

Watermark Community Church

Article I - Our Name & History

SECTION 1: NAME The name of this church is Watermark Community Church and it is located in Dallas, Texas.

SECTION 2: HISTORY Watermark Community Church was founded on July 14, 1999, in Dallas, Texas. It was the result of two years of discussions among friends and twelve (12) months of prayer and preparation by a group of core families who felt God's call to begin a new work in Dallas that was committed to the ideals set forth in Article II of this document. For a more detailed chronology of the events leading up to the founding of Watermark Community Church, see the attached "Chronology of Events."

Article II — Our Calling, Convictions & Commitments

OUR CALLING As a church our purpose is to call all people to be fully devoted followers of Christ.

Calling implies both introduction and encouragement to remain in a life of full devotion to Christ. As such, we exist to reach the unchurched, dechurched, dead-churched and unmoved, and to encourage, equip, serve and sustain those already devoted to Christ.

- The unchurched – those who have never been exposed to biblical community.
- The dechurched – those who have previously been in a "church" environment but have left it.
- The dead-churched – those involved in a "church" that is not pursuing biblical Christianity.
- The unmoved – those nominally involved with Christ or His purposes.

OUR CONVICTIONS A healthy church intentionally and zealously pursues a balanced ministry. Such a ministry, through the power of the Holy Spirit, results in:

- New converts to Christ through the work of the ministry
- New commitments to the local body and the cause of Christ
- New growth in the grace & knowledge of Christ
- New leaders for tomorrow's harvest for Christ

Stated another way, our desire is to call others to:

- believe in Christ
- belong to His body

- be trained in truth
- be strong in ministry

OUR COMMITMENTS We commit to measure our success only by our ability to realize our conviction of being and making disciples. (Disciples are individuals who understand what it means to follow Jesus Christ into a life of worship, fellowship, sacrifice, service and yielding to the Spirit.)

In summary, we are in the business of changed lives. We live to turn the uncommitted and opposed into unashamedly committed, fully devoted followers of Christ. Everything we do is measured by its usefulness, effectiveness and contribution toward this purpose.

OUR CORE VALUES We unashamedly and uncompromisingly strive to be:

Biblically Based God's Word is our guide, authority and conscience in everything. We stand firm where it stands firm and remain flexible where it is flexible.

Christ-Centered Jesus is Lord and head of the church, and it is for Him that we exist. Full devotion to Him is normal for the believer.

Grounded in Grace We acknowledge our complete dependence on the goodness and grace of God in everything. We ourselves have benefited from the kind intention of His will; therefore we eagerly extend it to others.

Passionate about Prayer We do not believe that prayer is merely preparation for the work. We believe prayer is continually an essential part of the work.

Authentic in Our Walk Authenticity, integrity, openness and sincerity will define us. "The goal of our instruction is love, from a good conscience, a pure heart and a sincere faith."

Committed to the Uncommitted We believe that lost people matter to God; therefore they matter to us. Jesus came to seek and save the lost and has left us here in part to do the same. Our individual lives and corporate efforts will reflect this conviction.

Relevant & Innovative The Bible does not tell us to use only certain styles of music, or to present our message only through words. The Bible does make it clear, however, that we are to find ways to effectively bring the message "into all the world" in order to make disciples. We believe this will require careful scrutiny of everything we do - new practices and old - and a willingness to change when necessary within biblical parameters, in order that we, "by all possible means might save some."

We value openness to change and flexibility, believing that such a climate is conducive to personal, relational and spiritual growth. We will be structured to allow for change, freshness and innovation. We strive to keep tradition in perspective. We constantly ask whether every tradition or practice is optimally serving the biblical purpose for which it was originally designed. If it is, we keep it. If it is not, and if the Scriptures give us leeway on how to accomplish that purpose, then we aggressively work to find a better way.

Committed to Community Belonging to our community requires a visible commitment to being intentionally involved with others in accountable and encouraging relationships. We believe life-change happens best in the context of relationships. In clusters of caring people, participants share and encourage each other toward spiritual growth. Here people can experience both the benefits of a larger church and yet enjoy the kind of relationships that only develop in small, safe settings.

Membership in our body requires a tangible commitment to our purposes and our vision as outlined in our membership class. Everyone is welcome to attend our church and participate in our times of celebration and encouragement. It is our intention, however, to call all believers in our midst into membership.

We desire our fellowship to be a caring family that values community, informality, spontaneity, freedom of expression, humor, fun, commitment and loyalty. In our pursuit of holiness, we will acknowledge our imperfection and provide an environment in which people are free to risk, fail and find grace and encouragement in time of need.

Focused on Ministry & Service We believe that each believer has received a special gift and should employ it in serving others, as good stewards of the manifold grace of God.

OTHER POSITIONS

Pursuit of God We desire all to be in a passionate, relentless pursuit of God's heart, mind, presence, voice and to follow after Him.

Preeminence of Jesus Christ We believe full devotion to Christ is normal for the believer. We desire to emulate the attributes of Christ and be increasingly conformed to His image.

Dependence on the Spirit of God We acknowledge our need to be completely yielded to and guided by the Spirit. God's purposes will be accomplished here not by our great efforts, but by His great work through us and in us.

Application of God's Word We believe the Bible is to be taught and applied to lives with equal passion. We seek to know and live the Scriptures. The best theology is an applied theology.

Servant Leadership We acknowledge the significant leadership authority Christ has put in the hands of the pastor and the elders. We expect all leaders to exercise that authority by modeling humility, selflessness, grace, care for His sheep and sacrifice, so that others might advance in their faith and faithfulness.

Worship We do not desire to mandate or be identified by any particular form or practice in worship, but to create a worship environment that resonates with the soul of the worshipers. This will occur in an atmosphere of freedom, in which people can express their heart for God while at all times maintaining sensitivity to others.

Children We view children not only as the future, but as a significant part of the church right now. Our goal is to raise passionate followers of Christ, so we believe our children are worth all the time and energy we can invest in them.

Training & Discipleship Intentional participation in relationships with others at different levels of spiritual maturity is essential. While we provide many formal occasions for growth, we place a higher priority on the value of relationships. Jesus apprenticed His disciples, even as His disciples today are called to mentor or be mentored by others.

Relationships We believe life-change happens best in the context of relationships. We value honest relationships where truth is spoken in love and every member takes responsibility for the well-being and reputation of others they know in the body.

Diversity We agree that churches more easily attract others with similar preferences and/or life experiences and therefore acknowledge that simply by being who we are we are necessarily "targeting" a certain segment of our society. Our desire, however, is that the Holy Spirit will bless us with a rich diversity of ages, life-stages, religious, racial, educational and socioeconomic backgrounds. We desire to foster an atmosphere of unity that communicates warmth and acceptance of all that care to join us. It is our hope that the things that ultimately define us are those that speak to the needs of the entire human race, not only specific ethnic or demographic ones. Therefore, we stress such universal concerns as forgiveness, redemption, significance, peace, meaning and truth above styles, tastes and preferences.

Unity We embrace diversity but require unity in the essentials, understanding in the non-essentials and seek in every way to love others

as Christ has first loved us. We have a great commitment to the great commandment and the great commission, believing by this alone God will make us a great church.

Simplicity We wish to do nothing "for religious effect" but rather to live, serve and worship in an authentic and natural way.

Healing We believe Jesus is the divine physician, so healing and hope should be the norm where His people gather in community. We believe Jesus continues to provide freedom, redemption, deliverance, healing, salvation and hope as best glorifies His name and purposes.

Missions In response to Christ's directive to spread His Good News, we pursue a multi-faceted approach in helping reach people everywhere. Our church desires to take a servant approach in equipping and supporting various indigenous ministries that have proven effective in their own culture. We encourage members to serve locally and abroad. In addition, we seek to involve our church in projects to communicate the Gospel, and share our resources to empower the church locally, nationally and worldwide.

The Poor We are God's extended hands. We must, with vision and servant leadership, increasingly learn to minister directly to the poor, sometimes with our money, sometimes with our lives. We must live in fellowship with an awareness of our blessings and corresponding responsibility to others.

Excellence We believe excellence honors God and reflects His character. We strive for excellence without compromise in all areas of our ministry and lives.

Article III — Our Beliefs (Doctrinal Statement)

SECTION 1: THE SCRIPTURES We believe the Bible to be the verbally inspired Word of God, without error in the original writings, and the supreme and final authority in doctrine and practice (II Timothy 3:16-17; II Peter 1:21; John 17:17).

SECTION 2: THE GODHEAD We believe in one God eternally existing in three equal persons: Father, Son and Holy Spirit. Each has the same nature and attributes, but is distinct in office and activity (Matthew 28:19; II Corinthians 13:14).

SECTION 3: THE PERSON AND WORK OF CHRIST We believe the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God. He was conceived of the Holy Spirit and born of the Virgin Mary, in order that He might reveal God and redeem sinful man. We believe He accomplished our redemption through His death on the cross as a

substitutionary sacrifice. We believe our redemption and salvation are guaranteed by His literal, physical resurrection from the dead (John 1:1, 14, 18; Luke 1:35; Romans 3:24-26; 4:25).

We believe the Lord Jesus Christ is now in heaven, exalted to the right hand of God where, as High Priest to His people, He fulfills the ministry of intercession and advocacy (Hebrews 1:3; 3:1; 7:23-25; I John 2:1-2).

SECTION 4: THE PERSON AND WORK OF THE HOLY SPIRIT We believe God the Holy Spirit is a person who restrains evil in the world and convicts men of sin. He also regenerates those who receive Christ as Savior, baptizes them into the Church, the Body of Christ, indwells them permanently, seals them unto the day of redemption, bestows spiritual gifts on each one, and fills those yielded to Him (John 16:7-11; John 3:8; I Corinthians 12:4-11,13; John 14:16-17; Ephesians 4:30; 5:18).

We believe God answers prayer for the sick and is able to heal in accordance with His will (I John 5:14-15; James 5:15-16). Some gifts of the Holy Spirit, however, such as speaking in tongues and the gift of miraculous healing, were given to certain individuals as authenticating signs to the early church and not as perpetuating gifts or final evidence of God's presence in a believer's life (I Corinthians 14:22-24; Hebrews 2:4).

SECTION 5: ANGELS, FALLEN AND UNFALLEN We believe angels are spiritual beings who were created as sinless personalities and that they occupy different orders and ranks. They presently exist in both fallen and unfallen states, the former including Satan and his angels (Hebrews 1:13-14; II Peter 2:4; Revelation 7:12).

We believe Satan, by his own choice the enemy of God and His people, is the originator of sin, that he led our first parents into sin and now rules as "the god of this world." We believe he was judged at the cross and that ultimately he will be cast into the Lake of Fire (Isaiah 14:12-14; Genesis 3:1-19; Hebrews 2:14; Revelation 20:10).

SECTION 6: CREATION We believe God created all things in heaven and earth and that they exist by His power (Genesis 1:1; Colossians 1:16-17).

We believe man was created innocent and in the image and likeness of God but that he sinned, bringing both physical and spiritual death to himself and his posterity. We believe man has inherited a sinful nature, is alienated from God and is in need of salvation (Genesis 1:27; 2:17; 3:19; Ephesians 2:1-3).

SECTION 7: SALVATION We believe salvation is a sovereign gift of God and is received by man through personal faith in Jesus Christ and His sacrifice for sin. We believe man is justified by grace through faith apart

from works (Acts 13:38-39; Romans 6:23; Ephesians 1:4-5 & 2:8-10). We believe all true believers elect of God, once saved, are kept secure in Christ forever (Romans 8:1, 29-30, 38-39; John 10:27-30).

SECTION 8: SANCTIFICATION We believe sanctification, which is a setting apart unto God, is positional, progressive and ultimate. Positionally, it is already complete since the believer is in Christ and is set apart unto God as Christ is set apart unto God. Since the Christian retains his sinful nature, however, there is need for progressive sanctification whereby he grows in grace by the power of the Spirit. Ultimately, the child of God will be set apart from sin in his practice (as he is now in his position in Christ) when he is taken to be with Christ and shall be like Him (John 17:17; II Corinthians 3:18; Ephesians 5:25-27; I Thessalonians 5:23; Hebrews 10:10, 14).

SECTION 9: THE CHURCH We believe the Church, the Body and Bride of Christ, is a spiritual organism, made up of all born-again persons of this present age. We believe the Church began at Pentecost and that a believer is placed into the Church by the baptizing work of the Holy Spirit. We believe the Church is distinct from Israel (Ephesians 1:22-23; I Corinthians 12-13; 10:32).

We believe the local church is an assembly of professed believers in Jesus Christ who are voluntarily joined together in one locality for the purposes of worship, study of the Word of God, observance of the ordinances, Christian fellowship, equipping for and practice of Kingdom service, specifically stewarding our lives for the purpose of fulfilling the Great Commission (Acts 2:42-47; I Corinthians 1:1-2; Ephesians 4:11-13; Matthew 16:18; 28:19-20).

SECTION 10: THE ORDINANCES OF BAPTISM AND THE LORD'S SUPPER We believe Christ instituted the ordinances of water baptism and the Lord's Supper, both of which are to be observed by believers until He returns (Matthew 28:19-20; I Corinthians 11:23-26).

We believe by water baptism a believer is publicly identified with his Savior and that infants of believing parents may be dedicated to the Lord but should not be baptized until they can personally articulate their faith and the purpose of baptism.

We believe the Lord's Supper is a memorial of Christ's death, the elements being symbols of His body and blood. We believe every Christian has a right to partake of the elements of the Lord's Supper but that participation must always be preceded by solemn self-examination.

SECTION 11: END TIMES We believe in the personal, imminent coming of the Lord Jesus Christ for the Church. This event, commonly called the

rapture, will be followed by great tribulation on earth and will culminate in the return of Christ to earth to set up His millennial kingdom (I Thessalonians 4:13-18; Philippians 3:20; Matthew 24:15-31; Zechariah 14:4-11; Revelation 20:1-6).

SECTION 12: THE ETERNAL STATE We believe the souls of believers in Jesus Christ do, at death, immediately pass into His presence, and there remain in conscious bliss until the resurrection of the body at His coming for the Church, when soul and body reunited shall be associated with Him forever in glory. We believe the souls of unbelievers remain after death in constant misery in Hades until the final judgment of the Great White Throne at the close of the millennium when soul and body reunited shall be cast into the Lake of Fire, not to be annihilated, but to be punished with everlasting separation from the presence of the Lord (Luke 16:19-26; 23:43; II Corinthians 5:8; Philippians 1:23; II Thessalonians 1:7-9; Revelation 20:11-15).

Article IV — Our Membership

SECTION 1: MEMBERSHIP While we acknowledge that all true believers in Jesus Christ are positionally members of the church universal, membership in this local body requires participation in, and commitment to:

- the Beliefs & Governance of this church;
- intentional community with members of this local body; and
- the use of whatever gift(s) he has received to serve others, in order that he may do his part in faithfully administering God's grace in its various forms.

As a result, we acknowledge two types of membership at this church:

1. **Positional Membership** – which includes all true believers in Jesus Christ; and
2. **Participatory Membership** – which includes true believers in Jesus Christ who have committed themselves to this local body as outlined above (hereinafter "Members").

SECTION 2: QUALIFICATIONS FOR PARTICIPATORY

MEMBERSHIP Individuals may present themselves for Membership upon making a profession of personal faith in the Lord Jesus Christ. Each potential new Member shall: 1) make a written statement of his faith in Christ and his intent, with God's help, to pursue a life that will bring glory to God; 2) assent to the Beliefs and Governance of Watermark Community Church; 3) attend the church's New Member Class; and 4) sign the Membership Covenant.

SECTION 3: PARTICIPATORY MEMBERSHIP ROLLS A person is a Member of this church only as long as he lives within this community of

faith and is actively pursuing the Calling, Convictions and Commitments of this church. It is the Elders' responsibility to "know well the condition of the flock," to encourage steadfastness of all individual Members and to advise Members of the consequences of not abiding by their commitments as Members, including eventual removal from Membership.

SECTION 4: CARE AND CORRECTION OF PARTICIPATORY

MEMBERS It is the responsibility of the Board of Elders, as described in Acts 20:28, to "be on guard for themselves and all the flock among which the Holy Spirit has made them overseers to shepherd the church of God which He purchased with His own blood." Shepherding includes both the care and correction of the sheep. As a consequence, the Board of Elders may separate a member of the flock from Membership for:

- departure from his previously expressed agreement with "Our Beliefs";
- conduct that mars the testimony of the church or evidences a continued unrepentant departure from biblical morality;
- manifesting disinterest and/or inactivity in the life of the church; or
- other reasons as set forth in the Scriptures.

The separation process shall follow that laid out in Scripture. By applying for and accepting Membership in this church, all Members submit themselves to the care and correction of the Board of Elders, and may not resign from Membership in an attempt to avoid such care and correction.

SECTION 5: TERMINATION OF PARTICIPATORY MEMBERSHIP

Membership may be terminated by any of the following actions:

1. Voluntary termination of Membership is available to any Member in good standing upon written request of that Member. Where appropriate, upon request, Members may be granted a letter of transfer to the evangelical church of their choice. The Board of Elders may reinstate voluntarily terminated Members upon satisfactory fulfillment of the new Member process and approval.
2. At the discretion of the Board of Elders, Members who move from the Dallas area may be removed from Membership. Involuntary termination may result if a Member fails to submit himself to the Board of Elders and when in the sole opinion of the Board of Elders, it is necessary for the care or correction of the church or the terminated Member. The Board of Elders, in its sole discretion, may communicate to the congregation the fact of, and reason for, involuntary termination of a Member.

Article V — Our Leadership Structure

This church, under the leadership of the Holy Spirit, is an autonomous body of believers voluntarily submitting themselves to a form of

government that we believe is in accordance with the Scriptures. The official offices of this church, through which all of its powers are administered, are covered in subsequent sections of this document. These offices shall be occupied by men, or women where specifically permitted, who are raised up by the Holy Spirit, called by the personal conviction of God and appointed by the Board of Elders. The responsibilities of these offices are also defined and described in subsequent sections of this document.

Articles VI— Our Officers

SECTION 1: GENERAL We believe that holding office in the church is by:

- the calling of God by the Holy Spirit;
- the conviction of the will of God on the part of the candidate; and
- the approval of the Board of Elders.

The officers in this church shall be the Elders and those to whom the Board of Elders delegates authority and designates as officers. Selection of new Elders, Deacons and the Pastoral Elder shall be by appointment of the Board of Elders. The Pastoral Elder shall appoint all pastoral and ministerial staff (other than the Pastoral Elder), and as there is wisdom in the counsel of many, consult with his fellow Elders on major hires.

SECTION 2: THE BOARD OF ELDERS

Description of the Office Our church is Elder led. The Board of Elders governs, corrects, cares for (shepherds) and oversees the spiritual interests of this church. An Elder must be a member of this church and lead a life that meets the qualifications of Scripture and embodies the "Calling, Convictions and Commitments" of Watermark Community Church.

The Board of Elders shall be comprised of not less than three (3) nor more than ten (10) men. The number of Elders must be limited by the number of qualified men that the Lord raises up and the ability of the Board of Elders to maintain intimate, deep and growing relationships between its members. It is imperative that the Board of Elders model accountability, care and every other aspect of authentic biblical community. Great care should be taken as to the effects of the number of Elders on the Board of Elders' intimacy and the integrity of relationships among the members of the Board of Elders.

The Board of Elders shall normally meet at least once a month. Sixty percent of its membership constitutes a quorum. At the first meeting of the new church year, the Board will elect a Chairman, Vice-Chairman and Secretary. While such offices are allowed among Elders for the orderly facilitation of meetings, no elder shall be considered subordinate to any other Elder in office or spiritual authority.

Responsibilities The responsibilities of the Board of Elders include:

- providing spiritual leadership for the church;
- directing the affairs of the church;
- receiving and dismissing members;
- making provision for teaching during worship services;
- praying for and with the people and watching over their spiritual and physical needs;
- leading the church's outreach to a lost world;
- providing care and correction for Members; and
- executing on behalf of the church, deeds, notes, deeds of trust, releases and any other instruments or contracts as may be necessary to comply with God's leading for the church as to real property belonging to, or being acquired, improved or sold by the church.

Calling Elders

Elders are raised up by God to provide spiritual leadership for the church. They are called by the existing Elders to serve in the office of Elder for the benefit of the church.

A prospective of Elder will be examined as prescribed below to determine:

- his personal knowledge and comprehension of the Word of God, especially as it relates to his being sound in doctrine and his knowledge as to the qualifications for an Elder;
- his personal philosophy concerning the purpose of the local church and his responsibility as a leader within the church;
- his agreement with the Beliefs & Governance of this church, in its entirety;
- his ability and willingness to serve and participate actively as an Elder, to attend faithfully the services and programs of the church and to support the various programs and activities of the church;
- his ability to teach and his desire to cultivate this ability for the Lord;
- his life of making disciples for Christ; and
- his history of being in biblical community including accountable, caring, submissive and enduring relationships with other believers. The Elder selection process shall generally follow the process described below.

Elder Selection Process The selection of a new Elder shall, at a minimum, follow the four (4) steps below:

1. Candidate Identification – Any potential elder shall be identified by the Board of Elders as a man fitting the biblical qualifications of an elder of the church and shall be submitted to a period of prayerful consideration by the existing Board of Elders.

2. Notification of the Potential Elder – Following a season of prayer, the Board of Elders, upon initial confirmation of the potential elder, shall notify the potential elder that he is being considered to hold the office of Elder at the church. The potential elder shall submit himself to a time of prayer concerning God's call upon his life and his possible service as an Elder of the church.
3. Validation – Upon the confirmation by the potential elder of God's call on his life, the Board of Elders shall begin a validation process which, at a minimum, consists of: the potential elder's completion of a "Potential Elder Questionnaire" to determine whether he meets the qualifications of an elder as set forth above; a re-affirmation that the potential elder is in agreement with the Beliefs and Governance of the Church and various interviews with third parties concerning the potential elder's character, life and Christian witness.
4. Confirmation – Upon satisfactory completion of the Validation process, the potential Elder shall be presented to the congregation for its comment on his character, qualifications or any other issue which would affect his suitability to serve as an Elder of the church.

Removal No person can be removed from the Board of Elders except for just cause as determined by a unanimous vote of the Board of Elders (exclusive of the Elder who's removal is being considered). Just cause includes, but is not limited to: an elder being under the care and correction referred to in Article IV - Section 4 of this document; events that would disqualify him as set forth in this Article VI – Section 2; or behavior, schedule or stage of life that affects his ability to maintain biblical community with the other members of the Elder Board. If any Elder fails to maintain biblical community with the other members of the Elder Board, he should be informed and asked to make immediate adjustments to his schedule or voluntarily resign his office. The Board of Elders will accept the written resignation of an Elder whenever submitted.

SECTION 3: THE PASTORAL ELDER The Pastoral Elder is the vocational spiritual leader of the church and has oversight of the spiritual life of the church in conjunction with the Board of Elders. The Pastoral Elder should be fully prepared for his ministry as required by the Board of Elders. He should live a consistent Christian life, ruling his own house well and having a good testimony with non-Christians.

Responsibilities of the Pastoral Elder The Pastoral Elder is accountable to the Board of Elders for the oversight of the Beliefs and Governance of the church. He is responsible for leading the staff and church body in carrying out the purpose and values of the church and overseeing the church's ministries.

Calling the Pastoral Elder The Board of Elders shall call a Pastoral Elder.

When the Board of Elders desires the church have a new Pastoral Elder, it may appoint a search committee to assist in identifying qualified candidates or search for a qualified candidate on its own. Ultimate responsibility and authority for calling a Pastoral Elder rests in the Board of Elders. Since the Pastoral Elder will serve as an Elder of the church, at a minimum, the Elder selection process shall be followed.

Removing a Pastoral Elder When the Pastoral Elder resigns or is removed by the Board of Elders, the Board of Elders may call a meeting to inform the congregation of the reasons for the removal or resignation, so far as is honoring to God, the Pastoral Elder and the congregation. When the Pastoral Elder resigns, the Board of Elders shall accept his resignation. When the Pastoral Elder resigns or is removed from that office, the Board of Elders shall make provision for the interim fulfillment of the Pastoral Elder's responsibilities. In that event, an Interim Pastor may be appointed by the Board of Elders as a minister to carry on the pastoral duties while the church is without a Pastoral Elder.

Article VII — Our Workers (Ordination & Commissioning)

It is our confidence that God will raise up Spirit-filled and gifted men and women from among us who will be called to a life of proclaiming the Gospel of the grace of Jesus Christ. Such men and women may be given a commission to lead God's people, as is appropriate in scripture and share in the privileges and responsibilities thereof. The Board of Elders shall determine the process, requirements, timing and forms leading to ordination. The Board of Elders may also commission Members to serve as ministers of the Gospel of Jesus Christ under its authority, while they are Members in good-standing at this church.

Article VIII — Our Responsibilities

The Board of Elders may delegate to individuals, committees or organizations the right to transact any of its business or to exercise any of its powers, but the exercise of such delegation shall be subject to the supervision and control of the Board of Elders.

Article IX — Our Beliefs And Leadership Structure (Amendments)

Our Beliefs & Leadership Structure may be amended by the unanimous approval of the Board of Elders. Copies of any amendment(s) must be made available to Members not more than thirty days following such amendment(s).

Our Bylaws

Article I — Officers Appointed By The Board Of Elders

CHURCH LEADERSHIP Description of Office The Board of Elders may appoint men and women to positions of leadership within the church. Their appointment may be to key areas of responsibility in the Operating and Ministry Committees of the Church, provided that such appointments shall be made in accordance with the mandates of the Holy Scripture as relates to positional differences between men and women.

Qualifications These positions of servant leadership shall be occupied by men or women of spiritual maturity, exemplary lives, good reputation, sound judgment and who, in their God-ordained roles, serve their own houses well.

Article II — Ministerial Staff The Pastoral Elder shall appoint all pastoral and ministerial staff (other than the Pastoral Elder) and, as there is wisdom in the counsel of many, consult with his fellow Elders on major hires. The Pastoral Elder may appoint pastoral and ministerial staff as required to provide care, teaching, counseling and administration to the congregation. The number and types of Ministers required will vary from time to time, depending on church growth, financial resources available and discerned need.

Attachment

Chronology of Events The Major events leading up to the founding of Watermark Community Church are as follows:

- In July 1998, a group of men began to meet to discuss the possibility of beginning a work in Dallas that was committed to the purpose & values set forth in Article II of this document.
- As they & their families prayed about the decision and sought the Lord's guidance, it became clear that God was leading them to start a new church that was committed to the ideals contained herein.
- As God continued to work in their existing church, He prepared them for the day that they would step out on faith to begin a fresh new work.
- On June 30, 1999, the Lord independently brought the members of the group to a common conviction. It was time to commit to serve the Lord with one another in Dallas.
- In the following week, the families communicated to their existing church that the consideration had grown to a conviction, and sought the blessing of the Elder Board of their existing church to begin the work.
- On July 19, 1999, the Elder Board communicated their acknowledgment of God's call on the lives of the core families and its resolve not to stand in God's way.
- After months of prayer and planning, the core group grew and on October 30, 1999, 150 Godly gifted and passionate people covenanted together to serve Christ and His purposes in Dallas as

Watermark Community Church.

On November 7, 1999, Watermark Community Church held its first worship service and began intentionally ministering to the unchurched, dechurched, dead-churched and unmoved.