

Update

Bylaws Review Team

Bylaws Review Team Announces Town Hall Meeting to Discuss Constitution and Elders

Dear Church Family,

In August 2008, the Church elected our team to review the existing Bylaws and to recommend changes to our governing documents. As we began to look at the existing Bylaws we discovered what we believed to be some significant shortcomings. Instead of trying to apply a 'band-aid' to the existing Bylaws, we were led to review Scripture to see what God desires for church structure and organization. We spent the first 9-10 weeks meeting together, studying God's Word, and discovering what elements are required to build and maintain a healthy church.

As we began to compare our existing Constitution and Bylaws to the truths that we found in Scripture, we identified several categories of changes that were needed. Chief among these was the complete omission of Elders. Elders are mentioned prominently and exclusively as leaders of the New Testament local church, but somehow we have ignored this concept. The team then set out to discover from Scripture what Elders are and how they should function in the local church.

In the following pages, you will see what God has revealed to us through His Word. Based on what we have learned, we plan to recommend to the congregation that we move to an elder led model of church governance. We understand that this may be a new concept to many of you. It was a new concept to the team, and it took a lot of Bible study and prayer to understand that it is God's design for His Church. We hope that you will take the time to study this material and make it a matter of prayer. It is our prayer that by doing so, the Holy Spirit will reveal the same truths to you and we can move forward in unity.

We have made significant progress toward writing the first draft of a new Constitution. Our plan is to introduce this draft at the quarterly business meeting on June 21. Copies of the draft will be available at this meeting, the

Welcome Center, the church office, or available for download from the church web site. We will hold a town hall meeting to discuss the new draft and answer questions on Saturday June 27, 2009 from 9:30am -11:00am. There will be a special business meeting scheduled for July 12, 2009 during which we hope to affirm the new Constitution. Upon affirmation of the new Constitution, we will proceed with drafting new bylaws that support the new Constitution.

If you have any questions or comments, please feel free to contact any member of the team. You may also contact us by email at fbctcbylaws@gmail.com.

By His Grace,

FBCTC Bylaws Review Team

James Barfield

John Carlsen

Jennifer Cottle

Jason Pope

Save the Dates!

Sunday, June 21

11:45am - Business meeting to introduce new Constitution

Saturday, June 27

9:30-11:00 am - Town Hall meeting

Sunday, July 12

11:45am - Special Business Meeting to affirm new Constitution.

Historical Background for Elders

What are Elders?

'Elder' is the term used most often to describe church leaders of the New Testament local church.

Elder - This is the English translation of the Greek work presbuteros which means someone who is advanced in life or one who is mature.

Paul and Barnabas appointed elders (presbuterion) for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust. - Acts 14:23

There are also several other words that are used that also refer to church leaders.

Overseer/Bishop - The Greek word episkopos is often translated as either 'bishop' or 'overseer' in most English translations. Some translations also use the word 'guardian'. It refers to 'a man charged with the duty of seeing that things to be done by others are done rightly; any curator, guardian or superintendent.'

Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers (episkopos), to shepherd the church of God which He purchased with His own blood. - Acts 20:28

Pastor/Shepherd - This is the most common term applied to elders in many Southern Baptist churches. It comes from the Greek word poimen which literally means a herdsman, esp. a shepherd; he to whose care and control others have committed themselves, and whose precepts they follow.

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors (poimen) and teachers, - Ephesians 4:11 (This is the only verse where it is translated pastor. All other occurrences of poimen are translated shepherd.)

Steward - Steward is the English word most often translated from the Greek work oikonomos: one who is trusted to manage a household or household affairs.

For the overseer (episkopos) must be above reproach as God's steward (oikonomos), ...- Titus 1:7

Are all these different offices in the church? Not really. What is really interesting is that all of these terms refer to the same office. In Acts 20, Paul addresses the statement in v28 to the group he identifies as elders in v17:

17From Miletus, Paul sent to Ephesus for the elders (presbuterion) of the church...

28Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers (episkopos). Be shepherds[pastors] (poimen) of the church of God, which he bought with his own blood.

When Paul gives the qualifications for elders in Titus 1:5-7, he uses elders, overseer, and steward to refer to the same group:

5The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders (presbuterion) in every town, as I directed you. 6An elder (presbuteros) must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. 7Since an overseer (episkopos) is a steward oikonomos which is translated as steward or manager in other translations) ,...

In 1 Peter 5:1-2, Peter also uses elder, overseer, and pastor to refer to the same group:

1 Therefore, as a fellow elder (presbuteros) and witness to the sufferings of the Messiah, and also a participant in the glory about to be revealed, I exhort the elders (presbuterion) among you: 2 shepherd (or pastor from the Greek poimen) God's flock among you, not overseeing (episkopeo) out of compulsion but freely, according to God's will; not for the money but eagerly.

We can see that all of these terms apply to the same people. Why use all these different terms? It seems that God is not necessarily communicating titles but rather the roles and responsibilities of our church leaders. From all these words,

we can see the duties of those who lead the local church:

Presbuteros (elder) - one who is mature in their faith. How can someone lead in the faith if you are not mature in the faith themselves?

Episkopos (overseer/bishop) - one who has oversight responsibility

Poimen (shepherd/pastor) - one who is charged to lead, feed, protect, and care for the flock

Oikonomo (steward) - one who is trusted to look after matters until the Master returns

The New Testament indicates that the local church is always led by a group of elders and not a single man. Elders are always referred to in the plural tense when addressing the local church. Here are just a few examples:

When they had appointed elders for them in every church, - Acts 14:23

The brethren determined that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders concerning this issue. - Acts 15:2

When they arrived at Jerusalem, they were received by the church and the apostles and the elders - Acts 15:5

From Miletus he sent to Ephesus and called to him the elders of the church. - Acts 20:17

And the following day Paul went in with us to James, and all the elders were present - Acts 21:18

The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. - 1 Timothy 5:17

For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you, - Titus 1:5

Is anyone among you sick? Then he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the Lord; - James 5:14

Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, - 1 Peter 5:1

Paul and Timothy, bond-servants of Christ Jesus, To all the saints in Christ Jesus who are in Philippi, including the overseers and deacons: - Philippians 1:1

The benefits of having a group of elders, rather than a single person include:

- ◆ Functional, spiritual gift-based diversity in leadership
- ◆ Biblical accountability
- ◆ Continuity in time of transition

WHAT ARE THE QUALIFICATIONS FOR ELDERS?

The Biblical qualifications for elders come primarily from 1 Timothy 3 and Titus 1.

¹ This saying is trustworthy: "If anyone aspires to be an overseer, he desires a noble work." ² An overseer, therefore, must be above reproach, the husband of one wife, self-controlled, sensible, respectable, hospitable, an able teacher, ³ not addicted to wine, not a bully but gentle, not quarrelsome, not greedy - ⁴ one who manages his own household competently, having his children under control with all dignity. ⁵ (If anyone does not know how to manage his own household, how will he take care of God's church?) ⁶ He must not be a new convert, or he might become conceited and fall into the condemnation of the Devil. ⁷ Furthermore, he must have a good reputation among outsiders, so that he does not fall into disgrace and the Devil's trap. - 1 Timothy 3:1-7

⁵ The reason I left you in Crete was to set right what was left undone and, as I directed you, to appoint elders in every town: ⁶ someone who is blameless, the husband of one wife, having faithful children not accused of wildness or rebellion. ⁷ For an overseer, as God's manager, must be blameless, not arrogant, not quick tempered, not addicted to wine, not a bully, not greedy for money, ⁸ but hospitable, loving what is good, sensible, righteous, holy, self-con-

Background (cont.)

trolled,⁹ holding to the faithful message as taught, so that he will be able both to encourage with sound teaching and to refute those who contradict it. - Titus 1:5-9

From these verses we can see the qualifications of elders are:

Desire to Serve as an Elder: Elders must feel God's calling to be a Spirit-led servant leader

Above Reproach: Elders must be blameless, presenting no patterns of scriptural disobedience or grounds for accusation.

Husband of One Wife: An elder, if married, must be a devoted spouse.

Temperate: Elders must be self-controlled, enslaved to nothing, free from excesses.

Prudent: Elders must be sober, sensible, wise, balanced in judgment, not given to quick, superficial decisions based on immature thinking.

Respectable: Elders must demonstrate a well-ordered life and good behavior.

Hospitable: Elders must be unselfish with their personal resources. They must be willing to share blessings with others.

Able to Teach: Elders must be able to communicate the truth of God and exhort sound doctrine in a non-argumentative way. **(2 Timothy 4:2; 2:24)**

Not Addicted to Wine: Elders must be free from addictions and must be willing to limit their liberty for the sake of others.

Not Pugnacious: Elders must be gentle and characterized by forbearance and tenderness - not having a quick temper.

Uncontentious: Elders must not be given to quarreling or selfish argumentation.

Free from the Love of Money: Elders must not be stingy, greedy nor driven by monetary gain. They should not be pre-

occupied with amassing material things, but rather should be a model of giving.

Manage Own Household: Elders must have a well-ordered household, a healthy family life, and well-behaved children (pertains to those whose children still live under parental authority).

Not New Converts: Elders must not be new believers. They must have been Christians for long enough to demonstrate the reality of their conversion and depth of their spirituality.

Good Reputation with Outsiders: Elders must be well respected by unbelievers.

Not Self-willed: Elders must not be stubborn, insensitive or prone to force opinions on others.

Not Quick Tempered: Elders must exercise patience and self-control in difficult situations.

Loves What Is Good: Elders must desire the will of God in every decision.

Just: Elders must be fair and impartial. Their judgments must be based on scriptural principles.

Devout: Elders must be reverent, continually desiring to be separated from sin. They must be devoted to prayer, the study of Scripture and the guarding of their own spiritual walk **(Acts 20:28)**.

Holding Fast the Faithful Word: Elders must be stable in the faith, obedient to the Word of God, continually seeking to be controlled by the Holy Spirit

WHAT DO ELDERS DO?

¹ Therefore, as a fellow elder and witness to the sufferings of the Messiah, and also a participant in the glory about to be revealed, I exhort the elders among you: ² shepherd God's flock among you, not overseeing out of compulsion but freely, according to God's [will]; not for the money but eagerly; ³ not lording it over those

entrusted to you, but being examples to the flock. ⁴ And when the chief Shepherd appears, you will receive the unfading crown of glory. - 1 Peter 5:1-4

Elders shepherd and oversee the local church

What does a shepherd do for his sheep?

Leads them: The elders constantly assess the strengths and weaknesses of the local church and sets the vision and direction of the church. Elders monitor the spiritual condition of the flock and take action to bring them into peak spiritual health.

Feeds them: This is why elders, as opposed to deacons, must have the ability to teach. They are responsible for ensuring that the flock is fed on a spiritually healthy diet from God's Word.

Protects them: Elders are to be vigilant to threats from inside and outside the flock and take steps necessary to protect the flock especially in protecting the local church from false doctrines.

These verses also tell us what a shepherd is not. In their role as shepherds, elders are not to rule or lord over the local church. As stewards, elders are to manage the household while the Master is away. They are to lead the church on behalf of the true Shepherd, Jesus Christ. In all things the elders must seek out the intent and mind of the Master.

Elders set the example for the local church

In all ways, the leaders of the local church are to set the example but especially in those areas that are mentioned in 1 Timothy and Titus as qualifications: personal conduct and spiritual leadership in the home.

The Bylaws Review Team will recommend that we move toward an elder-led model of church governance. This is not to be confused with an elder-ruled model that is practiced in some churches. Elders lead by example through following Christ's model of servant leadership and always seeking the mind of Christ for direction and guidance. In the elder-led church, the congregation is final authority on all matters. We can see examples of how an elder-led church functions in Acts 6 and 15.

WHERE DO ELDERS COME FROM?

Elders are chosen from the members of the local church.

23Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust. - Acts 14:23

Notice here how the apostles would set up leaders in the churches they founded. They appointed elders with prayer and fasting, then committed them to the Lord, and moved on in their mission to spread the message of the gospel. Of course, since they were Apostles sent by Christ himself, they appointed men whose leadership would be affirmed by the church. Since we don't have apostles today to help us select an initial group of elders, the church would form a selection team to prayerfully screen elder candidates to ensure they are Biblically qualified and recommend them to the church body for affirmation of God's calling to eldership.

Elders can, and should, be a mixture of paid vocational ministers and laymen. How they earn their living isn't nearly as important as to their calling and their function.

WHAT ABOUT DEACONS?

Some may ask, 'If we have elders, then do we still need deacons?' The answer is: absolutely! It is clear from Scripture that the deacons are called to be the servant-ministers of the New Testament church. In the course of our work, we discovered that of all the groups in our church, the deacons are done the greatest disservice in our existing bylaws. Their roles and responsibilities are not clearly defined and those that are specified are often contradictory or clearly not what Scripture intends.

It is our desire to establish bylaws that free the deacons to be the servant-ministers that God has called them to be by providing leadership and oversight of the service ministries of our church. Without active, vibrant, and effective service ministries for our church and our community, we cannot hope to fulfill God's calling.

Effective elders and deacons are required for a healthy New Testament local church.

Frequently Asked Questions about Elders

What is the proper understanding of the term elder?

The term, elder, is of Old Testament origin. First used in Numbers 11 and Deuteronomy 27, it was descriptive of the seventy tribal leaders who assisted Moses. It referred to a special category of men who were set apart for leadership. Later, the elders of Israel were specifically involved in the leadership of cities. Their function remained as decision makers--applying wisdom to the lives of the people in resolving conflicts, giving direction, and general overseeing of the details of an orderly society. (See The Old Testament History Of Elders for additional information.) In the New Testament, the Greek word for elder (presbuteros), is used about seventy times. Presbuteros refers to recognized spiritual leaders.

How is the term elder used in reference to the church?

Presbuteros, the Greek word for elder, is used nearly twenty times in Acts and the epistles in reference to a unique group of leaders in the church. From the beginning of the church, it was clear that a group of mature spiritual leaders was to have responsibility for the church. The book of Acts indicates that elders existed in the church for leadership to the body. Nearly every church in the New Testament is specifically said to have had elders.

Does the New Testament use other titles to describe elders?

Three terms are used synonymously in the New Testament to describe these leaders of God's people. The title of elder is used most frequently. The title of pastor is used least. Overseers and pastors are not distinct from elders; the terms are simply different ways of identifying the same people. This is best illustrated in 1 Timothy 3:1-7; Titus 1:5-8 and 1 Peter 5:1-4. Acts 20:17-30 also uses all three terms interchangeably.

What is the role of an elder?

As the apostolic era came to a close, the office of elder emerged as the highest level of local church leadership. Thus, it carried a great amount of responsibility. First Timothy 3:1 states, "It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do." In verse 5, Paul identifies the work of the elder as "taking care of the church." Therefore, an elder is to be a caretaker of the church. There are four basic functions of the elder: lead, feed, care for practical needs, and protect the church. Functioning in these four major areas, the elders are to enact church policy (Acts 15:22), manage church resources (Acts 20:28), lead, teach, and preach (1 Timothy 5:17), exhort and refute (Titus 1:9), and act as shepherds, setting an example for all (1 Peter 5:1-3). They are to devote themselves first to prayer and to the ministry of the Word, and delegate ministry assignments to gifted and qualified individuals.(Acts 6:3-4).

What are the biblical qualifications of an elder?

1 Timothy 3:1-7 and Titus 1:5-8 identify the 21 qualifications of an elder.

Can women serve as elders?

Scripture indicates that the leadership roles of the church, just as in the home, are to be filled by men. While both men and women are gifted for service in the church, the office of elder is limited to men as qualified by Scripture. It is not a matter of ability but, rather God's design for male/female role distinctions. The Bible teaches that men and women have equality in essence (equal in dignity, value, and nature), but are also distinct in role. (1 Corinthians 11:1-16, 1 Tim. 2:8-15) (How are elders to be ordained?

The New Testament clearly indicates that elders were uniquely set apart or appointed to their office. The concept of ordination implies official recognition by the leadership of the church and a public announcement setting men aside for special ministry. Elders are a group of specially called and ordained men with a great desire to shepherd the flock of God. Their calling is initiated by the Holy Spirit, confirmed through prayer, and qualified through the consistent testimony of a pure life in the eyes of all. Scriptural references to ordination are found in 1 Timothy 4:14; 1 Timothy 5:22; Acts 14:23; 2 Corinthians 8:19; and Titus 1:5.

Are elders to be supported financially by the church?

First Timothy 5:17-18 and 1 Corinthians 9:1-19 demonstrate two thoughts concerning the support of elders. Paul's admonition was that elders who rule well should be worthy of a financial remuneration. However, he further clarifies his admonition in the Corinthian letter by stating in verse 6, "Do only Barnabas and I not have a right to refrain from working?" He and Barnabas were supporting themselves through work outside the scope of the church. Clearly, Paul was stating that financial remuneration is the responsibility of the flock; however, it is the option of the elder to accept or refuse the subsidy. A more important issue to be considered here is not subsidy, but equality. Every elder, paid or unpaid, has the same right of leadership. If the Lord has called him to be an elder, and the church has recognized his calling, whether or not he receives financial support from the church body has no bearing upon his position of leadership. An elder's subsidy is at his option; his spiritual qualifications are not.

Is the pastorate a team effort? Why have we always had one pastor and associate pastors to help him?

All the biblical data clearly indicates that the pastorate is a team effort. It is significant that every place in the New Testament where the term presbuteros is used, is clearly

in the plural sense. The norm in the New Testament church was a plurality of elders. Nowhere in the New Testament is there reference to a one-pastor congregation. Much can be said for the benefits of leadership made up of a plurality of godly men. Their combined counsel and wisdom helps assure that decisions are not self-willed or self-serving to a single individual. Why have so many churches ignored this team concept? It is not easy to answer this question. Speculative thought could easily be directed toward the example of the third century rule of Constantine and his organization of the "clergy-laity" structure for church leadership. Constantine erred in his approach because the New Testament does not present the church as just one church with just one infallible leader. It is interesting to note that his model is more akin to our present day approach than the New Testament.

Does leadership by elders eliminate the role of a special leader?

No. The plurality of elders does not eliminate the unique role of a special leader. Within the framework of elders' ministries there is great diversity as each man exercises his unique gifts. Some gifts are highly visible and some are not. All are within the plan of God for the church. With the exception of Judas, the disciples were equal in terms of the office privileges, respect shown, and honor given. And yet within the twelve, there was a tremendous amount of diversity.

Even among the twelve, there were recognized leaders, or, a "leader among leaders." Most often, Peter was the spokesman or representative for the twelve. And while Peter occupied this role, they all retained equal office, equal honor, equal privileges and responsibilities. They were all sent, they all preached the same message, they all healed, and they all possessed equal access to Jesus. Whereas, none of them was less in equality, some of them stood out over the others as leaders among leaders.

FAQs cont.

Every ministry we see in the New Testament is a team effort. And while that does not eliminate the unique roles of leadership, it does mean that there is no place for dictatorial or self-serving leadership.

Does leadership by elders eliminate congregational involvement in church administration and guidance?

Absolutely not! The church would be informed, on a regular basis, of matters related to church finance and other issues of significance. The church would retain the right to call, rebuke or dismiss the Lead Pastor, elders, and deacons. Major decisions relating to church properties, such as buying, selling, or going into significant debt, would be decided by the church. The church would approve the annual ministry budget. Amending the Constitution or Bylaws would also require a church affirmation. The elders would frequently seek church counsel and affirmation on other important issues, as they arise. Remember, it would be impossible for a council of elders to do all the planning, supervision, and administration of a church our size. They will need to delegate responsibilities in many areas of church life.

What is the elders' relationship to the congregation?

According to Scripture, elders are called and appointed by God, confirmed by the church body, and ordained to the task of shepherding the flock of God. To them are committed the responsibilities of living biblical lifestyles for all to see and emulate. Hebrews 13:7 and 17 emphasize both the elder's responsibility to live as an example, manifesting virtue in his lifestyle, and the church's desire to follow this example. Elders lead through love and in the power of the Holy Spirit, never forcing their will or authority over the flock.

If our tradition does not call for elder leadership, can we have elders and remain a Southern Baptist church?

The answer is yes, but that should not be our primary concern. The primary question is, "Can we become more biblical by appointing elders?" The Bible clearly teaches that we should use elder leadership.

To get back to Baptists, we can have elders and remain affiliated with the Southern Baptist Convention.

There are many Baptist churches today practicing elder leadership, and Baptist history is full of churches that had elders.

Many churches affiliated with the Southern Baptist Convention do not use elder leadership. Why?

The nature of Southern Baptist organization allows every Baptist church to function as an independent and autonomous congregation. This allows for a wide variety of practices among our churches. We should not be surprised that Baptist churches differ regarding eldership. A study of Baptist history reveals that when the government began to require trustees for all business corporations, that requirement was also applied to churches. Gradually, some of the primary functions of biblical eldership were assumed by these new trustees. Unfortunately, the trustees were frequently not selected according to scriptural qualifications. This encouraged confusion within the churches regarding the leadership role.

Another reason why many Baptist churches do not use elders is that they have chosen to use their pastor and associate pastors in this leadership role; perhaps believing that only full-time pastors were called and equipped to perform the elder tasks. Still other churches have invested

the elder responsibilities in their deacons. Unfortunately, they have lost the vital function of the deacons by that decision. Still another reason for not using elders is tradition. When we rely on tradition, rather than God's Word, to determine our faith and structure, we depart from biblical truth.

Do elders replace the need for deacons?

No, they are two separate groups with very different assignments. Both offices are prescribed for the local church. See Philippians 1:1 and 1 Timothy 3:1-13. Deacons are charged with the responsibility of offering the ministry of mercy. Elders are responsible for protecting, feeding, leading, and caring for practical needs of the church.

Who comprises the Elders Council?

The Bible offers us specific guidelines for the selection of elders. Elders must be appointed according to the undeniable leadership of the Holy Spirit (Acts 20:28). They must be men who passionately believe they are called to this place of ministry (1 Timothy 3:1). Finally, elders are to be selected according to twenty-one specific characteristics (1 Timothy 3:2-7; Titus 1:6-8). (See The 21 Qualifications Of Elders.) It is probable that some of the pastoral staff would feel called to serve on the elder council and meet

the qualifications for selection. It is also probable that men, who are not involved in vocational ministry will meet these guidelines and serve as elders. Together, those called to vocational service and those who are non-vocational, are to minister together as a council of equals. The church will ultimately have the right to confirm the Lord's leadership regarding the appointment of elders. It is recognized that the Lead Pastor serves as an elder. The church has already called him to perform the functions of eldership.

How many elders would comprise the Elder Council?

We must not set limits on this number. That is a question that must be answered by the leadership of God. Man-made quotas and regulations can cause the church to miss the Lord's leadership in the selection process. For example, if we say we think we should have 12 elders but God has only called six men to eldership, we run the risk of filling the other six positions with unqualified or uncalled men. The same is true if that number were set too low. If we set the number of elders at six and God calls 12 men to eldership, then do we deny their calling and prevent them from serving? It is recognized that there must be a plurality and never a single elder. As the church grows, the need for elders will increase.

Special Business Meeting July 12

There will be a Special Business Meeting on July 12, immediately following the 10:30am worship service. At this meeting, the only agenda item will be the affirmation of the new Constitution.

WHO CAN VOTE?

All members of FBC The Colony, age 14 years and older are eligible to vote in business meetings. If you are not

yet a member of FBC, and have considered joining our fellowship, this is a great opportunity to make your decision. Membership rolls are confirmed at quarterly business meetings, the next of which is to be held June 21.

All membership requests need to be made at least one week in advance of this date. If you have questions about the process, please contact the church office at (972) 625-1322.

Details inside!

IMPORTANT DATES TO REMEMBER:
June 21: New Constitution introduced at Business Meeting
June 27: Town Hall Meeting
July 12: Special Business Meeting to approve new Constitution

*FBC Bylaws Review Team to
present revised Constitution*



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