

Constitution and Bylaws

Constitution and By-Laws of Mayflower Church of Kingston, Massachusetts. Current version dated March 15, 2026.

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Constitution

The Constitution of Mayflower Church (originally adopted July 16, 1917).

Constitution

Constitution Overview

Adopted: Original July 16, 1917; current version dated March 15, 2026.

The Church being incorporated, the original of these Articles was adopted on July 16, 1917.

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ARTICLE I - Name

The name of this organization is "The Mayflower Church of Kingston, Massachusetts," (the Church) a Corporation under the laws of the Commonwealth of Massachusetts.

ARTICLE II – Purpose

The purpose of the organization is to glorify God and spread the Gospel of Jesus Christ both at home and abroad through the ministry of the Word of God, to promote Christian fellowship and spiritual growth and to provide and maintain a place of worship. Consistent with this purpose, we adopt the following vision and mission statements.

Vision statement: “To know Christ and make Him known”

Mission Statement: “Building a discipleship community rooted in the knowledge of Christ, driven by faith, empowered to share the Gospel, and committed to welcoming and equipping others in Love and Truth.”

ARTICLE III - Statement of Faith

We believe the Bible, consisting of the Old and New Testaments, to be the only inspired, inerrant, infallible, authoritative Word of God, written.

We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit.

We believe in the deity of Christ, His virgin birth, His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and His personal return in power and glory.

We believe that for salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

We believe in the present ministry of the Holy Spirit by whose indwelling power and fullness the Christian is enabled to live a godly life in this present evil world.

We believe in the resurrection of both the saved and the lost; they that are saved unto resurrection of life, and they that are lost unto the resurrection of damnation.

We believe in the spiritual unity of all believers in Christ.

ARTICLE IV – Confessional Statement

The following Confessional Statement, adopted from The Gospel Coalition, is added to our current statement of faith as our standard of doctrine for teaching and discipleship purposes.

I. THE TRI-UNE GOD

We believe in one God, eternally existing in three equally divine Persons: the Father, the Son, and the Holy Spirit, who know, love, and glorify one another. This one true and living God is infinitely perfect both in his love and in his holiness. He is the Creator of all things, visible and invisible, and is therefore worthy to receive all glory and adoration. Immortal and eternal, he perfectly and exhaustively knows the end from the beginning, sustains and sovereignly rules over all things, and providentially brings about his eternal good purposes to redeem a people for himself and restore his fallen creation, to the praise of his glorious grace.

II. REVELATION

God has graciously disclosed his existence and power in the created order, and has supremely revealed himself to fallen human beings in the person of his Son, the incarnate Word. Moreover, this God is a speaking God who by his Spirit has graciously disclosed himself in human words: we believe that God has inspired the words preserved in the Scriptures, the sixty-six books of the Old and New Testaments, which are both record and means of his saving work in the world. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative and without error in the original writings, complete in its revelation of his will for salvation, sufficient for all that God requires us to believe and do, and final in its authority over every domain of knowledge to which it speaks. We confess that both our finitude and our sinfulness preclude the possibility of knowing God's truth exhaustively, but we affirm that, enlightened by the Spirit of God, we can know God's revealed truth truly. The Bible is to be believed, as God's instruction, in all that it teaches; obeyed, as God's command, in all that it requires; and trusted, as God's pledge, in all that it promises. As God's people hear, believe, and do the Word, they are equipped as disciples of Christ and witnesses to the gospel.

III. CREATION OF HUMANITY

We believe that God created human beings, male and female, in his own image. Adam and Eve belonged to the created order that God himself declared to be very good, serving as God's agents to care for, manage, and govern creation, living in holy and devoted fellowship with their Maker. Men and women, equally made in the image of God, enjoy equal access to God by faith in Christ

Jesus and are both called to move beyond passive self-indulgence to significant private and public engagement in family, church, and civic life. Adam and Eve were made to complement each other in a one-flesh union that establishes the only normative pattern of sexual relations for men and women, such that marriage ultimately serves as a type of the union between Christ and his church. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. God ordains that they assume distinctive roles which reflect the loving relationship between Christ and the church, the husband exercising headship in a way that displays the caring, sacrificial love of Christ, and the wife submitting to her husband in a way that models the love of the church for her Lord. In the ministry of the church, both men and women are encouraged to serve Christ and to be developed to their full potential in the manifold ministries of the people of God. The distinctive leadership role within the church given to qualified men is grounded in creation, fall, and redemption and must not be sidelined by appeals to cultural developments.

IV. THE FALL

We believe that Adam, made in the image of God, distorted that image and forfeited his original blessedness—for himself and all his progeny—by falling into sin through Satan's temptation. As a result, all human beings are alienated from God, corrupted in every aspect of their being (e.g., physically, mentally, volitionally, emotionally, spiritually) and condemned finally and irrevocably to death—apart from God's own gracious intervention. The supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to himself.

V. THE PLAN OF GOD

We believe that from all eternity God determined in grace to save a great multitude of guilty sinners from every tribe and language and people and nation, and to this end foreknew them and chose them. We believe that God justifies and sanctifies those who by grace have faith in Jesus, and that he will one day glorify them—all to the praise of his glorious grace. In love God commands and implores all people to repent and believe, having set his saving love on those he has chosen and having ordained Christ to be their Redeemer.

VI. THE GOSPEL

We believe that the gospel is the good news of Jesus Christ—God's very wisdom. Utter folly to the world, even though it is the power of God to those who are being saved, this good news is christological, centering on the cross and resurrection: the gospel is not proclaimed if Christ is not proclaimed, and the authentic Christ has not been proclaimed if his death and resurrection are not central (the message is "Christ died for our sins . . . [and] was raised"). This good news is biblical (his death and resurrection are according to the Scriptures), theological and salvific (Christ died for our sins, to reconcile us to God), historical (if the saving events did not happen, our faith is worthless, we are still in our sins, and we are to be pitied more than all others), apostolic (the message was entrusted to and transmitted by the apostles, who were witnesses of these saving events), and intensely personal (where it is received, believed, and held firmly, individual persons are saved).

VII. THE REDEMPTION OF CHRIST

We believe that, moved by love and in obedience to his Father, the eternal Son became human: the Word became flesh, fully God and fully human being, one Person in two natures. The man Jesus, the promised Messiah of Israel, was conceived through the miraculous agency of the Holy Spirit, and was born of the virgin Mary. He perfectly obeyed his heavenly Father, lived a sinless life, performed miraculous signs, was crucified under Pontius Pilate, arose bodily from the dead on the third day, and ascended into heaven. As the mediatorial King, he is seated at the right hand of God the Father, exercising in heaven and on earth all of God's sovereignty, and is our High Priest and righteous Advocate. We believe that by his incarnation, life, death, resurrection, and ascension, Jesus Christ acted as our representative and substitute. He did this so that in him we might become the righteousness of God: on the cross he canceled sin, propitiated God, and, by bearing the full penalty of our sins, reconciled to God all those who believe. By his resurrection Christ Jesus was vindicated by his Father, broke the power of death and defeated Satan who once had power over it, and brought everlasting life to all his people; by his ascension he has been forever exalted as Lord and has prepared a place for us to be with him. We believe that salvation is found in no one else, for there is no other name given under heaven by which we must be saved. Because God chose the lowly things of this world, the despised things, the things that are not, to nullify the things that are, no human being can ever boast before him—Christ Jesus has become for us wisdom from God—that is, our righteousness, holiness, and redemption.

VIII. THE JUSTIFICATION OF SINNERS

We believe that Christ, by his obedience and death, fully discharged the debt of all those who are justified. By his sacrifice, he bore in our stead the punishment due us for our sins, making a proper, real, and full satisfaction to God's justice on our behalf. By his perfect obedience he satisfied the just demands of God on our behalf, since by faith alone that perfect obedience is credited to all who trust in Christ alone for their acceptance with God. Inasmuch as Christ was given by the Father for us, and his obedience and punishment were accepted in place of our own, freely and not for anything in us, this justification is solely of free grace, in order that both the exact justice and the rich grace of God might be glorified in the justification of sinners. We believe that a zeal for personal and public obedience flows from this free justification.

IX. THE POWER OF THE HOLY SPIRIT

We believe that this salvation, attested in all Scripture and secured by Jesus Christ, is applied to his people by the Holy Spirit. Sent by the Father and the Son, the Holy Spirit glorifies the Lord Jesus Christ, and, as the "other" Paraclete, is present with and in believers. He convicts the world of sin, righteousness, and judgment, and by his powerful and mysterious work regenerates spiritually dead sinners, awakening them to repentance and faith, and in him they are baptized into union with the Lord Jesus, such that they are justified before God by grace alone through faith alone in Jesus Christ alone. By the Spirit's agency, believers are renewed, sanctified, and adopted into God's family; they participate in the divine nature and receive his sovereignly distributed gifts. The Holy Spirit is himself the down payment of the promised inheritance, and in this age indwells, guides, instructs, equips, revives, and empowers believers for Christ-like living and service.

X. THE KINGDOM OF GOD

We believe that those who have been saved by the grace of God through union with Christ by faith and through regeneration by the Holy Spirit enter the kingdom of God and delight in the blessings of the new covenant: the forgiveness of sins, the inward transformation that awakens a desire to glorify, trust, and obey God, and the prospect of the glory yet to be revealed. Good works constitute indispensable evidence of saving grace. Living as salt in a world that is decaying and light in a world that is dark, believers should neither withdraw into seclusion from the world, nor become indistinguishable from it: rather, we are to do good to the city, for all the glory and honor of the nations is to be offered up to the living God. Recognizing whose created order this is, and because we are citizens of God's kingdom, we are to love our neighbors as ourselves, doing good to all, especially to those who belong to the household of God. The kingdom of God, already present but not fully realized, is the exercise of God's sovereignty in the world toward the eventual redemption of all creation. The kingdom of God is an invasive power that plunders Satan's dark kingdom and regenerates and renovates through repentance and faith the lives of individuals rescued from that kingdom. It therefore inevitably establishes a new community of human life together under God.

XI. GOD'S NEW PEOPLE

We believe that God's new covenant people have already come to the heavenly Jerusalem; they are already seated with Christ in the heavenlies. This universal church is manifest in local churches of which Christ is the only Head; thus each "local church" is, in fact, the church, the household of God, the assembly of the living God, and the pillar and foundation of the truth. The church is the body of Christ, the apple of his eye, graven on his hands, and he has pledged himself to her forever. The church is distinguished by her gospel message, her sacred ordinances, her discipline, her great mission, and, above all, by her love for God, and by her members' love for one another and for the world. Crucially, this gospel we cherish has both personal and corporate dimensions, neither of which may properly be overlooked. Christ Jesus is our peace: he has not only brought about peace with God, but also peace between alienated peoples. His purpose was to create in himself one new humanity, thus making peace, and in one body to reconcile both Jew and Gentile to God through the cross, by which he put to death their hostility. The church serves as a sign of God's future new world when its members live for the service of one another and their neighbors, rather than for self-focus. The church is the corporate dwelling place of God's Spirit, and the continuing witness to God in the world.

XII. BAPTISM AND THE LORD'S SUPPER

We believe that baptism* and the Lord's Supper are ordained by the Lord Jesus himself. The former is connected with entrance into the new covenant community, the latter with ongoing covenant renewal. Together they are simultaneously God's pledge to us, divinely ordained means of grace, our public vows of submission to the once crucified and now resurrected Christ, and anticipations of his return and of the consummation of all things.

* Mayflower Church holds to the baptism of believers by immersion

XIII. THE RESTORATION OF ALL THINGS

We believe in the personal, glorious, and bodily return of our Lord Jesus Christ with his holy angels, when he will exercise his role as final Judge, and his kingdom will be consummated. We believe in the bodily resurrection of both the just and the unjust—the unjust to judgment and eternal conscious punishment in hell, as our Lord himself taught, and the just to eternal blessedness in the presence of him who sits on the throne and of the Lamb, in the new heaven and the new earth, the home of righteousness. On that day the church will be presented faultless before God by the obedience, suffering and triumph of Christ, all sin purged and its wretched effects forever banished. God will be all in all and his people will be enthralled by the immediacy of his ineffable holiness, and everything will be to the praise of his glorious grace.

ARTICLE V - Covenant

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Savior, having been baptized in the name of the Father and of the Son and of the Holy Spirit, we do now in the presence of God and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ.

We promise that we will strive by the aid of the Holy Spirit:

To walk together in brotherly love, exercising a Christian care and watchfulness over each other, participating in each other's joys, and with tender sympathy, bearing one another's burdens and sorrows, showing at all times a forgiving spirit;

Not to forsake the assembling of ourselves together at the communion and other appointed meetings, but to seek and pray for the spirituality, harmony, and prosperity of this Church; sustain its worship; and give its claims a sacred preeminence over all organizations of human origin;

To contribute cheerfully of our means, as God has prospered us, for the support of the faithful and evangelical ministry among us, for the relief of the poor, and for the spreading of the Gospel over the earth;

To maintain private devotions, religiously educate the children committed to our care and endeavor, in the purity of heart and newness of life and goodwill toward all men, to exemplify and commend our holy faith, win souls to the Savior, and hold fast our profession till He will come and receive us unto Himself.

We promise: That when we remove from this place, we will as soon as possible, unite with some other Church where we can carry out the spirit of this Covenant and the principles of God's Word.

ARTICLE VI - Polity

The government of this Church is vested in the body of believers who compose it. It is subject to the control of no other ecclesiastical body, but it recognizes and sustains the obligations and mutual counsel and cooperation which are common among Congregational Churches, and it is in Christian fellowship with all Churches which acknowledge Jesus Christ to be their divine Redeemer and the Lord.

ARTICLE VII - The Wider Fellowship

While affirming the liberty of our Church and the validity of our ministry, we hold to the unity of the Christian Church, and will unite with all its branches in hearty cooperation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for His disciples may be answered, that they all may be one.

ARTICLE VIII - Amendments

1. All former constitutions are hereby repealed. Amendments to this Constitution or its By-laws, except as noted in Item 2, may be adopted at any legally called quarterly or special meeting of the Church by two-thirds vote of the Members present and voting, provided notice of the proposed amendment is given in the call for the meeting.
2. Any changes to Articles III and V, and Item 1 of Article VII will require a unanimous vote of all Members present and voting.

By-Laws

The By-Laws of Mayflower Church, originally adopted October 8, 2023, current version dated March 15, 2026.

By-Laws

By-Laws Overview

Adopted: October 8, 2023; current version dated March 15, 2026.

These By-laws supersede previous By-laws and any and all amendments thereto.

ARTICLE I - Members

SECTION A - CHURCH MEMBERS

1. Qualifications

Church Members will be those who affirm the Statement of Faith and Covenant of the Church.

1. Prospective Members may present themselves directly to the Pastor or Elders or may be recommended to them by any Member.
2. Qualified candidates will be recommended to the Church for membership by the Pastor, or Elders and will be voted upon at any regular or special business meeting of the Church.
3. Prior to being presented to the Church for a vote of membership, prospective Members will complete the Church's Membership Course and participate in a membership interview with the Elders.

2. Reception

The reception of Church Members will be held at a Sunday service.

1. Duties

It is the duty of all Members to remain in good standing. Members in good standing are faithful to the spiritual duties essential to the Christian life, faithfully attend the services of this Church, give regularly for its support and its benevolences as the Lord enables, share in its organized work, and are not under Church discipline. Individuals not following these duties will be considered "Inactive Members" as described in Paragraph 5, Item d.

1. Biblical Conflict Resolution and Restoration
2. Our Commitments

As people reconciled to God by the death and resurrection of Jesus Christ, we believe that we are called to respond to conflict in a way that is remarkably different from the way the world deals with conflict (Luke 6:27-36; Gal. 5:19-26; Matt. 5-9). We also believe that conflict provides opportunities to glorify God, serve other people, and grow to be like Christ (1 Cor. 10:31-11: 1; Rom. 8:28-29, Jas 1:2-4). Therefore, in response to God's love and in reliance on His grace, we commit ourselves to respond to conflict according to the following principles:

Glorify God. Instead of focusing on our own desires or dwelling on what others may do, we seek to please and honor God - by depending on His wisdom, power, and love; by faithfully obeying His

commands; and by seeking to maintain a loving, merciful, and forgiving attitude (1 Cor. 10: 31; Jas 4:1-3; Psalms 37:1-6; Phil. 4:2-9; Col. 3:1-4; 1 Pet. 2:12; John 14:15; Jas. 3:17-18; Rom. 12: 17- 21; Mark 11:25).

Get The Log Out Of Your Own Eye. Instead of attacking others or dwelling on their wrongs, we will take responsibility for our own contribution to conflicts – confessing our sins, asking God to help us change any attitudes and habits that lead to conflict, and seeking to repair any harm we leave caused (Matt. 7:3- 5; 1 John 1:8-9; Prov. 28:13; Col. 3:5-14; Luke 19:8).

Gently Restore. Instead of pretending that conflict doesn't exist or talking about others behind their backs, we will choose to overlook minor offenses, or we will talk directly and graciously with those whose offenses seem too serious to overlook. When a conflict with another Christian cannot be resolved in private, we will ask others in the body of Christ to help us settle the matter in a biblical manner (Matt. 18:15-20; Jas. 5:9; Prov. 19:11; Gal. 6:1-2; Eph. 4:29; 2 Tim. 2:24-26; 1 Cor. 6:1-8).

Go And Be Reconciled. Instead of accepting premature compromise or allowing relationships to wither, we will actively pursue genuine peace and reconciliation – forgiving others as God, for Christ's sake, has forgiven us, and seeking just and mutually beneficial solutions to our differences (Matt. 5:23-24; 6:12; Eph. 4:1-3, 32; Matt. 7-12; Phil. 2:3-4).

By God's grace, we will apply these principles as a matter of stewardship, realizing that conflict is an assignment, not an accident. We will remember that success, in God's eyes, is not a matter of specific results but of faithful, dependent obedience. And we will pray that our service as peacemakers brings praise to our Lord and leads others to know His infinite love (Matt. 25:14-21; 1 Pet. 2:19, 4:19; Rom. 12:18; John 13:34-35).

Our Process

This Church is committed to resolving in a biblical manner all disputes that may arise within our body. This commitment is based on God's command that Christians should strive earnestly to live at peace with one another (Matt. 5:9; John 17:20-23; Rom. 12:18; Eph. 4: 1-3) and that when disputes arise, Christians should resolve them according to the principles set forth in Scripture (Prov. 19:11; Matt. 5:23-25; 18:15-20; 1 Cor. 6:1-8; Gal. 6:1). We believe that these commands and principles are obligatory on all Christians and absolutely essential for the well-being and work of the Church. Therefore,

Any and all disputes in this Church shall be resolved according to biblical principles, as provided in this By-law.

When a Member of this Church has a conflict with, or is concerned about the behavior of another Member or the decision by a Church Leader, he shall attempt to resolve the matter as follows:

Self-examination: The offended or concerned person shall prayerfully examine himself and take responsibility for his contribution to a problem (Matt. 7:3-5), and he shall prayerfully seek to discern whether the offense is so serious that it cannot be overlooked (Prov. 19:11; Prov. 12:16; 15:18; 17:14; 20:3; Eph. 4:1-3; Col. 3:13; 1 Pet. 4:8).

Go to the offender: If the offense is too serious to overlook, the offended or concerned person shall go, repeatedly if necessary, and talk to the offender in an effort to resolve the matter personally and privately, having first confessed his own wrongdoing (Matt. 18:15).

Involve others: If the offender will not listen and if the problem is too serious to overlook, the offended or concerned person shall return with one or two other people who will attempt to help the parties resolve their differences (Matt. 18:16). These other people should normally be Elders or other Members of this Church, although in some cases they may be other respected Christians in the community, or trained conciliators from a Christian Church or Christian Conciliation ministry committed to biblical principles. At the request of either party to the dispute, the Church shall make every effort to assist the parties in resolving their differences and being reconciled.

If Church efforts to secure reconciliation fail, the Church may exercise the corrective steps of Church discipline as described in 5 below, Termination of Membership.

If a dispute arises within the Church or between a Member and the Church and cannot be resolved through the internal procedures described above, it shall be resolved as follows:

The dispute shall be submitted to mediation and, if necessary, legally binding arbitration in accordance with the Rules of Procedure of the Institute for Christian Conciliation, and judgment upon an arbitration award may be entered in any court otherwise having jurisdiction.

All mediators and arbitrators shall be in agreement with the Church's Statement of Faith and our basic form of government, unless this requirement is modified or waived by all parties to the dispute.

If a dispute submitted to arbitration involves a decision reached by the voting Members of the Church, the arbitrators shall uphold the Church's decisions on matters of doctrine and Church discipline.

This section covers all Members, as well as the Church as a corporate entity and its agents, including its Pastors, Officers, Staff, and Volunteers. It covers any and all disputes among Church Members, and includes, but is not limited to, claims arising from or related to Church Membership, doctrine, policy, practice, counseling, discipline, decisions, actions, or failures to act, including claims based on civil statute or for personal injury.

By joining this Church, all Members agree that these methods shall provide the sole remedy for any dispute arising against the Church and its agents, and they waive their right to file any legal action against the Church in a civil court or agency, except to enforce an arbitration decision.

If a dispute or claim involves an alleged injury or damage to which the Church's insurance applies, and if the Church's insurer refuses to submit to mediation or arbitration as described in this section, either the Church or the Member alleging the injury or damage may declare that this section is no longer binding with regard to that part of the dispute or claim to which the Church's insurance applies.

Any person whose Membership has been terminated for any offense may have it restored by vote of the Church upon evidence of repentance and reformation.

1. Termination of Membership

1. Any Church Member in good and regular standing who desires a letter of dismissal and recommendation to any other evangelical Church is entitled to receive it upon written request. In case of removal to another community, such request should be made promptly. This letter will be valid as a recommendation for only one year from its date, unless renewed, and this restriction will be stated in the letter.
2. If a Member desires to join a religious body with which this Church is not in fellowship or which would not receive its letter, the Church may, upon request, give a certificate of good standing and terminate the Membership.
3. If a Member in good standing requests to be released from the covenant obligations to this Church, such a request will be granted, and the Membership terminated after the Church will have patiently and kindly endeavored to secure a continuance in its fellowship.
4. Persons, while yet holding Membership in the Church, who for a period of six months have the ability yet have not been faithful to the spiritual duties essential to the Christian life, have not been faithful to the services of the Church, and have not given regularly for its support and its benevolences, as the Lord has enabled, will, upon the advice of the Elders, and after due notice to them, be presented to the congregation for a vote to be placed on a list of "Inactive Members." They will not thereafter be included in statistics of regular Church Members nor be allowed to vote.
5. After a period of one year, when their prolonged absence or other conduct indicates that they have abandoned their Membership with this Church, the above defined "Inactive Members" shall, after due notice to them, be dropped from the roll of the Church by the congregation by a 2/3 vote of the Members present.
6. Membership shall be terminated by the congregation by a 2/3 vote of the Members present if any of the following reasons exist:
 7. Failure to respond to correspondence,
 8. Unknown address, and/or
 9. Formal/Corrective Church discipline.

SECTION B - RIGHTS OF MEMBERS

Church Members who are eighteen years of age or over, and in good standing (Article I, Section A, Item 3) will be eligible to hold any position for which they are qualified and will have the right to vote upon all matters.

Church Members who are under the age of eighteen and in good standing (Article I, Section A, Item 3) will have voting privileges except in matters of finance.

ARTICLE II - Pastors, Officers and Boards

The organizational structure of Mayflower Church is shown in Figure 1. It is comprised of four Boards whose Members are elected by the congregation. These four Boards oversee the activities of the Church in fulfilling our mission statement. The four Boards are: Board of Elders (including the Pastor), Board of Deacons, Board of Trustees, and Board of Finance.

SECTION A - pastors

1. Senior Pastor (Hereafter referred to as Pastor)
 1. Senior Pastor Calling and Qualifications
 1. The Pastor is called for an unspecified term by the congregation, normally at the recommendation of a Search Team, at any legal business meeting of the Church. A three-fourths vote by ballot of qualified Members, present and voting, is required.
 2. The qualifications and responsibilities of the Pastor are defined in the Pastor Job Description . The Job Description may be modified by the Elders to meet the needs of the ministry.
 2. Senior Pastor Membership
 1. The Pastor is a Member of the Church upon signing a contract with the Church, and upon acknowledging and agreeing with the Church's Statement of Faith and the Church Covenant. The Pastor's spouse will also become a Member of the Church at the same time upon acknowledging and agreeing with the Church's Statement of Faith and the Church Covenant. His/their Membership in the Church will end when the Pastor vacates his position as the Pastor of the Church unless he/they wish to remain as Members.
 2. The Pastor is the lead teaching Elder. He is a voting Member of the Board of Elders and an ex-officio Member and advisor to all other Boards and Teams, at his discretion.
 3. Figure 1. Organization Structure of Mayflower Church Boards and Officers
3. Senior Pastor Termination
 1. The Pastor may be terminated by the congregation at a called business meeting by a three-fourths vote by ballot of qualified Members, present and voting. If possible, a minimum notice of one month will be given.
 2. If possible and practical, a minimum of one month's notice will be given by the Pastor if he wishes to terminate the relationship.

2. Other Pastors

1. Based on the needs of the Church and its ministries, additional staff Pastors may be hired or appointed. The calling, membership, and termination procedures for other Pastors will follow those of the Senior Pastor.
2. A Job Description will be prepared by the Search Team and approved by the Elders for each Pastor position. An Interim Pastor will be chosen and called by the Church whenever a vacancy of the Senior Pastor occurs.
3. The Pastor and Elders will have final approval of candidates proposed for Pastoral positions within the Church.

SECTION B - BOARDS AND OFFICERS

The following Boards and Officers are selected by vote of the congregation. Their terms of service and composition are defined in Table 1. All Board terms should be staggered so that no more than half the Board Members change in the same year. This section defines the role, functions, accountability, and financial responsibilities of Mayflower Church Boards and Board Members. Board Members will normally serve for two three-year terms then step aside for one year before resuming a position again.

1. Board of Elders

1. The Elders are the spiritual leaders of the Church and oversee all aspects of the Church's ministries. They must evidence the qualities described in Acts 6:1-7, Titus 1:5-9, and 1 Timothy 3:1-7. All other Boards, Teams, and Officers will be under the oversight of, and be accountable to, the Board of Elders.
2. Selection: Elders will be nominated by a consensus of the existing Board of Elders and elected by the Church Members. The Pastor is a voting Member of the Board of Elders.
3. Responsibilities of the Board of Elders:
 1. Oversee the teaching, outreach, and worship ministries of the Church.
 2. Lead the Church in developing and implementing activities to achieve the Church vision. These include adult and youth Christian Education, worship and music, Bible Fellowship Groups, missions, outreach, assimilation, baptism, and discipleship.
 3. Appoint Teams to serve in support of teaching, outreach, and worship ministries.
 4. Oversee the Audio/Visual Team.
 5. Approve the establishment and participants in all Church-related Ministry Teams. Serve as a liaison between Church Officers, Boards, Teams, and hired staff as needed to accomplish the Church vision in unity.
 6. Oversee the Memorial Fund. They will acknowledge all gifts and administer the disbursing of funds, keep a record of those remembered and the donors, and prepare an annual report.
 7. All Elder decisions will be unanimous.
4. Consultation with Previously Serving Elders
 1. Formation of an Advisory Council of Previously Serving Elders:

An Advisory Council, composed of previously serving elders willing and able to participate, shall be established as needed. The purpose of this council is to provide wisdom and counsel to the active elder board on significant matters.

Membership on this Advisory Council is voluntary and will be composed of individuals who have previously served as elders in good standing and are still active members of the church.

1. 1. 1. Scope of Consultation:

The active elder board may convene the Advisory Council when considering matters of significant doctrinal, theological, or operational importance, or any other issues deemed by the elder board to require broader counsel.

Examples of such matters may include but are not limited to:

Changes to the church's Statement of Faith.

Significant modifications to church governance or by-laws.

Major financial decisions or capital projects.

Long-term vision and strategic planning.

1. 1. 1. Procedure for Convening the Advisory Council:

The active elder board may decide to seek the input of the Advisory Council by a majority vote.

A meeting with the Advisory Council shall be scheduled at a mutually agreeable time. The active elder board shall present the matter and request input, feedback, or recommendations.

The previously serving elders will provide their advice and counsel but will not have a vote on the final decision.

1. 1. 1. Advisory Nature of the Council:

The Advisory Council's role is strictly advisory. They do not have any governing authority or decision-making power over the current elder board or the church.

The active elder board retains full authority and responsibility for all decisions and actions. The counsel provided by the Advisory Council shall be considered, but it is not binding on the active elders.

1. 1. 1. Communication of Decisions:

After consulting with the Advisory Council, the active elder board shall communicate its final decision to the congregation, along with any relevant insights or recommendations from the Advisory Council.

1. 1. Financial Responsibilities: The Board of Elders is accountable for the budget items that support the teaching, outreach, and worship ministries of the Church. The Chair of the Board of Elders approves all expenditures for these budget items as specified in the annual budget, and any related funds.
2. Board of Deacons (Diaconate)
 1. The Board of Deacons oversees the service-related ministries of the Church. Diaconate Members must evidence the qualities of character described in Acts 6:1-7 and I Timothy 3:1-8.
 2. Selection: The Deacons will be nominated by the Nominating Team and elected by the Church Members.
 3. Responsibilities of the Board of Deacons:
 1. Oversee the service-related ministries of the Church and Teams established to assist in those related ministries. Service-related ministries may include, but are not limited to: Sanctuary Preparation, Children's Nursery, and Hospitality.
 2. Coordinate compassionate Member care, providing food, physical assistance, and other services to those in need.
 3. Receive and distribute the Diaconate Fund in confidentiality and other budget items or funds intended to support service-related ministries. The Chair of the Board of Deacons approves all expenditures proposed by the Deacons' Treasurer for these ministries.
 4. The Diaconate Treasurer will prepare a financial report of monies received and disbursed from the Diaconate Fund and Missions Fund for the April Quarterly Meeting. The report will be audited by a current or former Member of the diaconate.
 5. Oversee the Adams Benevolent Fund, acknowledge all gifts, and administer the disbursing of funds. They will keep a record of those remembered and the donors. They will prepare an annual report, maintaining confidentiality.

Table 1. Mayflower Church Boards and Officers, Terms, Composition, Schedule and Structure.

1. Board of Trustees
 1. The Board of Trustees are responsible for the care of the Church facilities, grounds, and any other physical assets.
 2. Selection: The Trustees will be nominated by the Nominating Team and elected by the Church Members.
 3. Responsibilities of the Board of Trustees:
 1. Arrange for repairs or maintenance needed to maintain Church assets as good stewards of what God has provided for ministry.
 2. Work within existing budgets and available funds or, if needed, seek additional funds through special meetings and approval by vote of the Church Members.
 3. Oversee contracted services such as custodian, snow removal, and other contractors.
 4. Provide for the insurance and utilities of the Church buildings.
 5. The Board of Trustees do not have power to sell, mortgage or transfer property with a value of over \$5,000.00 without a vote of the Church.

4. Financial Responsibilities: The Board of Trustees is accountable for the budget items needed to care for the Church property and assets. The Chair of the Board of Trustees approves all expenditures for these budget items as specified in the annual budget, and any related funds.
2. Servants Council
 1. The Servants Council coordinates the Church's ministries, activities, and resources to achieve the vision and mission of Mayflower Church.
 2. Selection: The Servants Council consists of the Board of Elders, Deacons, Trustees, and Pastor.
 3. Responsibilities of the Servants Council:
 1. Each year, the Servants Council will elect a chair and secretary.
 2. Work together to develop, implement, and evaluate the effectiveness of the Church's strategic plan.
 3. Communicate activities of Boards and Teams to ensure coordination and cooperation, and to identify resource needs.
 4. Identify the need for Ad Hoc Ministry Teams, solicit volunteers, and develop Team charters.
 5. Assist the Pastor in the formation of well-rounded programs.
 6. Present recommendations to the Church.
 7. Receive and approve proposed Ministry Team charters.
 8. Update the Pastor's contract as necessary and conduct the annual review.
 9. Direct the hiring of non-Pastoral staff when necessary.
 3. Board of Finance
 1. The Board of Finance is responsible for overseeing all aspects of Church finances.
 2. Selection: The Board of Finance is comprised of the Chairs of the Boards of Elder/Pastor, Deacons, and Trustees, the Church Treasurer, and the Financial Secretary.
 3. Responsibilities of the Board of Finance:
 1. Prepare and present a proposed annual budget to the Church Members at the October Quarterly Meeting. The budget will be an estimate of all expenses of the Church for the ensuing year. Each budget item will identify the Board accountable for the budget item. The budget will be approved by vote of the Membership.
 2. Review major expenditures and track the status of the budgets and funds based on the report of the Church Treasurer.
 3. Receive the report of the auditors and directs any corrective action needed to ensure that all Church financial transactions are accurate, transparent, and traceable.
 4. Approve all non-budgeted expenditures less than \$5000.
 5. Present any non-budgeted expenditure in excess of \$5000 to the congregation for approval. May authorize expenditures over \$5000 on an emergency basis with subsequent congregational affirmation at the next scheduled meeting.
 6. Church Treasurer
 4. The Church Treasurer is the Church accountant and bookkeeper.
 5. The Church Treasurer is nominated by the Nominating Team and voted by the Church Membership.

6. The Church Treasurer shall be bonded at the expense of the Church.
7. Responsibilities of the Church Treasurer:
 1. Receive all contributions for the support of the Church and its ministries as recorded by the Financial Secretary and other sources, and the income from all funds of the formed Second Congregational Society.
 2. Disburse Church monies as approved by the Board of Finance according to the annual budget of the Church.
 3. Prepare written financial reports for the April and October Quarterly Meetings. The report for the October Quarterly Meeting will cover receipts and disbursements for the period of January 1 through September 30. The report for the April Quarterly Meeting will cover receipts and disbursements for the entire fiscal year (January 1 through December 31 of the previous year). Interim financial updates may also be provided at the January and July Quarterly Meetings at the discretion of the Treasurer and the Board of Finance.
 4. Disburse missions funds as authorized by the Missions Team. Prepare written reports for the April and October Quarterly Meetings. The report for the October Quarterly Meeting will cover receipts and disbursements for the period of January 1 through September 30. The report for the April Quarterly Meeting will cover receipts and disbursements for the entire fiscal year (January 1 through December 31 of the previous year).
 5. Submit all financial records to the auditors six weeks prior to the April Quarterly Meeting.
4. Assistant Church Treasurer

The Assistant Church Treasurer will assist in, or perform, the duties of the Church Treasurer as necessary.

1. Financial Secretary
 1. The Financial Secretary receives all monies given for the support of the Church, its ministries, and missions.
 2. The Financial Secretary is nominated by the Nominating Team and voted by the Church Membership.
 3. The Financial Secretary shall be bonded at the expense of the Church.
 4. Responsibilities of the Financial Secretary:
 1. Count offerings with a second person and deposits offerings and other receipts in the Church bank account(s).
 2. Keep an accurate account of monies received from each contributor and provides tax receipts to them at the end of the year.
 3. Report contributions and income each week with the bank deposit slips or other records of deposits to the Church Treasurer and the Board responsible for each budget item or fund.
 4. Secure and distribute the offering envelopes and manage on-line giving.
 5. Prepare written reports for the April and October Quarterly Meetings. The report for the October Quarterly Meeting will cover receipts for the period of January 1 through September 30. The report for the April Quarterly Meeting will cover receipts for the entire fiscal year (January 1 through December 31 of the

previous year).

6. Submit all non-confidential financial records to the auditors six weeks prior to the April Quarterly Meeting.

2. Assistant Financial Secretary

The Assistant Financial Secretary will assist in, or perform, the duties of the Financial Secretary as necessary.

1. Church Auditors

1. The Church Auditors conduct an independent review of all financial reports that will be incorporated into the April Quarterly Meeting annual report.
2. Selection: The auditors are nominated by the Nominating Team and elected by the Church Members. They will be independent of the Board of Finance and cannot audit financial reports of Boards, Teams, or Church-affiliated organizations being audited of which they are a Member.
3. Responsibilities of auditors:
 1. Audit the reports of the Church Treasurer, Financial Secretary, and all organized clubs and groups affiliated with the Church.
 2. For each audit, verify the starting balance, ending balance, income, and expenditures of each financial report using the raw data available from each Treasurer.
 3. Work with each Treasurer or organization to resolve any discrepancies.
 4. Prepare a report to the Board of Finance with the results of each audit.
 5. Prepare a final report for the April Quarterly Meeting.

2. Moderator

1. The Moderator presides over all business meetings of the Church.
2. Selection: The Moderator is nominated by the Nominating Team and elected by the Church Members.
3. Responsibilities of the Moderator:
 1. Is well versed in parliamentary procedures and will conduct the business meetings of the Church in an orderly fashion according to Roberts Rules of Order.

3. Clerk

1. The Clerk is the record-keeper of the Church.
2. Selection: The Clerk is nominated by the Nominating Team and elected by the Church Members.
3. Responsibilities of the Clerk:
 1. Maintain a complete record of all business meetings of the Church, which will be read for approval at the next regular business meeting.
 2. Keep a register of the names of all Members, with dates of admission, dismissal, or death, together with a record of baptisms and marriages.
 3. Notify all Officers, Members of Boards, and delegates of their election or appointment.
 4. The Clerk, with the Board of Elders, will issue letters of dismissal and recommendation.

5. Preserve on file all official written communications, contracts, and written official reports.
 6. Administer a records management policy and manage the Church archives.
 7. Give legal notice of all meetings when such notice is necessary as indicated in these By-laws.
 8. In the absence of the Pastor, call Boards together for the purpose of organization.
 9. In the absence of the Moderator at a business meeting, call the meeting to order and preside until the election of a Moderator pro tem.
 10. Keep the Constitution and By-Laws of the Church up to date, being guided by Article VII of the Constitution and Article V of the By-Laws.
 11. Maintain or delegate maintenance of the Church's historical records.
4. Assistant Clerk
1. The Assistant Clerk will assist the Clerk in, or perform, the duties of the Clerk as necessary.
 2. Selection: The Assistant Clerk is nominated by the Nominating Team and elected by the Church Members.
 3. Responsibilities of the Assistant Clerk:
 1. Assist the Clerk in the keeping of records and the administration of the duties of the office of Clerk.
 2. In the Clerk's absence or at the Clerk's request, perform any of the duties of the Clerk as set forth in these By-laws.
 3. In the event of a vacancy in the office of Clerk, serve as Clerk until a successor is elected by the Church Members.
5. Nominating Team
1. The Nominating Team prayerfully fills the Church slate of Boards and Officers matching the needs of the Church with the gifts of the Membership.
 2. Selection: The Nominating Team is comprised of the Servants Council members.
 3. Responsibilities of the Nominating Team:
 1. Present a slate of candidates for all elective offices and Boards at the October Quarterly Meeting.
 2. Make this slate available for distribution at the morning worship service two weeks prior to the meeting.
 3. Present nominations at any legal meeting called by the Clerk for any vacancies that may have occurred.
 4. Have the acceptance of nominees before submitting their names.
6. Ministry Teams
1. Ministry Teams are established to serve a specific ministry of the Church. The establishment of Teams is meant to enable flexibility as well as encourage appropriate participation of non-Members.
 2. Depending on the ministry, a Ministry Team may exist for several months (e.g., a VBS Team), one or more years (e.g., a Pastoral search Team), or be a perpetual organization within the Church (e.g., Missions Team).
 3. A Ministry Team charter will be developed to define the Team purpose, responsibilities, accountability, any Officers (e.g., chair, secretary, Treasurer), and reporting requirements. It should also define when the work of the Team will be

deemed complete.

4. The number of people on the Ministry Team should be sufficient to accomplish the charter objective. This should be flexible so the Team can be efficient and effective.
 5. The following Ministry Teams that were previously identified as Committees are currently envisioned for Mayflower Church as “standing” Teams, but these are not binding or required: Hospitality Team, Missions Team, and Children’s Ministry Team.
 6. Selection: Ministry Teams may be proposed by any Board or Officer of the Church. The Members of a Team may be Church Members or regular attenders and must be approved by the Elders/Pastor.
 7. Ministry Team Leaders, in collaboration with team members, will determine the processes, procedures, and tasks necessary to meet the requirements of the Ministry Team Charter unless otherwise detailed in the charter.
7. General Considerations
1. All Board Members, Officers, and Team Leaders must be Church Members.
 2. The Church may establish additional Boards or Ministry Teams as it deems necessary.
 3. All Officers and Boards named will be elected at the October Quarterly Meeting of the Church and will hold their offices for three years. Vacancies may be filled at any business meeting to complete a term.
 4. Unless they vote otherwise, the Boards of Elder, Diaconate, and Trustees will meet monthly. Other Boards or Teams will meet at the call of their chairman or the Pastor.
 5. A Board quorum will be at least fifty percent of their Membership. At their first meeting after their election, each Board will organize and select a chairman and other Officers as necessary for the operation of the Board.
 6. All Officers, Boards, Teams, and auxiliary organizations will prepare their plans and programs for the coming year so they can be presented to the congregation at or in advance of the October Quarterly Meeting. Teams will present their plans to the overseeing Boards; Boards will then incorporate Team and overall Board plans and present them to the Servants Council. If funds are involved, the Board overseeing the Team will present the details and fund requests to the Board of Finance for budget consideration. Any further proposals involving financing will be presented to the Board of Finance before a business meeting.
 7. In collaboration with and approval of the Board of Elders, board chairmen or ministry coordinators may establish Ministry Teams to help complete special functions of a board or ministry. This does not preclude Servants Council’s role in approving Team Charters.
 8. Communication between Boards and Officers will be open and transparent so that each can coordinate activities without conflict.
 9. Boards will post monthly meeting minutes with confidentiality redactions, within one week of each monthly meeting.
 10. Team Leaders will report activities to the responsible Board chair, who will include those activities in their monthly report.
 11. The Treasurer will post monthly reports of financial activities and status.
 12. The location of postings will be central, password controlled, and managed by the Office Manager.

ARTICLE III- Meetings

SECTION A - FOR WORSHIP

1. The Mayflower Church will, unless otherwise voted, hold at least one worship service each Sunday, the time to be determined by the Board of Elders/Pastor.
2. The ordinance of the Lord's Supper will ordinarily be observed on the first Sunday of each month and on other occasions as the Elders or Pastor may direct.
3. Midweek services and other meetings may be arranged by the Pastor in conjunction with the Elders or by vote of the Church.

SECTION B – FOR BUSINESS

1. The Church will meet quarterly at the call of the Clerk on a Sunday afternoon in January, April, July, and October, the specific dates to be set by the Clerk in consultation with the Board of Elders, unless otherwise voted. The call for such meeting will be read from the pulpit and a copy thereof posted in some conspicuous place near the entrance to the place of worship on at least two Sundays before the day of said meeting.
2. Action may be taken on any business as specified in the call or authorized in the By-laws.
3. The order of business will be as follows:
 1. Reading of the Call by the Clerk, or in the Clerk's absence, by any Officer
 2. Prayer by the Pastor and in his absence, an Elder
 3. Reading of the minutes of the previous business meeting(s)
 4. Membership matters
 5. Reports of Officers and Boards
 6. Old business
 7. Election of Officers and Boards
 8. New business
 9. Correspondence
 10. Adjournment
4. The Annual year of the Church will run from January 1 through December 31.
5. At the October Quarterly Meeting, Board Members and Officers for the ensuing year(s) and the annual budget, both to become effective in January, will be approved by the Membership. The report of the Nominating Team and the annual budget will be available two weeks prior to the meeting.
6. At the April Quarterly Meeting, the Officers of Boards and Teams of the previous year will submit their annual reports in writing, except that the financial reports will be submitted in writing at both the April and October Quarterly Meetings.

7. Special meetings of the Church will be called by the Clerk at the request of the Pastor, the Elders, the Diaconate, the Servants Council, the Trustees, the Board of Finance, or upon the written request of any five Members specifying the object thereof. The notice will be read at the services on the Sunday preceding the day fixed for such meeting.
8. Immediately following any of the regular meetings for worship on Sunday, the Church may, upon special notice, act on the appointment of delegates to councils and conferences, on applications for Church Membership, or to vote on a vacancy on a Board but not on other business. Other exceptions for a brief meeting may be made at the recommendation of the Pastor or Elders.
9. At all duly called business meetings the Moderator will preside. If the Moderator is absent, the Members present will elect a Moderator pro tem.
10. At all business meetings, ten percent of active Membership will be necessary to constitute a quorum for the transaction of business.
 1. The approval of routine meeting business will be determined by a majority vote.
 2. A proposal to amend the Constitution or the By-Laws require a two-thirds vote of the Members present and voting.
 3. A proposal to call a Pastor or to terminate a Pastor requires a three-fourths vote by ballot of the Members present and voting.
 4. Upon request of one Member, any vote or election will be conducted by ballot.
11. If, due to circumstances beyond control, holding of a scheduled business meeting or Church service is impractical or inappropriate, the Moderator, the Chairman of the Board of Elders, and the Pastor, acting jointly, are empowered to postpone the meeting and set a new date.

SECTION C - THE CONGREGATION

The congregation will be notified to attend the business meetings of the Church. Non-Members and inactive Members may take part in discussion but may not vote.

SECTION D- THE LARGER CONSTITUENCY

The larger constituency of the Church, including routine attenders, families whose children are in youth programs, Members of Mayflower Church organizations and others whose religious interests are with the Church, will be kept in mind in the administration of the affairs of the Church.

ARTICLE IV- Auxiliary Organizations

The Church regards as an integral part of itself all organizations formed within its constituency for the purpose of ministration. Of all such organizations, the Pastor and Elders will have general oversight, and the Church will expect a report for each at the April Quarterly Meeting.

ARTICLE V- Amendments

The By-laws may be amended by a two-thirds vote of the Members present and voting, at any regular business meeting of the Church or special meeting called for this purpose, provided notice of the proposed amendments is given in the call on at least two Sundays in advance of said meeting.

ARTICLE VI – Policies

Policies establish statutes for Mayflower Church that the church must follow. Policies are approved by Church Membership at any duly called meeting of church. Policies to articulate the teaching of Scripture on issues that require clear teaching, establishing biblical guidance and/or biblical standards of conduct in the Church and community, must first be approved by the Board of Elders. Policies are inserted as attachments to the by-laws.

ARTICLE VII - Dissolution

ARTICLE VII - Dissolution

Should the Membership of Mayflower Church become less than 10 active Members the Church may vote for dissolution. In the event of dissolution or liquidation of Mayflower Church, after all liabilities and obligations have been paid, satisfied or discharged, all remaining property and assets shall be distributed by the active Members to a nonprofit organization affiliated with Mayflower Church or other Christian non-profit organization (Voted 10-15-2007). Priority will be given to evangelical ministries whose aim is to advance the Gospel of Jesus Christ in Kingston/Plymouth County.

Policies (Attachments)

Policies attached to the By-Laws per Article VI. Policies establish statutes for Mayflower Church and are approved by the Membership.

About These Policies

Policies establish statutes for Mayflower Church that the church must follow. Policies are approved by Church Membership at any duly called meeting of church. Policies that articulate the teaching of Scripture on issues that require clear teaching, establishing biblical guidance and/or biblical standards of conduct in the Church and community, must first be approved by the Board of Elders. Policies are inserted as attachments to the by-laws.

See By-Laws Article VI — Policies.

Wedding Policy

Title: Wedding Policy

Oversight Board: Mayflower Board Elders

Effective Date: 10-21-24

Version Number: 2

Policy Statement: It is the policy of Mayflower Church that wedding ceremonies performed at the church and by church staff are biblical. All marriages at Mayflower Church and by its staff must be biblical.

Purpose: The purpose of this Wedding Policy is to define biblical marriage.

Limitations: This policy does not supersede any personal policy held by a pastor of the church. In areas of discontinuity, Mayflower Church will adhere to whichever is most strict. For example, a pastor may have a policy that he absolutely does not remarry people who have divorced. The church may allow it under biblical circumstances. In which case the pastor's policy is stricter and would be followed.

Description

A biblical marriage:

1. Is comprised of one biological male (groom) and one biological female (bride).
2. Is between a Bride and Groom who both profess Jesus Christ as Lord and Savior.
3. Is a God-ordained covenant with each other to be one flesh, and to live in faithfulness and mutual forgiveness as long as they both live (Genesis 1:27, Genesis 2: 24-25).
4. Acknowledges God's presence in the giving and taking of solemn vows.
5. Is a commitment publicly sealed and witnessed by the Christian community that not only marks an appropriate beginning but also provides a nurturing environment in which the covenant is brought to fulfillment.
6. Is valid in view of Jesus's teachings on divorce in view of Matthew 19 and 1 Corinthians 7.
7. Respects biblical teaching on human sexuality and embodiment according to 1 Corinthians 6 and Hebrews 13:4.

Deaconate Fund Financial Aid Policy

Title: Deaconate Fund Financial Aid Policy

Oversight Board: Mayflower Board of Deacons

Effective Date: 1-26-22

Version Number: 3

Policy Statement: It is the policy of Mayflower Church diaconate that funds donated to the diaconate be distributed responsibly to those in true need, with church members receiving highest priority, then the needs of others in our community and other ministries that minister to the needs of the poor.

Purpose: The purpose of this Financial Aid Policy is to define the process and criteria used by the diaconate to distribute the monies donated by the congregation to the diaconate fund.

Description

Each request or recommendation for assistance is considered by the diaconate. Every case is considered on its own merits.

Church members and attendee friends are a priority.

Financial assistance will be for essential needs such as food, utilities, medical, vehicle gas or repair, or clothing.

Repeat help may be provided to the chronically poor, while also assisting them in identifying other available sources of help.

The repeated need for help may require financial counseling or budget assistance before further assistance is provided.

Financial assistance for community members not associated with Mayflower church will be normally be limited to food or gas debit cards.

A Deacons' Fund Request form must be completed

The individual will meet with a member of the diaconate to discuss their situation and provide us an opportunity for witness of the gospel and prayer.

In general, a community member will be helped once a year.

Forms of financial assistance include:

Bags of essential groceries

Food or gas gift cards

Payment a specific bill

Rarely, give undesignated money

Purchasing and Reimbursement Policy

Title: Mayflower Church Purchasing and Reimbursement Policy

Oversight Board: Board of Finance

Effective Date: 5-17-23

Version Number: 1

Policy Statement: It is the policy of Mayflower Church that all expenditures be within the available budget or fund limits and be pre-approved.

Purpose: The purpose of this policy is to define how purchases are approved, allocated to the appropriate fund or budget, and how reimbursement is made for out-of-pocket expenses.

Description

Prior Approval

Prior approval by the appropriate board chair must be obtained prior to purchase (see table).

The need and cost estimate should be communicated, and the approval received, "in writing" via email or other means.

The method of payment (cash, church credit card, or PEX debit card) will be determined by the board chair.

Purchases

Purchases must be within the 'do not exceed' amount agreed during approval.

Purchases should be examined for damage and suitability and returned if needed by the purchaser.

All purchase paperwork should be returned to the approver (register receipts, packing slips or order acknowledgements)

Allocation

The approver will submit appropriate paperwork to the Treasurer: a voucher for cash reimbursement or credit card purchase; the uploaded receipt for PEX card purchases.

Reimbursement

Reimbursements or payment is not guaranteed for purchases made without prior approval.

Reimbursements will be made within two weeks for approved cash out-of-pocket expenses.

Building Use Policy

Title: Building Use Policy

Oversight Board: Board of Elders, Board of Trustees

Effective Date: 10-21-24

Version Number: 1

Policy Statement: It is our policy that the facilities of Mayflower Church be used in accordance with our beliefs, values, and by-laws, ensuring at all times that we are good stewards of the place of worship God has provided.

Purpose: The Mayflower Church Building Use Policy is established to ensure that the use of Church facilities honors the mission and values of Mayflower Church, as outlined in our Constitution and By-laws, while providing a safe, respectful, and orderly environment for church activities and community events.

Description

Alcohol Prohibition

Consistent with our commitment to promote a healthy and safe environment that aligns with our Christian values, the use, possession, or distribution of alcoholic beverages on Church premises is strictly prohibited at all times.

Liability Insurance Requirement

All external groups or organizations using the Church facilities must provide proof of liability insurance. This insurance must name Mayflower Church as an additional insured party and cover any potential damages or injuries that may occur during the use of the facilities.

Parking Regulations

To minimize disruption to our neighborhood, parking on the streets within the immediate residential vicinity of the Church is prohibited.

Users of the Church facilities are required to use designated parking areas, which may include agreements with neighboring churches and businesses. Detailed parking arrangements and locations will be provided upon approval of facility use.

Event Timing and Noise Consideration

All events hosted at the Church must conclude by 9:00 PM. This is to ensure minimal disturbance to our neighbors and to maintain a peaceful environment in the community.

Users of the Church facilities are expected to maintain a respectful noise level at all times, particularly in the evenings.

Facility Use Approval and Scheduling

Requests for the use of Church facilities must be submitted to the Church Office for approval. Priority is given to Church functions and member-related events.

The Board of Trustees, in consultation with the Pastor and Elders if necessary, will review and approve requests based on the alignment with Church values and availability of facilities.

The Church reserves the right to deny the use of facilities for activities that are inconsistent with its mission and values as outlined in the Church Constitution and By-laws.

Responsibility for Damages and Cleanup

Groups or individuals using the Church facilities are responsible for any damages incurred during their use and are expected to leave the premises in a clean and orderly condition.

A facility use fee and/or damage deposit may be required, depending on the nature and extent of the facility use.

Compliance with Church Policies and Laws

All facility use must be in compliance with the Church's policies and applicable local, state, and federal laws.

Violation of this policy may result in immediate termination of facility use privileges and potential legal action if applicable.

Conclusion: Mayflower Church is committed to being a responsible and engaged member of our community. We welcome the use of our facilities in a manner that respects our neighbors, adheres to our Christian principles, and ensures the safety and well-being of all participants.

Child Safety Policy

Title: Child Safety Policy

Oversight Board: Mayflower Board of Deacons

Effective Date: 9-11-2023

Version Number: 2

Policy Statement: It is the policy of Mayflower Church that our facilities are adequate and appropriate, and our childcare workers trained and equipped, to ensure the safety of children in our care.

Purpose: The purpose of this Child Safety Policy is to define safety standards for childcare during children's ministry activities at Mayflower Church. These are primarily nursery care and Discipletown children's ministry. This policy is not meant to define child safety for teen ministries, although some elements may apply.

Description

Child Protection - child protection at Mayflower includes

Formal sign-in

This Child Safety policy

The 2-adult/never alone policy

Annual CORI-check of all child care workers

Live-stream security cameras in hallways and childcare rooms.

Children (defined as any individual under 12 years of age) are never alone with an adult worker in the church nursery or any youth program. There will either be two CORI'D adults or one CORI'D adult and a monitored, live, security camera. Childcare workers never change baby diapers or accompany a child to the toilet alone. If a child cannot toilet alone then the child's guardian will be contacted for assistance.

Mayflower maintains a record of children signed into nursery or youth ministry program. A child's guardian defines allergies and who may retrieve a child when a program is dismissed. Children are only released to the person specified by the guardian.

Child discipline is limited to “time out.” The child’s guardian will be contacted if children cry and cannot be comforted quickly and for behavior which is disruptive, harmful, or otherwise inappropriate.

Health and safety procedures will be implemented to minimize exposure to or transmission of disease. Preventive measures include washing hands prior to handling; ensuring child care areas are clean; and emergency fire, safety, and first aid procedures.

Sunday Sales Policy

Title: Mayflower Church Sunday Sales Policy

Oversight Board: Mayflower Board of Elders

Effective Date: 12-4-2018

Version Number: 1

Purpose: In order to strike a balance between allowing reasonable Church function-related activities, while not becoming “money changers” within the Church, the following guidelines are established:

Policy:

Mayflower Church activities, such as leftover bake sale, or other, items from the Mayflower Club’s Craft Fair; or Youth Group cookie or candy sales, will generally be allowed, barring other conflicting needs.

Outside missionary speakers/singers will likely be allowed to sell their CD’s, DVD’s, etc. on a one-time basis.

Private sales will generally not be allowed.

Any requests will be presented to the Board of Elders, who will make the final decision as to whether the activity will be permitted.

Appendix

Appendices and supplementary guidance referenced by the Constitution and By-Laws.

Guidelines for Seeking a Minister

GUIDELINES FOR SEEKING A MINISTER?

(From the Conservative Congregational Christian Conference)

The ministry of the Church of Jesus Christ is a composite one, comprising both a congregation and a Pastor. We think of its activities being on the Lord's Day in a Church building, but actually its ministry is being carried on continually, wherever the Lord's people may be found.

Churches, like people, vary from community to community, and from one generation to the next, however, eventually the time comes when a Church finds it necessary to seek a new under-shepherd for the flock. For some, this occurs every so often, while for others it is a once-in-a-lifetime experience, and they find themselves in a totally unfamiliar situation. Whichever the case, it is often wise to take into consideration several issues and suggestions that could serve to ease what might be a difficult situation and at the same time, forestall possible serious problems in the future.

The best time to think about these matters is while you are enjoying the ministry of your present Pastor. To wait until he has announced his call to another Church, or has already left, is a poor time to suddenly come under the pressure of establishing guidelines and procedures to be followed. Therefore, it would be wise to have a previously planned procedure spelled out, either within the Church's By-laws, or else, as part of the permanent records of, for example, the Board of Deacons. It would be well for the Deacons to be substantially represented on a Pulpit Committee, the size and makeup of which should be part of these suggested plans.

As we make these suggestions, it is a presupposed matter that the Search Committee and the Church are constantly praying for the leading of God in their lives, and the special gift is sought whereby personalities and special interests are set aside. This being done, the following suggestions are worthy of your consideration:

1. Your local Conference Area Representative is available for counsel.
2. Names of possible candidates can be obtained from the Conference office.
3. A retired minister, a former missionary, or a particularly gifted layman should be sought to serve as interim minister. This provides continuity of leadership at a critical time.
4. When the names of possible candidates are obtained, it is very desirable for the Committee to visit the Churches they are serving, unannounced. In doing so, they may

observe these men and their congregations in their “home territories.” Be careful, however, to disburse yourselves throughout the congregation. To sit in a body could create an awkward situation for the Pastor later on.

5. Wait until after the service to make yourselves known, and arrange to meet with the Pastor later on in the day.

After hearing several men in the above manner, and after concentrated prayer and discussion, the Pulpit Committee should then invite the one who is their choice to preach as a candidate, with a vote of the Church following soon after. A candidate called as the result of any vote less than a two-thirds vote may prove to be an unwise choice.

Before a Church votes to call a particular candidate, and before he gives his answer accepting or declining, a clear and frank discussion should be had between the candidate and the Search Committee on the following issues:

Moving expenses, salary, other allowances, vacation and parsonage. These should be agreed to in writing. The candidate should not hesitate being frank about his financial needs and habits.

1. Any particular strengths or weaknesses the Church may have.
2. The reason for the previous Pastor’s leaving.
3. The reason for the candidate’s wishing a change.
4. The position of both the Church and candidate on:
 1. Baptism
 2. The Charismatic Movement
 3. Marriage and Divorce
 4. Missions
 5. Relationship with the Conference, Council of Churches, etc.

There should be a full and comprehensive discussion of the above issues, followed by a written statement of agreement (if felt desirable) on these matters, signed by both the candidate and the chairman of the Search Committee.

1. 1. Does the candidate unreservedly accept the Church’s Statement of Faith?
 2. Is there a clear understanding of the role and responsibility of the Pastor’s wife?

Pastors and their congregations are human and fallible, but in a direct manner as they center their lives and ministries around the person and work of the Lord Jesus Christ, and maintain a balance of both doctrine and experience, the work of Christ will go on, God glorified, the saints edified, and the lost won to Christ.

It is our prayer that Churches making use of these suggestions will be led in God’s own time to the Pastor of His choice.

Standing Rule on the Reading of the Call to Meeting

Adopted: April 26, 2026

- Standing Rule on the Reading of the Call to Meeting

Whenever the Bylaws of Mayflower Church require that “the call to the meeting be read,” that requirement shall be satisfied by announcing the date, time, and location of the meeting. The full written call shall be made available in printed form at the entrances to the meeting space and in the foyer for any member who wishes to consult it.

This standing rule may be amended or rescinded by majority vote with previous notice, or by a two-thirds vote without previous notice, in accordance with *Robert’s Rules of Order Newly Revised* (§35:2).