

Becks Reformed Church

Founded November 5, 1787

Pastoral Search Profile

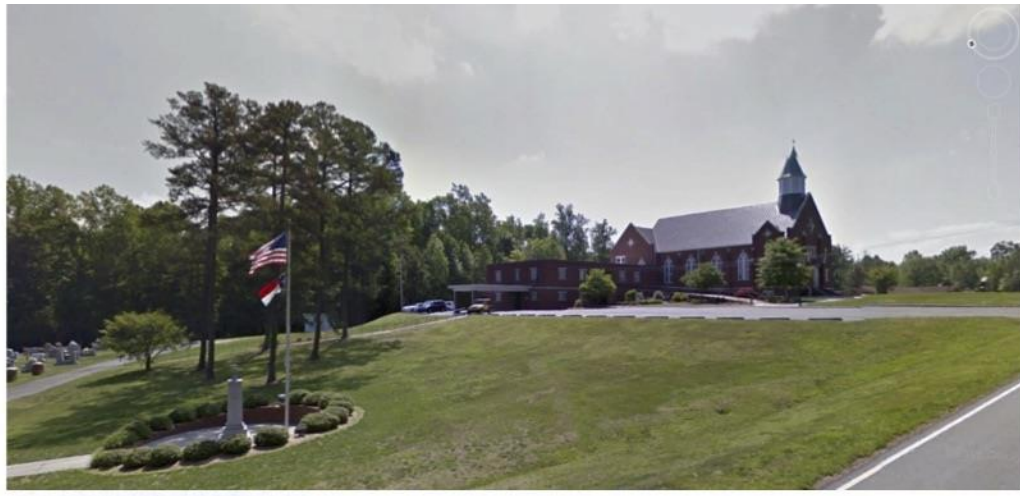
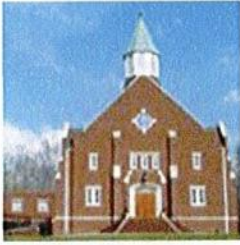
July 2020

**Becks Reformed Church
2845 Becks Church Road
Lexington, North Carolina 27292
www.beckschurch.com**

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2845 Becks Church Road, Lexington, North Carolina 27292



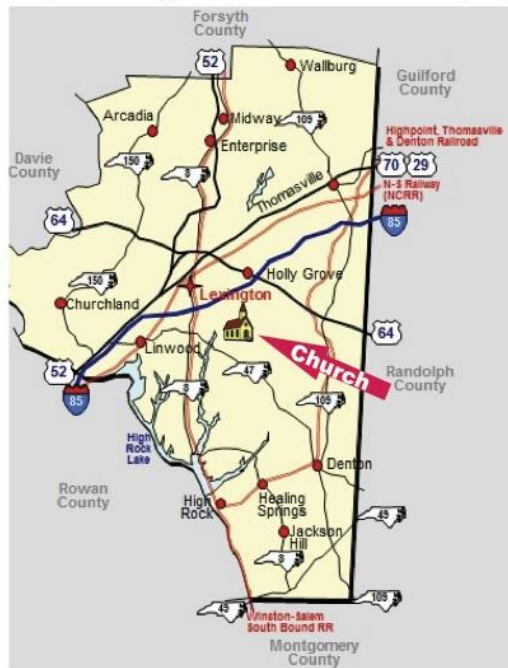
Becks Reformed Church is in a great location in the Central Davidson Community of Davidson County, NC. The church property is situated on beautiful gently rolling hills in a rural uncrowded 70 plus acre setting. The Church campus includes the main church sanctuary which seats up to 400 worshippers. Connecting to the Main church Sanctuary is the Educational and office wing. The fellowship hall can seat up to 400 for a meal. Connecting to the Fellowship Hall, is the Praise Center, which was renovated in 2011 to become a worship facility with new sound, audio & light equipment.

There is a historic cemetery on the campus including a veterans monument honoring church members that have served in the armed forces beginning with the Revolutionary War.

The Church Parsonage is over 3 thousand square feet which went under extensive renovation in 2012. The home has three bedrooms, two and half baths, huge kitchen, family room, study and dining room and single car garage, paved driveway all on a private setting over-looking the church property.



Becks Reformed Church is located in Davidson County, North Carolina. This area, is known as the Piedmont-Triad Region of NC and enjoys all four seasons with beautiful gently rolling terrain. To East, its only a 4 hour drive to Wilmington and Wrightsville Beach and a 2 hour drive West to the Blue Ridge Parkway. The church is just two miles from Interstate 85 providing easy access to Charlotte (*about a 55 minute drive to the Charlotte Douglas Int'l Airport-CLT*) & to Winston Salem, High Point and Greensboro (*about a 45 minute drive to Piedmont*



Triad International Airport- GSO). The closest city and county seat is Lexington, a city of about 19K which is about five miles from the church. Like many communities in America, the Lexington / Davidson County area has lost much of its manufacturing base which was furniture and textiles. Today, the area is transforming into a bedroom community service oriented economy. The local area continues to grow residentially because of the easy access to the Interstate, county schools, low crime and tax rate and overall good quality of life. Several church members commute to work to the larger surrounding cities.



Annual Lexington BBQ Festival 175,000+ attend each year



The area is served by DCCC, enrollment is about 6,500 There are also numerous higher education institutions within a 45 minute drive of the church.



The second largest lake in North Carolina is High Rock Lake which is over 15,000 acres. The Lake is only a short 10 minute drive from the church. Several church members have permanent lake homes, while many others have summer homes. High Rock Lake offers several public access for boating and swimming. The lake is know for its great fishing and even hosted the National Bass Masters Tournament. Power Jet ski and wake boarding are also popular on the lake.

www.visitlexingtonnc.com www.visitdavidsoncounty.com

The church is in the Central Davidson Community & about a mile from Central Davidson Middle & High Schools, both public county schools with about 1000 students at each school. Davidson County and the Lexington City schools are two separate school systems. The Central schools, including the elementary schools in the area are community schools. Many Church members are teachers, coaches or administrators in the County Schools. Becks Church is very active in all the local schools participating in a variety of events as well as many different outreach ministries. For more information on the school system, on the web www.davidson.k12.nc.us



Davidson County, NC Quick Facts:

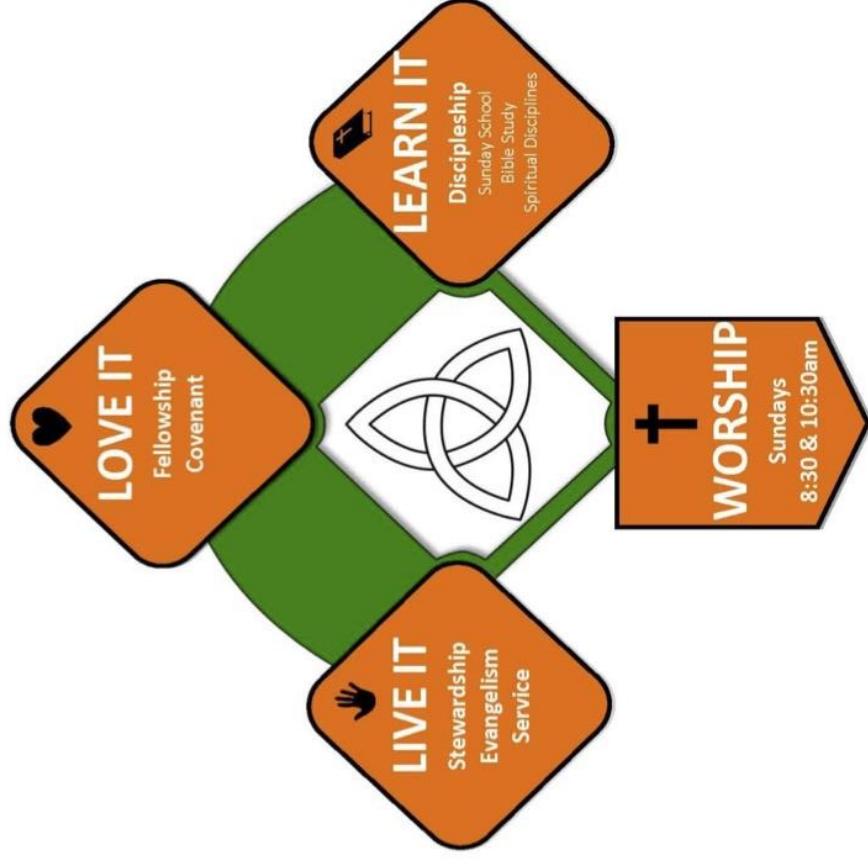
Source: US Census Bureau

Population 164,926 - 84.6% White, 8.5% Black, 6.9% Hispanic
Housing Units, 2011 - 73,084 / home ownership 73.3% / Median Home Value \$132,200
Median Household Income \$43,363 Number of Companies 13,423

BECKS REFORMED

BASES OF FAITH

Believers at Beck's are encouraged to touch *all* the bases weekly.

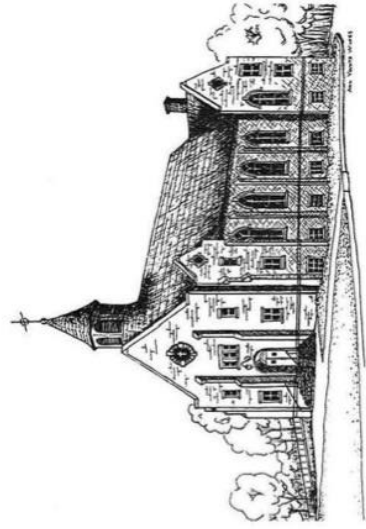


The 'Bases of Faith' are a tool to help encourage members and believers to be involved in all aspects of Church life and Christian discipleship each and every week. Being a follower of Jesus Christ is not something that happens once a week on Sunday mornings, it is a call from our Lord and Savior to follow him daily. Our Core Values offer an explanation of why we exist. Our Bases of Faith help us to fulfill the purpose and meaning of our existence.

Beck's
Reformed Church

A **Spring**
OF LIVING WATER

Flowing from the Heart of Davidson County to the World



Who We Are...

Becks Reformed Church is one of the oldest German Reformed Churches in Davidson County and enjoys a rich history that dates back to before the Revolutionary War. We presently operate as an independent church not tied to any particular denomination. We are in fellowship with a little over 100 churches in the United States through the Evangelical Association of Reformed and Congregational Churches.

The people of faith who first gathered for worship upon our 70 acres of land back in the 1770's, had left the religious persecution of their war-torn German homeland and braved the hardships of a new world. Their church was rooted in the Reformed faith and historic traditions of the German Reformed Church.

Becks Reformed Church stands strongly rooted in the Christian values and traditions of her founders while growing into the future---realizing what Jesus expects His Church to be.

To this day, the original hand pump water well that first provided access to a natural spring of water for the Becks Reformed Church community is still in working condition. Jesus once said in John 7:38, "*Whoever believes in me as the Scriptures has said, 'Out of his heart will flow rivers of living water.'*" Drawing upon this verse and utilizing the image of our original water well, we have adopted the following statement as our congregation's captivating image: Becks Reformed Church is a spring of living water, flowing from the heart of Davidson County to the world.

Our Captivating Image

Becks Reformed Church is a spring of living water, flowing from the heart of Davidson County to the world.

Our Motivating Mission

To know God, and to make God's Word known.
To love Christ, and to love others as Christ loves us.
To be led by the Spirit into lives of service.

Our Bedrock Beliefs

We Believe...

In the Triune God, Father, Son and Holy Spirit.

The Bible is inspired by God, it is infallible and inerrant.

God is eternal and sovereign.

Jesus is the light that shines through the darkness.

Jesus is the living water that quenches thirsty souls.

Sin destroys, but the cross saves.

The empty tomb proves there is victory over death.

In salvation by grace through faith.

The Holy Spirit comforts, sustains and empowers us to do good works.
In eternal life and in living with hope and peace in everyday life.

Our Core Values

We Exist In Order to...

Celebrate God's Presence and Activity (Worship)

Educate and Equip God's People (Discipleship)

Experience and Participate in the Promises of God (Covenant)

Live, Share and Care in a Christ-like Community (Fellowship)

Share our Time, Talent and Treasures (Stewardship)

Communicate and Spread God's Word (Evangelism)

Demonstrate God's love in Word and Deed (Service)

Who we are...

A Brief History

Beck's Reformed Church is one of the oldest German Reformed Churches in Davidson County and enjoys a rich History that dates back to before the American Revolutionary War. While November 5, 1787 is recognized as the official beginning of Beck's Church (the deed to the church property was signed on this date), early deeds and records indicate that Beck's Church probably began around 1770.

Beck's Reformed Church has been a cornerstone of the community for two hundred and ~~thirty~~ years. During this time, Beck's Church has been affiliated with three denominations and presently operates as an independent, non-affiliated church. From the official beginning on November 5, 1787, Beck's Church was affiliated with the German Reformed Church until 1934. In 1934, the German Reformed and the Evangelical Church of America merged, forming the Evangelical and Reformed Church. Beck's Church became affiliated with the new denomination as Beck's Evangelical and Reformed Church.

In 1961, the Evangelical and Reformed Church merged with the Congregational and Christian Church, forming the United Church of Christ. Once again Beck's Church became a member of a new denomination, the United Church of Christ and remained a member of the United Church of Christ until August 27, 2006.

Due to theological differences between Beck's Church and the United Church of Christ's leadership, on August 27, 2006, the congregation of Beck's Church voted to withdraw from the United Church of Christ. On this date, Beck's Church returned to its roots and once again became known as Beck's Reformed Church. While returning to the traditions and beliefs of the historic German Reformed Church, Beck's Reformed Church stands as an independent, unaffiliated congregation.

While we can not live in the past, history does record the very foundation of Beck's Church, where we came from, who we are and documents how people of humble means left the religious persecution of their war-torn German homeland and braved the hardships of a new world. Here they were free to worship without fear of persecution and formed a thriving, strong community. A community that had as its cornerstone a strong belief in Christian values and morality and was built around the community church----Beck's Church. The foundation of their church was rooted in the historic Apostolic traditions of the German Reformed Church. A church in which the Bible is affirmed as the inerrant, inspired Word of God and Jesus is heralded as Lord and Savior.

It is upon this strong spiritual foundation that Beck's Reformed Church must continue to grow and follow Jesus' command to spread the Gospel. Beck's Reformed Church stands strongly rooted in Christian values and traditions of her founders while growing to the future----realizing what Jesus expected His Church to be.

Who we are...

The Christian Church, A Theological Perspective

The Church is a unique community of people drawn together through a commitment to Jesus. This Church reaches out to all people and offers support during the many stages on our journey from birth to death. In the rites and sacraments of the church, we gather in fellowship to share our sorrows and to celebrate our blessings. In all those experiences surrounding the birth and nurture of children, the guidance of young people, the support for couples approaching marriage, the upholding of families as they struggle with the issues of life, the Church offers its counsel and direction. In being present when people are suffering with physical or emotional illness, facing death and dying and ministering to people in their grief and all times of trial, the Church reminds people that they are not alone.

We come into this fellowship through baptism and, around the Lord's table, we join hands with each other to celebrate the victory of Life over Death. From this fellowship, we move into the world, strengthened to assist others on their journey through life. In such a community, we come to discover our significance as children of God, our relationships with significant others who have witnessed to the Lordship of Christ, a belief in God, a respect for the Bible and a desire to be of service to others.

In the Church, we come to discover that the Bible communicates a standard for spiritual living. The Bible witnesses to the covenant between God and the Jews, the life of Jesus Christ, his death and resurrection and the beginning of the Church. In the Word of God's to us, we come to see the depths to which human life can descend and the heights to which we can aspire. The Bible holds before us a standard which judges us when we fall short of what we are called to be; the Bible also addresses us with the Word bringing grace and love that so touches us in the Christian community.

This Word was made flesh in Jesus Christ. We believe that Jesus is Lord of our life and creation. Christ Jesus, as the Word made flesh, gives to us the final revelation of God's plan to save the fallen world. This He accomplished through His fulfillment of the Old Covenant and through His grace and love, fulfills the New Covenant written in His blood. Christ reveals God's plan for all of humanity. Jesus also reveals to us the face of God. Consistent with the witness of scripture and the tradition of the Church, the "Father" to whom Jesus prayed is the God who reveals Himself as the origin of all things good and holy, and He is Love. This Holy God of love is personal; in God we live, move, and have our being. As Paul reminds us in Romans, we and all creation have been groaning for the revelation of what the kingdom and its heirs shall be. God, in His mercy and grace, has provided the means for all who will believe in Christ Jesus and come to a saving faith in Him as their Lord and Master to be reconciled to God. When saving faith comes into a person's life, God Himself comes to dwell in that life through the presence and power of the Holy Spirit. Our justification is accomplished in Jesus Christ the moment we truly believe and God begins, through the work of the

Holy Spirit, to remake our lives in the image of Christ. All who are justified (rescued) by Christ Jesus will be in the process of moving in a life devoted to Christ. This process after faith is called "sanctification", and happens in the lives of all that are truly saved.

The Church's role is to proclaim the Gospel of Jesus Christ and the saving message of that Gospel. It is to instruct people in the teachings of that faith and to encourage and discipline believers in their following of Christ. This is done through teaching, counseling, encouraging, correcting and prayer. The Church's aim is to be the place where the Kingdom of God is not only proclaimed but lived out in the world as a witness to Him who is the Way, the Truth and the Life.

When sin entered the world through man's free choice, it distorted the whole of creation. Sin affects our lives as individuals and all our social organizations. The Church has the sacred calling to address all people and organizations and witness to them of the life and justice of God. The Church has the sacred duty to God to speak against the sin that enslaves individuals and society and to work for bringing God's rule over our lives and societies. The mission of the Church is to proclaim and call the world unto reconciliation with God through Jesus Christ, to nurture and care for those who are in Christ, to speak to the world when people are not honored and respected as children of God, and to work for justice for all persons according to the Word of God.

In this brief description of our theological position, the importance of the Christian community is, therefore, emphasized as a place where persons can grow to develop into the fullness of maturity in Christ. We believe the sacraments and rites of the Church, for the believer, provide means of grace and comfort of life through the Word of God and with prayerful consideration of historic Christian teachings, the whole world is shown the life unto which all men are called. Finally, for those persons who have no access to such a full life, we believe the Church has a responsibility to help them. This theological position is regarded as central to our understanding of Christianity.

Why should we as individuals be concerned about theological positions? Is theology not for scholars and professional clergy? The answer is a resounding "no". Theology is for everyone. Each believer shall stand alone before God in some time and place. God determines our calling, but we are called to work out our response to God's grace. In this way, each of us will give witness to the authenticity of his or her salvation based on what God has already done for us. We must understand what God requires of us as individuals because when we stand before God we are required to answer for our actions as an individual with no support from anyone or any group. Salvation comes by grace through faith in Jesus Christ, and this will include a decided response in the life of all who are saved. Every person will be judged on whether or not he or she have truly believed in Jesus Christ as the Lord and Savior of the world and has acknowledged through true faith His Lordship over his or her life.

God has acted and it is every believer's calling to respond. The Church and all Christians must witness clearly, what God has done in Jesus Christ and the nature of a true response to that mighty and merciful act. It is here that the Church is helped in its witness through the testimony of creeds and confessions. The creeds and doctrines are summaries of what God has expressed to us in His Holy Word----the Bible. While the creeds and doctrines are no substitute for studying the Bible, they do offer us a summary that directs us to the heart of the Christian faith.

What the Church believes is expressed through the Creeds. A Creed is a statement of one's beliefs. It is a summary of beliefs based on the historical Jesus. Christianity is not a religion about Jesus but is based on the religion of the historical Jesus and the facts of his life. Christianity is not a philosophy of ideas so that it could exist even if there were no real Jesus. In the creeds the Christian faith comes to understanding. They explain the significance of the Gospel.

In and through the Bible, the truth of God, life and salvation is revealed. If this is true, why do we need Creeds to state what to believe? We need to remember that the Bible was written by approximately sixty authors over a thousand years. The truth came in a progressive way, with high and low points in understanding God, and in the statements of morality until the coming of Jesus Christ who is the fullness of God's Self revelation to mankind. There is the danger that anyone with preconceived ideas can go to the Bible for support and, using scripture out of context and misinterpreted scripture, find support for many positions. Therefore, one must study the entire Bible and distill its essential truths because the Bible does speak with one voice on the essentials of the Christian faith and practice. The Church has thoroughly studied the Bible under the guidance of the Holy Spirit and has determined the essential truths about God and humanity in the Bible.

These truths are enunciated in the Creeds. No important truth is omitted or slighted. Everything that the Creeds say is directly or indirectly in the Bible.

What we believe

Through the Apostles' Creed we define and declare our Christian Faith.

The Apostles' Creed dates from the sixth century and has always been honored as an authentic summary of the faith of the Apostles. It is probably the most widely and frequently used of all Christian statements of belief. It was used regularly in worship in the churches of the Evangelical and Reformed tradition. It is fundamental to that part of our heritage. It links us to the whole of Christian history and the whole Ecumenical Church.

The Apostles' Creed

I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ His only begotten Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into Hades; the third day He rose again from the dead; He ascended into Heaven and sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost, the Holy catholic church; the communion of the saints; the forgiveness of sins; the resurrection of the body; and the life everlasting.

Amen

Faith always requires action and commitment. The Greek words for faith and belief have the same root. Faith and belief in the New Testament always ties faith to action. When faith is put into practice, the fulfillment of that faith becomes a part of our inner being and our total spiritual and physical life. The commitment to understand and practice the true Christian faith requires fellowship: a fellowship of believers who come together as one in spirit ----a community of believers. It is this community of believers in the historical Jesus Christ as recorded in God's Holy Word, The Bible, that is the very foundation of the Christian Church.

From the creeds, statements and theological perspectives, the beliefs held at Beck's Reformed Church are evident and can be stated as follows:

We believe in the one true, holy and living God, Eternal Spirit, who is Creator, Sovereign and Preserver of all things visible and invisible. He is infinite in power, wisdom, goodness and love, and rules with gracious regard for the well-being and salvation of men, to the glory of His name. We believe the one God reveals Himself as the Trinity: Father, Son and Holy Spirit, distinct individuals but inseparable, eternally one in essence and power. He makes Himself clearly and fully known to us in and through His Holy Word.

We believe in Jesus Christ, truly God and truly human, in whom the divine and human natures are perfectly and inseparably united. He is the eternal Word made flesh, the only begotten Son of the Father, born of the Virgin Mary by the power of the Holy Spirit. As ministering Servant, He lived, suffered and died on the cross. He was buried, rose from the dead and ascended into Heaven to be with the Father, from whence He shall return. He is our eternal Savior and Mediator, who intercedes for us, and by Him, all men will be judged.

We believe all men have sinned and come short of the glory of God and stand under the righteous judgement of Jesus Christ, both now and in the last day. We believe in the resurrection of the dead, the righteous to have life eternal, and the wicked to suffer endless condemnation.

We believe in the Holy Spirit who proceeds from and is one in being with the Father and the Son. He convinces the world of sin, righteousness and judgement. He leads men through faithful response to the gospel into the fellowship of the Church. He comforts, sustains, and empowers the faithful and guides them into all truth.

We believe the Holy Bible, Old and New Testaments, is the infallible and inerrant Word of God. It is to be received through the Holy Spirit as the true rule and guide for faith and practice. Whatever is not revealed in or established by the scriptures is not to be made an article of faith nor is it to be taught as essential to salvation.

We believe the Old Testament is not contrary to the New Testament, for both in the Old and New Testaments, everlasting life is offered to mankind by Christ. Although the law given from God by Moses as touching ceremonies and rites does not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth, yet not withstanding, no Christian is free from the dictates of the Commandments, which are called moral.

We believe man is fallen from righteousness and, apart from the grace of our Lord Jesus Christ, is destitute of holiness and inclined to evil. Except a man be born again, he cannot enter the Kingdom of God. In his own strength, without divine grace, man has no power to good works pleasing and acceptable to God. We believe, however, man influenced and empowered by the Holy Spirit is responsible in freedom to exercise his will for good.

We believe we are never accounted righteous before God through our works or merit but that penitent sinners are justified or accounted righteous before God only by faith in our Lord Jesus Christ as the very Son of God whose death paid the price for all who believe in Him and thus receive the promise of the resurrection. We believe regeneration (sanctification) is the renewal of man in righteousness through Jesus Christ, by the power of the Holy Spirit, whereby we are made partakers of the divine nature and experience newness of life. By this new birth, the believer becomes reconciled to God and is enabled to serve Him with the will and affections. We believe, although we have experienced regeneration, it is possible to fall into sin; and we may even then, by the grace of God, be renewed in righteousness. We believe this experience does not deliver us from the infirmities, ignorance, and mistakes common to man, nor from the possibilities of

further sin. The Christian must continue on guard against spiritual pride and seek to gain victory over every temptation to sin. He must respond wholly to the will of God so that sin will lose its power over him.

We believe good works are the necessary fruits of faith and follow regeneration, but they do not have the virtue to remove our sins or to avert divine judgement. We believe good works, pleasing and acceptable to God in Christ, spring from a true and living faith, for through and by them faith is made evident.

We believe the Christian Church is the community of all true believers under the Lordship of Christ. We believe it is one, holy, apostolic and catholic. It is the redemptive fellowship in which the Word of God is preached by men divinely called, and the sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit, the Church exists for the maintenance of worship, the edification of believers, and the redemption of the world.

We believe the sacraments, ordained by Christ, are symbols and pledges of the Christian's profession of faith and of God's love toward us. They are means of grace by which God works invisibly in us, quickening, strengthening and confirming our faith in Him. Two sacraments are ordained by Christ our Lord, namely Baptism and the Lord's Supper. We believe Baptism signifies entrance into the household of faith, and is a symbol of repentance and inner cleansing from sin, a representation of the new birth in Christ Jesus and a mark of Christian discipleship. We believe children are under the atonement of Christ and, as heirs of the Kingdom of God, are acceptable subjects for Christian baptism. Children of believing parents become the special responsibility of the Church until they reach the age of accountability. At which time, through confirmation and a true confession of faith, they receive the full rewards offered by Jesus to all believers. We believe the Lord's Supper is a representation of our redemption, a memorial of the sufferings, and a token of love and union which Christians have with Christ and with one another.

We believe God has appointed a day wherein He will judge the world in righteousness by Jesus Christ, to whom all power and judgement is by the Father. In which day, not only the apostate angels shall be judged but, likewise, all persons who have lived upon earth shall appear before the tribunal of Christ to give an account of their thoughts, words, and deeds, and, to receive, judgement according to what they have done, in the body, whether good or evil. For then shall the righteous receive everlasting life and receive that fullness of joy and refreshing which shall come from the presence of the Lord. But the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torment and shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power.

We believe civil government derives its just power from the sovereign God. As Christians, we recognize the governments under whose protection we reside and believe such governments should be based on and responsible for the recognition of human rights under God. We believe it is the duty of Christian citizens to give moral strength and purpose to their respective governments through sober, righteous and Godly living. We are commanded by God to pray for our leaders and rulers.

Constitution of

Beck's Reformed Church

Adopted December 4, 2011

ARTICLE 1. NAME

1. The name of this church shall be Beck's Reformed Church, and said church is located at 2845 Beck's Church Road, Lexington in the State of North Carolina.

ARTICLE 2. PURPOSE

1. The avowed purpose of this church shall be to worship God, to preach the Gospel of Jesus Christ, and to celebrate the Sacraments: to realize Christian Fellowship and Unity within this church and the Church Universal: to render loving service toward mankind; and to strive for righteousness, justice, and peace.

ARTICLE 3. AFFILIATION

1. The government of this church is vested solely in its members, who exercise the right of control in all its affairs. The church may associate with other like-minded associations and congregations for the advancement of common shared ministries but no arrangements may be entered into which would remove the complete control of rights or properties from the congregation of Beck's Reformed Church.

ARTICLE 4. DOCTRINE

1. The articles of faith of the congregation shall be those of the Reformed tradition. The historic creeds, the Heidelberg Catechism, the Reformed Confessions and the Holy Scriptures shall form the basis for doctrine.

2. This church acknowledges as its sole head, Jesus Christ, the son of God, and Savior of man. It acknowledges as brothers in Christ all who share in this confession. It looks to the Holy Scriptures, the infallible Word of God, and to the presence and power of the Holy Spirit, to prosper its creative and redemptive work in the world. It claims as its own the faith of the historic Church expressed in the ancient creed and reclaimed in the basic insights of the Protestant Reformers. It affirms the responsibility of the Church in each generation to make this faith its own. In accordance with the teaching of our Lord and the practice among Evangelical Christians, it recognizes two Sacraments: Baptism and the Lord's Supper or Holy Communion.

ARTICLE 5. MEMBERSHIP

1. Qualifications. Membership in this congregation shall be open to any person who desires to lead a Christian life, who has been baptized and confirmed in the Christian faith or has been baptized and a communicant member of another Christian Church; who acknowledged faith in the doctrine of our church and obligates himself to attend divine worship, to commune regularly and to contribute to the support of the church.

2. Transfers and Removal.

A. Any member may, upon his request, be granted a letter of transfer to another church within the Reformed tradition.

B. Any member desiring to join a church not in fellowship with our church may be dismissed with certificate of church membership forwarded to the church of his choice.

C. If for any other reasons a member presents a written request for release from membership obligations, the church shall patiently endeavor to secure his continuance in its fellowship; but failing in such effort, the consistory may grant the request and terminate his membership.

D. It shall be the obligation of the consistory to review the membership rolls each year and ascertain the standings of all its members. By vote of the consistory the name of any member may be taken from the church rolls up on the

occurrence of any one of the following conditions.

1. A member whose address and place of residence is unknown for a period of two years.
2. Any member who has not attended worship, communed or contributed to the support of the church for a period of two years shall have his name placed on a conditional membership list and, if after visitation or counsel of the consistory for a period of one year said member fails to activate himself with the church he shall be removed from the membership rolls of Beck's Reformed Church.
3. If any member persistently breaches his covenant vows, the consistory, after due notice to the member, and after faithful efforts on the part of the consistory to persuade the member to amend his ways may suspend or terminate his membership.

ARTICLE 6. GOVERNING BODY

1. The governing body of this church shall be the membership assembled in the church meetings duly called. The vote of a majority of members present at the meeting shall be the action of the church. A quorum shall consist of fifty members.

ARTICLE 7. CONSISTORY

1. The consistory shall be the executive body of this church. It shall be composed of the Pastor or Pastors, the Elders and Deacons. One-half of its members shall constitute a quorum.
2. The consistory shall organize itself at the first meeting of each fiscal year electing a president, vice-president, a secretary, and a treasurer. The consistory shall form such committees as will serve the purpose of the church; shall have jurisdiction over, control, maintain and preserve its properties, and minister and control its business affairs, formulate congregational policies, manage and administer the program of the church and be responsible to the Congregation for promoting and maintaining the devotional, educational, and financial development of the church, through worship, Christian education, evangelism, community service and foreign missions, stewardship benevolence and Christian concern.
3. The congregation, upon recommendation by the Consistory may from time to time establish one or more trusts for whatever purposes it deems for the best interest of the church and its related activities.
4. The Consistory shall consist of six Elders and six Deacons, either men or women. Members shall serve a term of three years in office; then will not be eligible for re-election for a period of one year, except an Elder or Deacon filling and unexpired term can be re-nominated. At each Annual Congregational meeting two Elders and two Deacons shall be elected for a three-year term of office. The consistory shall nominate three Elders and Three Deacons and the congregation shall have the opportunity to nominate the same number from the floor. The two nominations receiving the highest number of votes for Elder shall be deemed elected. The two nominations receiving the highest number of votes for Deacon shall be deemed elected. Whenever a vacancy occurs for any reason before the term of office expires, the consistory shall appoint another church member to fill the un-expired term.
5. Nominations shall be given from the pulpit or by bulletin or letter at least two weeks before the congregational meeting held for election of Elders and Deacons. The congregational meeting for election of Elders and Deacons shall be held in the month of February each year.
6. The Consistory shall instruct the proper officers on all fiscal matters including the payment of bills; with quarterly review by the Consistory.
7. The Consistory may authorize any extraordinary expense if funds are available.
8. The Consistory shall meet at least once every month for the transaction of such business as may properly come before it. Special meetings are subject to the President's call.
9. Elders and/or Deacons are members of the church elected by the church and publicly ordained to or installed in their office. They shall assist and support the Pastor or Pastors in the spiritual affairs of the church. They shall provide the elements for the Lord's Supper and when invited by the Pastor, shall aid in their distribution. They shall have jurisdiction in matters of discipline except in the case of the Pastor. Elders and/or Deacons shall take heed to the high calling of their office, guarding faithfully all the spiritual interests of the church, maintaining order in the house of God, visiting the sick and ministering to the edification and comfort of all.

ARTICLE 8. TRUSTEES

1. Trustees are members of the church appointed by the consistory and installed to their office. They shall have the care and custody of the property of the church as a sacred trust; whether real or personal, in accordance with the provisions of this Constitution and By-laws and under the directions of the Consistory.

2. The trustees shall elect a chairman of the Trustees.

3. The trustees shall consist of at least three members. These shall be members in good standing.

4. The Board of Trustees in the churches name may sue or be sued, acquire by purchase, gift, devise, bequest, or otherwise and own, hold, invest, reinvest or dispose of property both real and personal for such work as the church may undertake and may purchase, own, receive, hold, manage, care for, and transfer, rent, lease, mortgage and otherwise encumber, sell, assign, transfer, and convey such property for the general purposes of the church. In the event of the borrowing of funds or pledging of church securities shall be done only by the recommendation of the consistory and approval of the congregation by a majority vote. This being done at a duly called meeting. They may receive and hold in trust both real and personal property and invest and reinvest the same and make any contracts for promoting objects and purposes of the church.

ARTICLE 9. PASTOR

1. It shall be the responsibility of the Church and Ministry Committee, appointed by the consistory, to seek a candidate for a vacancy in the office of pastor.

2. As soon as a pastoral vacancy occurs, it shall be reported to the congregation.

3. In filling a vacancy or in securing supply ministers for the period of vacancy the Church and Ministry committee may seek the counsel of other Reformed Churches or bodies.

4. The Church and Ministry Committee may seek to secure relevant information about any minister whom it wishes to consider for the vacancy.

5. The Church and Ministry Committee of Beck's Reformed Church shall, upon approval from the Consistory, establish means of announcing the vacancy through those sources which would prove helpful in securing names of potential candidates for the vacancy.

6. The Church and Ministry Committee shall present to the consistory the name of the candidate it recommends to fill the vacancy and the consistory shall present it to the church. A favorable vote from the church constitutes a call.

7. In a call, the terms of the relationship shall be stated, including the agreement of the church and the person to the terms of that call. A copy of the call and its terms shall be filed with the legal representative of the congregation and with the person called.

8. When a minister accepts a call to this church, the church and the minister shall establish a service of recognition of the office of ministry to which they have been called. Other Reformed Churches or Reformed officials may be invited to participate.

9. The Pastor shall be elected for an indefinite period. In order to terminate this relationship, three month notice shall be given by either party. The Procedure shall be in accordance with the contractual terms of the call and those which express Christian love.

10. When either party decides to terminate the relationship, the termination shall be by action of the Consistory, and notice of such termination shall be sent by the President of the Consistory. The Senior Pastor may appeal to the congregation for confirmation if either the Senior Pastor or the Consistory believes that the termination is not in the will of the congregation. In such cases, a duly called meeting of the Church shall be announced in accordance with the Constitution and a simple secret ballot shall be taken to affirm or reject the decision of the Consistory.

11. Brotherly discipline of the Pastor shall be in conformity with Holy Scripture and other Reformed pastor's or officials may be called in if requested and agreed upon by the Consistory and the minister involved in the brotherly discipline.

12. The church may, with the aid of the existing ministerial staff of the church, choose an Associate or Assistant Pastor (s). Any Assistant or Associate Pastor (s) shall be terminated by the joint approval of the Senior Pastor and Consistory and shall not have the right of appeal to the congregation. The Senior Pastor shall have charge of the spiritual welfare of the church with the assistance of the Consistory. He shall have charge of arrangements and advisements for devotional and other meetings held within the sanctuary. Ministers, other than the senior minister, shall not perform any ministerial act or officiate in any way in the church without the expressed consent of the Senior Pastor.

ARTICLE 10. PROPERTY

1. Upon dissolution of the church, its assets and all property and interest of which it shall then be possessed, including any devise, bequest, gift, or grant contained in any will or other instrument, in trust or otherwise, made before or after such dissolution, shall be transferred to the Cemetery Fund of Beck's Reformed Church. However, it is specifically provided that the assets of any trust previously established or hereafter established by the church, shall be disbursed as provided in said trust agreement.

ARTICLE 11. CHURCH MEETINGS

1. The annual meeting of the church shall be held in the month of February. At this meeting, the Consistory, the officers of the committees of the church, the Pastor (s), may submit recommendations.
2. All organizations, if requested, shall give annual reports to the congregation in the month of February.
3. Special church meetings may be called by the Consistory or by a petition to the Consistory signed by not less than 30 members. The Consistory shall call such meetings within three weeks from receipt of the petition, and two weeks notice of such meetings shall be made from the pulpit two Sundays prior.

ARTICLE 12. STANDING COMMITTEES

1. Cemetery Committee
 - A. It shall be the purpose of the Cemetery Committee of Beck's Reformed Church to watch faithfully over the care and up-keep of the burial grounds of the church; to keep said plots neat and trimmed at all times; to supervise the location of grave plots.
 - B. It shall consist of 8 members duly elected by the congregation. Committee members shall serve a term of four years and be eligible for re-election. There shall be election of two members each year at the annual Congregational Meeting.
2. The Church School
 - A. The Church School shall include all phases of Christian Education within the Congregation.
 - B. Responsibility for planning and administration of the educational work of the congregation shall be vested in the Board of Christian Education responsible to the Consistory and/ or the church.

ARTICLE 13. RULES OF ORDER

1. Robert Rules of order shall be the parliamentary authority for all matters of procedure not specifically covered by this Constitution and/or By-laws.

ARTICLE 14. AMENDMENTS

1. Amendments to this Constitution and/or By-laws may be made at any duly called church meeting by a two-thirds affirmatively vote of the members present, public announcement of the text of the proposed amendments having been made two weeks prior to the meeting.