peaceable assembly. The church is formed for any lawful purpose or purposes under the laws of the State of Texas, including any purpose described by Section 2.002 of the Texas Business Organizations Code.

ARTICLE III: PURPOSE

3.1: General Statement

The vision of Mosaic church is to be a gospel-centered family of disciple makers. We believe that this will lead to a mission of hospitality, love, study, evangelism, and prayer.

ARTICLE IV: STATEMENT OF FAITH

4.1: Creeds and Confessional Documents

Mosaic Church stands in line with the historic creeds of the church, fully affirming the Apostles, Nicaea, and Chalcedon Creeds.¹ Additionally, Mosaic Church is organized around four principle confessional documents: The Mosaic Church Statement of Faith, The Mosaic Distinctives, The Lausanne Covenant, and the Baptist Faith and Message 2000.

4.2: Required Membership Affirmations of Creeds and Confessional Statements

Any member of Mosaic Church must affirm The Mosaic Church Statement of Faith in accordance with § 6.1²

4.3: Required Officer Affirmations of Creeds and Confessional Statements

Any officer of Mosaic Church must affirm The Mosaic Church Statement of Faith, The Mosaic Distinctives, The BFM 2000, and The Lausanne Covenant

ARTICLE V: CHURCH GOVERNANCE

5.1: General Statement

Mosaic Church exists under the authority of the Lord Jesus Christ; who is alone the chief shepherd and Head of the Church.³ As such, He has established three offices by which the local body shall be led, cared for, and commissioned. These three offices are elders (also known biblically as pastors, bishops, overseers), deacons (also known as ministers), and members.

5.2: Governing Authority

Under the authority of Christ Jesus our Lord, a board of elders will govern Mosaic Church. The government of this church is vested in the Board of elders. Mosaic Church shall possess as officers: vocational elders, non-vocational elders, vocational Deacons, and non-vocational deacons.

Mosaic Church is not subject to the control of any other ecclesiastical body; however, it recognizes and sustains the obligations of mutual counsel and cooperation which are common among Baptist Churches. Mosaic Church will voluntarily cooperate with and support the Southern Baptist Convention and other cooperative organizations as determined by the Board of

¹The creeds in their entirety are a part of Appendix A.

²Appendix B.

³ 1 Peter 5:4

elders provided such cooperation does not conflict with the best interests (faithfulness to gospel message, faithfulness to the mission of Mosaic Church, and institutional effectiveness of organizations) of Mosaic Church.

5.3: elders

5.3.1: Qualifications

Each elder must meet and uphold the biblical qualifications of an elder as set forth in 1 Timothy 3:1-7 and Titus 1:5-9, and affirm the Creeds and Confessional documents in § 4.3. In accordance with Scripture, the office of elder is only open to qualified men.

5.3.2: Responsibilities

elders are the shepherds (pastors) of Mosaic Church and are responsible for the preaching ministry of corporate worship, spiritual leadership of the church, the implementation of restorative discipline, and watching over the souls of the members as those who must give account to God for this responsibility. They shall exercise the oversight of the church in all its ministries and functions.

We affirm the following statement as it pertains to the responsibility of the elders at Mosaic Church:

...over each church of Christ in the apostolic age, a plurality of rulers was ordained, who were designated by the terms elder, bishop, overseer, pastor, with authority in the government of the flock...these rulers were all equal in rank and authority, no one having a preeminence over the rest. This satisfactorily appears from the fact, that the same qualifications were required in all, so that though some labored in word and doctrine, and others did not, the distinction between them was not in rank, but in the character of their service.⁴

5.3.3: Board of elders

The Board of elders shall consist of more than two men who shall come to a unified decision before action is taken. The Board of elders shall never be less than three and never be more than eleven. In the event there are not enough qualified men (in accordance with 1 Timothy 3:1-7, Titus 1:1-5) to satisfy the minimum number of elders required, this rule may be temporarily suspended by a majority vote of the church congregation at a congregational meeting. The Board of elders shall never be less than three.

The normative and expected composition of the Board of elders is a simple majority of non-vocational elders. Non-vocational elders will serve in four-year terms with the opportunity

⁴William Bulletin Johnson (1782-1862), First President of the Southern Baptist Convention.

to be invited by the remainder of the existing elder board for a fifth and a possible sixth year. Non-vocational elders will be encouraged to step away for a sabbatical (minimum of six weeks) after their third and fifth year. After their term of service, non-vocational elders will step away from the Board of elders for a period of at least one year. After the year has elapsed the qualified man can once again, upon assessment, affirmation, and invitation by current elders, take up the office of non-vocational elder at Mosaic Church.

5.3.4: Appointment of elders

The appointment of elders, Lead Pastor, and Pastoral Staff for office within Mosaic Church is the responsibility and sole authority of the Board of elders under the guidance of the Holy Spirit. The Lord's appointment is recognized both by the inward conviction of the individual involved, and by approval of the church observing the possession of those gifts and graces required by Scripture for the office concerned. The existing elders shall recognize those who are already functioning in the use of their gifts and bring such before the Board of elders for recognition. Additionally, Mosaic Church will be looking to develop qualified men for serving in the office of elder. All non-vocational elders must be members of Mosaic Church for a period of at least one year before being placed in nomination. The initial Board of elders will be assessed and affirmed by the external directors of Mosaic in conjunction with a sponsor church and the lead pastor.

As necessary or required by term limitation, the Board of elders will receive nominations for elder Candidates. While the Board of elders will be the primary body nominating elder candidates, the Board of elders will be receptive to the voice of the members of Mosaic Church. All elder nominations will be screened and assessed by the Board of elders. Upon the determination the nominated man meets and upholds the biblical qualifications of an elder as set forth in 1 Timothy 3:1-7 and Titus 1:5-9, and affirms the Creeds and Confessional documents in § 4.3, the Board of elders may recommend to the church membership the elder Candidate for consideration. The elder candidates will be presented to the members through a member meeting and by written communication to all members. Upon presentation of elder candidates, the members of Mosaic Church will have twenty-one (21) days to notify the elder board of any concerns related to the elder candidates. This concern should be expressed in writing and sent to the current chairman of the Board of elders. If no disqualifying concerns are brought forth, the elder Board shall affirm the non-vocational elder, Lead Pastor, or Pastoral Staff as an elder.

5.3.5: Lead Pastor

The Lead Pastor of Mosaic Church must meet and uphold the biblical qualifications of an elder, affirm the Creeds and Confessional documents in § 4.3, and bear the primary responsibility of preaching and teaching. This shall be his distinguishing function within the Board of elders. He shall not possess superior rank or authority within the Board of elders; rather, his distinction shall be in the nature of his service to the Membership of Mosaic Church. The Lead Pastor may be remunerated according to 1 Timothy 5:17, "Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching."

5.3.6: Pastoral Staff

When deemed necessary for the proper functioning of Mosaic Church, the Board of elders shall recommend to the church membership certain individuals who must meet and uphold the biblical qualifications of an elder, and the Creeds and Confessional Documents of § 4.3 , as Pastoral Staff. A designated title shall be assigned to this pastor and shall be his distinguishing function. Pastoral Staff shall be recognized as Pastoral Staff pending their nomination as an elder Candidate and confirmed by the Board of elders. The Pastoral Staff may be remunerated according to 1 Timothy 5:17, “Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching.”

5.4: Deacons

5.4.1: Qualifications

Each Deacon must meet and uphold the biblical qualifications of Deacon as set forth in 1 Timothy 3:8-13 and the Creeds and Confessional documents in § 4.3. As exemplified in scripture, the office of deacon is open to qualified men and women (1 Timothy 3:8-13).

5.4.2: Appointment of Deacons

The appointment of Deacons and Ministerial Staff for office within Mosaic Church is the responsibility and sole authority of the Board of elders under the guidance of the Holy Spirit. The congregation will have the opportunity to affirm deacon candidates in a church meeting. The deacon candidates will be presented to the members through a member meeting and by written communication to all members. Upon presentation of deacon candidates, the members of Mosaic Church will have twenty-one (21) days to notify the elder board of any concerns related to the deacon candidates. This concern should be expressed in writing and sent to the current chairman of the Board of elders. If no disqualifying concerns are brought forth, the elder Board shall affirm the non-vocational deacons or vocational deacons (ministers) as a deacon or deaconess.

5.4.3: Responsibilities

Deacons are to be ministers of service and mercy within the church. They shall assist the elders as they oversee the administrative affairs of the church. They are to serve as ministers of care to those in physical, emotional, or spiritual need within the church, especially the widows, orphans, and sojourners among us (Acts 6). The collective ministry of the Deacons shall operate under the oversight and authority of the Board of elders.

5.4.4: Ministerial Staff

When deemed necessary for the proper functioning of Mosaic Church and its ministries, the Board of elders may appoint certain individuals as Ministerial Staff. A designated title shall

be assigned to this minister and shall be their distinguishing function. Although not a church elder, Ministerial Staff shall work closely with the elders through the minister's day-to-day responsibilities and oversight of their assigned ministry. The Ministerial Staff must meet and uphold the biblical qualifications of Deacon, affirm the Creeds and Confessional documents in §4.3, and are subject to the responsibilities, authority, and privileges therein. Ministerial staff may be remunerated for their service to the body and its ministries.

5.5: Removal of Church Officers

5.5.1: Removal

An officer may be removed from office by the Board of elders should they neglect their duty, be guilty of egregious and/or unrepentant sinful behavior, fall into error, or hold views contrary to the confession and constitution of Mosaic Behavior. If an accusation is made against an elder, it must be done so in accordance with 1 Timothy 5:19-21.

If an officer's life or ministry shall violate the standards of Mosaic Church, and the Board of elders so recommends, the services of the officer may be terminated immediately. Following the termination the Board of elders shall call for an emergency membership meeting, at which the circumstances of the officers dismissal shall be discussed at the Board of elders discretion.

If the relations between an officer and church membership become detrimental to the welfare of Mosaic Church, the Board of elders shall have authority to consider this matter and make recommendation to the church membership at a duly called membership meeting.

5.5.2: Resignation

An officer unable to fulfill their commitments or who desires to resign or retire from their position, shall relinquish their office. Such resignation or retirement request shall be ratified by the Board of elders and effective at the mutually agreed upon date.

5.6: Teams

5.6.1: Establishing a Team

At times, when it seems prudent, the Board of elders might see fit to organize a team to receive delegated authority with a specific mandate to gather information, provide counsel, or speak into a decision making process that will impact Mosaic Church. Members of the Team will be appointed by the Board of elders and must be members in good standing of Mosaic Church.

5.6.2: Members

Teams that are organized may be comprised of both men and women. It will be required to have an elder overseeing, though not necessarily chairing every team.

5.6.3: Dissolution of Team

Once the role and responsibility of a team has been fulfilled, as determined by the Board of elders in coordination with the team, the team will be dissolved so that the men and women who make up the team can take their time, energy, and resources into other avenues of leadership.

ARTICLE VI: MEMBERSHIP

6.1: Requirements for Membership

The membership of Mosaic Church shall consist of only those who have given a credible profession of faith in Christ Jesus as Lord. Any person, who is sixteen years old or older, who professes repentance toward God and faith toward our Lord Jesus Christ, who has publicly identified with the risen Christ in Trinitarian baptism, and who affirms the Creeds and Confessional documents listed in §4.1 and §4.2, and whose life reflects genuine spiritual fruit and devotion to Jesus Christ shall be eligible for membership. Any person who meets these requirements and desires to pursue membership shall attend a Mosaic Membership Class according to §6.1.1.

6.1.1: Forms of Membership

Regular Membership of Mosaic shall be extended to all who meet the conditions of §6.1 and shall be considered members in good standing until such status is changed by one of the conditions set forth in §6.5. The membership status of invalids, shut-ins, Christian workers, and others whose relationship to Mosaic Church involves special consideration and circumstances, shall be determined on a case-by-case basis at the discretion of the Board of elders.

6.1.2: Membership Class

Those desiring membership must attend a Mosaic Membership class, or in special circumstances, go through the membership class material with an approved officer or leader. This class shall cover in great detail the purpose, mission, vision, beliefs, and covenant of Mosaic Church.

6.1.3: Procedure for Receiving New Members

Mosaic Membership Class allows the elders to (1) pray with and inform each individual, (2) ask for a clear, written or verbal personal testimony, (3) prayerfully seek to discern whether each individual has been regenerated, by which we mean that they profess faith in Christ and demonstrate fruit in keeping with repentance, and (4) answer any questions each individual has concerning Mosaic Church. After these meetings, the Board of elders will pray for the Lord's discernment as well as for the individual seeking membership. After a short period, an elder will contact the individual and answer any further questions he or she has. In addition, at this time, the elder will share with the individual the decision of the Board of elders.

When the Board of elders are satisfied that an applicant gives a credible profession of faith and meets the requirements for membership, the Board of elders may present that person as a member to the congregation for welcome. The right hand of fellowship will be extended to new members by the church at a regular worship gathering at time of approval (Galatians 2:9).

6.1.4: Formal Dispute Resolution

In keeping with 1 Corinthians 6:1-8, all formal disputes, other than those which are subject to the jurisdiction of the of these Bylaws, which may arise between any Member of the Church and the Church itself, or between any Member of the Church and any elder, employee, volunteer, agent, or other Member of this Church, may be resolved by mediation, and if not resolved by mediation, then by binding arbitration under the procedures and supervision of the Rules of Procedure for Christian Conciliation, Institute for Christian Conciliation, or similar faith-based mediation and arbitration group.

If a dispute may result in an award of monetary damages that could be paid under a Church insurance policy, then use of the conciliation, mediation, and arbitration procedure is conditioned on acceptance of the procedure by the liability insurer of the Church and the insurer's agreement to honor any mediation, conciliation or arbitration award up to any applicable policy limits. The mediation, conciliation, and arbitration process is not a substitute for any disciplinary process set forth in these Bylaws, and shall in no way affect the authority of the Church to investigate reports of misconduct or to administer restorative discipline of Members.

6.2: Responsibilities of Membership

6.2.1: Pursuit of Holy Living

All public and private means of grace, such as keeping the Sabbath, regular attendance at the services of the church, regular reading of the Bible, and private and family prayers and devotions shall be expected of our members.

6.2.2: Pursuit of Missional Living

It is the duty of every Christian and of every Church of Christ to seek to extend the Gospel to the ends of the earth. Missionary efforts are the natural consequence of regeneration (Psalm 51:10-14). 'Preach the Gospel' is a frequently repeated command of Christ. It is the duty of every child of God to witness by life and word. Personal efforts at witnessing for Christ are expected of every member. Beyond this, we are committed to common efforts for sending the Gospel to the ends of the earth.

6.2.3: Pursuit of Sacrificial Living

It is clearly taught in Scripture that Christians are to support the work of the Lord by systematic and proportionate offerings made through the local church. This is set forth in both positive command and favorable example (Malachi 3:8-11; 2 Corinthians 8-9). Hence we pledge ourselves to systematic contribution for the support of this church with a proportion of our income according to the principle in 1 Corinthians 16:1-2.

6.2.4: Pursuit of Servant Living

It is the duty of every member to support the God-appointed officers of the church. The duties of church members toward their elders and Deacons, as well as other ministers and teachers, are as follows:

1. To pray for them, that God would open a door of utterance unto them, to unfold the mysteries of the Gospel (Eph. 6:18-20).
2. To obey and submit to them in the Lord, in whatsoever they admonish them, according to the word of God (Heb. 13:17-22).
3. To follow their godly example, as far as warranted by the Word (1 Cor. 4:16; 11:1; Phil. 3:17; Heb. 13:7).
4. To stand by them, in all their trials and afflictions for the sake of the gospel of Christ. In 2 Tim 1:15-18 those of Asia are blamed for turning away or not standing by the Apostle.
5. To avoid exposing the shortcomings of their person, remembering that the prosperity of the Gospel depends much on their good report (Acts 23:5).

6.3: Membership Meetings

6.3.1: General Statement

All members should regard their presence at a duly called membership meeting with the same seriousness with which they would regard their attendance at a stated service of worship. The Lord is present in power at the gathering together of the church and therefore all meetings should be carried out in a spirit of worship and unity. Every membership meeting shall begin and end with prayer.

6.3.2: Business Meetings

Business Meetings shall be initiated and organized by the Board of elders; discussion shall be limited to church business and/or related topics as determined by the Board of elders. These business meetings may be referred to as “Town Halls.”

6.3.4: Notice Of Meetings

Notice of all membership meetings shall be given at regular worship services on the two successive Sundays immediately prior to the meetings. In an emergency, a meeting may be called on shorter notice by notifying each member of the time, place, and purpose of the membership meeting. Membership meetings in which there is no business to be transacted by vote may be

called at the discretion of the Board of elders without previous notice.

6.3.5: Number Of Meetings

Membership meetings shall be held when needed for the reception of reports and the transaction of such other business as may properly be brought before the church membership. A membership meeting shall be held before the beginning of the fiscal year and shall be called the Annual Membership Meeting. The adoption of a budget shall take place at the Annual Membership Meeting. This meeting will be conducted every year in order to prepare for the fiscal year, which will run from October 1st – September 31st.

6.3.6: Method Of Calling Meetings

It shall be the right and responsibility of the Board of elders to call all regularly scheduled membership meetings. The Board of elders shall arrange the details of all regularly scheduled membership meetings and see that all possible preparation for their successful conduct is made. Nothing shall be brought before the church at membership meetings except through the Board of elders.

6.3.7: Quorum For Transaction Of Business

The voting members present at any constitutionally called membership meeting shall be considered a quorum for the transaction of business. It should be our goal to prayerfully discern the mind of God so that in all matters of church business it may be said of us, as was said of that church business meeting recorded in Acts 6, "that this thing pleased the whole multitude." However, in such situations where unanimity is not realized, no less than a 2/3 majority of those voting will make a resolution valid. In other matters where the Constitution or By-Laws require a different proportionate vote, this 2/3 figure will be overridden by the express statement of the Constitution and By-Laws regarding those items of business.

6.3.8: Voting Eligibility

We allow any member of the church who is 16 years or older, in good and regular standing to have the right to vote on any question properly brought before the congregation. Members shall speak in an orderly fashion and are to demonstrate Christian conduct.

6.3.9: Emergency Disaster Business

Upon the occurrence of a world, national, regional, state, or local emergency or disaster, such as but not limited to hurricanes, flooding, pandemics, terrorist attacks, etc., that adversely affects the ability of the gathering of the members of the Mosaic Church, the Board of elders, by majority rule, shall act in good faith on behalf of the church in day to day operational decisions until the full Board of elders and the membership can physically gather again.

6.4: Church Restorative Discipline

It is the role and responsibility of the elders of Mosaic Church to present the church as pure before the Lord. In the event that sin begins to corrupt the body of Christ, twisting truth into lies, good into evil, or beauty into tragedy, the elders of Mosaic Church must lead the body in caring for the issue through church restorative discipline. Church restorative discipline is the process by which a church seeks to correct sin in the life of its body. The hope and purpose of church restorative discipline is to see the member(s) restored to right worship and practice in the life of the church.

6.5: Renewal and Termination of Membership

6.5.1: Renewal

Membership at Mosaic Church will be renewed periodically (at least every three years) as determined by the elders. Membership renewal will consist of re-signing the membership covenant and a touchpoint with an officer or group leader of Mosaic Church.

6.5.2: Sending

Members in good standing at Mosaic Church will be released from membership with a letter of affirmation in the event that they desire to transition to another Christian church, are moving to a different city, and/or are being sent from Mosaic Church. When such letters have been granted, the relationship to Mosaic church shall be considered terminated. Letters of affirmation shall be forwarded and given only to other Christian churches. In the event that a member is sent from Mosaic with a letter of affirmation, the church will be notified so that they can celebrate and pray for the family we are sending.

6.5.3: Release

In the event that a member of Mosaic Church desires to leave for another church because they have persisted in unrepentant sin, a letter of affirmation will not be granted until the member has demonstrated fruit in keeping with repentance. In the event that a member is released from Mosaic Church without a letter of affirmation, the church will be notified so that they may grieve and pray.

6.5.4: Removal

It is right and in harmony with the Scriptures for the congregation, upon recommendation of the elders, to exclude from this fellowship any person who persists in holding false or heretical doctrine; or who obviously and persistently lives inconsistently with his or her profession; or who lives in violation of the law or public morals; or who walks disorderly; or who persists in disturbing the unity and peace of this church (Matt. 10:15ff; 1 Cor. 5:1ff; 2 Thess. 3:6,11,15; Romans 16:17). At the heart of church membership is the congregational affirmation of another believer's conversion experience (Matt. 18:15-20; 1 Cor. 5:11-13). If the church can

no longer make this affirmation, the member must be removed from the body, with the hope that this will awaken them out of their spiritual apathy and/or rebellion.

ARTICLE VII: THE ORDINANCES

7.1: General

We believe there are two ordinances that the Church is exhorted to observe, namely, Baptism and the Lord's Supper.

7.1.2: Baptism

Baptism is the outward expression of the inward work of salvation in the life of a believer. The purpose of baptism is five-fold: (1) It is an act of obedience to Jesus Christ. (2) It is an act of public identification with Christ. (3) It is a public declaration of faith and commitment to Christ. (4) It is a pictorial reminder of the source and meaning of salvation. (5) It is a symbolic illustration of the forgiveness of sins that Christ provided for every believer in His death and resurrection.

At Mosaic Church, baptism shall be done by way of immersion. There are two primary reasons for our belief. First, Jesus Christ was baptized by immersion in the Jordan River prior to His public ministry. Secondly, the Greek word for baptize (baptizo) literally means "to immerse."

It is important to note, however, that we do not believe that baptism is a requirement for salvation; rather, it occurs after one has been saved by grace, as a sign to all for what God has done in the life of the believer. The elders shall oversee the administration of this ordinance. While Mosaic Church will encourage believer's baptism for membership, if a prospective member was baptized in the Triune name of God before their conversion, that baptism will be honored.

7.1.3: The Lord's Supper

Mosaic Church shall observe the Lord's Supper at the weekly gathering of the body on the Lord's Day as a celebration and rehearsal of the gospel of Christ. Those eligible to participate in the Lord's Supper are the members of Mosaic Church, along with, any men and women who are visiting Mosaic Church from another body in which they are members in good standing. The elders oversee the administration of this ordinance while the Deacons oversee the preparation of the Table and the dispensing of the elements by men and women of good standing in the church. The Lord's Supper may also be administered to shut-ins and others whose hardships prevent them from attending the gathering.

ARTICLE VIII: AMENDMENTS

8.1: Amendment Process

Amendments to this Constitution may be adopted by a 2/3 vote of the membership at any regular membership meeting or special meeting called for this purpose. Such an amendment shall be distributed in written form by the Board of elders to the membership at least two weeks prior to such meeting.

ARTICLE IX: STATEMENT ON ABUSE

9.1: No Tolerance for Abuse

Mosaic Church believes that children are a blessing from the Lord and must be absolutely protected within the church from any form of abuse or molestation. Mosaic Church has zero tolerance for any person or officer, whether paid staff, volunteer, member, or visitor, who abuses or molests a child. Mosaic Church will abide by the mandatory reporting policy of the state of Texas when issues of abuse, neglect, or molestation surface with a minor. (Ps. 127:3-5; Matt. 18:6; Matt. 19:14; Mark 10:14)

Additionally, Mosaic Church believes that any domestic abuse, be it physical, sexual, emotional, spiritual, or financial, is a transgression against God and humanity. Mosaic Church has zero tolerance for any person or officer, whether paid staff, volunteer, member, or visitor, who abuses any individual. In the event that abuse, of any kind, surfaces between two adults, the elders of Mosaic Church will provide security and space for the abused individual and begin devising a care plan for both the abused and the abuser. (Ps. 127:3-5; Matt. 18:6; Matt. 19:14; Mark 10:14)

ARTICLE X: STATEMENT ON MARRIAGE AND HUMAN SEXUALITY

10.1: Theological Convictions

Mosaic Church believes that every individual is born broken by sin and that God asks every individual to repent of sin and place his or her faith in Christ Jesus. Therefore, it is the role of the church to extend the power of the gospel in word and deed to those trapped in sexual sin. (Matt. 5:28)

Mosaic Church believes that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. We believe that any form of homosexuality, lesbianism, bisexuality, fornication, adultery, and pornography are sinful perversions of God's gift of sex. We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance. Mosaic Church is committed to minister to men and women who experience same-sex attraction but are committed to a life of faithfulness to Christ and the Bible's prescription for sexual fidelity. (Gen. 2:24; Gen. 19:5, 13; Gen. 26:8-9; Lev. 18:1-30; Rom. 1: 26-29; 1 Cor. 5:1; 6:9; 1 Thess. 4:1-8; Heb. 13:4)

Mosaic Church believes that the only biblical marriage is the joining of one man and one woman before God. Therefore officers of Mosaic Church may only perform marriage ceremonies in accordance with this definition, whether privately or in their capacity as an officer of Mosaic Church. (Gen. 2:24; Rom. 7:2; 1 Cor. 7:10; Eph. 5:22-23) .

ARTICLE XI: DISCONTINUANCE OF MOSAIC CHURCH

11.1: Process of Discontinuance

On discontinuance of Mosaic Church, by purposeful dissolution or otherwise, its assets are to be transferred to a 501(c)3 not for profit religious organization whose views of the authority of the Bible and historic orthodox interpretation are in accord with Mosaic Church. This act of dissolving Mosaic Church will be based on a two-thirds majority vote of the Board of elders.

Appendix A The Articles of Faith

A.1: Mosaic Statement of Faith

What is a statement of faith?

Mosaic Church's Statement of Faith represents what we believe to be the core elements of Christian belief. We ask all members of Mosaic Church to affirm these doctrines. We have chosen to write our statement of faith in the form of a contemporary catechism (Q&A).

Catechisms have been used throughout the history of the church in order to instruct and teach the members of Christ's body. If you wanted to use this catechism in your own formation, you could work to memorize the "key ideas" of each question.

Each question represents one key area of Christian doctrine. Underneath each question there is a key idea and a longer explanation. Included is an index of scripture to consult in support of the Q&A.

Introduction

Mosaic Church's Statement of Faith finds its ultimate standard and measure in the Bible, which is God's holy word. And yet, our Statement of Faith also rests on the shoulders of the ecumenical creeds: The Apostle's Creed, The Nicene Creed, and the Chalcedonian Creed.

In addition, we affirm the Lausanne Covenant as a symbol of modern theological unity across the beautiful diversity of the global church.

We affirm these three creeds and the covenant in their entirety and believe them to be faithful articulations of Christian belief.

Four Foundational Truths

Key Idea: At Mosaic Church we have four foundational truths. These truths function as the core content of Mosaic Kids and are also a kind of "compass" for navigating the more robust statement of faith.

God is great: He is sovereign over all things.

God is good: He is worthy of our trust.

God is gracious: He delights in saving His people.

God is glorious: He satisfies the desires of our hearts.

Explanation:

- God is great - He is sovereign over all things

We believe that it is crucial to understand that we are not God. God is in charge of all things, directing the world and all within it to its proper goal.

- God is good - He is worthy of our trust

It is good news that God is great, because God is good. He is trustworthy. God doesn't break His promises, God doesn't change His mind, God isn't subject to change, God never changes. For this reason, we can trust God and His word.

- God is gracious - He delights in saving His people

God doesn't abandon His people, even though they have abandoned Him. God delights in saving His people. He will rescue every child that belongs to Him and anyone who comes to God the Father through the Son and by the power of the Holy Spirit will never be turned away.

- God is glorious - He satisfies the desires of our hearts.

We were meant for fellowship with God. Nothing else can meet the fundamental desire to enjoy peace with God. The good news is that God welcomes all to enter into His joy by grace through faith in Christ.

Story of Scripture

At Mosaic, we summarize the story of scripture with "Four P's."

In summary, the story of scripture tells us: God is determined to have His **people**, delight in living their whole life in His **presence**, to reflect His **purposes** where He has **placed** them.

The good news of the gospel is that the Son of God, Jesus Christ, comes to seek and save God's people. Jesus rescues God's people by grace, in love, and through the gift of faith and brings them into the presence of God so that they might live out God's purposes. One day, God will bring us to a new place and until then the Spirit of God empowers us to live in God's place reflecting God's purposes and enjoying God's presence.

Who is God? (Doctrine of God)

Key Idea: We believe in one God who eternally exists as three persons: God the Father, God the Son, and God the Holy Spirit; each of whom is fully God, and yet there is one God.

(Gen. 1; Is. 6; Matt. 28:18-20, Jn. 1:1-18; Jn. 7:38-39; Eph. 1; Col. 1:15-20; Heb. 1:3)

Explanation: We believe that there is one, and only one, living and true God. An infinite, intelligent Spirit, whose name is YAHWEH, the creator and king of heaven and earth. This one God is good, gracious, glorious, and great. In the unity of the Godhead there are three persons, the Father, the Son, and the Holy Spirit; equal in every divine perfection, and executing distinct but unified offices in the work of redemption. Inexpressibly glorious in holiness and worthy of all possible honor, trust, and love.

God the Father is the first member of the Trinity, eternally unbegotten, an infinite, personal Spirit, perfect in holiness, wisdom, power and love. God concerns Himself mercifully in the affairs of men, He hears and answers prayer, and He saves from sin and death all that come to Him through Jesus Christ. God orders and governs all things according to His own purpose and grace.

Jesus Christ, God the Son, is coequal, consubstantial (i.e., having the same substance, nature, or essence), and coeternal with the Father. He is eternally begotten. He was with the Father in the beginning and all things were made through him. He was incarnated into our world by being born of a virgin, becoming human that he might succeed where Adam failed and save all those who put their trust in His substitutionary, propitiatory death. He was raised bodily from the dead, ascended into heaven, and will make a personal, visible return to earth.

God the Holy Spirit is sent from the Father and the Son to convict the world of sin, righteousness and judgment. The Holy Spirit eternally proceeds from the Father through the Son. In all the divine attributes, He is coequal, consubstantial, and coeternal with the Father and the Son. The Holy Spirit is the supernatural and sovereign agent in regeneration; it is His work to indwell, sanctify, instruct, empower for service, and seal until the day of redemption all who believe in Jesus Christ. He indwells every believer in Christ, and he is an abiding helper, teacher and guide.

How do we know? (Doctrine of Revelation)

Key idea: We believe that God has made Himself known to His creation, having revealed Himself to us in His Son Jesus Christ, in Scripture, and in creation.

(Heb. 1:1-2; Heb. 1:3; 2 Tim. 3:16; Ps. 8; Rom. 1:20; Col. 1:15; John 5:19)

Description:

Jesus Christ, the Son of God, is the perfect revelation of God. Jesus Christ is the “image of the invisible God,” “the exact imprint of His nature” and a perfect reflection of God the Father.

The Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; it has God for its author, salvation for its end, and truth without any mixture of error

for its matter. It reveals the principles by which God will judge and reward us, and therefore is, and shall remain to the end of the world, the true center of Christian union and the supreme standard by which all human conduct, creeds, and opinions should be tried.

God has revealed His power and existence in the world around us through natural revelation, demonstrating to all who will see that the world and all that exists within it tells the story of a Creator beyond itself. This natural revelation is enough to tell us that there is a God who created, but is insufficient to tell us who that God is.

Who created and controls the world? (Doctrine of Creation and Providence)

Key Idea: We believe God created the whole world from nothing and upholds the whole world by the word of His power.

(Gen. 1:1-2; Gen. 1:3-31; Job 38; Ps. 24:1; Rom. 8:28; Col. 1:17)

Explanation:

God created the whole world from nothing. God's creative work is the overflow of the love present within the Trinitarian fellowship. God has always been, is, and will always be self-existent, self-sufficient, and self-satisfied. This means that God did not create the world in order to satisfy some lack, want, or need in Himself, but rather it is the testimony of scripture and the witness of the church, that God's creation was the intentional outpouring of God's delighting love in Himself. Subsequently, all of creation began as the product of God's delighting love, peace, and goodness. Creation, according to the design of God, was good. God created without strain or exhaustion.

God created the whole world so that His people could live in His presence in His place to reflect His purposes forever.

God upholds the universe by the word of His power, and He holds the world together in himself. God knows all, is sovereign over all, and directs all things to their proper end.

What are humans and why are we here? (Doctrine of Humanity)

Key Idea: We believe that humanity has been created in the image of God and has been commissioned to fill the earth with image bearers while they exercise God's rule over creation through faithful stewardship.

(Gen. 1:27-31; Ps. 4:7; Ps. 8; Ps. 139:13; Matt. 11:28-30; Phil. 4:11-13)

Explanation:

We believe that humanity has been created in the image of God. This means that every individual, regardless of gender, race, intellectual ability or age is an image bearer and is worthy of unconditional dignity and respect. God has commissioned humanity to exercise His rule over creation by being faithful stewards of what He has entrusted to them. Men and women only find their true purpose and joy when they place their life in God.

What's the problem? (Doctrine of Sin)

Key Idea: Humanity, by nature and apart from Christ, is broken by sin, declared unrighteous, separated from God, under the judgment of God against sin, and destined for hell.

(Gen. 3; Ps. 51; Rom. 1:18-32; Rom. 3:9-20; Eph. 2:1-3)

Explanation:

We believe that humanity was created in holiness, under the law of God, but by voluntary sin fell from that holy and happy state. As a result, all people, by nature and apart from God's grace, are now sinful, not by constraint but choice. Humanity is by nature utterly void of that righteousness required by the law of God, positively inclined to evil and therefore under just condemnation to eternal ruin, without defense or excuse.

What has God done? (Doctrine of Salvation)

Key Idea: God has secured abundant life, salvation, righteousness, and forgiveness of sins for all those who by grace through faith put their trust in Christ Jesus our Lord.

(Gen. 3:15; Gen. 15; Lev. 16; Is. 53; Luke 4:16-30; Eph. 2:4-10; Heb. 10:14; Heb. 10:19-23)

Explanation:

We believe that the salvation of sinners is a result of grace from the beginning to the end. Through the mediation of the Son of God, who, by the appointment of God the Father, freely took upon him our nature, yet without sin fulfilled the divine law by His personal obedience, and by His death made a full atonement for our sins. That having risen from the dead he is now enthroned in heaven and uniting in His wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

God, by His grace through the instrument of faith, invites us to receive all of the benefits of salvation in Christ Jesus by the power of the Holy Spirit. All of the benefits and blessings of salvation are in Christ Jesus and we receive them as we make our home with God in Christ Jesus.

The great Gospel blessing which Christ secures to such as believe in Him is justification; that justification includes the pardon of sin, the imputation of righteousness, and the promise of eternal life; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Christ's blood; by virtue of which faith His perfect righteousness is freely imputed to us by God; that it brings us into a state of peace and favor with God, and secures every other blessing needful for time and eternity.

(Ge. 15:6; Jn. 1:12; Gal. 2:16; Eph. 2:8-9; Rom. 3:28; Rom. 5:1-11)

How can we receive this salvation? (Doctrine of Regeneration and Faith)

Key Idea: We can receive salvation by grace through faith in Christ. In order to be saved, we must be born again by the Holy Spirit.

Explanation:

We believe that, in order to be saved, sinners must be regenerated, or born again. That regeneration is effected in a manner above our understanding by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel and that its proper evidence appears in the holy fruits of repentance, faith, newness of life, and fruit of the spirit.

(Ez. 36:22-36; Jn. 3:1-15)

We believe that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in condemnation.

(Gen. 15:1-18; Ex. 2:23-25; Ps. 130; Matt. 11:18-20; Lk. 15:10; Jn. 3:16-17; Eph. 2:8-9)

We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on Him alone as the only and all sufficient Savior.

(Matt. 3:2; Matt. 4:17; Mk. 1:14-15; Lk. 5:32; Jn. 10:26-28)

How does salvation change us? (Doctrine of the Christian Life)

Key Idea: Having been saved by grace through faith in Christ, we now, by the power of the Holy Spirit and in the same grace that saves, seek to grow in our worship of, mission with, and obedience to Jesus Christ, the model of true righteousness.

Explanation:

We believe that sanctification is the process by which, according to the will of God, we are conformed to the image of Christ. It is a progressive work that it is begun in regeneration and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially the word of God, continual repentance, self-denial, watchfulness and prayer.

(Jn. 17:18-19; Phil. 1:6; Phil. 4:4-9; Heb. 10:10; Heb. 10:14; 1 Thess. 5:23; 1 Pet. 1:14-15)

We believe that real believers will endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

(Matt. 7:23; Lk. 22:31-32; Phil. 1:6; 1 Jn. 2:13)

What is a church and what does it do? (Doctrine of the Church)

Key Idea: We believe that a local church is a congregation of disciples of Jesus who practice life in Christ, life together, and life on mission together.

Explanation:

We believe that a local church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel which is the inheritance and expression of the universal church. We observe the ordinances of Christ, are governed by His laws, and exercise the gifts, rights, and privileges invested in them by His word. We believe that the only scriptural officers are elders and Deacons, whose qualifications, claims, and duties are defined in scripture, and particularly the epistles to Timothy and Titus.

(Num. 11:16:30; Acts 6; 1 Tim. 3; Titus 1-2)

What is baptism and the Lord's supper? (Doctrine of Sacraments)

Key Idea: Baptism and the Lord's Supper are the two ordinances of a local church and are meant to retell, rehearse, and practice the gospel story.

Explanation:

We believe that Christian baptism is the immersion in water of a believer, into the name of the Father, Son, and Holy Ghost. It is a public demonstration of our faith in the crucified, buried, and risen Savior, with its effect, in our death to sin and resurrection to a new life. As a church we receive members into fellowship who have been baptized as infants in a Christian church, but we do not practice infant baptism.

The Lord's Supper is that ordinance by which the church remembers the work of Christ celebrated in baptism by the sacred use of bread and cup. In the Lord's Supper, God's people are invited to taste and see that the Lord is good.

(Matt. 3:13-17; Matt. 26:26-29; Matt. 28:18-20; Lk. 22:19-20; Acts 10:47; Acts 16:31-33; Rom. 6:1-11; 1 Cor. 11:17-34; 1 Cor. 12:13)

What is the sabbath? (Doctrine of Rest)

Key Idea: Sabbath is the weekly invitation to trust God by setting down our work in order to give our attention to the Lord in Christian fellowship, devotion, gratitude, prayer, and reflection.

Explanation:

We believe that God has called His people to weekly rest. This rest is an opportunity for God's people to remember and rehearse the truth that God is infinite and sovereign while we are limited and needy. While we do not believe that the Sabbath rest must fall on a specific day, the scriptural principle of Sabbath rest is to be faithfully kept among God's people.

(Gen. 2:1-3; Ex. 20:8-11; Matt. 12:10-12; Lk. 4:16; Heb. 4:1-11)

What are the gifts of the Spirit? (Doctrine of Worship)

Key Idea: We believe that the Holy Spirit has gifted each local church with all the necessary abilities and characteristics to pursue obedience, worship, and mission.

Explanation:

The gospel work, to which every faithful church is called, can only be accomplished by the power of the Holy Spirit operating in the lives of the members of the church.

We believe that all of the gifts, even those called the "sign gifts," are still operational in the life of the church for the edification of the body and the going forth of the gospel into the world. These gifts should be practiced in accordance with the biblical prescriptions and should not become divisive in the life of the body.

(Joel 2:28-29; Matt. 10:1-15; Acts 2; 1 Cor. 11-14)

How does the world end? (Doctrine of Last Things)

Key Idea: We believe Christ is coming again to judge the righteous and the unrighteous in making right what sin has made wrong and in bringing heaven to earth to restore the world fully, for good, and forever.

Explanation:

We believe that the end of the world is approaching. That at the last day, Christ will descend from heaven and raise the dead from the grave to final retribution, that a solemn separation will then take place, that the wicked will be sentenced to endless punishment and the righteous to endless joy, and that this judgment will fix forever the final state of each person in heaven or hell on principles of righteousness.

(Matt. 24; 1 Thess. 4-5; Rev. 21:1-8)

A.2: Mosaic Church Distinctives

Our Statement of Faith is the essential core of Mosaic Church's beliefs. We believe that all members of Mosaic should affirm the Statement of Faith in its entirety.

Our distinctives will shape the way we lead Mosaic Church. It must be affirmed by all leaders at Mosaic Church (deacons, pastors, staff).

Baptistic

At Mosaic Church we practice believer's baptism. This means that we baptize those who have professed faith in Christ and want to follow Him as Lord. While we receive members into fellowship who have been baptized as infants, we do not practice infant baptism.

Reformed

At Mosaic Church we are shaped by the reformed theological tradition. This means that you will find an emphasis on the holiness/sovereignty of God, the wickedness of sin, the desperate need for the gospel, and the amazing surprise of grace.

Charismatic

We believe the Holy Spirit is alive and active in regeneration, empowerment and ongoing filling of people for the purposes of God in this world. We believe all of the gifts of the Holy Spirit are still available today, but not one of them in particular is required to give evidence of the baptism

or filling of the Spirit. The baptism of the Spirit accompanies regeneration and is symbolized through water baptism.

Holy Discontentment

We believe the Kingdom of God was inaugurated in Jesus' first coming and will be consummated in His second coming. We live in the "in between," where we see and believe the reign of Jesus while longing for its completion. In this time, we also experience the reality that things are not yet fully as they will be within the new heaven and new earth. We acknowledge the variety of views within inaugurated eschatology and allow for this variety within our family.

Missional

We believe the church is the family of God sent by the Spirit to make disciples of Jesus to all nations throughout the world. We are saved by God's power for God's purposes to bring him glory in all things wherever we are. The church is always being sent by God to accomplish His mission.

Brother/Sister Culture

At Mosaic you will find men and women leading together as brothers and sisters in Christ. We believe men and women are created in the image of God equally, yet with distinct roles in the church. Men and women are called to use their gifts fully in the ministry of the church under the leadership of biblically qualified male elders/pastors. While the office of elder is reserved for biblically qualified men, we believe that both biblically qualified men and women can be ordained and serve as deacons/ministers in the life of the church.

Family Discipleship

We believe that the primary discipling presence for children in a Christian household should be the parents. We believe that it is the role of the church and its officers to encourage, equip, and empower parents to regularly engage in the discipleship of those in their household. In light of this, we actively encourage families, at the first moment that children are able, to include their children in the corporate worship of the body as it gathers weekly.

A.3: Lausanne Covenant

INTRODUCTION

We, members of the Church of Jesus Christ, from more than 150 nations, participants in the International Congress on World Evangelization at Lausanne, praise God for his great salvation and rejoice in the fellowship he has given us with himself and with each other. We are deeply

stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelization. We believe the Gospel is God's good news for the whole world, and we are determined by his grace to obey Christ's commission to proclaim it to all mankind and to make disciples of every nation. We desire, therefore, to affirm our faith and our resolve, and to make public our covenant.

1. THE PURPOSE OF GOD

We affirm our belief in the one-eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who governs all things according to the purpose of his will. He has been calling out from the world a people for himself, and sending his people back into the world to be his servants and his witnesses, for the extension of his kingdom, the building up of Christ's body, and the glory of his name. We confess with shame that we have often denied our calling and failed in our mission, by becoming conformed to the world or by withdrawing from it. Yet we rejoice that even when borne by earthen vessels the gospel is still a precious treasure. To the task of making that treasure known in the power of the Holy Spirit we desire to dedicate ourselves anew.

(Isa. 40:28; Matt. 28:19; Eph. 1:11; Acts 15:14; John 17:6, 18; Eph 4:12; 1 Cor. 5:10; Rom. 12:2; II Cor. 4:7)

2. THE AUTHORITY AND POWER OF THE BIBLE

We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God's word to accomplish his purpose of salvation. The message of the Bible is addressed to all men and women. For God's revelation in Christ and in Scripture is unchangeable. Through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole Church ever more of the many-colored wisdom of God.

(II Tim. 3:16; II Pet. 1:21; John 10:35; Isa. 55:11; 1 Cor. 1:21; Rom. 1:16, Matt. 5:17,18; Jude 3; Eph. 1:17,18; 3:10,18)

3. THE UNIQUENESS AND UNIVERSALITY OF CHRIST

We affirm that there is only one Saviour and only one gospel, although there is a wide diversity of evangelistic approaches. We recognise that everyone has some knowledge of God through his

general revelation in nature. But we deny that this can save, for people suppress the truth by their unrighteousness. We also reject as derogatory to Christ and the gospel every kind of syncretism and dialogue which implies that Christ speaks equally through all religions and ideologies. Jesus Christ, being himself the only God-man, who gave himself as the only ransom for sinners, is the only mediator between God and people. There is no other name by which we must be saved. All men and women are perishing because of sin, but God loves everyone, not wishing that any should perish but that all should repent. Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God. To proclaim Jesus as “the Saviour of the world” is not to affirm that all people are either automatically or ultimately saved, still less to affirm that all religions offer salvation in Christ. Rather it is to proclaim God’s love for a world of sinners and to invite everyone to respond to him as Saviour and Lord in the wholehearted personal commitment of repentance and faith. Jesus Christ has been exalted above every other name; we long for the day when every knee shall bow to him and every tongue shall confess him Lord.

(Gal. 1:6-9; Rom. 1:18-32; I Tim. 2:5,6; Acts 4:12; John 3:16-19; II Pet. 3:9; II Thess. 1:7-9; John 4:42; Matt. 11:28; Eph. 1:20,21; Phil. 2:9-11)

4. THE NATURE OF EVANGELISM

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gifts of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his Church and responsible service in the world.

(I Cor. 15:3,4; Acts 2: 32-39; John 20:21; I Cor. 1:23; II Cor. 4:5; 5:11,20; Luke 14:25-33; Mark 8:34; Acts 2:40,47; Mark 10:43-45)

5. CHRISTIAN SOCIAL RESPONSIBILITY

We affirm that God is both the Creator and the Judge of all people. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression. Because men and women are made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic

dignity because of which he or she should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with other people is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.

(Acts 17:26,31; Gen. 18:25; Isa. 1:17; Psalms 45:7; Gen. 1:26,27; Jas. 3:9; Lev. 19:18; Luke 6:27,35; Jas. 2:14-26; Joh. 3:3,5; Matt. 5:20; 6:33; II Cor. 3:18; Jas. 2:20)

6. THE CHURCH AND EVANGELISM

We affirm that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world. We need to break out of our ecclesiastical ghettos and permeate non-Christian society. In the Church's mission of sacrificial service evangelism is primary. World evangelization requires the whole Church to take the whole gospel to the whole world. The Church is at the very centre of God's cosmic purpose and is his appointed means of spreading the gospel. But a church which preaches the cross must itself be marked by the cross. It becomes a stumbling block to evangelism when it betrays the gospel or lacks a living faith in God, a genuine love for people, or scrupulous honesty in all things including promotion and finance. The church is the community of God's people rather than an institution, and must not be identified with any particular culture, social or political system, or human ideology.

(John 17:18; 20:21; Matt. 28:19,20; Acts 1:8; 20:27; Eph. 1:9,10; 3:9-11; Gal. 6:14,17; II Cor. 6:3,4; II Tim. 2:19-21; Phil. 1:27)

7. COOPERATION IN EVANGELISM

We affirm that the Church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. We recognize, however, that organisational unity may take many forms and does not necessarily forward evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes

been marred by a sinful individualism and needless duplication. We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We urge the development of regional and functional cooperation for the furtherance of the Church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience.

(John 17:21,23; Eph. 4:3,4; John 13:35; Phil. 1:27; John 17:11-23)

8. CHURCHES IN EVANGELISTIC PARTNERSHIP

We rejoice that a new missionary era has dawned. The dominant role of western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelization, and is thus demonstrating that the responsibility to evangelise belongs to the whole body of Christ. All churches should therefore be asking God and themselves what they should be doing both to reach their own area and to send missionaries to other parts of the world. A reevaluation of our missionary responsibility and role should be continuous. Thus a growing partnership of churches will develop and the universal character of Christ's Church will be more clearly exhibited. We also thank God for agencies which labor in Bible translation, theological education, the mass media, Christian literature, evangelism, missions, church renewal and other specialist fields. They too should engage in constant self-examination to evaluate their effectiveness as part of the Church's mission.

(Rom. 1:8; Phil. 1:5; 4:15; Acts 13:1-3, I Thess. 1:6-8)

9. THE URGENCY OF THE EVANGELISTIC TASK

More than 2,700 million people, which is more than two-thirds of all humanity, have yet to be evangelised. We are ashamed that so many have been neglected; it is a standing rebuke to us and to the whole Church. There is now, however, in many parts of the world an unprecedented receptivity to the Lord Jesus Christ. We are convinced that this is the time for churches and para-church agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization. A reduction of foreign missionaries and money in an evangelised country may sometimes be necessary to facilitate the national church's growth in self-reliance and to release resources for unevangelised areas. Missionaries should flow ever more freely from and to all six continents in a spirit of humble service. The goal should be, by all available means and at the earliest possible time, that every person will have the opportunity to hear, understand, and to receive the good news. We cannot hope to attain this goal without sacrifice. All of us are shocked by the poverty of millions and disturbed by the injustices which

cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism.

(John 9:4; Matt. 9:35-38; Rom. 9:1-3; I Cor. 9:19-23; Mark 16:15; Isa. 58:6,7; Jas. 1:27; 2:1-9; Matt. 25:31-46; Acts 2:44,45; 4:34,35)

10. EVANGELISM AND CULTURE

The development of strategies for world evangelization calls for imaginative pioneering methods. Under God, the result will be the rise of churches deeply rooted in Christ and closely related to their culture. Culture must always be tested and judged by Scripture. Because men and women are God's creatures, some of their culture is rich in beauty and goodness. Because they are fallen, all of it is tainted with sin and some of it is demonic. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Missions have all too frequently exported with the gospel an alien culture and churches have sometimes been in bondage to culture rather than to Scripture. Christ's evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servants of others, and churches must seek to transform and enrich culture, all for the glory of God.

(Mark 7:8,9,13; Gen. 4:21,22; I Cor. 9:19-23; Phil. 2:5-7; II Cor. 4:5)

11. EDUCATION AND LEADERSHIP

We confess that we have sometimes pursued church growth at the expense of church depth, and divorced evangelism from Christian nurture. We also acknowledge that some of our missions have been too slow to equip and encourage national leaders to assume their rightful responsibilities. Yet we are committed to indigenous principles, and long that every church will have national leaders who manifest a Christian style of leadership in terms not of domination but of service. We recognise that there is a great need to improve theological education, especially for church leaders. In every nation and culture there should be an effective training programme for pastors and laity in doctrine, discipleship, evangelism, nurture and service. Such training programmes should not rely on any stereotyped methodology but should be developed by creative local initiatives according to biblical standards.

(Col. 1:27,28; Acts 14:23; Tit. 1:5,9; Mark 10:42-45; Eph. 4:11,12)

12. SPIRITUAL CONFLICT

We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the Church and frustrate its task of world evangelization. We know our need to equip ourselves with God's armour and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false ideologies outside the Church, but also inside it in false gospels which twist Scripture and put people in the place of God. We need both watchfulness and discernment to safeguard the biblical gospel. We acknowledge that we ourselves are not immune to worldliness of thoughts and action, that is, to a surrender to secularism. For example, although careful studies of church growth, both numerical and spiritual, are right and valuable, we have sometimes neglected them. At other times, desirous to ensure a response to the gospel, we have compromised our message, manipulated our hearers through pressure techniques, and become unduly preoccupied with statistics or even dishonest in our use of them. All this is worldly. The Church must be in the world; the world must not be in the Church.

(Eph. 6:12; II Cor. 4:3,4; Eph. 6:11,13-18; II Cor. 10:3-5; I John 2:18-26; 4:1-3; Gal. 1:6-9; II Cor. 2:17; 4:2; John 17:15)

13. FREEDOM AND PERSECUTION

It is the God-appointed duty of every government to secure conditions of peace, justice and liberty in which the Church may obey God, serve the Lord Jesus Christ, and preach the gospel without interference. We therefore pray for the leaders of nations and call upon them to guarantee freedom of thought and conscience, and freedom to practice and propagate religion in accordance with the will of God and as set forth in The Universal Declaration of Human Rights. We also express our deep concern for all who have been unjustly imprisoned, and especially for those who are suffering for their testimony to the Lord Jesus. We promise to pray and work for their freedom. At the same time we refuse to be intimidated by their fate. God helping us, we too will seek to stand against injustice and to remain faithful to the gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable.

(I Tim. 1:1-4, Acts 4:19; 5:29; Col. 3:24; Heb. 13:1-3; Luke 4:18; Gal. 5:11; 6:12; Matt. 5:10-12; John 15:18-21)

14. THE POWER OF THE HOLY SPIRIT

We believe in the power of the Holy Spirit. The Father sent his Spirit to bear witness to his Son; without his witness ours is futile. Conviction of sin, faith in Christ, new birth and Christian

growth are all his work. Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a Spirit-filled church. A church that is not a missionary church is contradicting itself and quenching the Spirit. Worldwide evangelization will become a realistic possibility only when the Spirit renews the Church in truth and wisdom, faith, holiness, love and power. We therefore call upon all Christians to pray for such a visitation of the sovereign Spirit of God that all his fruit may appear in all his people and that all his gifts may enrich the body of Christ. Only then will the whole church become a fit instrument in his hands, that the whole earth may hear his voice.

(I Cor. 2:4; John 15:26,27; 16:8-11; I Cor. 12:3; John 3:6-8; II Cor. 3:18; John 7:37-39; I Thess. 5:19; Acts 1:8; Psa. 85:4-7; 67:1-3; Gal. 5:22,23; I Cor. 12:4-31; Rom. 12:3-8)

15. THE RETURN OF CHRIST

We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism, for we remember his words that the gospel must first be preached to all nations. We believe that the interim period between Christ's ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the end. We also remember his warning that false Christs and false prophets will arise as precursors of the final Antichrist. We therefore reject as a proud, self-confident dream the notion that people can ever build a utopia on earth. Our Christian confidence is that God will perfect his kingdom, and we look forward with eager anticipation to that day, and to the new heaven and earth in which righteousness will dwell and God will reign forever. Meanwhile, we rededicate ourselves to the service of Christ and of people in joyful submission to his authority over the whole of our lives.

(Mark 14:62; Heb. 9:28; Mark 13:10; Acts 1:8-11; Matt. 28:20; Mark 13:21-23; 1 John 2:18; 4:1-3; Luke 12:32; Rev. 21:1-5; II Pet. 3:13; Matt. 28:18)

CONCLUSION

Therefore, in the light of this our faith and our resolve, we enter into a solemn covenant with God and with each other, to pray, to plan and to work together for the evangelization of the whole world. We call upon others to join us. May God help us by his grace and for his glory to be faithful to this our covenant! Amen, Alleluia!

Appendix B

Membership Covenant

I, _____, having been born again by the grace of God the Father through faith in Christ Jesus by the powerful work of the Holy Spirit believe that one of the fruits of this work of God in my life is to meaningfully belong to a local expression of the body of Christ.

Having already entered into the global and historic family of God, to which every believer “in Christ,” has been, is, and will be knit, I now receive the privilege and undertake the responsibility of committing myself to a local expression of Christ’s global and historic family by being received as a member of Mosaic Church in Richardson, TX.

I, _____, affirm that I have publicly identified with the risen Lord Jesus through the act of being baptized in the name of the Father, Son, and Holy Spirit. **(If you are pursuing baptism in coordination with your membership, please check this box [☐].)**

I, _____, acknowledge, along with the other members of Mosaic Church, that we will only be able to keep this covenant through the grace of God and the power of the Holy Spirit. Before we move forward in covenant membership, we pause to pray that God will give us all that we need to be faithful to our commitment and to persevere throughout our time at Mosaic.

As members of Mosaic Church, we, the body of Christ in this place at this time, covenant with one another...

- That the good news of the gospel of Jesus Christ our Lord will be the defining truth of our life. (Matthew 13:44-46; Romans 1:16-17; Mark 1:14-15; Phil. 3:8-10; 1 Peter 1:9)
- That we believe, will seek to reorder our life in light of, and will guard the truths of the gospel as summarized in the Mosaic Church Statement of Faith. (Deut. 6:1-9; 1 Cor. 15:1-11; Jude 1:3)
- That we are committed to work and pray for the unity of the Spirit in the bond of peace. (Matt. 5:1-12; Eph. 4:1-6; Phil. 2:1-11; Heb. 12:14-15)
- That we will treat each other as brothers and sisters in Christ: praying for and pursuing peace, assuming the best, exhorting and encouraging one another, mourning and celebrating with each other, and caring for each as need arises. (Matt. 25:31-40; Mark 3:31-35; John 13:31-35; Acts 2:42-47; Phil. 2:1-5; Gal. 6:10; 1 Cor. 13)
- That we are committed to the task of making disciples in our households, in our neighborhoods, and throughout the world. (Gen. 1:27-30; Deut. 6:4-9; Micah 6:8; Matt. 9:35-38; Matt. 28:18-20; Rom. 10:13-17)
- That we will not forsake the gathering of God’s people in corporate worship each week. (1 Cor. 11:17-34; Col. 3:16; Eph. 5:19; Heb. 10:24-25)

- That we will live sacrificial lives of generous giving, hospitality, and service for the good of the body and the going out of the gospel in our neighborhoods. (Psalm 24:1-2; Matt. 19:16-30; Acts 4:32-37; 2 Cor. 8:1-15)
- That we will use our skills, resources, experience, energy, education, and affections for the good of the body and the advancement of the gospel in our community. (Exodus 31:1-11; James 1:17; 1 Cor. 12)
- That we will pursue a life of holiness as outlined in scripture: listening to and pursuing obedience to God's better way in all things. (Matt. 5-8; Romans 6:1-14; Rom. 12:1-2; Eph. 2:10; Col. 2:6-7; Col. 3:1-17; Heb. 12:14)
- That we will pray for the elders and deacons of Mosaic Church, receive their equipping, direction, and care and seek to partner with them in the gospel work. (1 Tim. 2:1-7; Heb. 13:7)
- That when we move, we will seek fellowship and membership at another local church where the good news of the gospel of Jesus Christ our Lord is the defining truth.

It is to these things that we, the members of Mosaic Church, covenant.

_____(Signature)

_____(Date)