



TABLE FELLOWSHIP

Table Fellowship, Inc.

OUR MISSION, CONSTITUTION & BYLAWS

Incorporated

1980

Revised

April 2015

Revised

April 2018

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PART 1: CONSTITUTION

OUR VISION AND MISSION

NAME & ADDRESS

- A. The name of this organization shall be:
Table Fellowship, Inc.
- B. Address:
The principal office of the corporation shall be in the City of Mansfield, County of Richland, State of Ohio, whose post office address is 365 Straub Rd. East, Mansfield, Ohio 44903.

(1:1) INTRODUCTION

A. INTRODUCTORY REMARKS

We, the members of Table Fellowship, intend that this document result in the exaltation of Jesus Christ, our Lord. Through Him we have forgiveness and life, and by His strength we serve.

In this Constitution, we have attempted to follow the mission, teachings, and organization of the New Testament church and its Founder, Jesus Christ. For that reason, we have intertwined numerous biblical references addressing the various issues at hand. We intend that biblical principles be the basis for all that follows. Table Fellowship's work is focused on two broad categories: Table Fellowship Churches and Table Fellowship Missions. Both of these categories are addressed in this document.

B. OUR HISTORY

In 1970 Gordon Walker and Ray Nethery began the work-study program for young adults (modeled after Francis Schaeffer's L'Abri) at Grace Haven Ministry Center in Mansfield, Ohio. This fruitful era of ministry was paralleled by a vision toward planting churches. The ministry was fueled by the fervor and upheaval of the young people associated with the Jesus revolution in the late 1960's and early 1970's. Grace Fellowship Church evolved from this ministry and grew from a small body in 1970 to seven home churches. Each home church had its own elders. The elders met monthly in a city-wide presbytery and the home churches met together once each month for a united worship. Ray Nethery served as presiding elder, followed later by Tim Barber. Over time, home churches formed in Columbus, Toledo, Bucyrus and Elyria, Ohio. Home-size churches were also initiated in Amherst and

Salem, Massachusetts in Kidron, Ohio and in Lynchburg, Virginia. A church in Evanston, Indiana also became part of this association.

Ray Nethery and the constituency he represented continued to explore the values embraced through the study of Scripture and the early centuries of the church. Out of this evolved the Assembly of Covenant Churches (ACC). Its values were articulated in what is now known as Common Concerns. This association of churches and leaders was committed to the renewal of Biblical truth and practice with the acknowledgment that each generation needs to take a stand for renewal in areas where the church tends to drift as it is influenced by our human condition and culture. A primary concern was that the association express an orthodox Christianity, that is, the understanding and practice of those truths clearly espoused in Scripture and historically agreed upon by the church in the creeds expressed in the early centuries and the Reformation. The association agreed that these truths are the prime elements of an orthodox faith. Other theological matters while important were deemed to be secondary. The association agreed that in these areas of diversity Christians dialogue and discuss, but must endeavor not to let diversity become sources of division. A corollary to this was a focus on the unity of the church built around the content of the creeds and based upon Jesus' prayer in John 17 that all believers might be one that the world would know God. His prayer was the filter for how association churches desired to practice theology.

Since the early 1980's, the church association has tried to champion those truths which are essential to orthodoxy and allow for diversity on important but secondary issues. The association agreed that some of these secondary issues are problematic and may not permit building together organizationally; nonetheless the churches and individual leaders can still relate with fellowship and benevolence with those who disagree on secondary matters.

Various difficult discussions and decisions led to the dissolving of the Assembly of Covenant Churches and the formation and incorporation of the Alliance for Renewal Churches in 1980.

Ray Nethery served as president and presiding elder of the ARC until 2000, when Ned Berube of St. Paul MN was selected to serve in this position. On February 1, 2017, Tom Kelby, former pastor of Cornerstone Church, Spooner, WI, became the president of the ARC. In 2018 the name of the association was officially changed to Table Fellowship, Inc.

(1:2) WHO WE ARE

A. VISION STATEMENT

Table Fellowship Churches: We are committed to every Table Fellowship church being Biblically healthy.

Table Fellowship Missions: We are committed to every Table Fellowship missionary being Biblically healthy.

B. MISSION STATEMENT

Table Fellowship Churches: Working together to provide Table Fellowship churches with vital help in the areas of pastoral care, Biblical training, and oversight.

Table Fellowship Missions: Working together to provide Table Fellowship missionaries with vital help in the areas of pastoral care, Biblical training, and financial oversight.

C. PURPOSE

Table Fellowship shall:

1. Support the life, order, and service of Table Fellowship churches and missions.
2. Maintain a system of pastoral care for leaders.
3. Provide resources and training programs for elders, missionaries, and associates to equip them for their service.
4. Support and counsel local church government and provide a court of appeals for church disputes when necessary.
5. Set standards for ordination and, when applicable, ordain pastors/elders in Table Fellowship.
6. Set standards for licensure and, when applicable, provide licenses for ministry in Table Fellowship
7. Coordinate and/or support church planting and missions.

D. OUR STATEMENT OF FAITH

THE BIBLE

2 Tim. 3:16 tells us that “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness”. By this, we believe the Bible is the Word of God. It is without error, written under the inspiration of God’s Spirit, and is the final authority in all we believe and do. (Mark 13:31; John 8:31-32, 10:35, 20:31; Acts 20:32; 2 Pet. 1:20-21)

GOD: THE TRINITY

We believe, as the Bible says, that God, our Creator, exists in three equally divine and sinless persons (Father, Son, and Spirit) who execute distinct but harmonious offices in the work of creation, providence, and salvation.

We believe in God the Father, an infinite, personal spirit, perfect in holiness, wisdom, power, and love. We believe that He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and He saves from sin and hell all who come to Him through Jesus Christ. (Gen. 1:1, 26; Matt. 28:19; John 1:1-3, 4:24; Rom. 1:19-20; Eph. 4:5-6)

We believe that Jesus Christ is God's only begotten Son, born of a virgin. We believe that He lived a sinless life, that he performed miracles, and that His teachings are true. He died in our place, rose from the dead, and ascended into heaven, where He now represents us before the Father, from where He will one day visibly return to earth. (Matt. 1:18-25, 20:28; Luke 1:26-28; John 1:1, 20:28, 20:30-31; Acts 1:11; Rom. 5:6-8, 6:9-10, 8:46, 9:5; 2 Cor. 5:21; Eph. 1:4; Heb. 7:25; 1 Pet. 2:21-23)

We believe in the Holy Spirit, who came forth from the Father and Son to convict mankind concerning sin, right living, and judgment. We believe that He draws us to Christ, gives us new life, sanctifies us (sets us apart), and empowers us. God's Spirit lives in all who believe in Christ, and He continually helps, teaches, and guides us. His present work includes the distribution and operation of gifts to fortify the Body of Christ. (John 14:16-17, 26, 15:26-27, 16:9-14; Rom. 8:9; 1 Cor. 3:16, 6:19, 12:4-11, 28-29; Gal. 5:22-26)

HUMANITY

We believe that God wonderfully and immutably creates each person as male or female, and that these two distinct, complementary genders reflect the image and nature of God. Rejection of one's biological sex is a rejection of the image of God within that person. (Gen. 1:26-28)

We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life. (Psalm 139)

THE NEW BIRTH OF THE BELIEVER

We believe that man was created by God in His own image; that he sinned and thereby incurred physical, spiritual, and eternal death, which is separation from God. All human beings are born with a sinful nature and are under condemnation because they are sinners by choice. Those who repent and turn from sin to follow

Jesus Christ as Savior are “born again” spiritually, delivered from condemnation, and receive new and eternal life. (Gen. 1:26, 3, 5:2; Ps. 51:7; Prov. 28:13; Eccles. 2:11; Jer. 17:9; John 1:13, 3:14, 3:16, 5:24, 5:30, 7:13, 8:12, 10:26; Rom. 3:19, 5:12, 8:1, 9:22; 2 Cor. 5:17; 2 Thess. 1:9; James 1:14; 1 John 1:9; Rev. 19:3, 20, 20:10, 14-15, 21:18)

THE CHURCH

The church is both universal (world-wide) and local and is a living spiritual body, of which Jesus is the head and all believers are members. The local church consists of a group of believers in Jesus Christ who have each been baptized and are committed to worship, work, and fellowship together. God has entrusted the members of the local church with the primary task of offering the good news of Jesus Christ to a lost and dying world, both in word and deed. (Acts 1:8, 2:42; Eph. 2:19-22, 5:19-21; Heb. 10:23-25)

THE CHRISTIAN LIFESTYLE

We believe that all Christians should repent of all known sin (for God hates sin), walk in holiness (dead to his or her former way of life), and be alive to Christ, living for the glory of God according to the truths of Scripture. The believer should honor Christ as Lord of all, including every aspect of his or her life. We should honor God with our time, talents, and possessions and strive to be conformed to the image of Christ, both individually and as a church.

Depending on one’s age and marital status, Scripture places different demands on the believer. Children should honor and obey their parents. Parents should raise their children in the fear and instruction of the Lord. Those who are single should walk in holiness, abstaining from sexual relations until marriage. Those who would marry should marry a believer. The married should walk in holiness, striving to love and honor their spouse and to obey the commands of Scripture pertaining to husbands and wives. We believe that the term “marriage” has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. We believe marriage is ordained by God and is a reflection of the relationship between Christ and the church. We believe marriage is to be a life-long commitment. We believe divorce is caused by sin and is a distortion of God’s original intent for marriage. We believe that all sexual relations outside of heterosexual marriage are sin and are wholly incompatible with Christian teaching. We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (Gen. 2:18-25; Lev. 18:22, 20:13; Matt. 15:18-20; John 14:15, 23-24; Rom. 1:26-28, 12:1-3; 1 Cor. 6:9-11, 10:31-33; 2 Cor. 9:6-9, Eph. 5:1-6:4; Heb. 12:1-2, 13:4; 1 John 2:3-6)

Because God has ordained marriage and defined it as the covenant relationship between a man, a woman, and Himself, Table Fellowship will only recognize marriages between a biological man and a biological woman. Further, members of the Elders' Table shall only participate in weddings and solemnize marriages between one man and one woman.

We believe that in order to preserve the function and integrity of Table Fellowship as an organization and to provide a biblical role model to the members of Table Fellowship and to the community, it is imperative that all persons employed by Table Fellowship in any capacity, or who serve as volunteers, agree to and abide by this statement on "The Christian Lifestyle." (Matt. 5:16; Phil. 2:14-16; 1 Thess. 5:22)

We believe that every person must be afforded compassion, love, kindness, respect, and dignity (Mark 12:28-31; Luke 6:31). Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of Table Fellowship.

THE ORDINANCES OF BAPTISM AND THE LORD'S SUPPER

We believe the local church is enjoined to practice the ordinances of baptism (Matt. 28:19) and the Lord's Supper (Luke 22:19-20). Baptism signifies repentance and the forgiveness of sins (Acts 2:38; 22:16), identifies the believer with Christ (Rom. 6:3-8), and publicly initiates one into the church (1 Cor. 12:13).

The Lord's Supper is an occasion for reflection and celebration of Christ's life and loving sacrifice (Luke 22:19-20; 1 Cor. 11:23-26). Participation in the Lord's Supper involves thanksgiving (1 Cor. 10:16) and sober self-examination, with the confession of sins (1 Cor. 11:20-22, 27-29). Doing so on a regular basis is intended to emphasize the importance of Jesus' death for us, "until He comes" (1 Cor. 11:26) and to emphasize the unity of the body of Christ (John 17).

THE SECOND COMING OF CHRIST

We believe the Lord Jesus Christ will visibly return to earth, in person, to establish His Kingdom. At that time, our bodies will be resurrected; all will be judged; the righteous will enjoy eternal life with God, and the wicked will experience eternal damnation. (Matt. 16:27; Mark 14:62; John 14:3; Acts 1:11; Phil. 3:20; 1 Thess. 4:15; 2 Tim. 4:1; Titus 2:13; 1 Cor. 4:5, 15; 2 Thess. 1:7-10; Rev. 20:4-6, 11-15)

FINAL AUTHORITY FOR MATTERS OF FAITH AND CONDUCT

This statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of Table Fellowship's faith, doctrine, practice,

policy, and discipline, the Elders' Table is Table Fellowship's final interpretive authority on the Bible's meaning and application.

E. THE COMMON CONCERNS:

Table Fellowship's "Statement of Faith" is reflected upon and expanded in the following "Common Concerns". These Common Concerns, like the Statement of Faith, are to be embraced by all Table Fellowship churches, missionaries, and associates.

God has called us together as churches because we also share certain additional values and hopes in common. We do not wish to further the splintering of the church, which characterizes this age, but there are certain concerns which we deem important to the life and health of our churches that we have not always heard clearly voiced by other expressions of Christ's body in our day. We believe that God has placed us together providentially at least in part in order that these concerns might be expressed.

We do not hold these concerns in such a way that by them we deliberately set ourselves above or apart from the rest of the church. We embrace them as parts of the true gospel of Jesus Christ which are often muted in our day and which need to be expressed anew.

As such, these common concerns are to a certain extent the basis of our relationships together as churches. These concerns provide an objective ground on which we stand together, and they provide practical direction for our relationships. These are the things to which we believe God has called us. These concerns form our lives together in a concrete and tangible way.

Our common concerns, however, are not exclusionary and legal weapons in our hands. Thus, we emphasize their importance to our relationships as churches but we by no means view them as the sole determinant of those relationships. Our more basic commitment is to love each other as churches and persons in the name of Jesus Christ. We have done so in the past and we intend to continue to do so in the future. These concerns are the occasion of our coming together; they remain the visible sign of our commitment in love. As such we embrace them together with joy.

GRACE

Central to the Christian life is the grace of God. God has shown his love for us in Christ, giving himself to us, forgiving our sins, and creating new life in us through Jesus Christ without regard for our works, whether good or evil. This means that grace and grace alone is the basis of our complete objective righteousness before God. It also means that this grace, which is experienced by faith and which produces good works forms the foundation for all our relationships as Christian people.

THE AUTHORITY OF SCRIPTURE

The Scriptures are our touchstone for truth in all matters regarding the Christian life. We whole-heartedly affirm the words of the Lausanne Covenant of 1974 in speaking of the place of Scripture in the Christian life, as it says:

We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God's word to accomplish his purpose of salvation. The message of the Bible is addressed to all men and women. For God's revelation in Christ and in Scripture is unchangeable. Through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole Church ever more of the many-colored wisdom of God. (2 Tim. 3:16; 2 Pet. 1:21; John 10:35; Isa. 55:11; 1 Cor. 1:21; Rom. 1:16, Matt. 5:17,18; Jude 3; Eph. 1:17,18; 3:10, 18)

This means that we place ourselves under the authority of the Scriptures and submit to that authority in exegesis, theology, and preaching, as well as in the living of our lives both individually and corporately

THE EMPOWERING OF THE HOLY SPIRIT

God has given of himself to the church in the person of the Holy Spirit, and by the Spirit God himself indwells every believer. The Spirit applies God's word to our hearts in power, produces in us new life and victory over sin, and gives gifts to God's people both natural and supernatural for the up-building of the church.

This means that we must rely on the Holy Spirit in every aspect of our lives: in ministry, in struggle with sin, and in each area of responsibility to which we are called. We trust the Holy Spirit to lead us into truth, to apply that truth to our lives, and to gift us charismatically in many and varied ways for God's service. (Acts 1:8; John 16:5-7; Ephesians 1:17)

HUMAN IDENTITY

Men and women are made in the image of God; therefore, each human being is special and important, with individual integrity that must be respected. Each of us was created to find the fullness of our identity in personal fellowship with God, for whom we are made. The present human condition is fallen and abnormal, with the corruption of sin having affected all human activities. Nevertheless, substantial healing from this corruption comes through regeneration in Jesus Christ and obedience to him. Complete healing and full restoration will come to those who belong to Christ at the resurrection of the dead.

This means that we show honor and respect all men and women, young and old, whole and infirm, born and unborn. We honor and respect the dignity of human life from conception; we deplore abortion and euthanasia as common practiced and approved in our society today, just as we deplore repressive and abusive treatment of men and women in any sphere of human activity.

UNITY

The oneness of the church is rooted in the fact that we share the same Spirit who has made us one body in Christ. This unity is created by God, apprehended by faith, and practiced in hope of its more complete realization in this age and the age to come.

This means that we place a preeminent value on unity, seeking to rise above sectarianism for the sake of our brotherhood. We affirm both the unity and diversity of the church, respecting diversity while working toward unity in love and service.

WORSHIP

The chief end of men and women is communion with God, and the chief expression of that communion is worship. As a people and as individuals, Christians are to live with the praises of God on their lips, whether in prosperity or in adversity.

This means that worship is preeminent in our lives before God as individuals and as churches. As the people of God we regularly gather to sing God's praises and to recount to one another his glorious deeds. Because all believers are priests before God, active participation in worship is essential to the Christian life we share in common.

COMMUNITY

Community is inherent in the nature of the one God who is Father, Son, and Holy Spirit. It is also the matrix and vital core of human life. Nowhere more than in the church are we called to live a life in community because we are members one of another having been given gifts with the express purpose of building one another up in Christ.

This means that we reject the practices of our individualistic culture which breed isolation and alienation. We seek to live in community and with one another in our churches in as many practical ways as possible, living with and near each other, and sharing both the joys and hardships that life brings to us.

AUTHORITY AND ORDER UNDER GOD

God has seen fit to delegate to certain human authorities a portion of the authority which belongs to him alone. God requires us to submit ourselves to human governments in the world, in the church, and in the home. God holds those in

authority accountable not to contradict by their actions the divine source and ground of their authority.

This means that we seek to be submissive rather than self-assertive people, living peaceably with one another in the spheres of human authority where God has placed us. It means that we honor and respect those who serve and lead us in our homes, our churches and in other human institutions. It also means that when we exercise authority we do so in a spirit of humility and service, being mindful of him who is head over all.

DISCIPLESHIP

The gospel charges us to make disciples of all people, those who follow Jesus Christ in both thought and practice. Discipleship includes a growing, personal relationship with God through Jesus Christ; welcoming Christ's lordship over our lives and our possessions; submitting to the doctrinal and ethical demands of his teaching in the Scripture; maturing in Christ character and godly disciplines; membering oneself in a local church body; and serving the Lord wholeheartedly in all that we do. The church is the primary vehicle which God has ordained for stimulating and forming discipleship.

This means that we can never be satisfied with a gospel that does not call and establish a life of obedience to God through Jesus Christ in all areas of life, whether personal, social, or economic. It also means that discipleship flows from a heart warm toward God, so that obedience is not burdensome but is based on our response to the love of God in Jesus Christ.

STEWARDSHIP

The earth is the Lord's as are all of its fruits. Men and women were created to rule the world under God, but sin has corrupted that rule, which has become a selfish acquisitiveness for wealth and an arrogant abuse of the goods of the creation. Our redemption carries with it a call for an attitude of stewardship toward our material possessions, and for a conscientious use of the resources of the earth.

This means that we hold our material possessions as stewards only, not as owners. We reject the materialism of our age which amounts to idolatry, and we seek instead to live simply and openly, sharing our possessions as need arises. We also reject the ungodly exploitation of the earth so prevalent in our day, and we seek instead to work toward a use of the earth's goods which treats the good of the earth itself as a value.

EVANGELISM

God has given the church the message of reconciliation in Christ, and has committed to us the proclamation of the message to the whole world. The word of

the gospel is good news, an announcement of God's self-sacrificial redeeming love made visible in Christ, given for the forgiveness of our sins, and calling us to a redeemed life as God's people.

This means that we embrace our responsibility to carry the good news to all men and women, seasoning all our words with grace, speaking clearly of our need for new life in Christ, and giving an account of our faith when necessary. Because we are but sojourners in this world, however, we refuse to bind the message of gospel to particular political, economic, and cultural forms which will not endure.

SOCIAL RESPONSIBILITY

Faith without works is dead, and among the works which God considers to be indicative of true faith are helping those in distress, feeding those who are hungry, and ministering to all those who are captives. God is the creator of all, and in the gospel he has declared his will to be the redemption of men and women from every kind of oppression, whether spiritual, social, economic, or political.

This means that we embrace our responsibility to embody God's concern for justice in human society. We recognize that this involvement may take different forms, so we refuse to bind our concern to any one political, economic, or social ideology. But we also refuse to excuse sloth or unwillingness to risk our own security on behalf of God's justice.

HOPE

Our Lord Jesus will return to bring the fullness of his kingdom. His kingdom is present now in foretaste, but only in foretaste, and though we see and work toward its advance in this present age, he alone will establish it fully at his coming.

This means that all our thought and practice are conditioned by patient expectation of the return of Christ. We reject the highly specific affirmations of things which the Father alone knows, but we seek to discern the signs of the times. We reject the identification of the kingdom with any human achievement or organization, but we believe in and work for its embodiment in the church and other human relationships under Christ. We reject any under-estimation of human sinfulness, but we nonetheless appropriate God's reign and its increase personally, politically, and socially.

(1:3) OUR STATEMENT OF COMMITMENT TO EACH OTHER – CHURCHES

We, as a church, believe God has called us to join Table Fellowship. We recognize that our church is an independent body of believers and is accountable to God for our beliefs and practices, yet we desire to express a unity in the greater body of Christ by connecting with like-minded churches. In order for us to walk together we understand the need for a common Statement of Faith and a common understanding of governance. To this end, we make the following commitments:

1. Statement of Faith
Our church accepts and affirms Table Fellowship's Statement of Faith.
2. Common Concerns
Our church accepts and affirms Table Fellowship's Common Concerns.
3. Our church will protect the unity of Table Fellowship
 - a) By acting in love toward other member churches
 - b) By refusing to gossip
 - c) By following the leaders
4. Our church will share the responsibility of Table Fellowship
 - a) By actively supporting and joining in the various activities of Table Fellowship
 - b) By supporting our Sr. Pastor (or his alternate) in his role in Table Fellowship
 - c) By praying for its ministry and growth
 - d) By inviting other churches to join us
 - e) By giving regularly
5. Statement Regarding Termination of Membership
Our church understands that any church within Table Fellowship which practices or affirms a doctrine or conduct that, in the judgment of the Elders' Table, is opposed to the teaching of the Word of God, or is contrary to the statements within the Statement of Faith, or is threatening to the testimony of Table Fellowship, or is divisive to Table Fellowship, shall be subject to removal from Table Fellowship.
6. Statement of Final Authority on Matters of Faith and Conduct in Table Fellowship
Our church understands that the Statement of Faith does not exhaust the extent of the beliefs of Table Fellowship. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. Our church understands that, for purposes of Table Fellowship's faith, doctrine, practice, policy, and discipline, the Elders' Table is Table Fellowship's final interpretive authority on the Bible's meaning and application.

Our church, (*church name*), has reviewed the statements above with a representative of the Elders' Table and agrees to be governed by all the provisions herein.

Name _____ Date _____

(1:4) OUR STATEMENT OF COMMITMENT TO EACH OTHER - MISSIONARIES

As a missionary, I believe God has called me to join Table Fellowship. I recognize that I am accountable to God for my beliefs and practices, yet I desire to express a unity in the greater body of Christ by connecting with like-minded churches and missions. In order for us to walk together, I understand the need for a common Statement of Faith and a Common Understanding of governance. To this end, I make the following commitments:

1. Statement of Faith
I accept and affirm Table Fellowship's Statement of Faith.
2. Common Concerns
I accept and affirm Table Fellowship's Common Concerns.
3. I will protect the unity of our fellowship
 - a) By acting in love toward other members of Table Fellowship
 - b) By refusing to gossip
 - c) By following the leaders
4. I will share the responsibility of our fellowship
 - a) By, when possible, joining in the various activities of Table Fellowship
 - b) By praying for its ministry and growth
 - c) By inviting other missionaries, and/or, churches to join us
 - d) By giving regularly
5. Statement Regarding Termination of Membership
I understand that any missionary within Table Fellowship who practices or affirms a doctrine or conduct that, in the judgment of the Elders' Table, is opposed to the teaching of the Word of God, or is contrary to the statements within the Statement of Faith, or is threatening to the testimony of Table Fellowship, or is divisive to Table Fellowship, shall be subject to removal from Table Fellowship.
6. Statement of Final Authority on Matters of Faith and Conduct in Table Fellowship
I understand that the Statement of Faith does not exhaust the extent of the beliefs of Table Fellowship. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. I understand that, for purposes of Table Fellowship's faith, doctrine, practice, policy, and discipline, the Elders' Table is Table Fellowship's final interpretive authority on the Bible's meaning and application.

I, (*Print name or names*), have reviewed the statements above with a representative of the Elders' Table and agree to be governed by all the provisions herein.

Name _____ **Date** _____

(1:5) OUR STATEMENT OF COMMITMENT TO EACH OTHER – ASSOCIATES

As a minister, I believe God has called me to join Table Fellowship. I recognize that I am accountable to God for my beliefs and practices, yet I desire to express a unity in the greater body of Christ by connecting with like-minded churches and missions. In order for us to walk together, I understand the need for a common Statement of Faith and a Common Understanding of governance. To this end, I make the following commitments:

1. Statement of Faith
I accept and affirm Table Fellowship's Statement of Faith.
2. Common Concerns
I accept and affirm Table Fellowship's Common Concerns.
3. I will protect the unity of our fellowship
 - a) By acting in love toward other members of Table Fellowship
 - b) By refusing to gossip
 - c) By following the leaders
4. I will share the responsibility of our fellowship
 - a) By, when possible, joining in the various activities of Table Fellowship
 - b) By praying for its ministry and growth
 - c) By inviting other ministers, and/or, churches to join us
 - d) By giving regularly
5. Statement Regarding Termination of Membership
I understand that any minister within Table Fellowship who practices or affirms a doctrine or conduct that, in the judgment of the Elders' Table, is opposed to the teaching of the Word of God, or is contrary to the statements within the Statement of Faith, or is threatening to the testimony of Table Fellowship, or is divisive to Table Fellowship, shall be subject to removal from Table Fellowship.
6. Statement of Final Authority on Matters of Faith and Conduct in Table Fellowship
I understand that the Statement of Faith does not exhaust the extent of the beliefs of Table Fellowship. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. I understand that, for purposes of Table Fellowship's faith, doctrine, practice, policy, and discipline, the Elders' Table is Table Fellowship's final interpretive authority on the Bible's meaning and application.

I, *(Print names or names)*, have reviewed the statements above with a representative of the Elders' Table and agree to be governed by all the provisions herein.

Name _____ Date _____

PART 2:

THE EXERCISE OF GOVERNMENT AT TABLE FELLOWSHIP

(2:1) AUTHORITY

Under the authority of Jesus Christ and the Word of God, the Elders' Table (the Board of Directors) is the final authority within Table Fellowship. Their exercise of this authority, however, should always be predicated on the principles of love and servant leadership. The spirit of decision-making within Table Fellowship should always involve a mutual accountability and loving cooperation between members of the Elders' Table and their represented congregations (Acts 15:22).

As each church in Table Fellowship is an independent church governed by its eldership, Table Fellowship has limited authority in the activity of the churches.

The office of elder within Table Fellowship churches is, based on 1 Timothy 2:11-3:7, restricted to mature Christian men. We affirm the equal value, worth, abilities, and spiritual standing of both men and women. We affirm that from Creation, prior to the Fall, God designated distinct and complementary roles for men and women in the family and in the Church. These roles involve the principle of male spiritual leadership within the family and the Church.

The Elders' Table (or agreed upon members of the Elders' Table) will be available as a place of mediation for each church.

The Elders' Table is responsible for governing Table Fellowship, and for caring for the churches membered in Table Fellowship. The members of the Elders' Table shall be equal in authority but may be specialized in function.

Vocational positions are voting members of the Elders' Table.

1. All members of the Elders' Table are equal in authority.
2. The president is normally expected to be the primary vision-setter in Table Fellowship.

(2:2) FUNCTION

The Elders' Table will take any and all actions necessary to fulfill the purposes of Table Fellowship as stated earlier in this document.

(2:3) DISCIPLINE WITHIN THE ELDERS' TABLE

The discipline of members of the Elders' Table shall first be a responsibility of the Elders' Table under such rules and procedures as the members may from time to time establish on the basis of Scripture. All such proceedings shall be guided by a spirit of prayer mingling Christian kindness, forbearance, and holy firmness under the guidance of the Holy Spirit. However, the following actions will be decided by a two-

thirds majority vote of the assembled members at an official business meeting convened for this purpose:

1. Discipline members by dismissing them from membership in the Elders' Table;
2. Recommending further disciplinary action be taken by the eldership of the members home church.
3. In the case of one of the vocational members (president, pastoral administrator (vice president), missions' director) being disciplined, further action, if necessary, will be passed on to their home church elders.

(2:4) CHANGES

Because the Elders' Table is incorporated on the basis of a broad consensus of its member churches, the following actions will be decided upon by a two-thirds majority vote of the assembled members (with a minimum of two-thirds of members in attendance) at the Annual Meeting or an official business meeting convened for this purpose:

1. Adopt, amend, or repeal the Statement of Faith, Constitution and Bylaws, and official Policies of Table Fellowship.
2. The appointment of a new president.
3. The appointment of a new missions' director.
4. The appointment of a new pastoral administrator.

PART 3: BYLAWS

OUR GOVERNING BYLAWS

(3:1) NAME & ADDRESS

1. The name of this organization shall be:
Table Fellowship, Inc.
2. Address:
The principal office of the corporation shall be in the City of Mansfield, County of Richland, State of Ohio, whose post office address is 365 Straub Rd. East, Mansfield, Ohio 44903.

(3:2) MEMBERSHIP

1. DEFINITION.
 - a) A member church is defined as a church whose elders have formally asked to join Table Fellowship, have been officially recognized by the Elders' Table as members in Table Fellowship, and are represented by their Sr. Pastor/Elder or member of their eldership on the Board of Directors.
 - b) A member missionary is defined as a missionary who has formally asked to join Table Fellowship and has been officially recognized by the Elders' Table as a member of Table Fellowship.
 - c) A member associate is defined as a minister who has formally asked to join Table Fellowship and has been officially recognized by the Elders' Table as a member of Table Fellowship. For our purposes, while associates and missionaries may share some similarities, the defining difference is missionaries are primarily working with peoples of other language groups/cultures (commonly outside the USA).
 - d) All churches, missionaries, and associates will sign the appropriate statement of commitment upon joining Table Fellowship.
2. ADDITION OF NEW MEMBERS.
 - a) Non-membered churches may request membership in Table Fellowship. Upon receiving this request, the president or his designee will meet with the elders of the local church and begin to review with them what it means to be part of Table Fellowship. Following a time of engagement and discernment with Table Fellowship and the prospective church, a final determination will be made by the Elders' Table.

Once the requesting church has officially membered, their Sr. Pastor (or the designee of the elders) becomes a voting member of the Elders' Table and one of the legal board members of Table Fellowship.

- b) Non-membered missionaries may request membership in Table Fellowship. Upon receiving this request, the director of missions, or his designee will meet with the missionary and begin to review with them what it means to be part of Table Fellowship. Following a time of engagement and discernment with Table Fellowship and the prospective missionary, a final determination will be made by the Elders' Table.
 - c) Non-membered associates may request membership in Table Fellowship. Upon receiving this request, the pastoral administrator, or his designee will meet with the minister and begin to review with that person what it means to be part of Table Fellowship. Following a time of engagement and discernment with Table Fellowship and the prospective associate, a final determination will be made by the Elders' Table.
3. DISMISSAL OF MEMBER CHURCHES, MISSIONARIES, AND ASSOCIATES
- a) Members no longer wishing to remain in Table Fellowship are encouraged to notify one of the members of the Elders' Table in person or by letter, as it is important for the leadership of Table Fellowship both to understand the nature of such a request, and to attempt reconciliation for any conflict, misunderstanding, or injury that may have caused it.
 - b) Members who are deemed by the Elders' Table to have become inactive will be contacted by a member of the Elders' Table to discover the status of that member's commitment to Table Fellowship. Those members who no longer wish to commit to the mission and life of Table Fellowship will be removed from membership.
4. ELDERS' TABLE
- a) The Elders' Table is the Board of Directors of Table Fellowship.
 - b) The Elders' Table shall be composed of men. The number of board members at any time shall be equal to the number of member churches, plus the president, pastoral administrator, missions' director, and others as determined by the Elders' Table.
 - c) Those serving on the Elders' Table will be Sr. Pastors (or an elder designated by the church elders to serve in the pastor's place), the President, Pastoral Administrator, and the Missions' Director.
 - d) The Elders' Table shall elect
 - a. A President
 - b. A Vice President (Pastoral Administrator)
 - c. A Secretary
 - d. A Treasurer

- e) The above shall be the order in which the president will be replaced if he passes away, resigns unexpectedly, or is removed from his office for another reason. In this situation, the Elders' Table will meet within six months to elect a new president.
 - f) Members of the Elders' Table shall be equal in authority. The president is the "first among equals" and is therefore simultaneously leading the Elders' Table and subject to the Elders' Table. In addition, he will have pastoral responsibility for each member of the Elders' Table.
 - g) The president is required to have served as an elder, preferably in a Table Fellowship church.
 - h) The pastoral administrator is required to have served as an elder, preferably in a Table Fellowship church.
 - i) The Elders' Table shall organize itself however it determines to best achieve the mission of Table Fellowship. Those serving at the Elders' Table shall be equal in authority. The Elders' Table will meet at least once per year. Meetings of the Elders' Table may be held at any location. Unless the Elders' Table provides otherwise, meetings of the Elders' Table may be held immediately upon notice.
 - j) A quorum for a business meeting of the Elders' Table is defined as at least two-thirds of those serving plus the president. The president can approve meetings in his absence if done so in writing. An official Elders' Table meeting may be called by two of those serving the Elders' Table without the agreement of the president of Table Fellowship if needed to address a concern about the president.
5. Membership, Functions, and Tasks of the Elders' Table
- a) The Elders' Table shall serve as the overall governing body of Table Fellowship.
 - b) The Elders' Table shall express its leadership and service around the purpose statement of this document.
 - c) The president is an extension of the Elders' Table in its governance and is its leader in its service.
 - d) The president of Table Fellowship shall assist the Elders' Table in the administration and leadership of Table Fellowship.
 - e) The Elders' Table shall work together to promote church planting, leadership training, and general oversight of membered churches and missionaries.
 - f) The Elders' Table shall meet at least once a year. Additional meetings may be called by the President of the Board, or by the agreement of two Elders' Table members.
6. Membership of Elders' Table
- a) The Sr. Pastor/Elder will normally represent their church at the Elders' Table.
 - b) A local eldership may select any elder to be their member of the Elders' Table.

- c) An Elders' Table member may resign or be removed by a 2/3 vote of the remaining members of the Elders' Table. The local church would then need to choose another elder to serve on the Elders' Table.
 - d) With the exception of the president, pastoral administrator, and missions' director, there are no term limits for members of the Elders' Table. Each Sr. Pastor/Elder on the Elders' Table will serve as long as they are the Sr. Pastor/Elder of their local church.
 - e) If it is necessary, due to life circumstances, for the Sr. Pastor/Elder to resign from the Elders' Table, the church's eldership team will select one of themselves to serve and he will have full voting privileges. Alternates are asked to serve for 5 years, for the sake of continuity. Renewal will be based on the decision of the local eldership.
7. The President of Table Fellowship:
- a) gives general oversight to Table Fellowship and to the Elders' Table.
 - b) will have oversight of the pastoral care of the members of the Elders' Table.
 - c) will oversee the process of churches seeking to member with Table Fellowship.
 - d) oversees the establishment of new churches in Table Fellowship.
 - e) is the primary spokesman for Table Fellowship to outside groups.
 - f) shall be selected by a two-thirds agreement of the Elders' Table.
 - g) preferably, will have served as an elder in one of the membered churches.
 - h) becomes a voting member of the Board.
 - i) serves for a term of five years. There is no limit on the number of terms he may serve.
8. The Pastoral Administrator of Table Fellowship:
- a) will assist the president in service to Table Fellowship.
 - b) Will serve as the vice-president of Table Fellowship
 - c) will have oversight of the pastoral care of associates of Table Fellowship.
 - d) shall be selected by a two-thirds agreement of the Elders' Table.
 - e) preferably, will have served as an elder in one of the membered churches.
 - f) becomes a voting member of the Board.
 - g) serves for a term of five years. There is no limit on the number of terms he may serve.
9. The Missions' Director of Table Fellowship:
- a) will have extensive experience with local churches and missions.
 - b) will have oversight of the pastoral care of the missionaries of Table Fellowship.
 - c) will facilitate international relationships.
 - d) shall be selected by a two-thirds agreement of the Elders' Table.

- e) preferably, will have served as an elder in one of the membered churches.
 - f) becomes a voting member of the Board.
 - g) serves for a term of five years. There is no limit on the number of terms he may serve.
10. Official Elders' Table meetings will be attended by all members of the Elders' Table. In addition, meetings may include the primary leader of new church starts (with non-voting privileges) and senior leaders from churches considering membership (with non-voting privileges) in Table Fellowship.

(3:3) GENERAL ADMINISTRATION (STAFF)

A. Day-to-Day

1. The day-to-day administration of Table Fellowship will normally be facilitated by the president, the pastoral administrator, and the missions' director along with additional staff, if necessary.

B. Regional Representatives

1. The Board may choose one of themselves from each region (currently MN/WI, Ohio, NJ/NY) to assist the staff when it is deemed necessary.
2. The choice of the regional representative will be contingent on the agreement of the staff, since they will need to be able to work well together.

(3:4) MINISTRY TEAMS

A. Finance:

The Elders' Table shall appoint or reappoint members to the Finance Team. The functions of the Finance Team shall not be performed by one member. The Elders' Table shall provide a written job description of duties to each member of the team.

B. Ministry Teams and Appointees:

The Elders' Table has the authority to create ministry teams and positions to which it may delegate any specified aspect of its responsibility. The Elders' Table has the power to dissolve any committee or position which it has created.

(3:5) VOCATIONAL POSITIONS WITHIN TABLE FELLOWSHIP

A. Definition:

Vocational positions are the president, the pastoral administrator, the missions' director, and any other position created by the Elders' Table. The positions are appointed by the Elders' Table. Those serving in these roles may, when appropriate, be supported financially by Table Fellowship in return for their labors.

B. Termination of Those Serving in Vocational Positions:

1. **By Resignation:** The question of terminating the position of those serving in a vocational role in Table Fellowship shall be considered at any time by the Elders' Table upon presentation of his resignation.
2. **Grievance:** Where a grievance exists against a member of the Elders' Table who is serving in a vocational role within Table Fellowship, either due to preaching or teaching contrary to the beliefs of Table Fellowship, or to conduct deemed contrary to Table Fellowship's Statement of Faith, or to alleged conduct on his part unfitting an elder in the church of Jesus Christ, such grievance may be brought before the Elders' Table by any two members of the Elders' Table in good standing. If the Elders' Table, after thorough investigation and consideration, believes the grievance to be true and substantial, then that person may be terminated. A special meeting of the Elders' Table will be called. When supported by a closed ballot of the members of the Elders' Table with at least two-thirds affirmative votes from eight-tenths of the members the termination will be passed.

(3:6) LICENSING AND ORDINATION

In the matter of licensing and ordaining any person for the Gospel Ministry, Table Fellowship shall follow the procedure selected by the Elders' Table as outlined in the Policies of Table Fellowship.

(3:7) MEETINGS BY REMOTE COMMUNICATIONS TECHNOLOGY

Subject to the notice provision (3.2.4.i) aforementioned in this Article, the members of the Elders' Table may also hold meetings by means of a remote electronic communications system, including video or telephone conferencing technology, the internet, or any combination, and if the system provides access to the meeting in such a manner or method by which each person participating in the meeting can communicate. Regarding matters of quorum, meeting by remote communications technology will follow the same rules as any other Elders' Table meeting.

(3:8) EMPLOYEES

In addition to vocational positions previously described in this document, Table Fellowship may employ additional personnel. The monies for such personnel must first be approved by the Elders' Table. The Elders' Table shall be responsible for determining the duties of and the hiring of such personnel.

All employees of Table Fellowship shall sign the following statement affirming Table Fellowship's Statement of Faith and indicate willingness to comply with the standards of conduct outlined in this document and as defined or outlined by the staff or the Elders' Table. Violation of the statement of faith constitutes good cause to terminate employment.

Form

I agree with Table Fellowship's statement of faith and agree to comply with the standards of conduct outlined in this document. I understand that violation of the statement of faith constitutes good-cause to terminate employment.

SIGNATURE _____ DATE _____

(3:9) TABLE FELLOWSHIP FINANCES

A. NON-PROFIT ORGANIZATION

No part of the net earnings of the corporation shall ever inure to the benefit of, or be distributable to its members, directors, officers, or other private persons, except that the corporation shall be authorized and empowered to pay reasonable compensation for service rendered and to make payments and distributions in furtherance of the purposes set forth herein. No substantial part of the activities of the corporation shall be the carrying on of propaganda, or otherwise attempting to influence legislation and the corporation shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office.

Notwithstanding any other provision of these articles, the corporation shall not carry on any other activities not permitted to be carried on: (a) by a corporation exempt from Federal Income Tax under Section 501(c)(3) of the Internal Revenue Code of 1986 or the corresponding provision of any future United States Internal Revenue law or: (b) by a corporation, contributions to which are deductible under Section 170(c) of the Internal Revenue Code of 1986 or the corresponding provisions of any future United States Internal Revenue laws.

B. IN GENERAL

No method of raising funds shall be entertained which conflicts with the scriptural ideals of Table Fellowship.

C. CONTRIBUTIONS

1. Churches membered in Table Fellowship will financially support the work on a regular basis according to the established Policies of Table Fellowship.
2. Missionaries membered in Table Fellowship will financially support the work on a regular basis according to the established Policies of Table Fellowship.
3. Associate membered in Table Fellowship will financially support the work on a regular basis according to the established Policies of Table Fellowship.

D. FINANCIAL PLANNING

Annual budgets shall be developed by the Finance Team and be presented to the Elders' Table for review, revision, and final approval. Matters involving staff compensation shall be the responsibility of the Elders' Table.

E. REVISIONS, ADDITIONS and AMENDMENTS

Revisions, additions, or amendments of this Constitution and its Bylaws may be made only in the following manner:

1. At the annual meeting or an official business meeting convened for this explicit purpose; and
2. By a two-thirds majority of those members present and voting at such a meeting, provided at least two-thirds of the members of the Elders' Table are present at such a meeting.

(3:10) TABLE FELLOWSHIP POLICIES

At times, there may arise the need for specific pastoral policies to be affected by the Elders' Table to promote the integrity and peaceful operation of this ministry.

The acts of adopting, amending, or repealing Table Fellowship policy may be made only in the following manner:

- a) At the annual meeting or an official business meeting convened for this explicit purpose; and
- b) By a two-thirds majority of those members voting at such meeting (or having previously voted if unable to attend), provided at least two-thirds of the members of the fellowship are present at such a meeting.

This Constitution and Bylaws adopted this day, April 12, 2018, makes null and void all prior Constitutions and Bylaws .

Signed and certified, to be effective immediately.

David T. Kelby, President of TABLE FELLOWSHIP

Richard Widener, Vice-President of TABLE FELLOWSHIP

John Weis, Secretary of TABLE FELLOWSHIP

Stephen Rumschlag, Treasurer of TABLE FELLOWSHIP

Edit Notes:

4/18/2018: added space for the name of the church, printed name of missionary(ies), and printed name of associate(s) on pages 14, 15, and 16, respectively. RLW