

BY-LAWS OF
CONGREGATION B'RITH HADOSHAH

Foremost in the operation of this Corporation and its By-Laws are the Holy Scriptures, comprised of the Tanach, and B'rith Hadoshah. All provisions herein are declared to be subject to the said Scriptures.

CONSTITUTION

ARTICLE I. NAME

The name of this congregation/corporation shall be Congregation B'rith Hadoshah, and its principle location shall be Buffalo, New York, county of Erie.

ARTICLE II. PURPOSE

Section 1. PURPOSE

To proclaim the redemptive purposes of G-d through His servant, our Messiah, Yeshua (Jesus). This proclamation is to all people, with the express desire to connect them with the G-d of Israel through prayer, worship, and community. To equip people to serve, to grow to maturity and to inspire believers everywhere to recognize the irrevocable calling of G-d upon the Jewish people, encouraging the nations (Gentiles) to fulfill their biblical mandate to come alongside Israel as co-heirs to the covenants of promise. (Gen. 12:1-3, Isa. 49:22-23, Rom.11, 16:25-27, Eph. 2:11-19).

Section 2. VISION

To be a manifestation of G-d's present-day regenerating and restoring work in the House of Israel.

To be a faith community where Jews embrace and strengthen Jewish identity and heritage as believers in Messiah Yeshua.

To assist Gentiles, made echad (one) with their Jewish brothers and sisters in their embrace of Yeshua as G-d's atoning Messiah, by offering them the opportunity serve alongside Jewish believers to embrace Israel and prioritize a Jewish expression of their faith.

Section 3. MISSION

To envision and assist in the restoration of the people of Israel to their G-d and to His covenant with them through:

Commitment to, and growth in, a lifestyle of faith called Biblical Judaism.

Revelation, first to the people of Israel and also to the world, of the true identity of the Messiah Yeshua;

Support of Israel and the Jewish people in opposition of all acts of hatred against them;

Calling the followers of the Messiah to the full appreciation of G-d's covenant promises to Israel.

ARTICLE III. AFFILIATION

While maintaining its inherent rights to sovereignty in the conducting of its own affairs, the congregation shall voluntarily enter into full cooperative fellowship with the International Alliance of Messianic Congregations and Synagogues (IAMCS), and/or any body reflecting the vision of Messianic Judaism. In the event serious conditions should arise within the congregation affecting either its life or testimony, it shall be the privilege of the rabbi/pastor, congregational board, or a majority of the voting membership to appeal to the offices of the IAMCS for counsel or help.

ARTICLE IV. MEMBERSHIP

Section 1.

Membership in this Corporation shall be restricted to those who meet the following requirements:

- a. Evidence of a genuine new birth experience of regeneration by accepting Y'shua into their lives as Messiah and L-rd through a personal and public confession of faith in Y'shua as Israel's Redeemer in accordance with but not limited to Jeremiah 31:31-34, 32:49; Jn 1:12-13; 3:3-8, and 1 Pet. 1:18-25.
- b. Evidence of a genuine New Covenant character consistent with Scriptural guidelines, in accordance with but not limited to Romans 6:4; 13:13-14; Eph. 4:17-32; 5:1-2; 15 and 1 Jn.1:6-7.
- c. Agreement with the Statement of Faith of B'rith Hadoshah.
- d. Agreement to be governed by the By-Laws of this assembly as set forth herein, including the provisions of Article VII relating to congregational discipline.
- e. Completion of required training sessions for new members along with prescribed reading list.

Section 2.

Mere regular attendance and regular support, financial or otherwise, of the ministry of Congregation B'rith Hadaoshah shall not entitle a person to membership.

Section 3.

Any person desiring to qualify as a member of Congregation B'rith Hadoshah shall apply for such membership to the Congregational Board (trustees). The Congregational Board (trustees) will examine the applicant with respect to the requirements of membership set forth in Section 1 of Article IV. The decision regarding a candidate's application for membership shall reside with the Board of Trustees.

Section 4.

A person accepted as a member of Congregation B'rith Hadoshah shall be received publicly into Congregation B'rith Hadoshah at any meeting and shall be entitled to enjoy the fellowship of other members of Congregation B'rith Hadoshah in any activity organized and directed by Congregation B'rith Hadoshah.

Section 5.

The responsibilities of membership in Congregation B'rith Hadoshah shall include:

- a. Submission to Scriptural order and discipline as directed in a Scriptural manner by the Board of Trustees.
- b. Regular contribution to the support of Congregation B'rith Hadoshah through prayer, time, and finances.

Section 6.

Regular membership in Congregation B'rith Hadoshah shall not entitle a person to have voting rights or other rights whatsoever in the management, control, decision-making, or governing of the affairs of Congregation B'rith Hadoshah, beyond those granted under New York State law.

Section 7.

Members who desire to transfer their membership to another fellowship may apply to the Board for a letter of recommendation.

ARTICLE V. MEETINGS OF THE MEMBERS

Section 1. Annual Meeting.

The annual meeting of the Members of the Synagogue, for the election of Trustees and for the transaction of such other business as may be set forth in the notice of the meeting, shall be held each year at such time and at such place within or without the State of New York as the Chairman or Vice Chairman shall determine and the notice of the meeting shall specify.

Section 2. Special Meetings.

Special meetings of the Members may be called by the Board of Trustees or by the Rabbi, the Chairman or Vice Chairman, and shall be called by the Rabbi, the Chairman or Vice Chairman at the request in writing of three or more members of the Board of Trustees, or at the request in writing of at least 40% of the Members of the Synagogue. Such request shall state the purpose or purposes for which the meeting is to be called. Each special meeting of the Members shall be held at such time and at such place within or without the State of New York as the Board of Trustees or the person calling the meeting shall determine and the notice of the meeting shall specify.

Section 3. Notice of Meetings.

Written notice of each meeting of the Members, specifying the names of any Trustees whose successors are to be elected thereat, and, if a special meeting, specifying the business to be transacted thereat, shall be given by the Rabbi of the congregation at a regular meeting of the congregation for public worship, at morning service, if such service be held, on each of the two successive Shabbats next preceding such meeting, if Shabbat be the regular day for such public worship, and public worship be had thereon, or otherwise at a regular meeting of the congregation for public worship on each of two days, at least one week apart, next preceding such meeting, or if no public worship be held during such period, by conspicuously posting such notice, in writing, upon the outer entrance to the principal place of worship of the congregation. The notice shall state the place, date and hour of the meeting, the purpose or purposes for which the meeting is called and, unless it is the annual meeting, indicate that the notice is being issued by or at the direction of the person calling the meeting. The notice need not refer to the approval of minutes or to other matters normally incident to the conduct of the meeting. Except for such matters, the business which may be transacted at the meeting shall be confined to business which is related to the purpose or purposes set forth in the notice.

Section 4. Waiver of Notice.

Whenever under any provision of these by-laws, the certificate of incorporation of the Synagogue, the terms of any agreement or instrument, or law, the Board of Trustees or any committee thereof or the Members are authorized to take any action after notice to any person or persons or after the lapse of a prescribed period of time, such action may be taken without notice and without the lapse of such period of time, if at any time before or after such action is completed the person or persons entitled to such notice or entitled to participate in the action to be taken, or by his or her duly authorized attorney in-fact, submit a signed waiver of such notice or time requirements.

Section 5. Quorum.

At each meeting of Members for the transaction of any business, a quorum for the transaction of business shall consist of at least six qualified voting members. "Qualified" shall mean that the Member is in good standing, as determined by the Rabbi of the Synagogue and the Spiritual Administration Team.

Section 6. Procedure.

The order of business and all other matters of procedure at every meeting of Members may be determined by the presiding officer. The presiding officer of the meeting shall be the Rabbi of the Synagogue or in his or her absence, the next ranking Elder of the Synagogue in order of age beginning with the oldest. The presiding officer shall receive the votes, be the judge of the qualification to vote of Members and declare the results of the votes cast on any matter. The polls of the annual meeting shall continue open for one hour, and longer in the discretion of the presiding officer or if required by a majority of the qualified voters present. At each annual meeting, successors to those trustees whose terms then expire shall be elected from the qualified voters by ballot for a term of three years.

Section 7. Voting.

Each Member in good standing shall be entitled at every meeting of Members to one vote on all matters appropriate for consideration by the Synagogue's Membership. All corporate action to be taken by vote of the Members shall, except as otherwise provided by law, the certificate of incorporation of the congregation or these by-laws, be authorized by a majority of the votes cast by the Members in good standing.

Section 8. Reports.

The Board of Trustees shall present at each annual meeting a report, verified by the Chairman and Treasurer or by a majority of the Trustees, showing in appropriate detail the following:

- a. The assets and liabilities, including the funds, of the congregation as of the end of twelve month fiscal period of the congregation terminating not more than six months prior to said meeting.
- b. The principal changes in assets and liabilities, including trust funds, during said fiscal period.
- c. The revenue or receipts of the congregation, both unrestricted and restricted to particular purposes, during said fiscal period.
- d. The expenses or disbursements of the congregation, for both general and restricted purposes, during said fiscal period.
- e. The number of Members of the congregation as of the date of the report, together with a statement of increase or decrease in such number during said fiscal period, and a statement of the place where the names and places of residence of the current Members may be found. Such report shall be filed with the records of the congregation and a copy or an abstract thereof shall be entered in the minutes of the proceedings of the annual meeting at which the report is presented.

Section 9.

Written Consent of the Members Without a Meeting. Whenever by law Members are required or permitted to take any action by vote, such action may be taken without a meeting on written consent, setting forth the action so taken, signed by all of the Members qualified to vote. Written consent thus given by all of such Members shall have the same effect as a unanimous vote of such Members.

ARTICLE VI. BOARD OF TRUSTEES

Section 1.

The business and affairs of Congregation B'rith Hadoshah shall be managed by its Congregational Board (Trustees).

Section 2.

Trustees with the exception of the Rabbi, who serves as Chairman of the Board of Trustees, shall be appointed and removed by the Rabbi. Trustees shall hold office for three year terms. Trustees may serve successive terms.

Section 3.

Trustees, as such, shall not receive any stated salary for their services but, by resolution of the Board, a fixed sum and expenses, if any, may be allowed for attendance at any meeting, provided that nothing herein contained shall be construed to preclude any Elder from serving the Corporation in any other capacity and receiving compensation therefore.

Section 4.

Regular meetings of Board of Trustees may be held without notice at such times and at such places as determined by the Rabbi. No meeting of the trustees/Trustees shall take place without the presence of the Rabbi and no act of the trustees/Trustees shall bind the Corporation without the approval of the Rabbi. Any act of the Rabbi on behalf of the Corporation with the consent of the Trustees, shall be deemed to be an act of the Board of Trustees on behalf of the Corporation.

Section 5.

Special meetings of the Trustees may be called by at least two Trustees, providing at least 24 hours' notice to the remaining Trustees.

Section 6.

At all meetings of the Trustees, a majority of the Trustees currently in office shall be necessary to constitute a quorum for the transaction of business. One or more Trustees may participate in a meeting of the Board by means of a conference telephone or similar communications equipment by each other. If a quorum shall not be present at any meeting of the Trustees, the Trustees present thereat may adjourn the meeting from time to time, without notice other than announcement at the meeting, until a quorum shall be present.

Section 7.

The Board of Trustees may establish one or more committees to consist of one or more members of the Congregation. The power and authority of any such committee shall be outlined in the resolution establishing such committee, PROVIDED that no committee may obligate the congregation to any financial commitment of any kind whatsoever without the formal approval of the Board of Trustees. The Rabbi shall be an ex-officio member of all committees established under this Section. He may appoint any Elder to act as his representative on any such committee.

ARTICLE VII: OFFICERS

The officers of Congregation B'rith Hadoshah shall be a Rabbi, who shall serve as both President of the corporation as well as Chairman of the Board of Trustees, a Secretary and a Treasurer. The Board of Trustees may also choose additional vice-presidents, other officers and one or more assistant secretaries and assistant treasurers. Any of the aforesaid offices may be held by the same person, except for the offices of President and Secretary.

The salaries, if any, of all officers and agents of the corporation shall be fixed by the Board of Trustees and reviewed annually, except for the salary of the Rabbi, which must be approved by the congregation or a committee of the congregation.

Section 1. PRESIDENT (RABBI)

The President (Rabbi) shall be the chief executive officer of the corporation, having general and active management power of the business of the corporation and shall see that all orders and resolutions of the Trustees are carried into effect. The word "president" wherever used in any corporate document of this corporation shall be taken to be and mean the word "rabbi" of the Congregation B'rith Hadoshah.

As Rabbi, the President shall officiate all commonly known duties not limited to leading the congregants of Congregation B'rith Hadoshah in regular prayer and worship services and meetings and Bible studies.

As approved by two-third of the Trustees, the President (Rabbi) shall at all times simultaneously occupy the office of the Chairman of the Board of Trustees. The President (Rabbi) shall execute any necessary documents and instruments on behalf of the corporation except where the signing by a Trustee as Officer is required.

It is hereby recognized that the office of Rabbi is ordained by G-d and that a Rabbi is called of G-d to lead, guide and instruct His people. A Rabbi shall hold office until death, resignation, or removal in accordance with these By-Laws.

If the office of Rabbi becomes vacant for any reason whatsoever, the remaining members of the Board of Trustees shall seek G-d's will in selecting a new Rabbi by fasting and praying. The Board of Trustees shall select a new Rabbi only upon the consent of all the Trustees, and upon the affirmative vote of the Congregation. For the purposes of this Section only, the presence of every Trustee in office shall be required in order to have a quorum to conduct the meeting in which a vote takes place.

Section 2. CHAIRMAN OF THE BOARD

The Chairman of the Board of Trustees shall preside at all meetings of the Board of Trustees and shall perform such other duties and have such other powers as the Chairman of the Board may from time to time prescribe. The office of the Chairman of the Board shall at all times be held by the same single person as the President (Rabbi).

Section 3. VICE PRESIDENT

The Vice President of the corporation must be a member of the Board of Trustees. He shall act as Chairman of the Board of Trustees in the absence of a Rabbi. He may also have such other duties as prescribed by the Rabbi.

Section 4. SECRETARY AND ASSISTANT SECRETARIES

The Secretary shall attend all annual meetings of the Board, record all the proceedings in a book to be kept for that purpose and shall perform such other duties and have such other powers as the Trustees may from time to time prescribe. The Secretary need not be a member of the Board of Trustees.

Section 5. TREASURER AND ASSISTANT TREASURERS

The Treasurer shall have the custody of the corporate funds and securities donated to the corporation and shall keep full and accurate accounts of receipts and disbursements in books belonging to the corporation and shall deposit all monies and other valuable effects in the name and to the credit of the corporation in such depositories as may be designated. The Treasurer need not be a member of the Board of Trustees.

He shall disburse the funds of the corporation as may be ordered by the Trustees, taking proper vouchers for such disbursements, and shall render to the Board of Trustees, at its regular meetings, or when the Rabbi so requires, an account of all his transactions as treasurer and of the financial condition of the corporation.

The assistant treasurer, or if there shall be more than one, the assistant treasurers, in order determined by the Board of Trustees, shall, in the absence or disability of the treasurer, perform the duties and exercise the powers of the treasurer and shall perform such other duties and have such other powers as the Trustees may perform from time to time prescribe.

ARTICLE VIII

CONGREGATIONAL DISCIPLINE

Section 1.

By becoming a member of this congregation, a person agrees to submit to the spiritual authority of the Board of Trustees. Upon the occurrence of one or all of the following, a member of Congregation B'rith Hadoshah shall be subject to disciplinary action:

a. Failure to fulfill the Responsibilities of Membership of Article IV, Section 1, including, but not limited to, discontinuance of faith in the Messiah, promotion of discord, lack of harmony with the ministries and teachings of Congregation B'rith Hadoshah

b. Failure to exercise Member Responsibilities of Article V, Section 5 including, but not limited to absence without good cause from Congregation B'rith Hadoshah's services for three (3) consecutive months.

Section 2.

If a member displays any conduct that requires congregational discipline as determined by the Congregational Board, then that discipline shall be administered by the Rabbi in consultation with the Congregational Board.

Section 3.

If a member gives offense to another member the following steps shall be taken in order to reconcile them one to another in accordance with Matthew 18:15-17; Romans 16:17,18; I Cor. 2:6 and II Thes. 3:11-12.

a. The offending individual should be confronted first only by the one who has been offended and reconciliation attempted among the 2 parties.

b. If reconciliation is not achieved, then two or three, as the Scripture instructs (Matt. 18) shall confront the offending individual to seek reconciliation.

c. If reconciliation is not made at this point, the individuals shall be brought before the Board of Trustees for a hearing in accordance with Section 4 of this Article.

Section 4.

Any member, accused of conduct giving rise to disciplinary action, shall have an opportunity to appear before the Board to defend his actions. If that member refuses to submit to the jurisdiction of the Board of Trustees or refuses reproof and correction from the Board of Trustees, he shall be expelled from the fellowship of members of this congregation, his membership status shall be terminated and he shall not be restored to fellowship until he repents.

Section 5. DISCIPLINE OF TRUSTEES AND OFFICERS

In addition to the conduct set forth in Section 1 of this Article, the Rabbi may discipline other Trustees and Officers of this congregation for failure to maintain the qualifications for and/or to exercise the duties and responsibilities of the office and/or other leadership position to which such member was appointed. In like manner, the Rabbi too may be disciplined for the commission of gross sin and doctrinal error.

ARTICLE IX: AMENDMENT OF BYLAWS

By-laws of B'rith Hadoshah may be adopted, amended or repealed (i) at any meeting of members of the congregation, notice of which shall have included specification of the proposed action, by a two-thirds vote, or (ii) at any meeting of the Board of Trustees, notice of which shall have included specification of the proposed action, by a two-thirds vote; provided, however, that if any by-law regulating an impending election of Trustees is adopted, amended or repealed by the Board of Trustees, there shall be set forth in the notice of the next meeting of voting members for the election of Trustees the by-law adopted, amended or repealed, together with a concise statement of the changes made.

STATEMENT OF FAITH

WE BELIEVE:

I. **BIBLE:** consisting of the Tenach (Hebrew Scriptures) and the later writings commonly known as the B'rit Hadoshah or the Messianic Writings, are the only infallible and authoritative word of G-d. We recognize its divine inspiration, and accept its teachings as our final authority in all matters of faith and practice. (Deut.6:4-9; Prov.3:1-6; Ps.119:89, 105; Isa.48:12-16; Rom.8:14-17; 2Tim.2:15, 3:16-17)

II. **G-D:** We believe that the Shema, "Hear O Israel, the L-rd our G-d, the L-rd is one" (Deut.6:4), teaches that G-d is "echad" (one), as so declared: a united one, a composite unity, eternally existent in plural oneness (Gen.1:1 Elohim: G-d); Gen.1:26 "Let us make man in our image"; Gen.2:24, Adam and Eve were created to be as one flesh (basar echad), that He is a personal G-d who created us (Gen.1 & 2), and that He exists forever in three persons: Father, Son and Holy Spirit, as mentioned in Rom. 8:14-17 (Father, Spirit and Messiah-Son) and Matt. 28:18-20 (immersing in the name of the Father, Son and Holy Spirit).

A. G-D THE FATHER (Avi ad: Everlasting Father)

Jn.6:27b; 1Cor.1:3; Gal.1:1; Rev. 3:5, 21; Jer. 3:4, 19; Mal.1:6; Matt.6:9, 32; Lk 10:21-22; Jn.1:14; 4:23; 5:17-26; 6:28-46; Rom.8:14-15.

B. G-D THE SON (HaBen)

1. G-d does have a Son (Ps.2; Prov.30:3-6 (cf.Heb.1); Lk.12:35-37; Jn.1:29-34, 49; 3:14-18)

2. The Son, called Y'shua, (Jesus: meaning salvation), came to this world born of a virgin (Isa.7:14; cf. Lk. 1:30-35).

3. The Son is G-d (Deity), and is worshipped as G-d, having existed eternally (Ps. 110:1 (Heb. 1:13); Matt. 28:18-20; Phil. 2:5-11; Col. 1:15-19; Rev. 3:21 (Heb.1 –worshipped by angels); Rev. 4:8; 5:5-14).

4. This One is the promised Mashiach (Messiah) of Israel (Isa. 9:6-7; 11:1; Dan. 9 (esp. verses 20-26); Isa. 53; Jn. 1:17, 40-41,45,49; Mk.8:29).

5. He is the root and offspring of David, the bright and morning star (Num. 24:17; Rev.22:16).

6. He is our Passover, the Lamb of G-d (1 Cor. 5:7; Rev. 5; Jn. 1:29).

C. G-D – HOLY SPIRIT (Ruach haKodesh)

1. Introduced in Gen. 1:2b

2. In the Tenach, the Spirit of G-d came upon individuals during the times of our forefathers, like Moses, David, (see 2 Sam. 23:1-3), and the Prophets, for specific purposes.

3. In the New Covenant, the Messiah, Y'shua, promised his disciples that "the Comforter" would come to them after He was gone, described as the Spirit of Truth (Jn. 14:17,26), who was with them and would be in them. Y'shua further declared that the Spirit of Truth, would guide us into all truth and would glorify Him-the Messiah-not himself (Jn. 16:13-15). He empowers us (Acts 1:8). He seals us [Eph. 1:13; 4:30 (see NIV and Jewish New Testament versions)]. If we have not the Spirit, we are not His (Rom. 8:9). He leads us and teaches us (Rom. 8:14-17). His indwelling enables us to live a godly life. Acts 2:38 says, "Repent, be immersed, and receive the Holy Spirit."

III. MAN

1. Created in the image of G-d (Gen. 1:26-27), but:

2. Through disobedience, man fell from his state and became separated from G-d (Gen. 2:17, 3:22-24). Therefore, according to the Scriptures, all men are born with a sinful nature (Ps. 14:1-3; 49:7; 53:1-3; Isa. 64:6; Rom.3:9-12, 23; 5:12).

3. Man's only hope for redemption (salvation) is through the atonement made by the Messiah (Lev. 17:11; Isa. 53; Dan. 9:24-26; 1 Cor. 15:22; Heb. 9:11-14, 28; Jn. 1:12, 3:36), resulting in regeneration by the Holy Spirit (Tit.3:5), which is the new birth (Jn. 3:3-8). For by grace we are saved, through faith, it is a gift of G-d (Eph. 2:8-9).

IV. RESURRECTION AND JUDGEMENT

We believe in the resurrection of both the redeemed and the lost: the former to everlasting life and the latter to eternal separation from G-d, a state of everlasting punishment (Job 14:14; 19:25-27; Dan. 12:2-3; Jn.3:36; 11:25-26; Rev.20:5-6, 10-15; 21:7-8).

V. THE MESSIAH – THE REDEEMER

The Scriptures promised two "comings" of the Messiah:

A. First Coming

1. Promised in Dan. 9:24-26.

2. Its purpose was to make atonement for sin (Dan. 9:24-26; Isa. 53; Rom. 3:21-31; Heb. 9-10; Jn. 3:16-17).

B. Second Coming

1. Promised coming in the air to receive the believers to Himself (1 Thess. 4:13-18; Jn 14:1-6; 1 Cor. 15:51-57).

2. Messiah's return to the earth.
 - a. The Redeemer shall come to Zion (Isa. 59:20-21, Zech. 14:4).
 - b. Israel's spiritual redemption (Zech. 12:8-13:1; Rom. 11:25-27; Heb. 9:28; Jer. 31:31-40: The New Covenant).
 - c. Israel's national restoration is to recover the remnant of His people Israel from the four corners of the earth, and restore the Davidic Kingdom (Isa. 11 – to reestablish the throne and kingdom of David, which will last forever) [Isa. 9:6-7 cf.; Lk. 1:30-33; Jer. 23:3-8]

VI. ISRAEL IN PROPHECY

We believe in G-d's end-time plan for the nation of Israel and for the world. A central part of Messianic Judaism is the belief in the physical and spiritual restoration of Israel, as taught in the Scriptures. The greatest miracle of our day has been the reestablishment or rebirth of the State of Israel according to prophecy (Ezek. 34:11-31; 36-39; Hos.3; Amos 9:11-15; Zech. 12-14; Isa. 11: 43; 54; 60-62: 66; Rom. 11:1-34) (see also Scriptures under V. THE MESSIAH).

VII. MESSIANIC JUDAISM

A. We recognize that Jewish people (physical descendants of Abraham through Isaac and Jacob, whether through the mother's or the father's bloodline) who place their faith in Israel's Messiah, Y'shua, continue to be Jewish according to the Scriptures (Rom. 2:28-29). Gentiles who place their faith in Y'shua, are "grafted into" the Jewish tree of faith (Rom.11:17-25) becoming spiritual sons and daughters of Abraham (Gal. 3:28-29).

B. We observe and celebrate the Jewish Holy Days given by G-d to Israel, with their fulfillment in and through the Messiah Y'shua. We believe that true "Biblical Judaism," the faith of first century believers, which seeks to practice and acknowledge the continuity of faith in the one true G-d, revealed throughout the Scriptures, and ultimately manifested in G-d's Son, Y'shua the Messiah. We believe that salvation has always been "by faith," and that works of law, or righteous acts, have never saved anyone (Gen. 15:6, Rom. 2:6; Eph. 2:8-9; Heb. 11:6, 39).

C. We acknowledge that the New Covenant body of believers is composed of both Jews and Gentiles who have received Y'shua the Messiah as the promised redeemer. The "middle wall of partition" has been broken down and now we worship the G-d of Israel together (1 Cor. 12:13; Eph. 2:13-14).

VIII. STATEMENT ON MARRIAGE

Our Trustees have adopted the Marriage Policy as a guideline for what we believe to be a G-d-honoring marriage, according to G-d's Word. Couples who have questions or comments about the policy are welcome to meet with the Rabbi for further discussion. Couples who wish to have the Rabbi officiate their wedding, or who wish to use our building for their wedding ceremony, must abide by our marriage policies.

It is the desire of Congregation B'rith Hadosah that your marriage be all that G-d intends for you. Since G-d designed the marriage relationship, He knows best how to build a marriage that will last a lifetime.

As we read His Word, we are able to discern basic principles which must be understood and applied if we hope to experience joy and fulfillment in marriage. Ignoring these principles will result in frustration and possible failure in the marriage relationship.

Because we are committed to building healthy marriages that can go the distance, Congregation B'rith Hadosah has adopted the following guidelines. Our purpose is not to condemn or reject anyone, but to comply with God's principles for marriage. At Congregation B'rith Hadosah we value the permanence of marriage. It is our desire that marriage model the Biblical relationship between Y'shua and His bride, a covenant relationship characterized by joy, intimacy and permanence.

1. **We strongly recommend a minimum of six months of marital preparation.** This allows plenty of time for completion. This will allow the couple to be properly prepared and equipped for the challenges of marriage. Whether this is a first time marriage or not, every circumstance has need to fully explore and discuss prevailing issues of concern upon entering matrimony.
2. **A minimum of a one-year dating/courting relationship is recommended before marriage.** Even though some people have the skills and maturity to build a committed relationship sooner than others, there really are no shortcuts to building intimacy, trust and communication.
3. **Divorced persons may be considered for marriage at B'rith Hadosah;** marriages will be performed only after one year has passed from the time the divorce is finalized. We believe a new relationship should not be pursued until the potential of a healthy reconciliation has been exhausted and significant healing has taken place.

4. Remarriage following the death of a spouse should be afforded the necessary time to heal and move forward.
5. The Rabbi is biblically and morally obligated by G-d, his ordaining body and the Board of Trustees to refrain from performing marriages whereby the couple is “unequally yoked” spiritually. Both people must be walking with the L-rd and exhibiting fruits of the Spirit.
6. No other Trustee or any other staff member will marry a couple if another elder or the Rabbi has refused to perform the ceremony, based on spiritual reasons.
7. In accordance with Biblical teaching and B’rith Hadosah’s Statement of Faith, marriages performed at B’rith Hadosah will only be between one man and one woman. B’rith Hadosah recognizes marriage as exclusively the legal union of one man and one woman in which such union is a lifetime commitment. Gen. 2:18-24; Matt. 19: 3-9; Mk. 10: 6-8; I Cor. 7:2
8. **These guidelines are not meant to be an exhaustive list.** At times individual circumstances will require a decision by B’rith Hadosah pastoral staff and/or Trustees. Decisions regarding marriages performed at B’rith Hadosah and/or by the Rabbi of B’rith Hadosah are governed by these guidelines as well as those outlined in B’rith Hadosah’s statement of faith. In addition, couples agree to postpone plans should the Rabbi believe additional time and/or counsel is required.