

Calvary Riders Motorcycle Ministry

A Ministry of Fellowship for the Motorcycle Enthusiast™

Charter

Introduction to Charter

The following Charter is designed to help us accomplish the task of our ministry to operate in a biblically faithful manner. The Charter provides general guidance on organization, governance and operation, based upon biblical principles and practices. It also covers issues that are often overlooked in a standard Charter, such as biblical counseling, confidentiality, and conflict resolution.

At first glance, you may wonder why we have gone into such detail and addressed issues that have traditionally been ignored. The primary answer to this question is that we believe there has been a significant change in the moral and legal climate of today's society. Twenty years ago, most people, whether they were Christian or not, held to a common framework of basic moral values. Honesty, fairness, respect for others, self-discipline, and accountability were generally viewed as commendable qualities. In recent years, however, respect for these qualities has been undermined by a growing emphasis on individualism, a diminished respect for authority, the acceptance of relative morality, and the loss of common norms and values.

Because of this change, it is no longer possible to assume that everyone holds to the same standard of common sense, fairness, and justice. As Proverbs 22:3 warns, "A prudent man sees danger and takes refuge, but the simple keep going and suffer for it." Realizing that the absence of common norms and values can pose a threat to the unity and well-being of our ministry, we developed this Charter as a means of establishing commonly accepted standards for how we would treat one another and govern ourselves as a body. In particular, this Charter is designed to accomplish these goals:

1. To prevent surprises and disappointed expectations by providing potential members with a thorough explanation of how the ministry intends to govern itself.
2. To reduce the likelihood of confusion and conflict within the ministry by establishing clear operational guidelines.
3. To prevent the misuse of authority by ministry leaders by establishing procedures that protect members from being disciplined or losing rights without due process.
4. To give our Elders protection from being subpoenaed by a civil court to testify regarding information they receive through pastoral counseling, while at the same time giving them guidelines for reporting actual or suspected harm to others.
5. To reduce the ministry's exposure to legal liability by satisfying recently developed legal requirements, even in areas where we deny that the state has jurisdiction, and by requiring that potential lawsuits shall be resolved through biblical mediation or arbitration rather than through litigation.

Most people would agree that these are worthwhile goals, but some might still be troubled by the amount of detail found in the Charter. They might say, "Why can't we live by just a few general rules?" The answer to that question is quite simple: Because we live in a fallen world, we tend to interpret

general rules differently and twist them to serve our own selfish ends. Therefore, it is often necessary to develop detailed rules to eliminate the possibility of misunderstandings and mistreatment.

This human need for detailed guidance is clearly reflected in Scripture. Instead of giving us only the two great commandments (love God and love your neighbor), God gave us the Ten Commandments. And he didn't stop there. Realizing our weakness and our sinful tendency to ignore or distort his commandments, God instructed Moses to set forth dozens of detailed laws on how we should behave (see Exodus, Leviticus, and Deuteronomy). All of these laws are summed up in the two great commandments, but even Jesus knew that until the world is renewed, we will still need the helpful guidance of the more detailed moral principles set forth throughout Scripture (see Matthew 5:17-7:6).

One of the places that we sometimes need this kind of detailed guidance is in the operation of a ministry, as Scripture does not tell us explicitly how a ministry should operate. The Charter is designed to provide general guidance on organization, governance and operation in accordance with biblical principles and practices, and will hopefully spare us from unnecessary confusion and conflict, help us to act in consistent and respectful ways, and allow us to devote ourselves to the more important matters of God's kingdom. The ultimate authority for this ministry's organization, governance and operation is the Bible, so when an ambiguity or conflict exists with regard to this Charter, preference shall be given to the biblical reference to resolve the conflict or ambiguity.

As you read the Charter, we encourage you to look up and study the Bible passages that are cited next to particular provisions. If such study does not answer all of your questions and concerns, please do not hesitate to approach your local Chapter Elder, who will be happy to talk with you about this Charter.

Covenant

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Savior and Lord and by the profession of our faith, we do now, in the presence of God, most solemnly and joyfully enter into covenant with one another.

We, therefore, proclaim that we are members of the body of Christ, the Church, and do hereby dedicate ourselves to fulfilling the task of fulfilling the great commission our Lord and Savior Jesus Christ placed upon His church.

We engage, therefore, by the aid of the Holy Spirit, to walk together in unity and Christian love; to pray for each other constantly and to manifest tender regard for our reputation; to obey the Word of God in all areas regarding personal sanctification; to strive for the advancement of this ministry in knowledge, holiness, and comfort; and to be zealous in our efforts to advance the kingdom of our Lord and Savior Jesus Christ.

We endeavor to maintain family and private devotions; to educate our children in the Christian faith; to seek the salvation of our relatives, friends, neighbors and acquaintances; to walk worthy of our calling in the world; to be just in our dealings, faithful in our engagements, and exemplary in our behavior; to avoid all gossiping, backbiting, and excessive anger; and to seek God's help in abstaining from all things and practices that bring unwarranted harm to the body or jeopardize our own or another's faith.

We shall search out the Scripture to test the leadership for sound teachings (as did the Bereans, Acts 17:11); to communicate to the leadership regarding issues which affect the ministry while submitting to the leadership of the Elders; to cheerfully contribute our time, talents, and material resources to support the ministry; and to manage the resources God has entrusted to us in such a way that He is glorified.

We do further covenant with God and with each other that, in obedience to the example and commands of our Lord and Savior Jesus Christ, we humbly accept to watch over one another in brotherly love; to remember one another in prayer; to aid one another in sickness and distress; to cultivate Christian sympathy in feeling and Christian courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful of the rules of our Savior to secure it without delay.

NOW, THEREFORE, We do ordain and establish the following articles, which form the Charter of this ministry, this 1st day of December in the year of our Lord 2003, for the preservation and security of the principles of our faith, and so that this body may be governed to assure that according to scripture, "all things be done decently and in order" (1 Corinthians 14:40).

Article 1

The Name of the Ministry

The name of this ministry shall be Calvary Riders Motorcycle Ministry and hereafter referred to as CRMM.

Article 2

Vision and Mission

Our vision is to be a fellowship ministry that provides a vehicle for Christian motorcyclists to help fellow believers grow in their faith and to empower one another to go out into the world to be the salt and the light for our Lord Jesus Christ.

God desires for all believers to worship and grow together in unity, even in the motorcycle culture which is often contrary to Christianity. Our goal is to provide an opportunity for Christian motorcyclists to grow closer to our Lord Jesus Christ and to each other. Our commitment is based on our Lord's command:

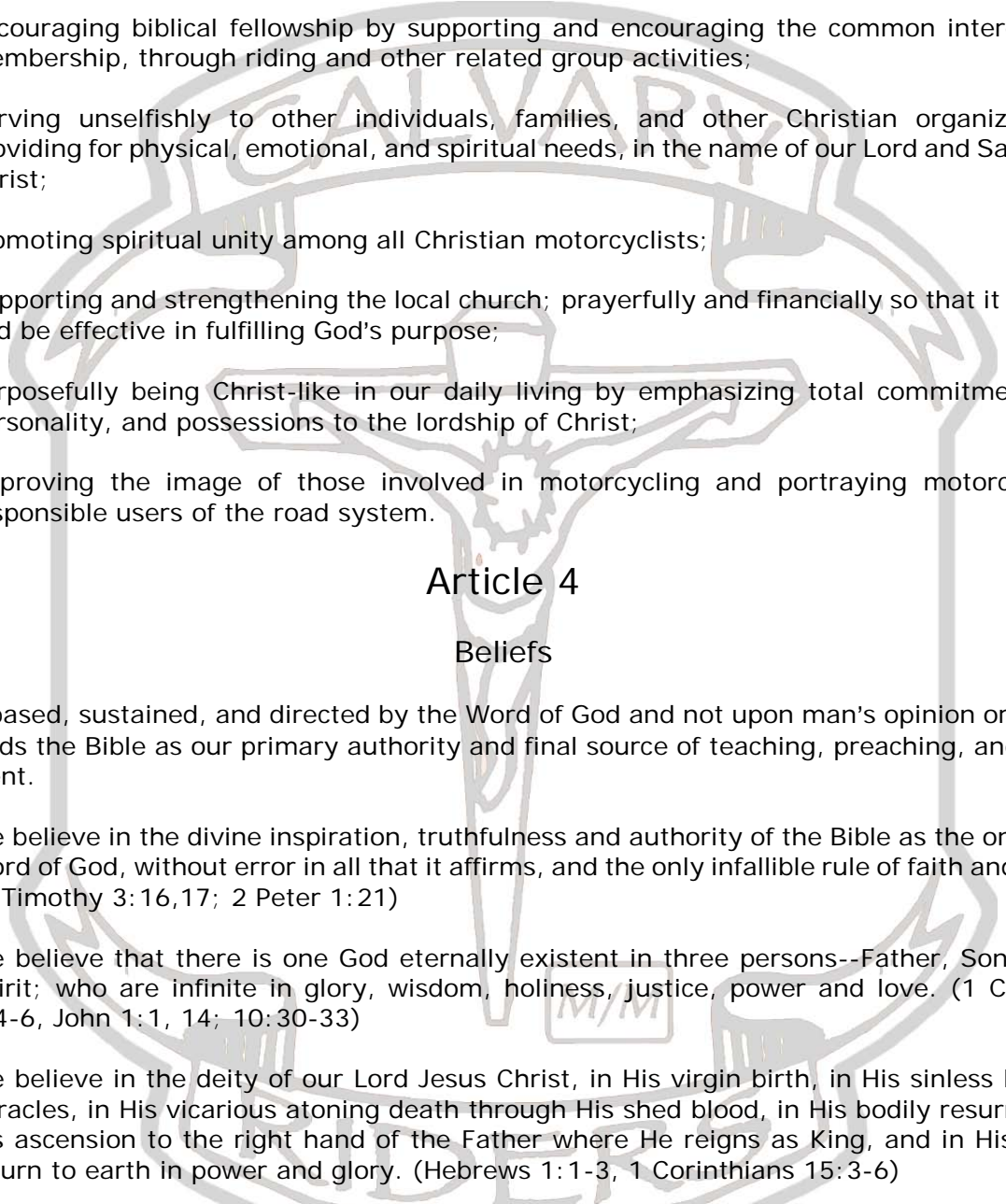
"All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (Matthew 28: 18-20 NIV)

Therefore, our mission is to lead people to a life of faith in Jesus Christ, being committed to God's Word, and progressively growing toward Godliness in our daily life - in all that we think, say, and do.

Article 3

Purpose

1. This ministry exists by the grace of God, for the glory of God, which shall be the ultimate purpose in all its activities.
2. This ministry glorifies God by loving Him and obeying His commands by:
 - a. Being a worshipping fellowship, experiencing an awareness of God, recognizing His person, and responding in obedience to His leadership;

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- b. Developing the Saints to Christ-like maturity, and equipping them for ministry through Bible instruction and study;
 - c. Proclaiming, teaching, and spreading the Gospel of our Lord and Savior Jesus Christ in accordance with instructions, doctrines, and teachings of the Bible; to travel the highways and byways presenting Jesus to all who will listen;
 - d. Encouraging biblical fellowship by supporting and encouraging the common interest of the membership, through riding and other related group activities;
 - e. Serving unselfishly to other individuals, families, and other Christian organizations by providing for physical, emotional, and spiritual needs, in the name of our Lord and Savior Jesus Christ;
 - f. Promoting spiritual unity among all Christian motorcyclists;
 - g. Supporting and strengthening the local church; prayerfully and financially so that it may grow and be effective in fulfilling God's purpose;
 - h. Purposefully being Christ-like in our daily living by emphasizing total commitment of life, personality, and possessions to the lordship of Christ;
 - i. Improving the image of those involved in motorcycling and portraying motorcyclists as responsible users of the road system.

Article 4

Beliefs

CRMM is based, sustained, and directed by the Word of God and not upon man's opinion or tradition. CRMM holds the Bible as our primary authority and final source of teaching, preaching, and ministry government.

1. We believe in the divine inspiration, truthfulness and authority of the Bible as the only written Word of God, without error in all that it affirms, and the only infallible rule of faith and practice. (2 Timothy 3:16,17; 2 Peter 1:21)
2. We believe that there is one God eternally existent in three persons--Father, Son and Holy Spirit; who are infinite in glory, wisdom, holiness, justice, power and love. (1 Corinthians 8:4-6, John 1:1, 14; 10:30-33)
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father where He reigns as King, and in His personal return to earth in power and glory. (Hebrews 1:1-3, 1 Corinthians 15:3-6)
4. We believe that regeneration by the Holy Spirit is absolutely essential for the salvation of lost and sinful man, and that this salvation is received through repentance and faith in Jesus Christ as Messiah, Savior and Lord, and not as the result of good works. (Ephesians 2:8-9; Titus 3:5)
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live an obedient godly life, and to perform service pleasing to the Lord. (Romans 8:9-10; John 16:7; John 14:26; John 16:13-15; Romans 8:14)

6. We believe in private and public prayer as a relational privilege of grace and as an opportunity and responsibility to participate with God in the accomplishing of His eternal purposes in Christ. Because we desire love and unity among all believers, we request that all prayer in our public meetings be offered in a known language. (Hebrews 4: 16, Colossians 4: 2, 1 Corinthians 13: 13)
7. We believe in the resurrection of both the saved and the lost: the saved unto the resurrection of eternal life, and the lost unto the resurrection of eternal damnation. (2 Thessalonians 1: 6-10)
8. We believe in the spiritual unity of believers in Christ and that the Church, the Body of Christ, is God's institution. (Ephesians 4: 3-6, John 17: 20-23)

Article 5

Values

1. We value the pursuit of the Lord. We hunger to know God's presence, hear His voice, and follow Him. (Psalm 63: 1-3)
2. We value sound biblical teaching from the Word of God. God has revealed himself through his inspired, inerrant and reliable Word. We will follow the Scriptures as our only rule of faith and practice; and use the Bible as our guide for life and ministry. (2 Timothy 3: 16, Acts 2: 42)
3. We value being led by the Holy Spirit. We honor Jesus as our Head and the Holy Spirit as our Counselor. We will seek to be responsive to the Holy Spirit in all that we do. (Galatians 5: 5; Romans 8: 14)
4. We value being Christlike. It is God's purpose that all of His people be conformed to the image of Christ, displaying His purposes, life, attitudes, and relationship with His Father in our lives. (2 Corinthians 3: 18, Romans 8: 28-29)
5. We value worship. Worship is God's desire for His people. We will respond to God's presence with us in all of life's circumstances (John 4: 23, 1 Corinthians 10: 31)
6. We value prayer. We believe that prayer is essential, because it is our primary means of communion with God for devotion, confession, praise, petition, and thanksgiving. (1 Thessalonians 5: 16-18, Philippians 4: 6)
7. We value evangelism. God loves lost people and seeks to draw them into a loving relationship with his Son. We will seek to reach out to lost people and introduce them to Jesus Christ. (Acts 1: 8)
8. We value discipleship. Our goal is to grow as disciples of Christ ourselves and then to make disciples of others. (Matthew 28: 18-20, 2 Timothy 2: 2)
9. We value fellowship. Meaningful and sincere fellowship results in healthy relationships, starting in the home and extending to our friends and neighbors. (Luke 10: 27)
10. We value unity. We are convinced that all who belong to Christ are one in the Body of Christ. We will aim to maintain unity by honoring all who call on Christ's name; and seek to bring together all parts of the Body of Christ. (John 17: 21-23)

11. We value the motorcycle culture. We will aim to develop a feeling of comfort in ways in which the motorcycle culture can respond positively. (1 Corinthians 9:19-23)

Article 6

Membership

Section 1. General

The New Testament teaches and illustrates that God intended His people to join together in local, definable groups. (Romans 16:1; 1 Corinthians 1:2; 2 Corinthians 8:1; Philippians 1:1; Acts 11:26). These local bodies were made up of people who had confessed Jesus as Lord and who were willing to serve Him by identifying and committing themselves to a particular local body. These groups of dedicated people became powerful and effective witnesses for Jesus Christ. In order to implement the principles of accountability and commitment to the local body of Christ, as defined in the New Testament and practiced in the early churches, CRMM recognizes the need for formal membership.

Section 2. Eligibility

Any person who has personally received Jesus Christ as their Lord and Savior; confesses that He alone offers us salvation for our sins; subscribes to the authority of the Bible in matters of faith, ministry order and discipline; and who desires to be committed to this ministry as a body of believers, is eligible to become a member of CRMM.

Membership in this ministry shall be strictly voluntary and without regard to race, color, gender, national origin, age, disability, or motorcycle preference. Ownership of a motorcycle shall not be a requirement for membership.

Section 3. Requirements for Membership

Any person may become a member of CRMM, as follows:

1. Membership candidates must complete and sign a membership application acknowledging their agreement to submit to the Beliefs and the Charter of this ministry.
2. Membership candidates shall obtain a written recommendation from their local Pastor or Ministry Leader.
3. Membership candidates, prior to joining a local Chapter, shall meet with the Elder(s) to confirm the testimony of the candidate regarding his faith in the Person and work of the Lord Jesus Christ.
4. Membership will not be granted to any individual that is a current prospect or an active member of an outlaw motorcycle club.

Section 4. Withdrawal and Dismissal of Members

A. Withdrawal

Members may withdraw from the CRMM roll at their own request at any time. Members are encouraged to meet with an Elder to notify the ministry of their intentions.

The Elders also reserve the right to remove a member's name from the roll if they have been absent without notice for more than one year. These people will be notified by letter if they will not respond to a call for a personal meeting.

For those in the body who have moved on, the local Chapter will send a letter acknowledging their membership withdrawal and their name will be removed from the roll.

Anyone who is removed or withdraws their membership and chooses to later return must undergo the process of becoming a member all over again. Some cases like a member in good standing who relocated and then returned to the area may require a simple meeting with the local Chapter Elder for admission back into CRMM.

B. Dismissal

In harmony with the Scriptural teaching of the Christian faith, discipline must be a functional part of this ministry (Matt 18; 15-20; Galatians 1:8-9; 2 Thess. 3:11; 1 Cor. 5:1-13). Elders shall discipline any member who knowingly holds false or heretical doctrine, who knowingly lives inconsistently with their Christian profession, or who knowingly would disturb the unity and peace of the Church (the body of Christ). The goal of discipline is to restore the person into fellowship with Christ and with the local Chapter. The Elder(s) shall oversee all disciplinary action.

After prayerful consideration and the implementation of the discipline process, as outlined in CRMM's discipline policy (Appendix A), any person may be dismissed from membership, and his/her name stricken from the CRMM roll by a unanimous vote of the Elders.

Section 5. Restoration of Dismissed Members

The local Chapter also has the responsibility of restoring dismissed members who give satisfactory evidence of repentance (2 Cor. 2:6-8) and who corrected the offense.

Article 7

Ministry Government

Section 1. Supreme Authority

This ministry acknowledges only the Lord Jesus Christ as its Head; the Holy Scriptures as the only infallible guide in matters of faith, ministry order, and discipline; the Holy Spirit as its Teacher; and is neither accountable to nor under the jurisdiction or supervision of any other ecclesiastical body.

Section 2. Officers

CRMM is not a motorcycle club, but a ministry just as the name implies. As it is, CRMM's local Chapters do not have officer positions that a typical motorcycle club would have. CRMM also recognizes that God's plan for ministry leadership is not specified in the pages of the Bible. For that reason, local Chapter structure and governance shall follow the example modeled by the early churches as recorded in the New Testament. Two offices existed in the early churches of the New Testament: Elder and Deacon. (1 Timothy 3:1-13; Titus 1:5-9). Since these offices are biblical ones, certain qualifications of spiritual maturity must be met. Additionally, all officers must be members of the local Chapter prior to assuming their responsibilities. Local Chapters may be governed by an Elder or a group of Elders depending on the size of the local Chapter. It is desired that as the local Chapter membership grows, so does the Eldership.

Section 3: Elder Responsibilities

Elder. (Presbuteros), meaning overseer, is used interchangeably with Pastor (poimen), meaning shepherd. The Elder is a peer among equals, whose role shall be to oversee the flock of God, who is responsible for shepherding and governing the local Chapter. The term for Elder implies age, maturity, wisdom, dignity, experience and honor.

As written in the book of Acts, "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood. I know that after I leave, savage wolves will come in among you and will not spare the flock. Even from your own number men will arise and distort the truth in order to draw away disciples after them. So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears." (Acts 20:28-31).

To the Elders among you, I appeal as a fellow Elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed: Be shepherds of God's flock that is under your care, serving as overseers-not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away. (1 Peter 5:1-4).

1. The Elder is to be a model for the local Chapter, the godly character that God would require of all believers (1 Peter 5:3). As a man, who is blameless (Titus 1:7), the Elder should set an example for the flock of God in speech, in life, in love, in faith, and in purity (1 Timothy 4:12). The Elder should model for the flock of God a Christ-like character (Ephesians 4:13) as he continues to follow Christ (1 Corinthians 11:1). The Elder should live an exemplary life in seriousness of doctrine (1 Timothy 4:16), in faithfulness of service (2 Timothy 2:1-7), and consistency of character (1 Timothy 3:1-7; Titus 1:5-9).
2. The Elder is to be a man of fervent prayer (Acts 6:1-4; Ephesians 6:18), praying over the spiritual and physical well being of the flock of God (James 5:14).
3. The Elder is responsible as local Chapter administrator, organizer, teacher, spiritual example, and friend.

"The Elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching." (1 Timothy 5:17)

4. The Elder is responsible for developing procedures to sustain membership growth and coordinating programs, activities or services that will appeal to its members including fellowship runs, weekend road trips, attending motorcycle rallies, outreach tents, biker blessings, organizing or assisting with charity runs, distributing bibles and tracts, small group bible studies, or any other activity that is Christ-centered.
5. It is recognized that a program, activity or service designed and initiated by a local Chapter may have potential use by other local Chapters and/or CRMM. The local Chapter may choose to make the program, activity or service available to other local Chapters and/or CRMM on a cooperative non-profit basis at its own discretion. Other local Chapters may join together to sponsor such programs if they so choose. When such programs, activities or services are undertaken, CRMM must be notified in writing of the arrangements by which such programs are to be offered or jointly sponsored. CRMM will cooperate and assist in encouraging these activities which are of benefit to the membership of CRMM.
6. The Elder is responsible for the spiritual well-being and doctrinal faithfulness of the local Chapter, so that the Saints might be equipped for the work of the ministry (Ephesians 4:12), so that the

Saints might be edified (Ephesians 4:12), so that the Saints might be conformed more into the image of Christ (Romans 8:29; Ephesians 4:13), and so that the Saints might not be tossed to and fro by every wind of false teaching (Ephesians 4:14). The Elder shall fulfill these responsibilities by encouraging others by sound doctrine (Titus 1:9), teaching and preaching the Word of God (1 Timothy 3:2; 5:17; 1 Thessalonians 5:12; Titus 1:9), refuting error (Acts 20:28; Titus 1:9), and warning the flock of false doctrine (Acts 15:2,4,6,22,23; 16:4; Philippians 3:1; 2 Peter 2:12,15; 3:1; Jude 5).

7. The Elder is responsible for governing the local flock of God through leading and ruling according to the pattern set forth in the Scriptures (1 Timothy 3:4, 5; 5:17). The Elder leads as an overseer (Titus 1:7; Acts 20:28) who has been given the authority by the Holy Spirit to rule, lead, and serve the flock of God as modeled by Christ (1 Peter 5:1-2). The Elder governs the local Chapter as a man who will have to give an account to the Lord (Hebrews 13:17). Therefore, as a leader of the local Chapter, the Elder will oversee all financial responsibilities and concerns of the local Chapter in accordance with Scriptural guidelines and government regulations (Acts 11:27-30), appropriately delegate responsibilities of service (Acts 6:1-4), establish spiritual policies and philosophies of ministry in accordance with the Word of God (Ephesians 4:11-16), regularly communicate decisions and direction to the local Chapter (Titus 2:15), confirm all new members into the local Chapter (Acts 20:28-31), and appoint new leaders in accordance with the qualifications set forth in the Scriptures (1 Timothy 4:14; Titus 1:5).
8. The Elder is responsible for dealing with any divisions, grievances between any members, or conflicts which might arise within the local Chapter. It would be hoped that conflicts would not occur within the local Chapter and are very unlikely when members are following the leading of the Holy Spirit.

Jesus said, "If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.' If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector." (Matthew 18:15-17)

"The punishment inflicted on him by the majority is sufficient for him. Now instead, you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow. I urge you, therefore, to reaffirm your love for him." (2 Corinthians 2:6-8)

9. The Elder is responsible for controlling the choice of all pastoral speakers, special guests, and presentations. Pastoral and guest speakers shall not promote non-biblical doctrines or concepts, or engage in proselytizing on behalf of another group.
10. The Elder is responsible for encouraging all members to have faithful attendance at a local Bible-believing church where Christ is honored, and the Bible is taught.

"Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another-and all the more as you see the Day approaching." (Hebrews 10:25)

11. The term of service for an Elder according to the Scriptures, the anointing of the Spirit (Acts 20:28) and the empowering (Romans 12:8) is for life. Therefore, as long as an Elder is qualified, physically capable, and faithful in his service, he shall continue to serve the local Chapter.
12. The removal from service for an Elder shall be when he disqualifies himself according to appropriate Scripture (1 Timothy 3:1-7; Titus 1:5-9). Any concerns in relationship to an Elder's qualification can be submitted to the National Administrator for consideration. An Elder that has been found to either be suspect or in sin shall be disciplined in accordance with the appropriate Scriptures (Matthew 18:15-18; 2 Corinthians 2:6-8; 1 Timothy 5:19).

Section 4: Elder Qualifications

Elders must meet the character qualifications of an Elder as mentioned in 1 Timothy 3:1-7 and Titus 1:6-9, actively using their spiritual gifts, desire the work, and be able and willing to commit the time necessary to function as an Elder. They must have the desire and the ability to shepherd God's flock through feeding truth and protect from error (1 Pet. 5:1-3; Titus 1:9).

1. Above reproach: He can stand public scrutiny—is free from questionable activities.
2. Husband of one wife: He has only one woman in his life and is faithful to her.
3. Having children who believe and are not accused of dissipation or rebellion: His children have chosen to follow Jesus Christ and do not have a reputation for being disobedient to him.
4. Not self-willed: Is not stubborn; can listen and work with others rather than having it only his way.
5. Not addicted to wine: Not a drunkard; not controlled by, but free from alcohol.
6. Not pugnacious: Is not one who is eager to use force; is not a person who creates trouble and fights.
7. Not fond of sordid gain: Is not greedy for power, possessions, or position.
8. Hospitable: Reaches out to others; extends himself in order to make others feel comfortable.
9. Loving what is good: Does not secretly desire that which is unwholesome or ungodly. His heart longs for that which is righteous and scriptural.
10. Just: Is more concerned with what is right than with what is self-gratifying or expedient.
11. Devout: Lives his life to please God; seeks always to apply the Word of God in his conduct.
12. Self-controlled: Disciplined; able to do what he should rather than what he feels or wants.
13. Holding fast the faithful Word: Able to exhort in sound doctrine and refute those who contradict the truth.

Section 5: Elder Accountability

The Elders are the highest governing entity within the local Chapter. All Elders will have co-equal authority. The authority of the Elders is that which is given to them by the Word of God. Elders have no authority to do anything or ask anyone to do anything contrary to the Scriptures. They can create, modify, or dissolve any ministry program within the local Chapter. God requires the ministry membership, including individual Elders, to submit to and obey the Eldership (Heb. 13:17).

The Elder is accountable to his peers and the membership of the local Chapter if he should act contrary to policies, doctrines, and the practices of CRMM. The Elder has full authority to act within the "job description" as set forth in this Charter; and the National Administrator pledges not to interfere, intervene, or "micro-manage" the activities of the Elder who is acting within the parameters of these responsibilities.

Accusations or criticisms of an Elder will be received according to 1 Timothy 5:19-21. If the Elder is guilty of an offense, he shall be counseled with a view to restoration (Galatians 6:1-2). If the erring Elder continues to sin, he is to be removed from office and restored according to Matthew 18:15-17.

Section 6: Deacons

Deacons. (Diakoneo), meaning to be an attendant or one who serves, is a hands on extension of the Elders, who shows forth the compassion of Christ by meeting the heart felt needs of the saints and strangers on behalf of CRMM. The office of Deacon is described in 1 Timothy 3: 8-13 and Acts 6: 1-7. The Elder shall recognize individuals who are giving of themselves in service to the local Chapter, and who possess particular gifts of service. These members shall be received as gifts of Christ to His church and set apart as Deacons. Deacons are servants who are willing to serve in accordance with the various physical and spiritual needs that might arise in the local Chapter. There are no limits on how many Deacons that may serve at any one time. Therefore, the amount of Deacons will be determined by the local Chapter's needs and their qualifications. The position of Deacons is by appointment by the Elder. This appointment is a matter of importance; it should never be dealt with without much prayerful waiting upon God, a sincere examination of relevant passages of Scripture, and an honest evaluation of the individual being considered.

1. Deacons are responsible as servants, who do not have the responsibility of ruling and governing in the local Chapter. Yet, the Deacons are spiritual individuals active in implementing the decisions of the Elder. Therefore, the Deacons shall assist the Elder through serving according to the various spiritual and physical needs that might arise in the local Chapter. It is the goal of the Deacons to assist the Elder so that the Elder can dedicate more time to prayer and the ministry of the Word (Acts 6:1-4).
2. The term of service for Deacons is not limited. Therefore, as long as Deacons are qualified, physically capable, and faithful in their service, they shall continue to serve the local Chapter.
3. The removal from service for Deacons shall be when those individuals disqualify themselves according to appropriate Scripture (1 Timothy 3:8-10). Any concerns in relationship to a Deacon's qualifications can be submitted to the Elder for consideration. Deacons that have been found to either be suspect or in sin shall be disciplined in accordance with the appropriate Scriptures (Matthew 18:15-18; 2 Corinthians 2:6-8; 1 Timothy 5:19).

Section 7: Deacon Qualifications

The qualifications of a Deacon shall be in accordance with the guidelines of Acts 6:1-8 and 1 Timothy 3:8-13. A Deacon can be married, single or divorced. They must have a servant's heart as that is the literal rendering of the word "Deacon."

1. A man of dignity: His lifestyle elicits the respect of others; is honoring to Christ and the ministry, and a worthy representative of them.
2. Not double-tongued: Does not spread conflicting stories which cause strife and division.
3. Not addicted to wine: Not a drunkard; not controlled by, but free from alcohol.
4. Not fond of sordid gain: Not greedy for power, possessions, and position.
5. Holds to the mystery of the faith with a clean conscience: Is not doubting or disobeying his Christian faith.

6. Tested: Has demonstrated to be a faithful servant.
7. Beyond reproach: He can stand public scrutiny - free from questionable activities.
8. Husband of one wife: Has only one woman in his life and is faithful to her.
9. Good managers of their children and their households: Has effective leadership abilities reflected in his home, as well as in the ministry.

Section 8. Appointment of Deacons

In an interview, Deacons will be appointed by the Elders in accordance with their burden of ministry, giftedness, personal spiritual integrity, and the timing of the Lord.

Article 8

Biblical Counseling

1. All Christians struggle with sin and the effect it has on their lives and relationships (see Romans 3:23, 7:7-25; Galatians 5:19-23). Whenever a Christian is unable to overcome sinful attitudes or behaviors through private efforts, God commands that he should seek assistance from other members, and especially from the Elders, who have the responsibility of providing pastoral counseling and oversight (see Romans 15:14; Galatians 6:1-2; Colossians 3:16; 2 Timothy 3:16-4:2; Hebrews 10:24-25, 13:17). Therefore, this ministry encourages and enjoins its members to make confession to and seek counsel from each other, as clearly provided in James 5:16, and from the Elders.
2. We believe that the Bible provides thorough guidance and instruction for faith and life. Therefore, our counseling shall be based on Scriptural principles rather than those of secular psychology or psychiatry. Neither the pastoral nor the lay counselors of this ministry are trained or licensed as psychotherapists or mental health professionals, nor should they be expected to follow the methods of such persons.
3. Some ministry members who serve as recognized pastoral or lay counselors on behalf of the ministry may also work in professional fields outside the ministry. In this situation it is understood that as counselors of the ministry, they provide biblical counseling. They do not provide professional advice or services from retention in their professional practice or from their professional expertise, training, licensing, experience or capacity.

Article 9

Confidentiality

1. The Bible teaches that Christians should carefully guard any personal and private information that others reveal to them (Proverbs 11:13). Protecting confidences is a sign of Christian love and respect (Matthew 7:12). It also discourages gossip (Proverbs 16:28; 17:9; 20:19; 26:20), invites confession (Proverbs 28:13; James 5:16), and encourages people to seek counseling (Romans 15:14). Since these goals are essential to the ministry of the gospel and the work of this ministry, all members are expected to refrain from gossip and to respect the confidences of others. In particular, our Elders shall carefully protect all information that they receive through pastoral counseling, subject to the following guidelines.

2. Although confidentiality is to be respected as much as possible, there are times when it is appropriate to reveal certain information to others. In particular, when the local Chapter Elders believe it is biblically necessary, they may disclose confidential information to appropriate people in the following circumstances:
 - a. When an Elder is uncertain of how to counsel a person about a particular problem and needs to seek advice from other Elders in this ministry or, if the person attends another ministry, from the leaders of that ministry (Proverbs 11:14; 13:10; 15:22; 20:18; Matthew 18:15-17).
 - b.
 - c. When the person who disclosed the information or any other person is in imminent danger of serious harm unless others intervene (Proverbs 24:11-12).
 - d. When a person refuses to repent of sin and it becomes necessary to institute disciplinary proceedings (Matthew 18:15-20), or seek the assistance of individuals or agencies outside this ministry (Romans 13:1-5).
 - e. When required by law; e.g., to report suspected child abuse (Mark 9:36-37, 42; Matthew 18:1-14).
2. Scripture commands that confidential information is to be shared with others only when a problem cannot be resolved through the efforts of a small group of people within the local Chapter (Matthew 18:15-17). Therefore, except as provided in Article 9, Part 2, an Elder may not disclose confidential information to anyone inside or outside this ministry without the majority approval of the Elders or the consent of the person who originally disclosed the information. The Elders may approve such disclosure only when it finds that all internal efforts to resolve a problem have been exhausted (1 Corinthians 6:1-8), and the problem cannot be satisfactorily resolved without the assistance of individuals or agencies outside this ministry (Romans 13:1-5), or when the Elders deems it appropriate for the giving of testimony in a court of law, the reporting of physical or sexual abuse, or other cooperation with civil authorities.
3. The Elders may, but need not, provide counselees with written notice of these confidentiality provisions, but these provisions shall be in effect regardless of whether such notice is given.

Article 10

Conflict Resolution and Mediation

1. This ministry is committed to resolving in a biblical manner all disputes that may arise within our body. This commitment is based on God's command that Christians should strive earnestly to live at peace with one another (see Matthew 5:9; John 17:20-23; Romans 12:18; Ephesians 4:1-3) and that when disputes arise, Christians should resolve them according to the principles set forth in Holy Scripture (see Proverbs 19:11; Matthew 5:23-25; 18:15-20; 1 Corinthians 6:1-8; Galatians 6:1). We believe that these commands and principles are obligatory on all Christians, and absolutely essential for the well being and work of the ministry. Therefore, any claim or dispute arising between persons who were members of CRMM when the claim or dispute arose, or arising between CRMM or any of its chapters and a person who was a member when the claim or dispute arose, shall be resolved according to biblical principles as provided in this Charter. CRMM, all of its chapters, and all of its members are deemed to agree that these methods shall be the sole remedy for any such claims or disputes, and expressly waive their right to a file a lawsuit in any civil court against one another for such claims or disputes, except to enforce an arbitration decision.

2. When a member of this ministry has a conflict with, or is concerned about the behavior of another member, he shall attempt to resolve the matter as follows:
 - a. The offended or concerned person shall prayerfully examine himself and take responsibility for his contribution to a problem (Matthew 7: 3-5), and he shall prayerfully seek to discern whether the offence is so serious that it cannot be overlooked (Proverbs 19:11; see also Proverbs 12:16; 15:18; 17:14; 20:3; Ephesians 4:2; Colossians 3:13; 1 Peter 4:8).
 - b. If the offence is too serious to overlook, the offended person shall go, repeatedly if necessary, and talk to the offender in an effort to resolve the matter personally and privately, having first confessed his own wrongdoing (Matthew 18:15).
 - c. If the offender will not listen and if the problem is too serious to overlook, the offended or concerned person shall return with one or two other people who will attempt to help the parties resolve their differences (Matthew 18:16); these other people may be members or officers of the local Chapter, other respected Christians in the community, or trained mediators or arbitrators (conciliators) from a Christian conciliation ministry. At the request of either party to the dispute, the Elders of the local Chapter shall make every effort to assist the parties in resolving their differences and being reconciled.
3. Conflicts involving doctrine or church discipline shall be resolved according to the procedures set forth in the Charter on church discipline, and in the Rules of Procedure of the Institute for Christian Conciliation (ver. 4.3, 10/01), a division of Peacemaker® Ministries. The Institute for Christian Conciliation is a non-ecclesiastical body, and cannot hold CRMM accountable or under its supervision in accordance with the Charter (Article 7, Section 1).
4. If a dispute arises between a member and the local Chapter, and cannot be resolved through the internal procedures described above, it shall be resolved as follows:

The dispute shall be submitted to mediation and, if necessary, legally binding arbitration in accordance with the Rules of Procedures of the Institute for Christian Conciliation (ver. 4.3, 10/01), and judgment upon an arbitration award may be entered in any court otherwise having jurisdiction.

All mediators and arbitrators shall be in agreement with the Beliefs of this ministry, and the ministry's basic form of government, unless this requirement is modified or waived by all parties to the dispute. If a dispute involves an attempted revision of the Beliefs, or the ministry's form of government, the mediators and arbitrators shall be in agreement with those documents, as they existed prior to the attempted revision.

If a dispute submitted to arbitration pursuant to this Charter involves a decision reached by the Elders of this ministry, the arbitrators shall uphold and shall be bound by the decisions of the Elders on matters of doctrine and church discipline.

This section covers the ministry as a corporate entity and its agents, including its officers, and members with regard to any actions they may take in their official capacities on behalf of the ministry.

This section covers any and all disputes or claims arising from or related to ministry membership, doctrine, policy, practice, counseling, discipline, decisions, actions, or failures to act, including claims based on civil statute or for personal injury, except as otherwise may be provided by law.

By joining this ministry, all members agree that these methods shall provide the sole remedy for any dispute arising against the ministry and its agents, and they waive their right to file any legal action against the ministry in a civil court or agency, except to enforce an arbitration decision.

Article 11

Church Discipline

Any member consistently neglectful of his or her duties or guilty of conduct by which the name of our Lord Jesus Christ may be dishonored, and so opposing the welfare of this ministry, shall be subject to the admonition of the Elders and the discipline of the local Chapter, according to the instructions of our Lord and the example of scripture (Matthew 18:15-17; 2 Corinthians 2:6-8).

The purpose of such discipline should be for:

The repentance, reconciliation, and spiritual growth of the individual disciplined (see Proverbs 15: 5; 29: 15; 1 Corinthians 4: 14; Ephesians 6: 4; 1 Timothy 3: 4-5; Hebrews 12: 1-11; Psalm 119: 115; 141: 5; Proverbs 17: 10; 25: 12; 27: 5; Ecclesiastes 7: 5; Matthew 7: 26-27; 18: 15-17; Luke 17: 3; Acts 2: 40; 1 Corinthians 5: 5; Galatians 6: 1-5; 2 Thessalonians 3: 6, 14-15; 1 Timothy 1: 20; Titus 1: 13-14; James 1: 22);

For the instruction in righteousness and good of other Christians, as an example to them (see Proverbs 13: 20; Romans 15: 14; 1 Corinthians 5: 11; 15: 33; Colossians 3: 16; 1 Thessalonians 5: 14 [note this is written to the whole church, not just to leaders]; 1 Timothy 5: 20; Titus 1: 11; Hebrews 10: 24-25);

For the purity of the local Chapter as a whole (see 1 Corinthians 5: 6-7; 2 Corinthians 13: 10; Ephesians 5: 27; 2 John 10; Jude 24; Revelation 21: 2);

For the good of our corporate witness to non-Christians (see Proverbs 28: 7; Matthew 5: 13-16; John 13: 35; Acts 5: 1-14; Ephesians 5: 11; 1 Timothy 3: 7; 2 Peter 2: 2; 1 John 3: 10); and

Supremely for the glory of God by reflecting His holy character (see Deuteronomy 5: 11; 1 Kings 11: 2; 2 Chronicles 19: 2; Ezra 6: 21; Nehemiah 9: 2; Isaiah 52: 11; Ezekiel 36: 20; Matthew 5: 16; John 15: 8; 18: 17, 25; Romans 2: 24; 15: 5-6; 2 Corinthians 6: 14-7: 1; Ephesians 1: 4; 5: 27; 1 Peter 2: 12).

Church discipline shall be carried out as set forth in the Guidelines for Church Discipline herein in Appendix A, and according to the Rules of Procedure of the Institute for Christian Conciliation (ver. 4.3, 10/01), a division of Peacemakers® Ministries.

Article 12

Charter and Recognition of Chapters

The National Administrator may charter and recognize chapters of CRMM to exist solely in furtherance of the purposes and mission of CRMM and to operate in compliance with the Charter of CRMM.

The local Chapter Elder(s) shall sign a Chapter Agreement (Appendix C) acknowledging acceptance of the responsibility for compliance with the Charter of this ministry.

The local Chapter Elder(s) shall have charge of the affairs of the local Chapter and shall have the authority to adopt rules for the conduct of the Chapter's affairs which are consistent with the CRMM's Charter and perform such other acts as may be necessary or proper in carrying out the affairs of the local Chapter.

Article 13

Logos and Trademarks

CRMM seeks to protect its interest in its trademarks in addition to ensuring that its good reputation is not tarnished by the improper use of those marks. The local Chapter shall have a nonexclusive, royalty free license to use the CRMM logo and name solely in connection with its activities and services. The use of the CRMM logo, the name "Calvary Riders Motorcycle Ministry," and the "CRMM" acronym by the local Chapter must always include the name of the local Chapter so as not confuse communications from CRMM with those of the local Chapter. The local Chapter shall not use the CRMM name or logo in any circumstance that misrepresents the mission and goals of CRMM or otherwise puts CRMM at legal risk. The local Chapter will respect CRMM's Visual Identity Guidelines, of which a copy (Appendix B) is joined to this Charter. Commercial for-profit use of the CRMM name, logo, or marks shall be prohibited.

Article 14

Other Logos and Trademarks

CRMM owns, controls and uses many additional marks. These marks are listed in Appendix B of this Charter and may vary from time to time. CRMM hereby authorizes the local Chapter to utilize these additional marks free of any payment or royalties, solely for their own use in publicity, fund-raising, media relations and management. Commercial for-profit use of these additional marks shall be prohibited.

Article 15

Wearing of the Member Back Patch

The member back patch is used to establish the identification of CRMM in the motorcycle community. The following is a guideline for the wearing of the member back patch.

1. The member back patch shall only be sold to and worn by CRMM members.
2. No other back patch or back patch design is authorized for wear.
3. Use of a territorial rocker or patch attached to or near the member back patch is not recommended.
4. The member back patch should be worn to all local Chapter functions and activities.
5. CRMM members shall not wear the member back patch if they are not acting Christ-like or have backslidden.
6. The member back patch shall never be defended with violence. If someone from a motorcycle club requests that a CRMM member remove their vest/patch, the CRMM member shall not argue with that person(s). The best reply shall be, "No problem", and politely remove the vest/patch. That CRMM member shall also inform the Elder as to what motorcycle club it was so they can deal with any potential problems.

Article 16

Relationship with other ministries, churches, and fellowship groups

This ministry has no right to exist if it is merely a man-made organization. It should, and is, designed to be an agency for building up the church at large, which is the body of Christ. We also recognize the existence and divine origin of local churches; and that this ministry is not a substitute for any local church. Through the enabling Grace of God, it will, however, be a helper of all local churches, to the extent that they are in the will of God.

CRMM is an "open arms" ministry and is not in competition with any other ministry, church, or fellowship group. Our goal is to promote Christian fellowship and to help Christians grow in their faith and share the Gospel message with the unsaved.

We also seek unity within the church at large - the body of Christ, as we are all brothers and sisters in Christ regardless of church denomination, group labels, or style of worship. Without compromising our calling we propose to maintain loving, cooperative relationship with all other Christian organizations and groups on the common basis of faith in the Lord Jesus Christ.

CRMM shall never prohibit members from attending church services, bible studies, or other fellowship activities. CRMM shall not restrict its members from being members of other Christian motorcycle ministries or ride groups.

Any person or other church body is welcome to fellowship with this ministry at any of its events or functions, so long as all such persons refrain from espousing, preaching, teaching, handing out tapes, literature, or materials of any kind which set forth anything contrary to the doctrines and practices of this ministry.

Article 17

Applicable Law, Jurisdiction and Venue

This Charter is subject to the laws of the United States of America and the State of South Carolina, without regard to conflict of law rules. CRMM, members and local Chapter agree that in the event of litigation, venue shall be proper only in the courts of competent jurisdiction for Williamsburg County, South Carolina. CRMM, members and local Chapter agree to be subject to the jurisdiction of said courts for purposes of any action brought pursuant to this Charter.

Article 18

Changes or Amendments

Changes or amendments to the Charter may be made provided such changes or amendments do not infringe in any way upon the Beliefs of this ministry. The Charter should be reviewed on an annual basis by the currently serving National Administrator. Proposed amendments to the Charter will be announced to all Elders. The Elders will be given thirty days to give feedback to the National Administrator concerning the proposed amendments. After thirty days the National Administrator will discuss the feedback with the Elders. Then, any amendments to the Charter shall be made by the unanimous decision of the Elders.

(Original adoption 12/03, with revisions 12/05, 05/06, 07/07, 03/08. 11/09)

Appendix A

Introduction to Guidelines for Church Discipline

We believe that loving church discipline is one of the great blessings and privileges of belonging to a Christian ministry. The following guidelines were developed to provide a clear biblical framework for carrying out church discipline. As you read these Guidelines, you will notice that we have gone into considerable detail on how discipline should be carried out. This detail is provided so that people may fully understand our disciplinary procedures before they decide to join our ministry, which should help to prevent later misunderstandings or disappointed expectations. We believe that these Guidelines are biblical and provide the greatest opportunity to glorify God in the midst of conflict. They are established to provide a loving, biblical framework within which we hope to remain faithful to God and His Word while at the same time lovingly confront those who may be overtaken in a trespass (Galatians 6:1-2).

Another important reason for spelling out the disciplinary process in such careful detail is to provide due process (fundamental fairness in the process of church discipline, which is notice of what is at issue and the opportunity to be fully heard), which prevents the ministry from misusing its authority and insures that a person who has been accused of wrongdoing will be treated fairly. For example, under these Guidelines, a person accused of an offence has the right to be accompanied by an advisor or counsel at all hearings, as well as the right to have his or her own witnesses testify at hearings. These rights serve to protect every person in the ministry from arbitrary actions and help to provide a process that will be just, constructive, and honoring to God.

It is also helpful to realize that these Guidelines apply to ministry leaders just as they do to other members of the ministry. If a leader falls into sin, it is the responsibility and right of other members to lovingly confront him and, if he refuses to repent, to initiate whatever disciplinary action is needed to move him toward repentance and protect others in the ministry from his wrongful actions. No one is above these disciplinary Guidelines, and everyone can benefit from them.

As you read these Guidelines, we encourage you to look up and study the Bible passages that are cited next to particular provisions. For more background, we encourage you to read Handbook on Church Discipline by Jay Adams.

Guidelines for Church Discipline

1. Church discipline shall be instituted according to the Charter of this ministry, and according to the Rules of Procedure of the Institute for Christian Conciliation (ver. 4.3 10/01), a division of Peacemakers® Ministries. These Guidelines for Church Discipline shall be considered as essential components of the Charter of this ministry.
2. Mutual accountability and discipline within the ministry is commanded by God in Scripture and is one of the most important responsibilities of a true ministry of Jesus Christ (see Matthew 18:12-20; Romans 16:17; 1 Corinthians 5:1-13; Galatians 2:11-14; Ephesians 5:11; 1 Thessalonians 5:14; 2 Thessalonians 3:6-15; 1 Timothy 1:20; 5:19-20; 2 Timothy 3:1-5; Titus 3:10; 2 John 7-11; Revelation 3:19).
3. Church discipline is the exercise of that authority which the Lord Jesus Christ has committed to the visible ministry for the preservation of its purity, peace, and good order. All members of the ministry are under the care of and subject to the discipline of the ministry. The ultimate goal of all discipline is

to train Christians to be self-disciplined so that they may share in the holiness of God (Hebrews 12:7-13).

4. Church discipline is concerned with the prevention and correction of offenses, an offense being defined as anything in the doctrine or practice of a member that is contrary to the Word of God. The purpose of discipline is: (1) to guard and preserve the honor of God (Romans 2:24; 1 Corinthians 10:31); (2) to protect the purity of the ministry and to guard other Christians from being tempted, misled, divided, or otherwise harmed (see 1 Corinthians 5:6); and (3) to restore fallen Christians to usefulness to God and fellowship with His ministry (see Matthew 18:12-14; 2 Corinthians 2:5-11; 7:8-10; Galatians 6:1-2).

5. According to Matthew 18:15-20, discipline involves four components or phases:

(1) Each believer has the responsibility to confront privately other believers who have sinned. The individual who is aware of the violation should arrange a private meeting with the offender. The objectives are to guard that precautions have been taken to assure accuracy of perception of conduct, to clarify the biblical basis of concern, and, if he repents, to forgive the person. If the sinning believer acknowledges his sin and repents, the confronting believer has won him to a place of restoration (Galatians 6:1-2). This first step is where most discipline begins and ends.

(2) However, if the sinning believer does not repent, step two demands that the confronting believer bring other brothers and sisters in Christ to lovingly confront, counsel, and encourage him toward repentance. This may be done repeatedly. The intent of others being involved is to guarantee clear communication, and to provide witnesses should the matter later be taken to a public level.

(3) If the previous efforts do not correct an offense, the unrepentant person may be mentioned before the ministry (Matthew 18:17). This shall be done in the following manner:

a) The Elders, if not already involved, shall be informed of the matter in writing.

b) A person accused of persistent, unrepentant sin shall be given a written notice to appear before the Elders at a specific time and place. The notice may, but need not, specify the sins and specifications that have been brought against the accused. Ordinarily all notices shall be served in person, but in case that is not possible, notices shall be sent by certified mail to the person cited.

c) At the first meeting, the Elders addressing this matter, only these actions may be taken:

the charges and specifications shall be read and formally presented to the accused together with the names of any witnesses and copies of any documents that may be presented against him;

the Elders shall fix the time, date, and place for a second meeting, and shall issue notices directing all persons to appear at that time whose presence it may deem necessary; and

the accused shall be granted notices in which he may insert the names of the witnesses whom he wishes the Elders to summon.

d) If an accused refuses or fails to appear without satisfactory reason for his absence at the time appointed for a hearing of the matter, he shall again be cited, with the warning that, if he does not appear, the Elders will proceed with the matter in his

absence. The time allowed for the appearance on notice shall be determined by the Elders with due consideration of the circumstances. If the accused still refuses or fails to appear, the matter may proceed in his absence.

e) If unusual circumstances require it, the Elders may deny an accused person the right of performing the functions of his office or ministry, until the matter is concluded.

f) If the accused appears at the second meeting of the Elders, he shall be asked whether or not he is guilty of the accusation. If he pleads that he is not guilty of the accusation, the Elders shall proceed to receive evidence. No person shall be deprived of the right to set forth, or offer into evidence the provisions of the Word of God. If subsequent meetings of the Elders are required, the accused and all witnesses shall be called to appear as provided above.

g) Evidence must be factual in nature. It may be direct or circumstantial. Caution should be exercised in giving weight to evidence that is purely circumstantial. The accused may object to the competency of any witness and to the authenticity, admissibility, and relevancy of any testimony or evidence produced in support of the accusation and specifications. The Elders shall decide on all such objections after allowing the accused to be heard in support thereof. The testimony of one witness shall be insufficient to establish the truth of any specifications without corroborating evidence (see 2 Corinthians 13:1). If the accused so requests, no witness, unless a Elder, shall testify in the presence of another witness who is to testify concerning the same specification.

h) Nothing in the above precludes the Elders from taking additional actions which it deems appropriate.

i) At the conclusion of the matter, the Elders, after deliberation, shall come to a unanimous decision about the guilt or innocence of the accused. If the offended after tender exhortation, solemn rebuke and warning does not repent, then the Elders shall proceed to determine an appropriate time and occasion to inform the local Chapter about the unrepentant person.

j) When the unrepentant person is mentioned before the local Chapter, the local Chapter membership shall be instructed to pray for him, and to pursue him for the purpose of restoration, which is the ultimate goal of all church discipline.

After a sufficient time determined by the Elders, the sinning member either repents or refuses to do so. If he refuses then by virtue of Jesus' own pronouncement in Matthew 18: 18-20, step four shall be enacted.

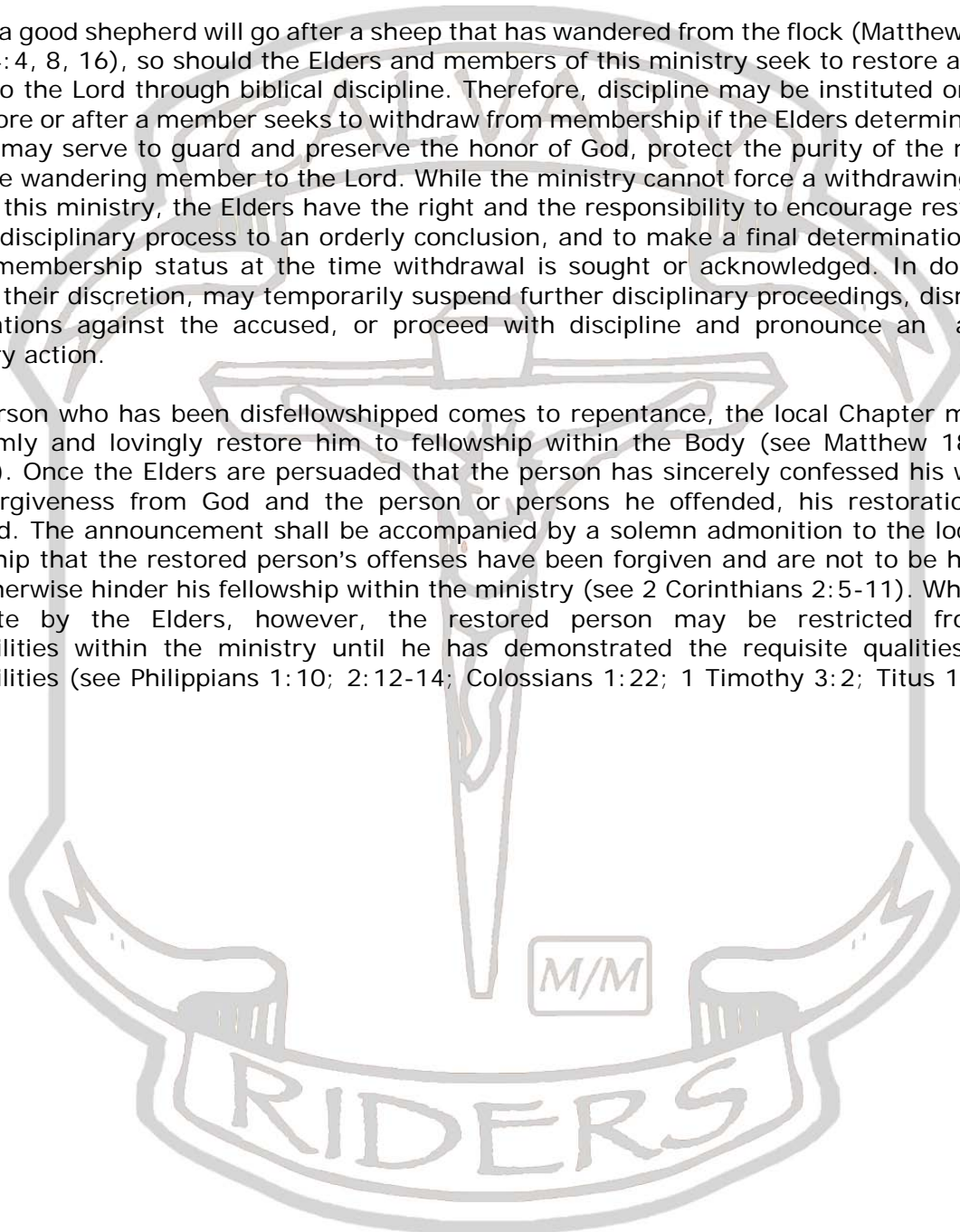
(4) The fourth step of church discipline is public dismissal, or disfellowshipping from the ministry. The public announcement of discipline shall always be accompanied by prayer that God will graciously use the discipline for His own glory, the restoration of the offender, and the edification of the ministry. This announcement may be made during a regular local Chapter meeting, at a special meeting of the local Chapter membership, or by letter. Public dismissal precludes his attendance at all public meetings in keeping with the Apostle Paul's instruction in 1 Corinthians 5: 9-13. He is to be treated as one who rejects the gospel of Christ, warned of the consequences of his sin, and exhorted to come to a saving relationship with the Christ he once confessed. The ministry should continue to pray for the individual imploring God to bring about repentance.

6. If an accused leaves the ministry during the disciplinary process or after having been disfellowshipped, and if the Elders learns that he is attending another ministry, the Elders may inform

that ministry that the person is currently under church discipline. The Elders may ask that ministry to encourage the accused to repent of his sin and to be restored to the Lord and to any people whom he has offended. Such communications enhance the possibility that a person may finally repent of his sin, and at the same time, serve to warn the other ministry to be on guard against the harm that the accused might do to its members (see Matthew 18:12-14; Romans 16:17; 1 Corinthians 5:1-13; 2 Thessalonians 3:6-14; 2 Timothy 1:15; 2:16-18; 4:9, 14-15; 3 John 9-10).

7. Just as a good shepherd will go after a sheep that has wandered from the flock (Matthew 18:12-14; Ezekiel 34:4, 8, 16), so should the Elders and members of this ministry seek to restore a wandering member to the Lord through biblical discipline. Therefore, discipline may be instituted or continued either before or after a member seeks to withdraw from membership if the Elders determine that such discipline may serve to guard and preserve the honor of God, protect the purity of the ministry, or restore the wandering member to the Lord. While the ministry cannot force a withdrawing person to remain in this ministry, the Elders have the right and the responsibility to encourage restoration, to bring the disciplinary process to an orderly conclusion, and to make a final determination as to the person's membership status at the time withdrawal is sought or acknowledged. In doing so, the Elders, at their discretion, may temporarily suspend further disciplinary proceedings, dismiss any or all accusations against the accused, or proceed with discipline and pronounce an appropriate disciplinary action.

8. If a person who has been disfellowshipped comes to repentance, the local Chapter membership shall warmly and lovingly restore him to fellowship within the Body (see Matthew 18:13; Luke 15:11-32). Once the Elders are persuaded that the person has sincerely confessed his wrongs and sought forgiveness from God and the person or persons he offended, his restoration shall be announced. The announcement shall be accompanied by a solemn admonition to the local Chapter membership that the restored person's offenses have been forgiven and are not to be held against him or otherwise hinder his fellowship within the ministry (see 2 Corinthians 2:5-11). When deemed appropriate by the Elders, however, the restored person may be restricted from certain responsibilities within the ministry until he has demonstrated the requisite qualities for those responsibilities (see Philippians 1:10; 2:12-14; Colossians 1:22; 1 Timothy 3:2; Titus 1:6; 1 Peter 2:11-12).



Appendix B

Visual Identity Guidelines

CRMM has a vision which brings together people from all over the world. This decentralized structure makes it all that more important for CRMM and it's local Chapters to be recognizable as one organization.

This guideline is designed to provide all members of CRMM a clear set of rules to follow for the use of the ministry trademarks, logos, and colors. These guidelines should be followed at all times in order to keep the integrity of the ministry identity. Note that no derivative or adaptation of the ministry logo can be published without prior approval from the National Administrator.

The logo

There are two basic logos that the ministry utilizes. We have a one piece style logo, and a title logo. These logos should not be skewed or distorted, and the aspect ratio needs to be maintained when resizing.

Colored environments

The colors are defined for the different possible media and should not be changed. The color specifications are listed in the Color specifications section below.

Examples of colored logos



Calvary Riders Motorcycle Ministry
A Ministry of Fellowship for the Motorcycle Enthusiast™



Print & Embroidered Media

Non-colored environments

In case the logo needs to be used in a non-colored environment (i.e. fax, rubber stamps, etc.), it should be used in black on light backgrounds, or white on dark backgrounds. Grayscale may also be used in print media when a grayscale environment is used.

Examples of non-colored environments

Calvary Riders Motorcycle Ministry
A Ministry of Fellowship for the Motorcycle Enthusiast™



Grey Scale Print Media



Calvary Riders Motorcycle Ministry

A Ministry of Fellowship for the Motorcycle Enthusiast™



B&W Light Background

Calvary Riders Motorcycle Ministry

A Ministry of Fellowship for the Motorcycle Enthusiast™



B&W Dark Background

Color specifications for print and embroidered media

Color	CMYK				RGB			Pantone	FuFu Thread
	C	M	Y	K	R	G	B1		
1	0	9	16	0	242	232	199	7499C	731
2	0	37	68	28	176	128	87	4645C	735
3	0	68	100	33	153	84	38	7516C	737
4	0	8	8	0	255	231	219	705C	100
5	0	100	63	12	186	18	43	200C	701
								Twill Fabric	P510

Incorporation of elements with the logo

The ministry logo is the basic visual identity of any local Chapter of CRMM, and the sign by which the ministry will be instantly recognized. However, there are cases when a declination is needed, especially in order to differentiate CRMM and local Chapters.

On the web sites and print media of local Chapters, the following rules apply:

1. The full ministry logo will be used, and the local Chapter name will be prominently displayed near the ministry logo (i.e., a subline added under the logo).
2. The name of the local Chapter may be in the relevant language of the local Chapter's country or region. It may consist of one or more lines and may also be written in the relevant script/ideograms.

The embroidered logo shall never be localized. The use of a city, state, region, providence, etc. above, below, or adjacent to the embroidered logo should not be used; as this may give the impression to claiming territorial rights over a given area. This ministry is non-territorial and will remain so.

Letterheads and business cards

In order to keep the logo intact, local Chapter logos should not be used on business cards and letterheads, however the name of the local Chapter should appear prominently in the design.

To maintain uniformity throughout local Chapters, business card templates can be obtained from the National Administrator.

Appendix C

Calvary Riders Motorcycle Ministry Chapter Agreement

This Agreement is made between Calvary Riders Motorcycle Ministry (hereinafter referred to as "CRMM"), the central organization and it's affiliated Chapter (hereinafter referred to as "Chapter"), a subordinate organization, effective this _____ day of _____, 20____, and contains the mutual rights and responsibilities of CRMM and the Chapter and their relationship to each other.

1. GRANT OF CHARTER

1.1 Charter. CRMM hereby grants to the Chapter, and the Chapter accepts by action of its governing body, a charter to be a chapter of CRMM. The Chapter shall have the right to represent CRMM and shall be known as _____ Chapter shall also use the designation "An independent chapter of CRMM" or "An independent chapter of the Calvary Riders Motorcycle Ministry " with authority to use such designation in connection with the activities of the Chapter in conformance with CRMM's Visual Identity Guidelines, subject to the following terms and conditions.

2. PURPOSE

2.1 The primary purpose of the Chapter shall be to pursue the mission statement and goals as set forth in the Charter of CRMM. The Chapter shall observe and abide by the provisions set forth in this Agreement and shall operate in compliance with the Charter of CRMM.

3. TERRITORY

3.1 The Chapter is authorized to operate in the specific geographic area identified in Exhibit A.

3.2 The Chapter agrees that it will not independently advertise, promote, or provide services, programs or activities outside its own established geographical area without prior written consent of CRMM. CRMM shall be advised in writing of the Chapter's planned activities and any applicable agreements.

4. RELATIONSHIP OF THE PARTIES

4.1 The Chapter recognizes its primary obligation to represent, promote and sponsor CRMM activities, programs and services.

4.2 CRMM and the Chapters agree that their relationship is a contractual one as defined by this Agreement. This Agreement does not establish any agency, joint venture or partnership relationship between the parties. The Chapter shall have no right or authority to assign responsibility or liability to CRMM for any action of the Chapter.

4.3 In the event the Chapter enters into any contracts or other agreements with any third party in connection with the Chapter's programs and activities, the Chapter agrees that it shall be solely responsible and liable for such contracts and agreements unless the Chapter has first obtained the review and approval of CRMM.

4.4 The Chapter shall not prohibit any CRMM activity within its geographical area without due cause.

4.5 The Chapter shall have a nonexclusive, royalty free license to use the CRMM logo solely in connection with its activities and services which are approved by CRMM. The Chapter agrees that all uses of the logo shall conform to the usage established by CRMM and communicated to the Chapter from time to time. The Chapter shall not use the CRMM name or logo in any circumstance that misrepresents the mission and goals of CRMM or otherwise puts CRMM at legal risk.

4.6 Each party warrants that it has and shall continue to comply with all applicable laws, regulations and ordinances that may apply.

As a Non-Profit Religious Organization described in Internal Revenue Code (IRC) Section 501(c)(3), the Chapter is not required to apply to the IRS for tax-exempt status. If the Chapter wants to establish its exemption with the IRS and receive a ruling or determination letter recognizing its exempt status, it should file Form 1023. By establishing its exemption, potential contributors are assured by the IRS that contributions will be deductible.

4.7 CRMM and Chapters shall be governed by their own governing body consistent with the Charter of CRMM.

4.8 The Chapter Agreement shall be reviewed on an annual basis and amended as needed, as approved by the CRMM National Administrator, to provide for changes in the Chapter's geographic area, governance procedures, membership issues or other Chapter matters.

4.9 No part of the assets or earnings of the Chapter shall inure to the benefit of nor be distributed to its members, trustees, officers, or other private persons. The Chapter is authorized to pay reasonable compensation for services rendered, and to make payments and disbursements in furtherance of its purposes. It is understood that the Chapter officers undertake their responsibilities largely on a sacrificial basis, their services are, in the main to be without expense to the Chapter.

4.10 The Chapter shall be self-funded. CRMM is a Non-Profit Religious Organization, and is not formed for the financial gain or profit of its members, trustees, officers, or other private persons. The Chapter shall be supported by the voluntary offerings by God's people. If member offerings are collected, local Chapter shall obtain its own Employer Identification Number (EIN) and establish and maintain its own bank account(s).

5.0 MEMBERSHIP

5.1 Membership in CRMM will be required of all members of the Chapter. The Chapter shall not set forth any other requirements for membership in the Chapter.

5.2 The Chapter shall not set nor impose any dues upon its members. Any funds required for the operation of local Chapter shall be collected by member offerings and not by required fees, dues, or monthly payments from its members.

5.3 CRMM has primary responsibility for accumulating and maintaining the CRMM membership data base. The Chapter shall assist CRMM in updating all membership data including any changes of address, phone, fax or other pertinent information.

5.4 The Chapter shall not suspend, terminate or revoke the membership of any Chapter member without the prior review and approval of CRMM.

6.0 PROGRAMS

6.1 The Chapter shall develop procedures to sustain membership growth and programs and activities that will appeal to its members.

6.2 It is recognized that a program, activity or service designed and initiated by the Chapter may have potential use by other Chapters and/or CRMM. The Chapter may choose to make the program, activity or service available to other Chapters and/or CRMM on a cooperative non-profit basis at its own discretion. Other Chapters may join together to sponsor such programs if they so choose. When such services, programs or activities are undertaken, CRMM must be notified in writing of the arrangements by which such programs are to be offered or jointly sponsored. CRMM will cooperate and assist in encouraging these activities which are of benefit to the general membership of CRMM.

7. USE OF CRMM TRADEMARK AND COPYRIGHTED MATERIALS

7.1 Limited License. Except as specified in Section 1.1, the Chapter shall not use, or cause or permit to be used by any person, the logos, trademarks, service marks, trade names, or copyrighted materials of CRMM without CRMM's prior written consent and to use such only in accordance with CRMM's Visual Identity Guidelines as in effect from time to time.

In accordance with United States copyright law, the Chapter shall not make or cause to be made any copies of CRMM's materials or membership publications, or resell any of same, without CRMM's prior written consent. With respect to any permitted use of CRMM's logo, mark, name, or copyrighted materials, the Chapter shall ensure that the applicable copyright or trademark notice is made, pursuant to requirements of U.S. law, the laws of applicable states, and any other guidelines that CRMM shall prescribe. In any event, upon expiration or termination of this Agreement, all use by the Chapter of CRMM's proprietary property, such as logos, marks, names, or copyrights, shall end immediately. The Chapter's obligations to protect CRMM's property under this Section 7.1 shall survive the expiration or termination of this Agreement.

8. SEPARATE ENTITIES; INDEMNIFICATION; CRMM ACTIVITIES

8.1 Separate Entities. CRMM and the Chapter expressly acknowledge and agree that they are, and shall remain, separate entities and that no partnership or agency is created by virtue of this Agreement. As such, neither party shall be authorized to incur any liability, obligation, or expense on behalf of the other. The Chapter is not liable or responsible for the debts or obligations of CRMM and CRMM is not liable for the debts or obligations of the Chapter.

8.2 Indemnification. In furtherance of the above intention and agreement, CRMM hereby agrees to indemnify and hold harmless the Chapter, its officers, directors, agents, members and employees, from and against any action, suit, proceeding, claim, damage, liability, obligation, cost or expense which may arise by reason of any act or omission by CRMM, or any of its officers, directors, affiliates, or employees thereof.

The Chapter hereby agrees to indemnify and hold harmless CRMM, its officers, directors, agents, affiliates, and employees, from and against any action, suit, proceeding, claim, damage, liability, obligation, cost or expense which may arise by reason of any act or omission by the Chapter, or any of its officers, directors, members, or employees thereof.

8.3 CRMM Activities. CRMM may, in its sole discretion, conduct its own activities within the specified geographic area, identified on Exhibit A, during the term of this Agreement. CRMM reserves the right to modify or change the geographic areas described in the attached Exhibit A. CRMM agrees to consult with an existing chapter before granting a charter to a chapter in any of the geographic areas listed in Exhibit A.

9. CONFLICT RESOLUTION AND MEDIATION

The provisions of Article 10 of the Charter of CRMM, relating to Conflict Resolution and Mediation, are incorporated into this Agreement by reference and made a material part hereof. Any dispute between CRMM and the Chapter shall be resolved by biblically based mediation and, if necessary, legally binding arbitration in accordance with the Rules of Procedure for Christian Conciliation of the Institute of Christian Conciliation.

10. TERMINATION OF CHARTER; DISSOLUTION OF CHAPTER

10.1 Termination. Either party may terminate the charter granted to the Chapter, with all of its attendant rights and obligations, (a) for any reason upon ninety (30) days written notice to the other party, and (b) immediately upon written notice in the event of the other party's material breach of this Agreement. Upon delivery of notice of termination, for any reason and by either party, the Chapter shall promptly deliver to CRMM a current roster of all members of the Chapter, including all contact information, to enable CRMM to communicate with such members. From and after the date of termination, the Chapter shall cease to identify itself as a chapter of CRMM and may not utilize the name "Calvary Riders Motorcycle Ministry," the acronym "CRMM", or any mark of CRMM (all of which are owned completely and exclusively by CRMM).

10.2 Dissolution. In the event of the dissolution of the Chapter, the Elders of the dissolved Chapter shall, after paying or making provision for payment of all the liabilities of the Chapter, dispose of all assets of the Chapter to such organizations that are formed and operated exclusively for religious purposes and shall qualify as an exempt organization under section 501(c)(3) of the Internal Revenue Code of 1986 (or the corresponding provisions of any future United States Internal Revenue Law), as the Elders shall determine. Any assets not otherwise disposed of shall be disposed of by a court of competent jurisdiction of the county in which the principal office of the Chapter is then located. Assets may only be distributed to organizations for charitable purposes who agree with CRMM's Beliefs.

11. WARRANTY; LIMITATION OF LIABILITY

11.1 WARRANTY. CRMM MAKES NO REPRESENTATION OR WARRANTY, EXPRESS OR IMPLIED (INCLUDING IMPLIED WARRANTIES OF MERCHANTABILITY AND FITNESS FOR A PARTICULAR PURPOSE) CONCERNING ANY MATERIALS, PROGRAMS, MEMBERSHIP PUBLICATIONS OR ANY OTHER ARTICLE OR SERVICE PROVIDED HEREUNDER. ALL GUARANTEES, WARRANTIES, CONDITIONS AND REPRESENTATIONS, EITHER EXPRESS OR IMPLIED, WHETHER ARISING UNDER ANY STATUTE, LAW, COMMERCIAL USAGE OR OTHERWISE ARE HEREBY EXCLUDED.

11.2 LIMITATION OF LIABILITY. THE CHAPTER ACKNOWLEDGES AND AGREES THAT CRMM SHALL NOT BE RESPONSIBLE FOR ANY DAMAGES WHICH THE CHAPTER MAY INCUR FROM ANY CAUSE, WHETHER LIABILITY IS ASSERTED IN CONTRACT OR TORT (INCLUDING NEGLIGENCE). IN NO EVENT SHALL CRMM BE LIABLE TO ANY PERSON FOR LOSS OF PROFITS, LOSS OF USE, LOSS OF PRODUCTION, LOSS OF GOODWILL, OR INCIDENTAL, INDIRECT, CONSEQUENTIAL, OR SPECIAL DAMAGES OF ANY KIND.

12. APPEAL

A Chapter may request an opportunity to present an objection to a proposed modification of its geographic area under Section 8.3 or a proposed termination under Section 10 to CRMM, in which case the proposed action shall not become effective unless and until ratified by CRMM.

13. MISCELLANEOUS

13.1 Entire Agreement. This Agreement (together with any exhibits hereto) constitutes the entire Agreement between CRMM and the Chapter with respect to the subject matter hereof. This Agreement may be amended only by a writing executed by both parties.

13.2 Controlling Law. This Agreement shall be governed by and construed in accordance with the laws of the State of South Carolina, and venue for any litigation arising hereunder shall be Williamsburg County, South Carolina.

13.3 Waiver. Any waiver by either party to this Agreement of any provision shall not be construed as a waiver of any other provision of this Agreement, nor shall such waiver be construed as a waiver of such provision with respect to any other event or circumstance, whether past, present, or future.

13.4 Severability. If any provision of this Agreement is determined to be invalid or unenforceable in whole or in part, the remaining provisions shall be enforceable to the maximum extent possible.

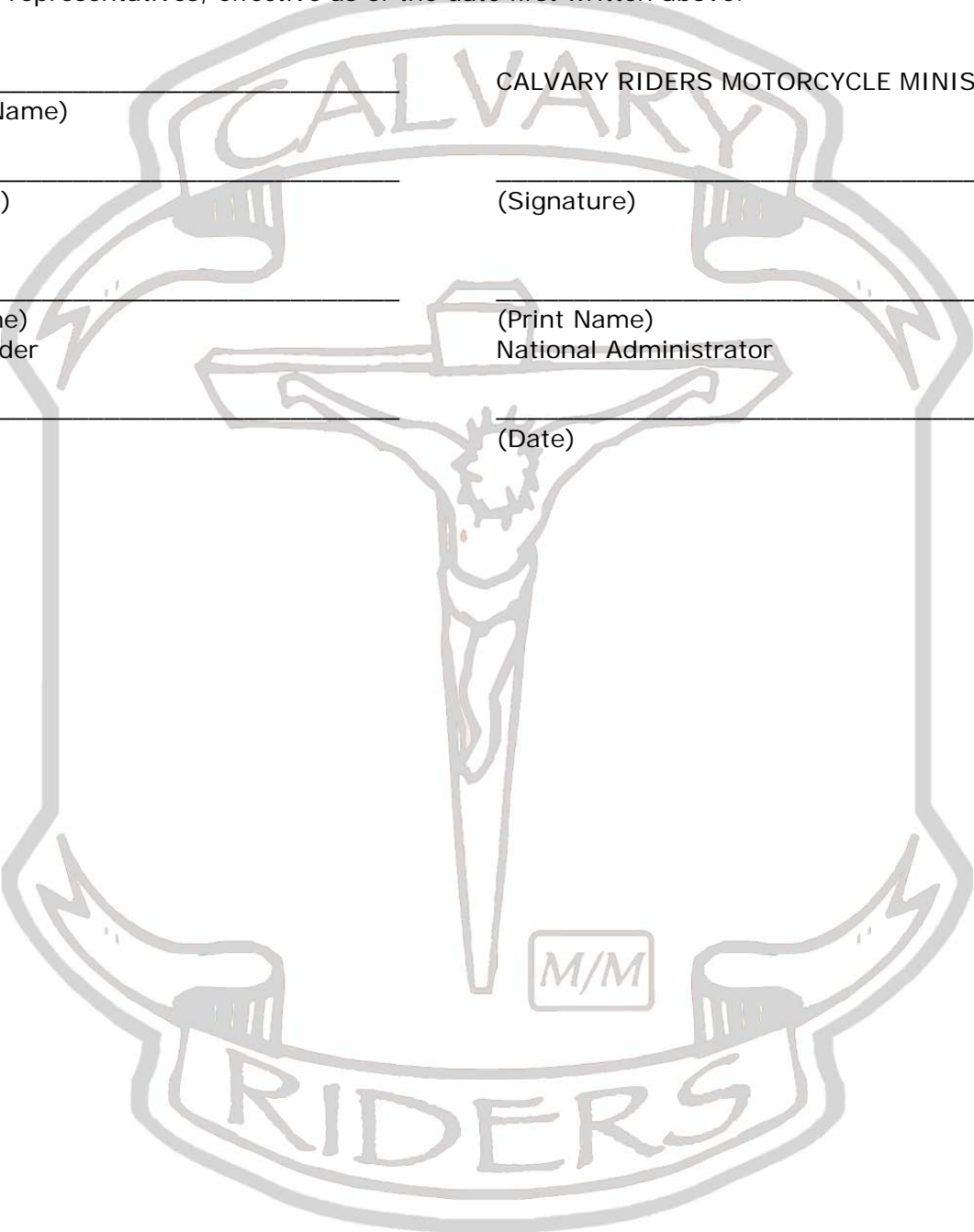
13.5 Successors and Assigns. This Agreement shall inure to the benefit of the parties and their successors and assigns. Neither party may sublicense or assign any of its rights or obligations under this Agreement without the prior written consent of the other party.

13.6 Notices. Any notice contemplated by, or made pursuant to, this Agreement shall be in writing and made by courier, facsimile, or mail addressed or directed to CRMM at 32 Turtledove Circle, Hemingway, SC 29554 or the Chapter at the home or business address of the Elder(s) of the Chapter in office at the time the notice is sent. Either party may change the address for notice by 30 days advance written notice to the other party.

13.7 Termination of Prior Chapter Agreement. This agreement supersedes and replaces any prior chapter agreement between the parties and terminates any such agreement on the effective date of this agreement.

Signature page to follow

IN WITNESS WHEREOF, the parties have caused this Agreement to be executed by their duly authorized representatives, effective as of the date first written above.



CALVARY RIDERS MOTORCYCLE MINISTRY

(Chapter Name)

(Signature)

(Print Name)
Chapter Elder

(Date)

(Signature)

(Print Name)
National Administrator

(Date)

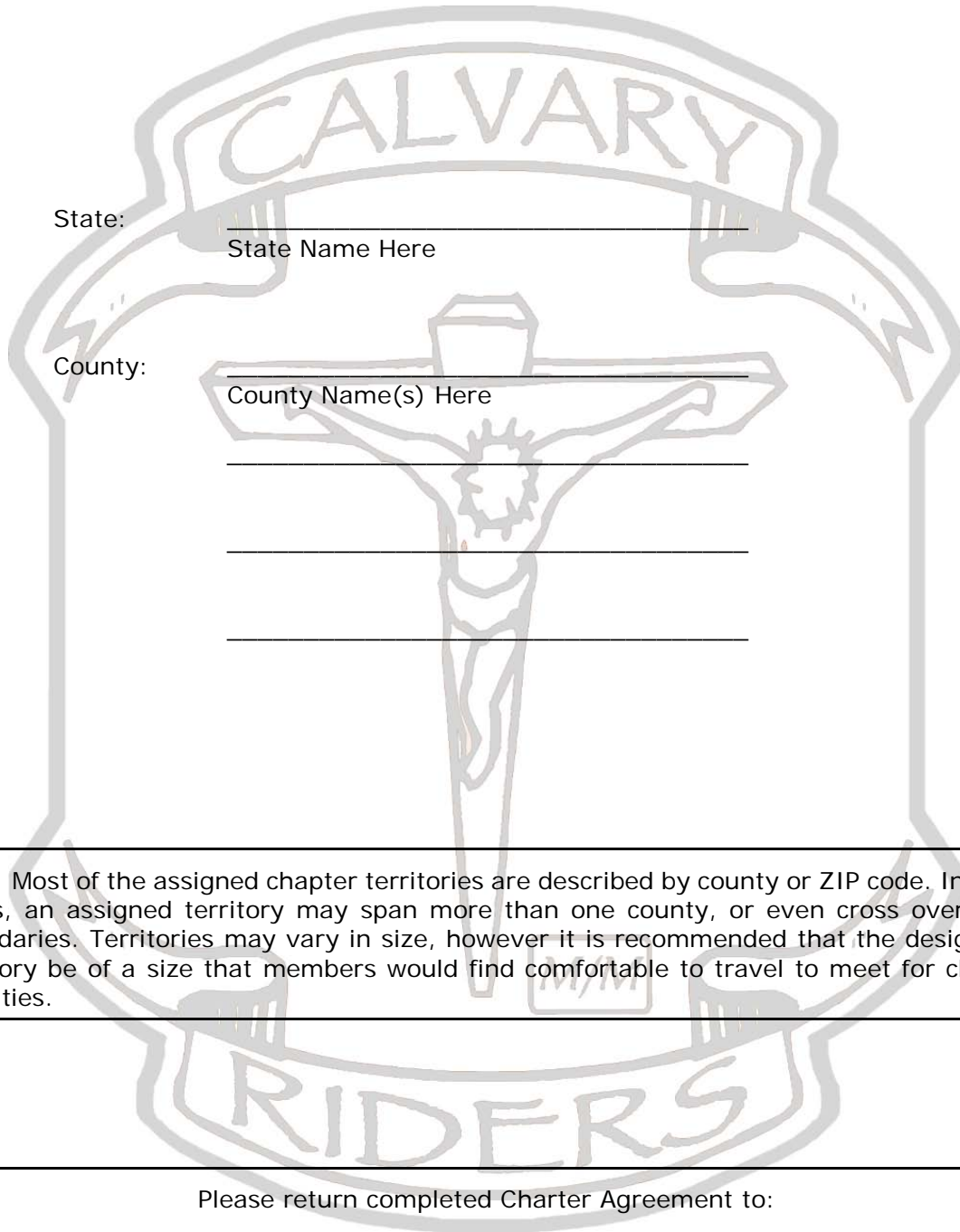
M/M

RIDERS

EXHIBIT A

Geographic Territory of the Chapter

(Chapter Name Here)



State: _____
State Name Here

County: _____
County Name(s) Here

Note: Most of the assigned chapter territories are described by county or ZIP code. In some cases, an assigned territory may span more than one county, or even cross over state boundaries. Territories may vary in size, however it is recommended that the designated territory be of a size that members would find comfortable to travel to meet for chapter activities.

Please return completed Charter Agreement to:

CRMM
32 Turtledove Circle
Hemingway, SC 29554