

Ohev Yisrael Messianic Jewish Congregation

- Constitution - (Corporate Bylaws)

Preamble

Ohev Yisrael Messianic Jewish Congregation (referred to hereafter as "the Congregation") is organized as a non-stock corporation pursuant to Chapter 10 of Title 13.1 of the Code of Virginia for the following exclusively charitable, religious, and educational purposes:

To worship and serve the God of Abraham, Isaac, and Jacob.

To proclaim Yeshua (Jesus of Nazareth) as the Messiah of Israel and of the whole earth. To be witnesses of His resurrection and the indwelling power of the Holy Spirit. To bring Jewish and non-Jewish people to a saving knowledge of Yeshua through faith in His sacrifice as the full and only atonement for all of mankind's sins.

To provide occasions for fellowship and an environment where believers in Messiah Yeshua can express their faith and live a life in accordance with the Holy Scriptures.

To foster the spiritual growth of those who have received Yeshua into their hearts and have acknowledged a call to the restoration of first century Jewish roots of the Faith.

To provide for the spiritual education of both children and adults in a manner consistent with and in fulfillment of the Holy Scriptures.

To promote the general welfare of the United States of America, its Constitution, and its people through a legal and proper application of biblical truth for the prosperity of the nations of the earth.

To uphold the nation of Israel and its importance to the world in fulfillment of biblical prophecy of worldwide redemption.

To identify our members as natural and adopted members of the community of Jewish people throughout the world, and to assist in worthwhile Jewish causes through practical participation.

To advocate, among the body of believers in Yeshua (Jesus), reconciliation between Jews and Gentiles, and restoration of the first century Jewish roots of the Faith.

To impact our local and regional communities for good through charitable giving, involvement in community programs, and practical activities that promote biblically sound principles for a healthy society.

In accordance with these purposes, the Board of Directors / Elders of the Congregation do hereby set forth this Constitution as the document which shall govern the actions of the Congregation, including the Elders, the Deacons, the members, the employees, and any other agents or entities that may come within the scope of the Congregation and this Constitution.

ARTICLE I

Name and Office

1.1 The name of the Congregation is Ohev Yisrael Messianic Jewish Congregation. The principal office and place of gathering shall be established by, and may be changed from time to time by a decision of the eldership. The Congregation may have other offices and places of gathering, either within or without the Commonwealth of Virginia as well, as the eldership may determine.

ARTICLE II

Right of Government

2.1 The following definitions shall apply to all Articles within these bylaws:

- “Ohev” and “Ohev Yisrael” refer to Ohev Yisrael Messianic Jewish Congregation, a corporation.
- “Congregation” refers to the Ohev Yisrael corporation, and to the assembly of those that regularly meet for worship under Ohev Yisrael auspices.
- “Constitution” and “bylaws” are equivalent terms.
- “Corporate member(s)” refer(s) to Ohev Yisrael’s corporate directors that are also its voting members.
- “Congregational members,” membership,” or “members” alone, refer to those non-voting individuals that have officially covenanted for membership in Ohev Yisrael.
- “Eldership,” “Board of Elders,” and “Board of Directors” are equivalent terms.
- “Chief Elder, “Presiding Rabbi,” and “Congregational Leader” are equivalent terms.
- “Attendees” are persons those who attend Ohev Yisrael’s services regularly or from time-to-time. Attendees may or may not have not officially covenanted for membership in the Congregation.
- “Tikkun,” “Tikkun International,” and “Tikkun International, Inc.” are equivalent terms.

2.2 Insofar that it protects the free practice of religion, the Congregation shall have the right to govern itself according to the standards of the Holy Scriptures. At no time shall the terms of this Constitution be construed so as to violate the laws of the Commonwealth of Virginia, nor the terms of this Corporation’s Articles of Incorporation or its amendments. Neither shall this Constitution be abridged by subsequent legislation of the Commonwealth of Virginia, the United States of America, or any jurisdiction wherein the Congregation is embodied, so as to diminish the Divine commission it represents.

2.3 The appointment and removal of directors shall be performed by the Congregation’s existing directors. The directors of Ohev Yisrael shall all be elders of Ohev, and shall therefore meet the character qualifications of 1 Timothy 3 and Titus 1. Persons who serve Ohev as elders temporarily and are not congregational members shall not become directors.

2.4 The Congregation shall implement its Messianic Jewish faith:

- (a) To establish and maintain internal structures and services within the Congregation.
- (b) To designate its own leaders, to appoint committees, to arrange for its own meetings, and to govern itself in accordance with this Constitution.
- (c) To establish standards and examine candidates for leadership and ministry, and to commission and ordain those who shall have been approved by the eldership according to the qualifications set forth in the Holy Scriptures.

(d) To establish other congregations and related works locally, nationally, and/or internationally according to the standards set forth by the Scriptures as may be deemed appropriate and advisable by the eldership.

(e) To create bylaws and policies for the purpose of establishing and defining the manner in which the Congregation shall be governed.

2.5 The Congregation shall have the right, as may be necessary for the furtherance of its purposes, to purchase or acquire by gifts, bequest, or otherwise, either directly or as trustee, and to own, hold in trust, use, sell, convey, mortgage, lease, or otherwise dispose of any real estate or chattels. All property of the Congregation shall be titled to the Congregation in its corporate name.

2.6 For the purpose of any reference to the Holy Scriptures contained in this document, the New King James Version (copyright 1982, by Thomas Nelson, Inc.) shall be considered the authoritative translation. This in no way diminishes the credibility of other translations for public and private applications elsewhere.

ARTICLE III Apostolic Covering

3.1 The Congregation shall hold itself in submission to Tikkun International as its apostolic covering. In the event of a change in apostolic covering, either through withdrawal of Tikkun or resignation from Tikkun by the Ohev Yisrael eldership, the eldership shall make it a high priority to identify and replace its apostolic covering with another. The Congregation shall be notified of the circumstances and the intention of the eldership in such a manner as to permit timely comment and informed counsel from the membership prior to finalization of any elder decision to resign from or replace Ohev's apostolic covering.

3.2 Section 6 of the Tikkun Leadership Manual (including its 2018 proposed amendments) is attached hereto as Appendix A and is incorporated into and made a part of these bylaws by reference. At any time that Section 6 of the Tikkun Leadership Manual is amended with a provision that is not acceptable to the majority of Ohev Yisrael's elders, Ohev Yisrael may apply to Tikkun for a waiver of said provision. If said waiver is not granted, the elders of Ohev Yisrael shall either accept the said provision, appeal the denial of waiver, or resign from Tikkun.

3.3 The eldership shall be permitted to enter into relationship, and affiliate with other organizations upon informing the Congregation and allowing for the membership to comment and submit counsel prior to establishing such relationship. There shall not be and in no case, shall such relationship be construed as providing for more than one apostolic covering at a time.

ARTICLE IV Congregational Organization

4.1 The Congregation shall have members, deacons (*shamashim*), and elders (*z'keinim*). One of the elders shall be designated the congregation's Chief Elder, Presiding Rabbi, and Congregational Leader. He shall also be the president of the corporation.

ARTICLE V Eldership

Qualifications

5.1 The eldership shall, in accordance with the principles and mandates of the Holy Scriptures as contained in but not limited to 1 Peter 5:1-4, Hebrews 13:17, Exodus 18:21-23, Numbers 11:16-17, and Deuteronomy 16:18-20, oversee the application of scriptural truths and principles to the Congregation and to the activities and lives of its members. Elders shall be males and shall meet the scriptural qualifications of an elder as defined in 1 Timothy 3:1-7, Titus 1:5-9, and 1 Peter 5:1-4.

Number, Tenure, and Appointment

5.2 The number of elders shall be at least three (3). In the event that the number of elders falls below three (3), the remaining elders, in conjunction with Tikkun, shall establish guidelines for governing which may involve participation by elders from Tikkun or from other congregations; in such a case, there will be a greater degree of review of the Congregation from Tikkun. The guidelines shall be announced and published within the Congregation in a timely manner as soon as possible after the number of elders falls below three, and shall remain in effect until additional elders are appointed, and the number of elders is restored to three.

Each elder shall hold office until he resigns, dies, or his eldership is terminated pursuant to provisions of this Constitution. To become an elder, an eligible man shall be nominated by the elders in office at the time, presented to the Congregation's members for their comment and counsel, confirmed by the elders, and set into office via the laying on of hands by the eldership and, if possible, by an apostolic leader sent by Tikkun.

Regular Meetings

5.3 Regular meetings of the eldership shall be held at least monthly. The time and place of regular meetings shall be determined and announced to all elders with sufficient advance notice to assure that all elders desiring to be present may do so. In any event, a verbal or written notice given at least two weeks in advance shall constitute sufficient notice for the calling of a regular meeting of the eldership.

Special Meetings

5.4 Any elder may call for a special meeting of the eldership. Unless waived by all of the elders, notice of a special meeting shall be given in writing at least five days prior thereto, sent by postal mail or email to each elder at his address as shown by the records of the Congregation. Public announcement by the Chief Elder at a Sabbath service immediately preceding the date (at least five days later) set for such meeting shall constitute sufficient notice.

Waiver of Notice

5.5 Any elder may waive notice of any meeting. The attendance of an elder at any meeting shall constitute a waiver of notice of that meeting by that elder.

Agenda

5.6 All business to be transacted at a regular or special meeting shall be placed on an agenda by the Chief Elder and distributed to each elder prior to the meeting. Any elder may place an item of business on the agenda of an upcoming meeting by submitting that item to the Chief Elder prior to the distribution of the agenda for

that meeting. Business not on the agenda may be transacted if the requirement of notice is waived by a unanimous decision of all elders present at the meeting.

Quorum

5.7 (a) A quorum for the transaction of business at a meeting of the elders shall be a majority of the eldership that includes the Chief Elder. However, if less than a majority is present, the elders present may adjourn the meeting. A quorum shall not exist if the Chief Elder or his designee is not in attendance unless the Chief Elder waives his right to be in attendance, or is physically or mentally incapacitated, or refuses to attend at least two consecutive eldership meetings.

Manner of Acting

5.8 (a) A decision of the eldership shall be considered the necessary and sufficient requirement to constitute a decision of the Congregation. Decisions of the eldership shall be determined (except as otherwise herein provided) by a majority vote of the elders present at a regular or special meeting of the eldership, provided the Chief Elder has voted in the majority. Despite a vote that is not unanimous, a decision of the elders shall be deemed to be enacted if an aggrieved elder does not appeal to Tikken within seven (7) days for a reversal.

Compensation of the Chief Elder and Employees

5.9 The eldership shall set the compensation of the Chief Elder and other employees of the Congregation, and shall review the levels of compensation from time to time as it deems fitting and proper at its sole discretion. The eldership may appoint a committee to evaluate the financial needs of congregational employees, the availability of congregational funds, and to make recommendations for adjusting the levels of compensation.

Removal of Elders and the Chief Elder

5.10 An elder may be removed for failure to meet the biblical qualifications of an elder, for physical or mental incapacity, or for any other reason wherein his continuance as an elder is not in the best interest of the Congregation. Removal of an elder for cause shall be by decision of the eldership (excluding the elder being removed), and with the consent of Tikken. Removal shall be followed by a public explanation, and the elder who has been removed shall be permitted to address the congregation at a special meeting called for the purpose.

ARTICLE VI

Chief Elder (aka Presiding Rabbi, Head Pastor, & Congregational Leader)

General Powers & Duties

6.1 The Chief Elder shall be the principal spiritual and executive officer of the Congregation, and therefore the president of the Corporation. The Chief Elder shall preside at all meetings of the eldership and of the Congregation's membership, and shall call all meetings subject to the requirements of notice contained elsewhere in this Constitution. He shall supervise and oversee the day to day activities of the Congregation, and shall hire, compensate, oversee, and remove staff of the Congregation subject to eldership approval.

Succession

6.2 In the event the position of Chief Elder becomes vacant, the eldership shall, in conjunction with Tikkun, nominate a replacement to assume the position. The nominee shall be presented to and examined by the congregation's members at a special meeting of the Congregation. Following such a special meeting, the eldership shall, with due consideration to the comments and counsel obtained through the Congregation's examination of the nominee, confirm such nominee as the Chief Elder. The confirmed nominee shall thereafter be set in as the Chief Elder at the first possible Sabbath service following the confirmation through the laying on of the hands of the Eldership and of a representative from Tikkun if available.

ARTICLE VII

Deacons (*Shamashim*)

7.1 (a) The office of deacon is established for the purpose of overseeing the temporal responsibilities of the Congregation. To be eligible to serve as a deacon, an individual shall have been a member of Ohev Yisrael for at least one year, and shall meet the Scriptural qualifications of a Deacon as defined in I Timothy 3:8-13.

(b) Any member or group of members may submit to the eldership, names of individuals to serve as deacons. The eldership shall consider the qualifications of said individuals and, upon approval, present them to the congregation at a Sabbath service. After being examined by the members of the Congregation, the nominated deacons shall thereafter be confirmed by the eldership and set into office via the laying on of hands at the first available Sabbath service.

(c) Each deacon shall serve at the pleasure of the eldership and shall hold office until the deacon resigns, dies, or is removed by a decision of the eldership. A deacon may be removed for failure to meet biblical qualifications for a deacon, or for physical or mental incapacity. Removal is by unanimous consent of the eldership, followed by a public explanation of such removal at a Sabbath service or at a special meeting of the Congregation not later than one month following removal.

ARTICLE VIII

Membership

Standard of Membership

8.1 The requirements for membership in Ohev Yisrael is as follows:

(a) A member shall be at least 18 years of age or be beyond *b'nei mitzvah* age and have the written consent of a parent or guardian.

(b) A member shall express agreement with the doctrinal positions of the Congregation, including, but not limited to Ohev Yisrael's Statement of Faith that is attached hereto as Appendix B, and is incorporated into and made a part of these bylaws by reference.

(c) A member shall not hold to any belief or doctrine that is contrary to Scripture.

(d) A member shall have been immersed in the mikvah (water baptism) for remission of sins in accordance with Romans 6.

(e) A member shall have received a copy of this Constitution and acknowledge that he or she is governed by the purposes and requirements contained herein.

(f) A member shall have successfully completed whatever course of instruction the eldership may elect to require for membership in the Congregation. A member transferring from another congregation shall provide a letter of recommendation from the leadership of his or her congregation unless released from this requirement by a specific decision of the eldership. The Chief Elder shall automatically be a member without additional qualifications by virtue of his office.

(g) Members shall live in accordance with the requirements and principles of the Holy Scriptures, including:

1. Regular contributions of tithes and offerings to support the Congregation according to his or her ability, as described in Acts 4:32 and 2 Corinthians 9:7. While accurate records of giving must be maintained by public law, this requirement shall not be construed to authorize the Congregation to demand evidence or other proof of compliance from members.
2. Regular attendance at the Congregation's gatherings and discipleship sessions, as described in Acts 2:46 and Hebrews 10:24-25. The ability to attend, based on other demands that may be present in a member's life, is a consideration regarding this requirement.
3. Willingness to assume a position of service in the Congregation, as described in Galatians 5:13 and Romans 12:1, and
4. Not being under censorship or discipline of the Congregation that is inconsistent with membership.

Benefits of Membership

8.2 Everyone who is a member in good standing of the Congregation shall be eligible for all the benefits of membership, including:

- (a) attendance at and participation in regular and special Congregational gatherings,
- (b) the receiving of personal ministry and/or counseling from the Congregation,
- (c) any other benefits that may from time to time be deemed appropriate by the eldership.

Reception of Members

8.3 Persons who desire to become members of the Congregation shall make application to the Chief Elder, who together with the eldership, shall examine the applicant(s) with respect to the Standard of Membership for a final decision. All applicants who shall have met the membership requirements as defined by the Constitution shall be received into the Congregation publicly at one of the services of the Congregation.

Withdrawal & Removal from Membership

8.4 (a) Any member of the Congregation may withdraw from membership at any time, either by submitting a written statement, or by a verbal statement made to an elder in the presence of another member of the Congregation.

(b) Withdrawals of membership shall be announced or published within the Congregation. The circumstances of withdrawal may be told to the Congregation if deemed appropriate by the elders:

(c) A member of the Congregation may have his or her membership revoked by the eldership for no longer meeting the Congregation's Standard of Membership.

(d) Members seeking to transfer to another congregation may request a letter of transfer from Ohev Yisrael.

Offenses, Grievances, Discipline, and Appeals

8.5 In any private offense or dispute within the Congregation or between any member and another believer, regardless of position or office, the principles of Matthew 18:15-17, Matthew 5:23-24, 1 Corinthians 5:11-6:7, Deuteronomy 17:8-11, and other applicable parts of the Holy Scriptures shall provide the basis for its resolution.

8.6 Besides private offenses between brothers and sisters as described above, a member of the Congregation may become the subject of discipline for the following reasons:

- (a) Prolonged absences without good cause from the services of the Congregation.
- (b) Prolonged failure to support the Congregation with tithes and offerings.
- (c) Any other behavior that violates the Congregation's Standard of Membership.

Matters requiring discipline shall be brought to the attention of the offending member by the eldership, and the offending member shall be warned that his or her behavior is not consistent with membership. A person who is under minor discipline may be considered a member not in good standing and may, as a consequence, be censored and not permitted to minister in services or to speak in congregational meetings.

The terms for repentance and restoration to membership shall be determined by the eldership and made known to the offender.

8.7 After investigation, members who are guilty of the following offenses shall be subject to greater disciplinary actions:

- (a) Engaging (without repenting) in sinful or anti-biblical practices, such as sexual immorality, covetousness, idolatry, reviling, drunkenness, and extortion, of which the Holy Scriptures say that we ought not to keep company nor even to eat with such persons. These are but examples of other sinful behaviors that require major discipline.
- (b) Promoting discord, division, schism or lack of harmony with the teachings and/or ministries of the Congregation.

Greater disciplinary actions may include full or partial censorship, removal of membership, marking before the Congregation (see Romans 16:17-18 and Titus 3:10-11) by announcing the offender's sin to the Congregation, prohibiting attendance at congregational services and events, and/or disfellowshipping (see 1 Corinthians 5). Whether or not a disciplinary action is made public is based on the offense and the degree of repentance of the offender as determined by the eldership.

The terms for repentance and restoration to membership shall be determined by the eldership and made known to the offender.

8.8 Anyone who is placed under congregational discipline who believes he or she is not deserving of discipline may appeal to the eldership. If the individual is not in agreement with the decision of the eldership upon appeal, he or she may appeal to Tikun.

8.9 A regular meeting of the members of the Congregation shall be held once a year within the first quarter of the calendar year and at a time deemed appropriate by the eldership. Notice of such a meeting shall be made in the Sabbath service for the two Sabbaths preceding the meeting. At such a meeting, the Chief Elder shall report to the members on the Congregation's activities for the past year and plans for the coming year.

Special meetings

8.10 The eldership shall convene special meetings of the Congregation for reasons the eldership deems important. Notice of such a meeting and the reasons therefor shall be made in the Sabbath service for the two Sabbaths preceding the meeting.

Congregational Rights

8.11 The members of the Congregation shall be called together for a special meeting to discuss significant new Congregational directions or directions being considered such as, but not limited to, the building of a new building, the establishment of a congregational school, the removal of an elder, the appointment of a new Chief Elder, the removal of a Chief Elder, changes to this Constitution, and any other matter that the eldership deems important. Members shall be permitted to provide comment and/or counsel regarding nominees for Chief Elder, elder, and deacon, and for matters of other significant consequence to the Congregation.

8.12 Any member of the Congregation that believes that the eldership has made or is about to make a grievous biblical error, can appeal to Tikkun for investigation, adjudication, and correction.

ARTICLE IX

Contracts, Checks, Deposits, and Agency

9.1 The Eldership may appoint any person (or persons) as an agent (or agents) to represent the Congregation in matters of legal importance, contracts, and negotiations on all matters. Any non-elder authorized to enter into a contract or execute any other instrument in the name of or on behalf of the Congregation shall have that authorization in writing signed by an elder. An elder may execute instruments on behalf of the Congregation, provided the eldership is given notice and approves of the elder doing so.

9.2 The Congregation's certified public accountant is authorized to correspond with the Internal Revenue Service on behalf of the Congregation, and to sign any documents that are tax-related without specific authorization to do so.

9.3 All checks, drafts, or orders for the payment of money, notes or other evidences of indebtedness issued in the name of the Congregation shall be signed by a duly appointed agent (or agents) of the Congregation, and in such manner as shall, from time to time, be determined by resolution of the eldership.

9.4 All funds of the Congregation shall be deposited to the credit of the Congregation in such banks, trust companies, or other depositories as the eldership may select.

ARTICLE X
Non-Discriminatory Policy

10.1 The Congregation adopts a racially non-discriminatory policy in connection with any present or future congregational function in that it admits to membership, all persons without regard to color or national or ethnic origin. This includes access to all rights, privileges, programs, opportunities for leadership, and activities of the Congregation. Distinctions may be made for legitimate biblical purposes and for professing identity with biblically defined roles and life styles for men and women, and for Jews, and non-Jews.

ARTICLE XI
Budget, Books, and Records

11.1 The eldership shall prepare an annual budget for the Congregation, and shall publish the budget to the members of the Congregation. The eldership shall keep correct and complete books and records of account. All books and records, except those that pertain to private giving or other private, personal matters, may be inspected by any member at any reasonable time. The eldership shall ensure that there is a review of the Congregation's books and records once a year. The results of such a review shall be reported to the members at the annual meeting of the Congregation, and made available to any member for review in the principle office of the Congregation during the Congregation's business hours.

11.2 In accordance with the Congregation's Articles of Incorporation (as amended), the Congregation shall conform to all of the requirements of section 501(c)(3) of the Internal Revenue Code. The Congregation is not a private foundation within in the meaning of section 509(a) of the Code, being rather an organization described in sections 509(a)(1) and 170(b)(1)(A)(i).

11.3 In the event of dissolution of the Congregation, any and all remaining funds and assets shall be donated to another 501(c)(3) organization as determined by the eldership.

ARTICLE XII
Fiscal Year

12.1 The fiscal year of the Congregation shall begin on the first day of January and end on the last day of December in each year.

ARTICLE XIII
Amendments to the Constitution & By-Laws

13.1 This Constitution may be altered, amended, or repealed, and a new Constitution may be adopted by a decision of the eldership at a special meeting of the eldership. Amendments shall be distributed to members, and new members shall acknowledge having received a copy.

Adopted this _____ day of _____ 2018.

ATTEST:

Bruce Bakaysa
Director, Elder, & Secretary

Appendix A

Section 6 – TIKKUN AMERICA CONGREGATIONS

A. Requirement of Incorporation into Congregational Bylaws

This Section 6 must be incorporated by reference into the bylaws of all Tikkun America congregations, and its provisions hereby supersede any provision of a Tikkun congregation’s bylaws that contradicts or is inconsistent.

B. Primacy of Local Congregational Government

Tikkun is committed to the primacy of local congregational government. We reject any practice of intrusive leadership from *sh’lichim* or Tikkun Councils. Within the boundaries established in this “Manual” and within the boundaries of Scriptural integrity, each congregation is free to establish and operate its own local government, and pursue its own God-given vision and destiny.

C. Tikkun Congregational Principles

Tikkun congregations are those that have made a covenant commitment to the Tikkun network and are in agreement with the contents of this “Manual.” This includes congregations currently being planted under the auspices of Tikkun. Tikkun congregations are in accord with the vision, doctrine, and practices of Tikkun as disclosed in its various publications and in the two works written to guide congregational life in our network – this “Manual,” and the book *Relational Leadership* by Daniel C. Juster.

A Tikkun congregation can be classified as either an Established Congregation or as a Supported Congregation. Those who have a Congregational Leader plus at least two other elders (or else operate with a plurality of three senior elders) and are not dependent on outside financial support for their general budget are considered Established Congregations. Congregations who have not yet met this standard, or have declined the standard, are considered Supported. If a congregation’s deficiency in meeting the Established Congregation standard is its lack of three elders, The Tikkun America Leadership Council of Tikkun may, with the approval of the congregation’s senior leader, allow the Tikkun America Apostolic Team to appoint elders from other congregations to serve until such time as indigenous elders are raised up. Mature elders from the same Regional Council are preferred in such a situation. If a congregation has an adequate number of elders but is

not self-supporting, Tikkun may offer to add to the local board a second ex-officio elder from among its Tikkun America Apostolic Team members until such time as the help is no longer needed. Note that, pursuant to a later paragraph in this Section 6, the *shaliach* or his designee are also ex-officio elders.

New congregations may be planted by established Tikkun congregations, but their oversight must be shared with the Tikkun America Apostolic Team to assure a proper relationship between the parent congregation, the planted congregation, the Tikkun International Board, and the Tikkun America Leadership Council. If there is a Regional Counsel in the vicinity of the planted congregation, it should be involved also.

Congregations with three or more elders may leave the Tikkun network without Tikkun's approval, provided there is agreement by a majority of the congregation's elders (including the Congregational Leader), and so long as the congregation is not in the midst of an investigation or a disciplinary action. Because we believe in congregational accountability, if a congregation desires to leave Tikkun, we prefer to transfer it to another network. A congregation that is leaving the Tikkun network must provide solid documentation that the decision was genuinely made by its governing elders and was explained to its membership. Leaving Tikkun or any network should only be done with congregational confirmation (see sub-section on Standards for Congregational Disassociation).

Annual meetings of members are required of all Tikkun congregations. These meetings should include a "state of the congregation" presentation by the Congregational Leader, a summary of the prior year's finances by the treasurer, a proposed budget for the coming year, receiving comments, fielding questions, and engaging in dialogue.

The agendas and meeting minutes of elder and congregational meetings where major decisions are made should be sent to all ex-officio elders. We also recommend forums for receiving input from congregants, and the use of written instruments and other measures to gauge congregational responses to vision and programmatic changes. Periodic evaluations of preaching, cell ministries, education, and other congregational activities are important as well.

D. Joining the Tikkun America Network: Implications

Joining the Tikkun America Network implies several things:

- 1) A commitment to the vision, doctrine, practice, principles and values of our network as articulated in this "Manual" and referenced materials
- 2) Agreement with Tikkun's Scriptural pattern of apostolic team leadership, Tikkun's government, and the financial obligations required of Tikkun congregations and their senior leaders
- 3) Agreement with the mission of Tikkun and its structure
- 4) Commitment to walk in deepening levels of relationship with members of the Tikkun America Leadership Council and the Tikkun International Board
- 5) Full agreement of the joining congregation's eldership (or appropriate leadership team) to join Tikkun

E. Process of Joining

The Tikkun America Network is open to congregations that are called to join our network, even if those congregations were not planted directly by Tikkun or by a current Tikkun congregation. Tikkun invites five-fold leaders, congregations, and ministries that are interested to explore becoming part of the network. It is our desire that every congregation be part of and accountable to a supportive, apostolically-led network. The following guidelines have been established to determine whether your congregation and Tikkun are a good fit:

- 1) The senior leader of a candidate congregation should indicate his congregation's interest in becoming part of Tikkun by submitting a completed Congregational Courtship Application. This includes basic information such as addresses, congregational government, affirmation of Tikkun's policies as found in this "Manual" and in *Relational Leadership*. Recommendations from other elders in the Body of the Messiah, the congregation's Articles of Incorporation and/or Bylaws, and minutes of Elders' meetings should be submitted with the application. If there are not yet elders, the planters can choose elders after courtship begins according to the process explained elsewhere in this "Manual." This courtship relationship may be ended without obligation by either party and at any time.
- 2) Representatives of the Tikkun America Apostolic Team will meet with the senior leader and other elders if there are matters on which to dialogue, e.g. to explore whether there is heart commitment to the vision and principles that are foundational in Tikkun. We will also seek interaction with leaders and wives to ascertain the spiritual health of their marriages, their families' health, and matters concerning character. The senior leader (and spouse if married) of the congregation will be invited to visit Tikkun congregations and to spend time with our leaders in prayer, dialogue, fellowship, and visiting in our homes. During this time, we will pray to see if we are called together. We will also discuss qualifications for leadership. Tikkun may work with an applying leader to help him meet Tikkun's qualifications for leadership.
- 3) During the courtship period, the senior leader (and spouse if married) will seek to attend as many national conferences, regional Institutes, etc. as possible, even if they are at a distance, and they will visit with a *shaliach* for extended interaction and prayer.
- 4) During the courtship period, the leader or leadership couple of the courting congregation will become active participants in the nearest Tikkun Regional Council wherever possible. Such involvement is required for full membership unless there is a geographic infeasibility.
- 5) During the courtship period, representatives of the Tikkun America Apostolic Team will make an extended visit to the congregation to present its members with the Tikkun vision and other related teachings, as well as to dialogue with members of the congregation on the benefits of having a Tikkun relationship.
- 6) During the courtship period, the congregation should begin the process of familiarizing themselves with the various Tikkun *sh'lichim* and other leaders who might participate in providing care and nurture to the congregation, and to whom the congregation may be accountable.
- 7) As the congregation begins to receive the direct benefit of Tikkun input, it will begin to contribute financially to the work of Tikkun. The amount of the contribution will be agreed upon by the Tikkun America Apostolic Team and the congregation's elders with the goal of eventual full participation in the financial obligations of Tikkun membership.

- 8) The decision to join Tikkun must be made by the congregation's elders and affirmed by the congregation's members.
- 9) When the time is right, both organizations and their leaders will sign a written agreement concerning their affiliation. This will be in the form of a letter addressed to the Head *Shaliach* or the Tikkun America Apostolic Team, wherein the congregation will request Tikkun membership and Tikkun's spiritual covering.

Note: There will be times when minor adjustments in membership requirements may be made in order to accommodate specific situations and needs. Exceptions or exemptions from the standards for membership must be agreed to by the Tikkun America Apostolic Team.

- 10) If all of these steps are successful, by agreement of the congregation's leaders and confirmed by the Tikkun America Leadership Council, the congregation will be announced and publicly received at the next Annual Tikkun Leadership Conference. Leaders representing the congregation are received by the laying on of hands by Tikkun senior leaders and the leaders of member congregations. This is a significant event, generally done in a main meeting at the Leadership Conference. If it is not possible at the first occurring Leadership Conference, congregations can join Tikkun at any time and be received publicly at a later time.
- 11) After being received by the laying on of hands, the new congregation and its senior leader will begin (if it has not already begun) to fulfill their financial commitment to Tikkun by sending their tithes to Tikkun's U.S. support office monthly. The Tikkun America Apostolic Team will consider a graduated approach to full compliance if there are compelling circumstances requiring that the joining congregation be given time to adjust to its new financial commitment.
- 12) A congregation will become part of the Tikkun network only when all the above conditions have been fulfilled.
- 13) The character qualifications and standards of integrity for receiving a congregation are the same as those outlined for receiving a five-fold gift minister or ministry.

F. *Shaliach* Team (Tikkun America Apostolic Team): Enumerated Powers

Tikkun is committed to the primacy of local congregational government. We reject any practice of intrusive leadership from *sh'lichim* or Tikkun Councils. That notwithstanding and consistent with the aforesaid, the enumerated powers of the *shaliach* and designated team are as follows:

- 1) The *shaliach* or, in the alternative, an associate *shaliach* that is acceptable to the elders of a local Tikkun congregation shall be an ex-officio elder thereof.
- 2) If there is a complaint or appeal from congregational members against the whole (or a substantial portion) of the eldership or against the Congregational Leader, the *shaliach* and his team may judge the matter. In extreme cases and with 2/3 congregational affirmation, the team may remove or suspend any or all of the elders, including the Congregational Leader, and appoint interim leaders from without or within the congregation until new leaders arise or previous leaders are restored.

- 3) The *shaliach* or his team may initiate and/or bring a complaint requiring discipline of a Congregational Leader to the congregation's elders, or they may bring a case involving the elders as a whole (or a substantial portion of the elders) to a judicial panel of leaders, drawn from outside the congregation, that is convened for the purpose. In extreme cases and with 2/3 congregational affirmation, Tikkun may rely on the result of such a hearing to remove or suspend elders or the Congregational Leader, and appoint interim leaders, as stated in the preceding paragraph.
- 4) In connection with any matter of congregational discipline, the *shaliach* has the right to address the elders and the congregation at the nearest possible date of his choosing.

G. Financial Accountability

Tikkun and all associated congregations and ministries endeavor to follow high standards of financial management and integrity. In this regard, an annual audit or management review of funds is required for all Tikkun congregations and ministries having an annual income of over \$50,000. Annual budgets should be confirmed by the congregation at an annual congregational meeting. In addition, any significant changes to the budget should be put before the congregation for confirmation. Congregation and ministry audits (or reviews) and budgets must be filed with the Tikkun Director of Operations annually.

All Tikkun leaders are to follow high standards of integrity in spending financial resources. If people commit to pray for the network and are committed to the vision, and if communication and building relationships with local congregations is fostered, finances will naturally follow. In this regard, all emissaries and representatives should be trained and be able to present the vision of Tikkun and its basic theology. This training should include how to receive offerings, use commitment cards, do book tables, etc. Our goal is not to raise funds but to present the vision, call for prayer support, and to challenge only those who are touched by the Holy Spirit to give. We will depend on the work of the Holy Spirit and not on any worldly sales techniques.

H. Financial Commitment

Tikkun congregations are committed to the vision of Tikkun. They desire to be informed about the work of our emissaries around the world and usually want to give prayer, moral support, and financial support for the work as God prospers them and as the Spirit leads them. Leaders of Tikkun congregations are not merely concerned for the prosperity of their own congregations but are concerned for the prosperity of all the congregations in the network and all the emissaries who are working around the world. Tikkun leaders are open to give some of their time, energy, and finances to strengthen other leaders and congregations and to travel to related congregations, both domestic and foreign. Tikkun congregations are also committed to the restoration of *church of the city*, and will give prayer and involvement to the unity of the Body of Messiah in each locale.

Tikkun congregations are committed to building the financial base of Kingdom expansion and mutual care through Tikkun. Because of the deceptions of *HaSatan*, it never seems the right time to give money. Our funds always seem tied up; we are stretched. We believe that this cycle of deception and bondage is broken by giving, first by covenants of tithing, and then by generosity that goes beyond tithing. Once having established that a local congregation is supported by its tithing members, it then is the priority of all Tikkun congregations to support the general work of Tikkun by giving to those who have leadership oversight of 1) existing

congregations, 2) the planting of new congregations, and 3) emissaries that do the work of expansion overseas and especially in Israel. Therefore, we establish the following pattern for congregations:

- 1) The Congregational Leader tithes on all of his income to Tikkun America. In cases where there is no congregational leader, either one ruling elder of the congregation shall tithe to Tikkun International, or a monetarily equivalent arrangement will be negotiated. This is according to our orientation that the tithe is best given to the place where we are accountable, and where ministry care and oversight is provided.
- 2) Every Tikkun congregation tithes 10% of its general receipts to the work of Tikkun America. However, because of our commitment to the broader Messianic Jewish movement, many of our congregations hold membership in recognized Messianic Jewish organizations such as the UMJC and the IAMCS. As a way of encouraging those memberships that themselves require dues or fees, we give Tikkun congregations, so affiliated, the option of reducing their Tikkun tithe to a minimum of 8%, allowing the balance of their 10% tithe to go to those other organizations. The leadership tithes and congregational tithes are what supports Tikkun, including its ministries, related travel, new planting, and the healthy functioning of its administration.
- 3) The Director of Operations or the Head Financial Accountant oversees the collection of congregational and leadership tithes. He/She is concerned that such tithes are received in a timely manner with integrity. He/She is required to notify a congregation's leader upon the failure of the congregation or its leader to meet their financial commitments for a period of three months. The leader will, in this communication, be asked to bring such tithes up to date. If the tithe is not received by the fourth month, the Director of Operations or the Head Financial Accountant will notify the *shaliach* of the situation. The *shaliach* will contact congregation's leader and seek to resolve of the problem.
- 4) Failure of a congregation or a congregational leader to tithe for four consecutive months is considered a covenant violation, and will therefore trigger a serious discussion with the Tikkun America Apostolic Team being notified. If the problem is even then not resolved by agreement between the *shaliach* and the Congregational Leader, a member of the Tikkun America Apostolic Team will intervene. If he determines that there has been adequate communication, that warning has been given, and that there is no catastrophic reason for the failure to tithe, he will report his findings to the Tikkun America Apostolic Team. Upon being so notified, the Tikkun America Apostolic Team will vote as to whether or not to suspend the leader and/or the congregation from the Tikkun network. In all of this, the congregation's elders should be kept informed and given ample opportunity to defend their actions or lack thereof. Also, because change in a congregation's or leader's involvement with Tikkun is a major matter that requires member confirmation, the congregation's members should also be informed, if possible, by a joint communication of the Tikkun America Apostolic Team and the congregation's elders. (See also the sub-section on Standards for Congregational Disassociation).
- 5) As the congregation prospers, giving for the work of expansion is expected to grow beyond the 10% tithe according to the prayerful deliberation of the local elders.
- 6) Congregations and leaders planted in other lands are expected to tithe to their overseeing network for continued Kingdom expansion. The Tikkun International Board will seek to see indigenous networks established in lands where there is a different cultural orientation. Tithes then may go to a related network in that land. Emissaries who are serviced by the U.S. support office of Tikkun International

will, however, continue to give 10% to Tikkun until such time as servicing for mailing lists and financial support services are no longer necessary and their congregations become fully indigenous. Tikkun is desirous of raising and giving funds for expansion in other lands. The decision of where to send funds is made by the Tikkun International Board on a case by case basis.

- 7) The following guidelines are to be used for congregational guidance in giving beyond the tithes to various ministries:
 - The first consideration is giving to the expansion of the work of Tikkun America.
 - The second consideration is giving to partners of Tikkun and to those who are building in a way that is compatible and complementary to Tikkun's vision.
 - The third consideration is giving to godly works of a different vision as we are led by the Lord to do so.
 - The fourth consideration is giving to ministries that oppose the vision and understanding of Tikkun in one or more ways; this is discouraged except in cases where God directs it.
- 8) Congregations will officially become members of the Tikkun Network only when all the above conditions have been fulfilled and a written agreement detailing the responsibilities and benefits to all parties has been affirmed by all the parties.

I. Major Changes in Vision and Direction

Any major change of direction for the Tikkun America Network that is made by the Tikkun America Apostolic Team requires the confirmation of the Tikkun America Leadership Council, and changes that impact all of Tikkun must also be confirmed by the Tikkun International Board of Trustees. Congregations who are by conviction opposed to any change that is instituted by the majority are free to leave the network. For accountability, if a congregation that desires to leave does not have at least three governing elders, the leaders of the congregation must first seek their congregants' approval. The congregants must be informed of the reasons that their leaders desire to leave, and they must also be allowed to hear from the Tikkun America Apostolic Team. This is an exception to the general rule that only established congregations may leave the network by the decision of their Board of Elders.

- 1) Major congregational decisions require congregational input and confirmation, including (but not limited to) the appointment of elders, *shamashim*, and key leadership staff members. Time should be given for congregational input (one month is recommended), and there should be an objectively defensible way to determine the congregation's confirmation. Having a candidate for high office stand before the congregation to answer questions is recommended, and every negative opinion that is received by the elders should be diligently evaluated. Whatever the confirmation process, it should be written into the congregation's constitution and/or bylaws.
- 2) Normally Tikkun does not have authority, but does have a right of full input, in the process of choosing local elders and *shamashim*. If, however, Tikkun perceives that Scripture is being violated in the process, it has authority to step in and correct the error. Additionally, Tikkun will be consulted and its confirmation sought in the choosing of a new Congregational Leader or replacing an existing one. Any congregation having three local elders is free to make such choices, though wisdom dictates that counsel

and confirmation be sought from the congregation's Regional Council and *shaliach*. If agreement cannot be reached, it is advisable that the local congregation not proceed. Nevertheless, Tikkun does not have authority to impose a leadership choice upon a congregation.

- 3) While Tikkun allows for a variety of kinds of governments under elders, structures where a head leader is the final decision maker *without* needing the confirmation of a majority of elders is contrary to the principles of Tikkun and is not acceptable.
- 4) Tikkun does not have authority or control of the properties of member congregations by virtue of their being members of Tikkun. The one exception is when Tikkun leaders become the temporary elders of a congregation after the local eldership has had to step down or be removed due to gross sin, serious Scriptural error, or gross incompetence.
- 5) The power to appoint members to the Tikkun International Board of Trustees and the Tikkun America Apostolic Team resides within each of those entities but is subject to confirmation by the *Shaliach* and by a majority of the Tikkun America Leadership Council (for additions to the Tikkun America Apostolic Team only).
- 6) Any member congregation may seek to remove a Tikkun officer or other person holding a Tikkun leadership position by submitting a petition to the appropriate Board, Team, or Council.
- 7) All matters pertaining to major changes in the "Manual," major changes in Tikkun's direction or vision, or the appointment of members to the Tikkun America Apostolic Team, shall be in writing and fully explained at either a meeting of the Tikkun America Leadership Council or via mailed or e-mailed correspondence.

J. General Accountability and Discipline

Tikkun congregations accept the principle of accountability beyond the local congregation. Hence, the Tikkun America Apostolic Team, in its sphere of oversight, may receive requests to adjudicate complaints and appeals where evidence is presented concerning the following matters:

- Where due process was significantly violated by the local congregational leadership
- Where justice was denied when complaints were made to local elders
- Where local leaders discouraged or prevented members from bringing valid Matthew 18 accusations to congregational elders in accordance with scriptural principles

The reasons for Tikkun to take jurisdiction of a complaint or appeal must include a claim of serious moral failure, doctrinal error, miscarriage or denial of justice, violation of the congregation's constitution and bylaws, unresolved conflict among the leadership, or gross incompetence. Preliminary evidence must accompany any petition for relief. Unless matters of complaint or appeal are brought with sufficient grounds and supported by sufficient preliminary evidence, they will not be entertained. If evidence is presented such that judicial jurisdiction can neither be accepted nor declined, a Judicial Coordinator will be appointed by the *shaliach* to do a preliminary investigation.

All Tikkun congregations' acts of congregational discipline are subject to complaint or appeal to the Tikkun America Apostolic Team. The Tikkun America Apostolic Team may choose to hear a case directly as a full team (*en banc*), or it may appoint a judicial subgroup to handle it; one such appointment can be referral to a Regional Council. The *shaliach* of a congregation can himself initiate a case if other modes of correction have failed and he deems it important to do so. In such a case, he will appoint a team to hear and judge the matters in controversy. Restorative correction in love is the main goal where appropriate.

When a judicial case is initiated that is of congregation-wide concern, the congregation shall be informed of the issue(s) being investigated and/or judged, and those who have evidence will be invited to bring it forward; cooperating with such a proceeding will not be considered *l'shon hara*. Subsequently, the congregation will be kept informed of the case's progress until it is concluded. No complaint or appeal will be accepted for adjudication without first notifying the congregation's elders. Also, no communication will be sent to members of a congregation unless the elders are first informed and, if possible, it will be accomplished through a joint communication.

When a case is decided by a Tikkun judicial team, all leaders and congregants are required to submit to the judgment rendered, but decisions can be appealed to the Tikkun International Board of Trustees. When decisions are made that affect a whole congregation, where possible, the decision should be announced through a communiqué that is joined in and agreed upon by both Tikkun and the congregation's elders. Tikkun will do all that it can to restore, bring unity, and enable leaders to succeed.

K. Calling a New Spiritual Leader

Tikkun seeks to restore five-fold equipping and government as seen in Scripture. In Acts 14:23 (*TLV*), "When [Paul and Barnabas] had handpicked elders for them in every community, and prayed with fasting, they placed them in the care of the Lord—in whom they had put their trust." So we see that *sh'lichim* were involved in appointing local elders. Furthermore, Titus 1:5 instructs, "The reason I left you in Crete was so that you would set in order the things that remain and appoint elders in every city as I directed you." So we see that as the New Covenant movement expanded, the *shaliach* appointed members of his team to continue his work in appointing elders according to his standards, and presumably report back to him.

It has always been Tikkun's philosophy that the ideal is that a new leader for a congregation be called from within the local congregation if fully qualified, or else from the network if possible. This order usually solves the issue of continuity in shared values. When this order is not followed, it is much less likely that congregations will preserve our vision for covenant relationship lasting from generation to generation.

We should also note that Tikkun America seeks involvement in the ordaining of local elders and to make sure that they are qualified and share the values of the congregation and the network. This itself improves the continuity of values in the choosing of a future leader. If possible, though not required, we like Tikkun to be involved in the ordination of elders.

Thus it is important that the *shaliach* and his team be involved, together with local elders, in a transition to a new leader. If there is to be a calling from outside the network, it is even more crucial that all candidates be vetted by representation from the AAT. It is crucial that the new leader be committed to the continued commitment of the congregation to five fold restoration expressed by Tikkun and share the values of the *Twelve Pillars*. In addition, the importance of apostolic and prophetic confirmation from the team should not be overlooked.

Yes, the other local elders and perhaps if feasible, the leader who is moving on, should be fully part of this process, but it is ideal for the new leader be confirmed as a joint project of Tikkun and the local leadership.

To fulfill this ideal, it is important that the Tikkun AAT representatives meet with the local leadership of the congregation as soon as possible and clarify the process and the goals of our mutual involvement in confirming the calling of the new leader. We note that this process has a proven track record based on the experience of several Tikkun congregations.

Therefore, our standard is that no congregation will call a new leader without the confirmation of the AAT.

Here are the steps involved in choosing a new leader.

1. In the event of a vacancy due to unexpected death or incapacitation, the local elders should immediately contact the *shaliach*, who will in turn contact the AAT. If a current leader is ready to step down from leadership, he will inform the Tikkun AAT that he is considering leaving his position. Either way, the shaliach, AAT and local elders will begin dialogue and prayer. All should be in a process of prayer and confirmation, with local and trans-local leaders working together to seek the Lord's will. Five-fold apostolic and prophetic confirmation should also be sought.
2. If all are agreed to seek a new leader, we will first look at the possibility of a qualified leader from within the congregation. A qualified leader should meet Biblical criteria, demonstrate preaching and pastoral gifting, commitment to covenant loyalty, five-fold equipping, and plural eldership government, and accountability to the *shaliach* and his team.
3. If no promising solution is found within, the AAT will send out notice to leaders and elders within the Tikkun stream of congregations. Prospects from such contacts and be interviewed by members of the Tikkun AAT and the local elders. If the prospect shows significant possibility for assuming the leadership role, an arrangement for visiting the congregation can be undertaken. Such prospects will be pursued until the pool of potential new leaders is exhausted or one of them is confirmed and installed.
4. If there is no one within the network called to the congregation, word shall be put out to other networks and ministries who share Tikkun values. These would be Messianic Jewish organizations that share our five-fold understanding, including churches with Jewish ministries. Prospective leaders will be vetted and proven as noted in #3.
5. If no one is found to fill the position, a general word will be put out in the Messianic Jewish movement, seeking qualified candidates who are open to our five-fold orientation to Messianic Jewish leadership.
6. The choice of a new leader will be a mutual agreement of the local elders and the Tikkun AAT. Tikkun America leaders will be sent to participate in the installation of a new leader.

Congregational leaders should discuss this process with their local elders and with their membership.

Tikkun also recommends that local elders prayerfully plan to provide for an orderly succession, either with a program of savings set aside for succession in their budget and/or with a life insurance policy on the senior leader.

L. Correction and Removal of Leaders

All leaders, congregations, and ministries of Tikkun in North America are accountable to the Tikkun Apostolic Team; that notwithstanding, appeals from decisions of the Team may be made to the Tikkun International Board whose judgment is final. In addition, congregational members should be trained in their responsibilities to correct one another, hold one another accountable for maintaining basic Scriptural standards, and for knowing when it is appropriate to bring a complaint or appeal to their elders or to Tikkun. In certain circumstances, congregational members may appeal decisions of their congregation's elders to the Tikkun America Apostolic Team (and, as a second appeal, to the International Board), and a congregation's overseeing *shaliach* may, without prior motion/requests (*sui sponte*), initiate a complaint or appeal as well.

When a case is brought to the Tikkun America Apostolic Team for adjudication or appeal, the Team's first obligation is to determine whether it has jurisdiction to hear it. If it determines that it does, Tikkun's next obligation is to decide whether the case has sufficient merit on its face to justify going forward with a hearing; this may require a preliminary investigation. If the Tikkun America Apostolic Team decides to go forward, its next decision is whether to hear the case as a full team directly *en banc*, or to impanel a special judicial board (*bet din*). If a congregation's *shaliach* participates in judging a case brought to the Tikkun America Apostolic Team, he cannot hear the case by himself; he must be joined by at least two other judges, unless the parties agree otherwise. (Note: Tikkun congregations must have three or more elders at all times. If a congregation falls short of that number, other Tikkun leaders are to be appointed to serve as its elders on an interim basis. A minimum of three elders are needed for a congregational *bet din*).

When there is a majority consensus among the spiritual leader and the other elders that one of the elders (1) has fallen from the biblical standards of eldership qualification, (2) no longer supports the congregation's vision held by the spiritual leader and the other elders, or (3) is engaged in an activity that is divisive or otherwise injurious to the congregation, the majority of elders may require that the offending elder (a) go on Sabbatical pending a remedial change, (b) leave the elder board but remain an elder at large, (c) change his elder status from active to advisory, or (d) step down from eldership entirely. These actions may only be finalized after input is received from the apostolic leader (or his designate representative) that confirms the truth and adequacy of the reason(s) that the offending elder is being removed from his position. In the case where the offending elder is the congregation's only elder other than the spiritual leader, the spiritual leader may act as though he were a majority. Appeal to Tikkun's American Apostolic Team by either party applies as in any other intra congregational controversy.

In rare situations, a case may be brought to Tikkun by a congregant who believes that his congregation's eldership is in serious Scriptural error. If the eldership is found to be in such error, the Tikkun America Apostolic Team may deem it necessary to remove the elders and appoint interim elders, possibly from outside of the congregation. Tikkun congregations are required to include in their bylaws that they are accountable to Tikkun and may be disciplined as a result of judgments rendered through Tikkun's judicial processes. In the case of Tikkun America congregations, that accountability is to the Tikkun America Apostolic Team.

The main grounds for bringing a complaint or an appeal to Tikkun are gross sin, gross doctrinal error, unresolved conflict among the leadership, or gross incompetence. The changing of a congregation's vision to where it is incompatible with Tikkun's vision is not grounds for a judicial appeal, but it is grounds for initiating a dialogue with congregational leaders concerning whether transfer of membership or disassociation should be considered.

Gross sin includes categories listed in the Scriptural passages concerning those who will not enter the Kingdom of God, as well as sins that disqualify a person from continuing in leadership. 1 Corinthians 5:11 gives one such list. Allowing members to live in gross sin and/or doctrinal error is also ground for disciplinary action, as is allowing adultery, fornication, fraud, serious financial sin, denial of due process, practicing lies and deceit, and seeking a divorce on unbiblical grounds.

Gross doctrinal error includes (but is not limited to) denying the full authority and inerrancy of Scripture, the deity of the Messiah, the triune nature of God, salvation by grace, and the legitimate place of *torah* in God's moral law.

Unresolved conflicts among the congregational leadership team may need to be adjudicated so as to minimize the negative impacts to the congregation and the relationships of the leaders.

Gross incompetence includes such matters as a Congregational Leader being unable to function for mental or physical reasons or handling congregational matters in such a way that the trust of the congregation's leaders and members has been lost. Gross incompetence leads to destruction, and Tikkun therefore considers it to be an extremely serious matter. A severe and rapid loss of membership (such as 25% in a year) is an indication of something going wrong and is grounds for Tikkun intervention. In such a case, the congregation's leaders will be interviewed, and its members surveyed, to try to find the cause. Every attempt will be made to provide training and otherwise equip leaders where weaknesses are found. While loss of membership is not necessarily due to leader incompetence, the loss of a congregation's trust may be grounds for a leader(s) to step down.

Situations of sin, error, and incompetence that are so serious as to require a leader's removal must be handled with all grace and humility, and as matters of correction, mentoring, and restoration. Tikkun is understandably reluctant to remove leaders, but recognizes that at times it is required by the circumstances, and by God. Two-thirds congregational confirmation must be sought if Tikkun believes it needs to remove a leader.

In the unlikely case where an entire leadership falls into gross sin, error, or incompetence, Tikkun will seek to survey the congregation's members and may appoint interim leadership to preserve and protect the flock. This is a very rare occurrence, but it has happened in the history of the Body of Messiah. It should, therefore, not be ignored as a possibility. Congregational confirmation must be sought if Tikkun believes that its leadership should be removed.

Violations of a congregation's constitution, bylaws, or foundational Tikkun standards are also grounds for discipline. Ideally, in the case of private grievances (person vs. person), complaints or appeals should be entertained only after the procedures of Matthew 18 have been followed to their conclusion. However, the profession of a person that he or she has followed the first steps of Matthew 18 will be sufficient for Tikkun to hear a case if there is also evidence that the congregation's leadership has acted improperly to frustrate the remainder of the Scriptural process.

No congregation is permitted to leave the Tikkun network while in the midst of a judicial disciplinary proceeding or unresolved appeal. The purpose of this prohibition is to prevent a congregation from avoiding accountability by disassociating itself in the midst of the proceeding, thereby rendering the proceeding moot. *This prohibition must be stated in the constitution and/or bylaws of all Tikkun congregations.*

It should be noted that senior Tikkun leaders – including all members of Tikkun Boards, Councils, and Teams – are subject to the same disciplinary processes as are congregational leaders. Appeal from a disciplinary proceeding can be made by any party who is dissatisfied with the fairness or due process of a Tikkun or congregational adjudication.

M. Standards for Congregational Disassociation

Bylaws of Tikkun congregations must protect both the congregants and the leaders.

The elders of Tikkun congregations have the authority to enter into, and to disassociate from, any formal ties of relationship that result in accountability (e.g. organizations such as Tikkun, UMJC, IAMCS, etc.). Because disassociating from such ties terminates the accountability, the following steps must be followed before disassociating:

- 1) The Elders must enter into discussions with representatives of the accountability organization, in order to explain their reasons for desiring to terminate the relationship. In the case of disassociating from Tikkun, only congregations with three or more elders may leave the Network, subject to the sub-section titled Major Changes in Vision and Direction above.
- 2) These discussions will continue until both the elders and the association representatives believe a full and fair exchange has occurred. The elders may change their minds about disassociating, may suspend their decision pending further study, or may still desire to disassociate. If the latter is still the decision of the elders, then the next step will take place.
- 3) A congregational meeting will be held on a Sunday so that time for dialogue is not limited. We previously noted that all major directional proposals should be exposed to the congregation for their input before a final decision is made by the elders. This includes any decision to leave Tikkun or other major affiliation. The meeting may not take long, but to provide for the possibility of a lengthy meeting, five hours should be blocked off on the schedule. At this meeting, the elders will present their reasons for wanting to disassociate and will receive input from the congregation.
- 4) It is strongly encouraged that a representative or representatives of the organization from which the elders seek to disassociate be present at such a meeting, be released to respond to questions or accusations, provide their perspective on theological issues, and fully participate in the discussion. The presence of such representatives is, however, a decision of the elders.
- 5) After the congregational meeting, the elders are free to make a final decision, and will present their decision by verbal announcement to the congregation, and by U.S. mail or via email to the full list of the congregation's members.
- 6) The elders will inform the organization under discussion of the congregation's decision (to disassociate or not disassociate) by U.S. mail or email, and they will include in the communication the number of elders who affirmed the decision.
- 7) A senior leader of the congregation cannot be removed without the involvement and confirmation of a Tikkun *shaliach*.

Appendix B

Statement of Faith

1. The Holy Scriptures as originally written are the inerrant word of God and the only authority and rule of faith.
2. Yeshua (Jesus of Nazareth) the Messiah, born of a virgin, is uniquely the human image of God and is therefore fully God and fully man.
3. The God of Abraham, Isaac, and Jacob is the one living and true God eternally existing in the Father, the Son, and the Holy Spirit.
4. Yeshua died, was buried, and rose from the dead on the third day in a physical body.
5. All mankind inherits a fallen nature and is universally and individually condemned under sin.
6. The salvation of man is by the grace of God alone, through faith in the sacrificial death on the cross (tree, crucifixion stake) of Yeshua on behalf of our sins.
7. Yeshua ascended unto the Father and will return in bodily form in the fullness of time.