

Constitution Changes Feedback

The following is an itemised list of the various issues, amendments and corrections that were made to the original draft of the Proposed Constitution that was printed on the 3rd of July, 2010 and released to the congregation the very next day. The table summarises the list of proposals/questions, the rationale for the question and the subsequent response from Session's deliberations of the issue/question followed by the amendment that was made to the draft.

Affected Section	Proposal and rationale	Session's response	Amendment (if necessary)
Entire document	Alter numbering convention to use only numerical numbers (i.e from 2.8.a.ii to 2.8.1.2) <ul style="list-style-type: none"> • Could make the document easier to read and reference, especially in conversation. 	<ul style="list-style-type: none"> • Session has agreed to make the indentation bigger but the numbering is fine. 	<ul style="list-style-type: none"> • Alter indentation.
Entire document	Include a contents page.	<ul style="list-style-type: none"> • Agreed. A contents page will be generated. 	<ul style="list-style-type: none"> • Create contents page.
Page 2, 2.11	Define more precisely what "likeminded" means. <ul style="list-style-type: none"> • The word likeminded could be loosely interpreted and the constitution should make it clearer what it actually means, rather than leave it to the interpretation of the Board of Elders • Concern was raised in that it is unclear on what specific grounds likemindedness would qualify. 	<ul style="list-style-type: none"> • In the Greek text Rom 15:5 - the word likeminded is <i>phroneo</i> which means to be of the same mind, to agree together, to cherish the same views and thoughts. • 2.7 - Session have agreed to alter the text as likemindedness is defined in Purposes 5. • 2.11 - Session have agreed to insert Rom 15:5 to better clarify the definition of likemindedness. • Session have agreed to amend the definitions in Rules 2 to include the definition for likemindedness. 	<ul style="list-style-type: none"> • 2.7 - Changed to read "The strengthening of mutual fellowship, encouragement, and unity among other Bible-believing churches who stand "for the Word of God and for the testimony of Jesus Christ" (Revelation 1:9). • 2.11 - Changed to read "to subscribe and cooperate with other churches, whether incorporated or not, who are likeminded (Rom 15:5) with the Church." • 2.1 - insert definition "likeminded - from the Greek <i>phroneo</i> which means to be of the same mind, to agree together, to cherish the same views and thoughts (as used in Romans 15:5).
Page 2, 2.11	Replace the use of the term	<ul style="list-style-type: none"> • Session believes that the use of 	

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	<p>"likeminded" with an alternative word that is not too rigid (suggestions include "similar")</p> <ul style="list-style-type: none"> ● Concern was raised over the term "likeminded" as being too rigid, which may prove to be impractical, too restrictive and subjective (eg. to be single-minded, Christ-like, or of one-mind might be achievable, but likemindedness may be problematic especially if it is open to interpretation) ● Concern was raised over the definition of what it means to be likeminded, with particular concern that on the basis of personal differences, the Church would not work together with other organisations, as is the view of some of the Members that only core doctrines ought to be the measure of determining whether cooperation is allowed (with the example given that these "core" doctrines are those that affect salvation) ● Concern was raised that using such a term would alienate certain people, 	<p>the word likeminded is a biblically taught concept, and should be enforced in our Constitution. Given that it is in God's word, we do not have the right to compromise on this standard.</p>	

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	<p>especially as Bethel contains many families from different backgrounds, but are common in sharing the same faith and belief.</p>		
Page 2, 2.18	Reference to paragraph is out of date, and needs correction.	<ul style="list-style-type: none"> Agreed. Draft will be amended to point to the new section number. 	<ul style="list-style-type: none"> Amend 2.18 to "to take any gift or property whether subject to any special trust or not, for any one or more of the objects of the Church by subject always to the proviso in 2.14."
Page 3, 2.24	<p>Remove clause or reword clause, or more specifically define and limit powers.</p> <ul style="list-style-type: none"> Concern was raised as this clause seems a little wide, and when read in isolation, could be misinterpreted. 	<ul style="list-style-type: none"> Session have agreed to help clarify the statement by adding a reference to the purposes, namely from 2.1 to 2.7. 	<ul style="list-style-type: none"> Alter 2.24 to read "to do any other thing conducive to the aims and purposes of the Church (as stated in 2.1 - 2.7).
Page 3, 3.2.a.i and 3.2.a.ii	<p>Move paragraphs to Practices</p> <ul style="list-style-type: none"> For consistency, these two statements are really practices of the Church and perhaps could be moved to the Practices section. 	<ul style="list-style-type: none"> Session have agreed to adopt these statements in the Practices section to retain consistency with the rest of the articulated doctrines. Session believes that this statement as a practice is a application of what we believe. Session believes that the articulation of this practice is important, given that this has always been the position of Bethel, since the day of its foundation. This is evident in the 10th Anniversary Magazine by 	<ul style="list-style-type: none"> Move text to a new section in Practices <p>1) Word of God - King James Version We uphold the Authorised (King James) Version to be the Word of God- the best, most faithful, most accurate, most beautiful translation of the Bible in the English language, and do employ it alone as our primary scriptural text in the public reading, preaching, and teaching of the English Bible.</p> <p>We believe the Hebrew Old Testament and the Greek New Testament underlying the Authorised (King James) Version to be the very Word of God, infallible and inerrant.</p>

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		<p>various articles written by Dr Tow, the founding Pastor of Bethel. Also, Calvary Pandan, the supporting "Mother Church" currently upholds the same practice and doctrine.</p>	
<p>Page 3, 3.2.a</p>	<p>Clearly highlight the change in wording of Doctrine 3.2.a which affirms the position of Bethel's stand for the Verbal Plenary Preservation of God's Word.</p> <ul style="list-style-type: none"> ● Concern was raised that the amendment is a fundamental change in the doctrines of Bethel. ● Suggestion was made to hold workshops/sessions which clearly articulate Bethel's stand and teaching of VPP to the congregation. ● Comments were insinuated that Session's motive to undertake this exercise is to slip in this doctrine without Members being aware of it and that there is some attempt by Session to hide this motive. ● Concern was raised over the inclusion of perceived "new" changes being that of VPP and KJV-only. ● Concern was raised over 	<ul style="list-style-type: none"> ● This is the only matter of amendment to the Doctrine section that had any questions. ● In the original Constitution, the section was worded as: '3(a) The doctrine of the Church shall be in accordance with that system commonly called "the Reformed Faith" as expressed in the Confession of the Faith as set forth by the historic Westminster Assembly together with the Larger and Shorter Catechisms.' ● In the Confession, Chapter I on the Holy Scripture, it states in para VIII - 'The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the nations), being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentic; so as, in all controversies of religion, the 	

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	<p>the need to undertake these changes, given that this issue has divided churches in Singapore.</p> <ul style="list-style-type: none"> Concern was raised that the inclusion of the VPP and KJV-only changes would place Bethel at odds with other churches in Victoria. Clarification is needed over what it means if the doctrine's wording is included under Practices. Concern was raised as to the source of the changes, as they did not come from Calvary Pandan. 	<p>Church is finally to appeal unto them...'</p> <ul style="list-style-type: none"> The notion of preservation was already in the source text specifically referred to in the original Constitution. In addition, Scriptures already provide the attribute of the Word being perfectly preserved as per Matt 5:18. Clause 3.2.a is focused on the Word of God and the current amendment to insert the attribute description of the Word being preserved is not a change in the underlying meaning of the Doctrine statement. Given the source information used to frame these doctrine statements, amendments to 3.2.a will remain unchanged. The controversy in Singapore has a range of different issues, of which VPP is understood to be the key. What is important for Bethel is what does Scripture say, and to remain faithful to Scriptures 	
Page 5, 4	<p>Consider the reintroduction, merging or inclusion of the various omitted passages under Principles of Government</p> <ul style="list-style-type: none"> Concern was raised as to the omission of the various 	<ul style="list-style-type: none"> Session has identified that the original statements in this section come from the PCA handbook. The proposed statements offer a simpler, succinct and complete view of how the govern of this 	<ul style="list-style-type: none"> Amend 6.7 <p>"The Church shall conduct a Christian Education programme to build up the members on the most holy faith (Jude 20) through Sunday School, Bible study classes, Bible study groups, catechism</p>

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	<p>statements, as some statements may still be relevant principles (the following sections were specifically referenced - d, e)</p> <ul style="list-style-type: none"> Concern was raised whether they are scriptural and allowed by the laws of Australia. 	<p>Church should function.</p> <ul style="list-style-type: none"> Items a, b, c, d, g are mainly covered by section 4.2. Clarified that 4.4, to ensure consistency with 4.2 will be amended. For item e - regarding teaches being sound in faith, an amendment for the Practices of Church Education will be made. Item f - is covered by the election and qualifications of Elders and Deacons. Item h - is covered by the rules regarding discipline and dispute resolution. 	<p>classes, Christian publications, Gospel tracts and such other similar measures as the Church Session and/or Board of Elders may decide.</p> <p>Teaches of such programmes will be selected from those who have demonstrated a good character and are sound in faith.”</p> <ul style="list-style-type: none"> Amend 4.4 to “The Board of Elders shall have responsibility and control over all spiritual, theological, and the functioning of the Church in accordance with God’s Word.”
Page 5, 4.3	<p>Consider rewording section</p> <ul style="list-style-type: none"> Concern was raised that the section reads that Members have no say as to how the church is governed. 	<ul style="list-style-type: none"> Session believes that members always have a say, but that decisions will be made by the elected officers. No amendment necessary. 	
Page 7, Item 8	<p>Consider an amendment to the Worship section which articulates the practices around Music and Attire.</p>	<ul style="list-style-type: none"> Session identifies the idea is commendable, but the constitution is not the means by which this detail is regulated. 	
Page 7, Item 9	<p>Reconsider changes made to section in removing provisions for a Baptised believer and partner who is undergoing BBK classes (catechumen)</p> <ul style="list-style-type: none"> Concern was raised as to 	<ul style="list-style-type: none"> Session agree that the current statement is appropriate. Session believes that the amendment is to apply consistency to both parties. In extenuating circumstances, the 	

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	<p>the reading of the passage which may be interpreted to not provide an avenue for couples in which one is a believer and the other has yet to be baptised. This could cause them to be deterred or discouraged.</p>	<p>Bride may be baptised first, but would still have to continue in their catechumen classes.</p>	
<p>Page 8, last statement</p>	<p>Remove text as this is duplicated on the next page.</p>	<ul style="list-style-type: none"> Agreed. Draft will be amended to remove text as it is unnecessary. 	<ul style="list-style-type: none"> Remove "Words or expressions contained in these rules shall be interpreted in accordance with the provisions of the Acts Interpretation Act 1958 and the Act as in force from time to time." at the bottom of page 8 in section 2.
<p>Page 9, 3</p>	<p>Consider defining or referring what the exact process is for the Change in Constitution.</p> <ul style="list-style-type: none"> The current constitution is silent on what is required to change its current definition. Item 15.4 isn't clear as to what votes are required for a change in the constitution. Concern was raised over the required proportion of representation and votes required in order to achieve changes to the constitution. Many members were concerned that the current practice of 50% for quorum and 50% of the votes (i.e. 25% of the total 	<ul style="list-style-type: none"> Session will amend the section to refer to the Act. Session has agreed that the quorum required will be 1/2 which is the highest quorum required for an election. In accordance with the act, a 75% vote is required to pass the resolution. 	<ul style="list-style-type: none"> Append to 3. Alteration to the Rules <p>"The alteration to these rules will be in accordance with the Act (Section 22). The quorum required is half of the Communicant Members."</p>

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	<p>membership) is too low a proportion.</p> <ul style="list-style-type: none"> • Comparisons were raised with the wind-up process, as this requires 3/4 of the Congregation to be present in order to wind up. 		
Page 9, 4.3	<p>Reword statement to more clearly articulate that the process not only applies to people wishing to be members, but also to non-communicant members wishing to re-affirm their faith.</p>	<ul style="list-style-type: none"> • Agreed. Draft will include text to clearly highlight how one can re-affirm one's faith. 	<ul style="list-style-type: none"> • Amend 4.3 to "An application of a person for membership of the Church, including those seeking to reaffirm their faith, must-"
Page 9, 4.4	<p>Reword requirement of the interview to either be one, or two people.</p> <ul style="list-style-type: none"> • Allowance of any number of people could create the perception that the interviewee may be dealt with differently. • This allows for inconsistent practices to creep in, and may cause an unnecessary perception of feeling victimised. 	<ul style="list-style-type: none"> • Session believes that the statement allows for flexibility in how the requirement is administered. Ideally, two people would be required but there may be circumstances that one may be sufficient. 	
Page 10, 4.9.e	<p>Include a link to Section 4.12</p> <ul style="list-style-type: none"> • In reading the statement alone, it could be prone to miss-interpretation that the Board of Elders can remove 	<ul style="list-style-type: none"> • Agreed. Reference will be included. 	<ul style="list-style-type: none"> • Amend 4.9.e to "non-attendance to the Church and by resolution of the Board of Elders in accordance with 4.12"

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	<p>Members simply on the grounds of trivial non-attendance.</p>		
Page 10, 4.12	<p>Consider a blanket, standard enforcement of a time period for the automatic removal of Members rather than by the resolution of the Board of Elders.</p> <ul style="list-style-type: none"> ● A fixed time-period and automatic removal, although harsh, is written, agreed and "fair". ● Being open to interpretation by a Board of Elders could open the practice to being inconsistently applied, and the perception of being victimised may surface. 	<ul style="list-style-type: none"> ● Session believes that the spirit of grace should be employed rather than relying on a pre-specified time period. It is the hope that Members would communicate their absence so that an appropriate decision may be made. ● Given the responsibility of the Board of Elders, as those who have spiritual oversight, this provision requires their judgement on the situation. Having a blanket rule would make it impossible to address appropriately. 	
Page 11, 6.2	Replace "an" with "and"	<ul style="list-style-type: none"> ● Agreed. Typographical mistake needs correction. 	<ul style="list-style-type: none"> ● Amend 6.2 to "The Clerk of Session must keep and maintain a Register of Members containing-"
Page 11, 6.3	<p>Consider how the statement of allowing the viewing of the Membership Register may be allowed in light of current Privacy regulations.</p>	<ul style="list-style-type: none"> ● Session will generate a Privacy Policy in time to come. ● Session believes that Members ought to be able to share simple contact information with each other to enable the faith to be practiced effectively. 	
Page 12, 7.3.a	<p>Consider using an alternative word to "offence"</p> <ul style="list-style-type: none"> ● Concern was raised as an offence is a subjective 	<ul style="list-style-type: none"> ● Session believes that this suggestion was raised without considering Section 7.1 which specifies the context of the 	

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	measure.	offence.	
Page 12, 7.6	<p>Consider inclusion of the process for the Member being charged, to appeal to the congregation.</p> <ul style="list-style-type: none"> The clause in the original constitution to appeal to the congregation was removed. This would seem unfair, as it doesn't give that person the ability to repeal the judgement of the Board of Elders. Of particular concern was that the person should be given the chance for the Congregation to pass a verdict on His/Her case. Concern was raised that the wording would seem harsh, as some would interpret the statements in Matt 18 to try to win a brother back as opposed to cutting them off. 	<ul style="list-style-type: none"> Session believes the process follows Matt 18, especially verse 17. Hence there is a final point, wherein a person is cut off. The motive behind the process is to win the brother back. Session also sees that in Matt 18, the final point does not use the Church to pass verdict. The problem with that inclusion, is that the problem becomes a popularity problem rather than a discipline/correction issue. The responsibility of correction does rest with the Board of Elders. The congregation is informed in a manner that is consistent with Matt 18 before He/She is excommunicated. Session sees the process covering the entire end-to-end of the dispute/discipline process. In which case, when repentance is shown, there is no need to excommunicate that person therefore no harshness is shown. 	
Page 13, 8.4	<p>Consider the removal of the second half of the statement i.e. "The use of secular...."</p> <ul style="list-style-type: none"> In light of the fact that the Constitution is not legally 	<ul style="list-style-type: none"> Session will remove the second part of the statement given that it is already addressed in the first. 	<ul style="list-style-type: none"> 8.4 Remove "The use of secular legal avenues to resolve civil disputes should not be pursued as this contravenes 1 Corinthians 6:1-2."

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	<p>binding on Members (i.e. it has no enforcement nor any right over members except for affairs and processes to which it governs), then the inclusion of this statement is meaningless, and therefore, unnecessary.</p>		
Page 15, 11.3	<p>Consider including a definitive timeframe for raising suggestions for discussion at a Congregational Meeting in the notice given to Members.</p> <ul style="list-style-type: none"> In light of the process, the provision to clearly indicate the timeframe and mechanism for raising suggestions must be clearly articulated. 	<ul style="list-style-type: none"> Session have agreed to amend 11.1 to include statement that prescribes that the notice must include the timeframe and means by which questions may be made known. Session, in review of 11.2, recognise the inconsistency with 11.3, and have agreed to amend it. 	<ul style="list-style-type: none"> Amend 11.1 to state <p>“The Clerk of Session, at least 14 days, or if a special resolution has been proposed at least 21 days, before the date fixed for holding a congregational meeting of the Church, must cause to be made available at the Church premises or cause to be sent to each Member of the Church at his address appearing in the Register of Members a notice by prepaid post stating the place, date and time of the meeting and the nature of the business to be conducted at the meeting. The notice must also include the timeframe and means by which Members may raise business for the meeting.”</p> Amend 11.2 to state “No business other than that set out in the notice convening the meeting may be conducted at the meeting save for any additional items tabled by Session in accordance with 11.3.b.”
Page 15, 14.3	<p>Consider including a notice even in this clause.</p> <ul style="list-style-type: none"> Concern was raised that the 	<ul style="list-style-type: none"> Session believes that the situation may have been missinterpreted. Item 14.3 is meant be read in 	<ul style="list-style-type: none"> Amend 14.3 to “Except as provided in Rule 11.1 and 11.2, it is not necessary to give notice of an adjournment or of the business to be transacted

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	<p>notice for adjournment is important and therefore must be done.</p>	<p>conjunction with 14.2 - which is that if the adjournment is 14 days or more, a notice is required, but if it is within 14 days, no notice is required.</p> <ul style="list-style-type: none"> An amendment will be made to clarify the statement. 	<p>at an adjourned meeting if the meeting is adjourned to a date within 14 days."</p>
<p>Page 17, 15, Page 19, 19.7 and other places where "simple majority" is used.</p>	<p>Consider removal of the word "simple" and just use "majority" with perhaps a specific definition.</p> <ul style="list-style-type: none"> It was apparent that the term majority was misinterpreted by everybody with some interpreting it as 50+1 and others being 65%. 	<ul style="list-style-type: none"> Agreed. Session agree to define the word "majority" and remove the word "simple" 	<ul style="list-style-type: none"> "majority" in the context of voting is defined as greater than half of the of the quorum.
<p>Page 18, 18.1</p>	<p>Consider using an alternative wording to "governing bodies"</p> <ul style="list-style-type: none"> Concern was raised that there appeared to be two independent bodies that could be completely separate and possibly contrary to each other. 	<ul style="list-style-type: none"> Session agree that the text could be misleading and will alter the text accordingly. 	<ul style="list-style-type: none"> 18.1 - Alter to "The affairs of the Church shall be managed by the Board of Elders. The Board of Elders has the following responsibilities:" - and the subsequent dot points follow. 18.1.b - Alter to 18.2 "The Board of Elders is supported by the Session which comprises of all members of the Board of Elders and the Diaconate. The Session has the following responsibilities:"
<p>Page 18, 18.1.a.ii</p>	<p>Consider including a formal definition of the term "Diaconate"</p>	<ul style="list-style-type: none"> Agreed. 	<ul style="list-style-type: none"> "Diaconate" is the collective of all elected Deacons and Deaconesses.
<p>Page 18, 18.1.a.iii, 18.1.a.iv, 18.1.b.ii, 18.1.b.iii</p>	<p>Consider rewording to simplify and ensure the section reads better.</p>	<ul style="list-style-type: none"> Session does not consider rewording required. 	

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Page 19, 19.2	Consider amendment to clarify situation requiring both a Pastor and Elder to be co-opted rather than just one.	<ul style="list-style-type: none"> Agreed. 	<ul style="list-style-type: none"> Alter 19.2 to "If the Church which has no elected Pastor or Elder(s) of its own, the Diaconate must co-opt a Pastor and an Elder(s) from another likeminded Bible- Presbyterian church who shall have all the rights and powers in the affairs of the Church as if he were the elected Pastor or Elder for a period no greater than 12 months ('qualifying period')."
Page 19, 19.2.b	Consider removing section as this creates an unbiblical position that allows the Diaconate to usurp the authority of the Elders.	<ul style="list-style-type: none"> Agreed. 19.2.a already provides a 12 month qualifying period which should allow a sufficient timeframe and and exit position. 	<ul style="list-style-type: none"> Remove 19.2.b
Page 20, 20	Consider adding clauses which allow for the situation that if only one Pastor or Elder is elected, that they may co-opt Elders from likeminded BP Churches to form the Board of Elders.	<ul style="list-style-type: none"> Agreed. Add an additional clause in Section 20. 	<ul style="list-style-type: none"> Insert 20.2 "If the Church which has one elected Pastor or Elder, the Pastor or Elder must co-opt other Pastor(s) and/or Elder(s) from another likeminded Bible- Presbyterian church who shall have all the rights and powers in the affairs of the Church as if he were the elected Pastor or Elder for a period no greater than 12 months ('qualifying period')." Insert 20.2.a "Upon the expiry of the qualifying period, co-opted Pastor(s) and/or Elder(s) can only continue in their office if elected by the congregation in accordance with Rule 25."
Page 22, 22	Consider specific guidelines which distinguish the position of the Associate Pastor from the Pastor	<ul style="list-style-type: none"> Session believes that the Associate Pastor is the Assistant Pastor. This is clearer and defines the role more clearly. 	<ul style="list-style-type: none"> Merge Associate Pastor with Assistant Pastor.
Page 22, 22.1	Consider removing the mention of a Synod and Presbytery or else formally defined how these bodies	<ul style="list-style-type: none"> See next point. 	

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	<p>work.</p> <ul style="list-style-type: none"> The constitution should be a complete document, and not contain terms which are not defined well. 		
Page 22, 22.1	<p>Consider removing the statement, and limit the qualification of a Pastor as one who is ordained by a recognised body which is agreed by the Church.</p> <ul style="list-style-type: none"> If ordination is not a formal function of the Church, then why define it in the Constitution. Inclusion of this section may require the definition of other aspects to the process (e.g. who forms the ordination council. How is it decided. On what grounds is a person ordained). 	<ul style="list-style-type: none"> Session believes ordination is a practice of the Board of Elders and does not need to be specifically identified. The qualification condition is already covered by 22.2 	<ul style="list-style-type: none"> Remove 22.1
Page 22, 23.1	<p>Consider the removal of the "9 year" guideline.</p> <ul style="list-style-type: none"> The Board of Elders already nominate the candidate, hence a 9 year period is inconsequential. 	<ul style="list-style-type: none"> Session agrees but will indicate the scriptural qualification namely "not a novice" 	<ul style="list-style-type: none"> Amend 23.1 to "A candidate for election to the office of an Elder must possess the spiritual qualities outlined in 1 Timothy 3:1-7, Titus 1:5-9. He should have served as a Deacon, is not a novice and is nominated by the Board of Elders."
Page 22, 23.3 and Page 23, 24.3	<p>Consider adding the requirement that those elected must be physically present at the meeting.</p> <ul style="list-style-type: none"> Concern was raised that if 	<ul style="list-style-type: none"> Session to consider amendment that if in absentia, a written notice made by the nominee will be read out prior to the election of such 	<ul style="list-style-type: none"> Amend 23.3 to "An Elder may be elected in absentia, with written consent. In such situations, a written notice by the candidate will be read prior to the election."

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	<p>Members are not allowed to vote by Proxy, then candidates really ought to be present when being elected.</p>	<p>member.</p>	<ul style="list-style-type: none"> Amend 24.3 to "They may be elected in absentia, with their written consent. In such situations, a written notice by the candidate will be read prior to the election."
<p>Page 24, 25.3</p>	<p>Consider rewording statement to "The Board of Elders shall nominate candidates for election to the Session. Candidates may also be submitted by any member of the congregation to the Board of Elders."</p>	<ul style="list-style-type: none"> Session will reword the statement to make it clearer. 	<ul style="list-style-type: none"> Amended 25.3 to "The Board of Elders shall nominate candidates for election to the Session. Potential nominations may also be submitted by any member of the congregation to the Board of Elders for consideration."
<p>Page 27, 34.5</p>	<p>Consider defining more formally what the "Finance Committee" is, and how it operates (perhaps in Governance).</p> <ul style="list-style-type: none"> The term is specific and refers to a sub-body of the Session which controls an important part of the Church namely finances. 	<ul style="list-style-type: none"> Session will add a definition for the Finance Committee. 	<ul style="list-style-type: none"> Amend 2 to include "Finance Committee" - an appointed group of Session Members comprising of the Treasurer and Assistant Treasurer and any other appointed Session Member(s) who have fiscal responsibility to carry out the fiscal decisions of Session.
<p>Page 27, 34.7</p>	<p>Consider clarifying that the appointment of auditors comes from the Members of the Church.</p>	<ul style="list-style-type: none"> Agreed 	<ul style="list-style-type: none"> Amend 34.7 to "The Members of the Church shall appoint one or more internal auditors who is/are not a member of the Session, at the Annual Congregational Meeting of the Church."
<p>Page 27, 34.7</p>	<p>Consider listing the specific roles and responsibilities of the Internal Auditor.</p> <ul style="list-style-type: none"> Are they responsible for signing off accounts? 	<ul style="list-style-type: none"> Session believes 34.9 specifies the roles. This is sufficient, to ensure that no additional changes are required if the Act changes. Roles of the Internal Auditor are only required for a financially 	

Constitution Changes Feedback

Affected Section	Proposal and rationale	Session's response	Amendment (if necessary)
		<p>sensitive organisation. As the business of the Church is not in finance, this isn't required.</p>	
Page 27, 34.7	<p>Clarify the nomination processes for selecting an Internal Auditor.</p>	<ul style="list-style-type: none"> Session feels that the constitution should not be used to articulate such detailed procedures. The Chairperson at an ACM is able, by the provisions of the constitution, to derive the will of the Congregation. 	
Page 28, 37	<p>Clarify how "likemindedness" would apply in the selection of a body to bestow the proceeds of the wound-up church.</p> <ul style="list-style-type: none"> Concern was raised over how the entity was nominated and selected. Concern was also raised over the fact that this process is too open to interpretation. 	<ul style="list-style-type: none"> Session believes 37.2.a, 37.2.b and 37.2.c clearly defined what the standard of identifying an organisation to bestow proceeds of the wound up church. Session believes that the Congregational vote is not open to interpretation. 	
N/A	<p>Consider the reintroduction of the old Section 38 Affiliation</p> <ul style="list-style-type: none"> Concern was raised over the recognition of Bethel's roots having come from Calvary Pandan and having been the beneficiary of their support. Concern was also raised over the perception whether 	<ul style="list-style-type: none"> Bethel's history clearly shows that it came from Calvary Pandan. Many documents, letters and Anniversary materials make such reference which is a clear indication of where Bethel's roots are. Session does not consider that a Constitution document needs to contain affiliation statements that 	

Constitution Changes Feedback

Affected Section	Proposal and rationale	Session's response	Amendment (if necessary)
	<p>we are aligned to the Church of Calvary Pandan or the bible college (FEBC).</p>	<p>may require amendment should an affiliated Church or organisation alter from their current Statement of Purposes and Doctrines.</p>	
N/A	<p>Consider adding the ability to raise any other business in a congregational meeting.</p> <ul style="list-style-type: none"> Concern was raised over the need to give forewarning, as some have indicated that they would prefer the freedom to ask anything that they would like on the day itself. 	<ul style="list-style-type: none"> The original constitution did not allow for any other business to be conducted at a congregational meeting (9.2 p11). The proposed constitution allows for some feedback to be given thereby provide an alternative means of accommodating other business (11.3 p15). 	