

# The Statement of Faith and Constitution of Streetlight Community Church

---

## INTRODUCTION

Streetlight Community Church was born in April 2016 out of a vision to bring the gospel to the Kenmore neighborhood. Launched as part of The Chapel's Saturate Movement, a group of founding families came together with a shared calling to serve this unique corner of Akron. These families saw Kenmore not just as a place to plant a church, but as a community to love, serve, and invest in for the long haul.

From the beginning, Streetlight has been committed to intimate discipleship and genuine community. The founding families partnered with local organizations like First Glance Youth Center and other neighborhood businesses to build authentic relationships and demonstrate Christ's love in practical ways.

In March 2023, the church became fully independent and took the name Streetlight Community Church, reflecting its mission to be a light in the Kenmore neighborhood. Streetlight continues the work started by those founding families under the leadership of Kemp Boyd, who took the mantle of Senior Pastor of Streetlight in July 2025.

Today, Streetlight exists to preach, possess, and practice God's Word—loving God and His people, building community defined by trust, creating safe spaces that foster bravery, and practicing the love of others through hospitality.

## STATEMENT OF FAITH AND BASIS FOR THEOLOGICAL BELIEFS

### The Scriptures:

We believe the 39 books of the Old Testament and the 27 books of the New Testament to be the inspired scriptures of God and inerrant in the original writings, and that they are of supreme and final authority. We believe the Holy Scriptures of the Old and New Testaments to be the verbally inspired Word of God, the final authority for faith and life, inerrant in the original writings, infallible, and God-breathed (2 Timothy 3:16-17; 2 Peter 1:20-21; Matthew 5:18; John 16:12-13).

### The Godhead:

We believe in one Triune God, eternally existing in three persons—Father, Son, and Holy Spirit—co-eternal in being, co-eternal in nature, co-equal in power and glory, having the same attributes and perfections, and that God possesses perfect knowledge of all things, past, present, and future, including all human thoughts, acts, and decisions. (Deuteronomy 6:4; 2 Corinthians 13:14).

### **The Person and Work Of Christ:**

We believe that Jesus Christ was begotten of God, conceived of the Holy Spirit, and born of the Virgin Mary. We believe that the Lord Jesus Christ, the eternal Son of God, became man without ceasing to be God, having been conceived by the Holy Spirit and born of the Virgin Mary in order that He might reveal God and redeem sinful man (John 1:1–2, 14; Luke 1:35). We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice, and that our justification is made sure by His literal, physical resurrection from the dead (Romans 3:24; 1 Peter 2:24; Ephesians 1:7; 1 Peter 1:3–5). We believe that the Lord Jesus Christ ascended into heaven and is now exalted at the right hand of God where, as our High Priest, He fulfills the ministry as Representative, Intercessor, and Advocate (Acts 1:9, 10; Hebrews 7:25; Hebrews 9:24; Romans 8:34; 1 John 2:1–2). We believe Jesus is coming again to judge the living and the dead (1 Peter 4:5; Romans 14:9; 2 Timothy 4:1). We believe in the resurrection of the crucified body of our Lord, His ascension into Heaven and His present life there as High Priest and Advocate for all believers. We believe that the Lord Jesus Christ died for our sins as a representative and substitutionary sacrifice, and that all who believe in Him are justified entirely on the ground of His shed blood. We believe that salvation is the gift of God, offered to man by grace and received by personal faith in the Lord Jesus Christ, whose precious blood was shed on the Cross for the forgiveness of our sins. All who receive Jesus Christ as their personal Savior are born again of the Holy Spirit and become children of God and heirs of eternal life. This is a relationship in which they are eternally secure. We believe salvation is by faith alone in Christ Jesus whose precious blood was shed on Calvary for the forgiveness of our sins, and that faith is a gift of God's free and sovereign grace which He gives according to His will. (Ephesians 2:8–10; John 1:12; Ephesians 1:7; 1 Peter 1:18–19).

### **The Person and Work Of The Holy Spirit:**

We believe in the Holy Spirit, third Person in the Trinity, Who convicts the world of sin, of righteousness, and of judgment. He is the life of every believer and distributes gifts to all in the family of Jesus. We recognize the Holy Spirit as the breath of God, actively working in and through His Church. He is the Supernatural Agent in regeneration, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption (John 16:8–11; 2 Corinthians 3:6; 1 Corinthians 12:12–14; Romans 8:9; Ephesians 5:18).  
-Sanctification... image and likeness of christ

### **Salvation:**

We believe salvation is by faith alone in Christ Jesus whose precious blood was shed on Calvary for the forgiveness of our sins, and that faith is a gift of God's free and sovereign grace which He gives according to His will. (Ephesians 2:8–10; John 1:12; Ephesians 1:7; 1 Peter 1:18–19).

We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever (John 6:37–40; 10:27–30; Romans 8:1, 38, 39; 1 Corinthians 1:4–8; 1 Peter 1:5). We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which clearly forbids the use of Christian liberty as an occasion for the flesh (Romans 13:13, 14; Galatians 5:13; Titus 2:11–15).

### **The Ministry and Spiritual Gifts:**

We believe that God is sovereign in the bestowing of spiritual gifts. It is, however, the believer's responsibility to operate in their sovereignly given spiritual gift(s). The baptism of the Holy Spirit occurs at conversion and is the placing of the believer into the Body of Christ. We also believe that particular spiritual gift(s) are neither essential, nor prove the presence of the Holy Spirit, nor are an indication of deep spiritual experience (1 Corinthians 12:7, 11, 13; Ephesians 4:7–8). We believe that God does hear and answer the prayer of faith, in accordance with His own will, for the sick and afflicted (John 15:7; 1 John 5:14, 15). We believe that it is the privilege and responsibility of every believer to minister according to the gift(s) and grace of God that is given to him (Romans 12:1–8; 1 Corinthians 13; 1 Peter 4:10–11).

### **The Church:**

We believe that all have been invited to follow the Way of Jesus and are fully committed to extending that welcome to all who enter our church. In faithfulness to Jesus and the commandments to love God and to love our neighbors as ourselves, we embrace and respect all people of every age, race, ethnicity, socioeconomic condition, all refugees and immigrants, those of all physical and mental abilities, all household compositions, those of diverse political and theological backgrounds and beliefs—and we invite those who desire to participate equally and fully in the life, ministry, fellowship, worship, and blessings of our church family to join us.

We believe in the Church, the Body of Christ, whose mission it is to preach the Gospel to all the world. We believe that the ordinances of the Church, given by our Lord, are Baptism and Communion. We believe that baptism is a symbolic proclamation for those who have already been saved by placing their faith in Christ, which is best symbolized by immersion.

We believe in that blessed hope, the personal and imminent return of our Lord and Savior Jesus Christ. We believe in the bodily resurrection of the just and unjust, the everlasting conscious punishment of the lost in hell, and the everlasting blessedness of the saved in God's New Creation. We believe that the church, which is the body and espoused bride of Christ, is a spiritual organism made up of all born-again persons and that all Christians are commanded by Scripture to take part in the regular teaching, fellowship, and accountability of a congregation of fellow disciples led by biblically qualified pastors organized as a Gospel Church (Hebrews 10:25, Ephesians 1:22, 23; 5:25–27; 1 Corinthians 12:12–14; 2 Corinthians 11:2).

We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:27; 18:22; 20:17; 1 Timothy 3:1–3; Titus 1:5–11). We believe in the autonomy of the local churches, free of any external authority and control (Acts 13:1–4; 15:19–31; 20:28; Romans 16:1, 4; 1 Corinthians 3:9, 16; 1 Corinthians 5:4–7, 13; 1 Peter 5:1–4). We believe baptism is a sign of our covenant relationship with God and is a part of our act of spiritual worship and Biblical obedience. We believe the Lord's Supper is a Scriptural means of testimony for the church meant to declare the life, death and resurrection of Jesus together. (Matthew 28:19, 20; Acts 2:41, 42; Acts 16:31; Acts 18:8; 1 Corinthians 11:23–26).

## **Humanity:**

We believe that man was created in the image of God, that he sinned, thereby incurring not only physical, but spiritual death (which is separation from God), and that all human beings are born with a sinful nature which is manifested in thought, word, and deed. We believe that man was created in the image and likeness of God, but through Adam's sin the race fell, inherited a sinful nature, and became alienated from God; man is totally depraved and of himself utterly unable to remedy his lost condition (Genesis 1:26, 27; Romans 3:22, 23; 5:12; Ephesians 2:1–3, 12).

We denounce racism and racial injustice in all of its forms as incompatible with the biblical gospel.

This includes the sin of partiality that affects our hearts individually and the various ways that racism manifests itself socially and culturally. Racism is evil and is an affront to our Creator, who made each of us -- from every ethnic background, female and male, young and old, rich and poor, weak and strong -- in His image.

## **Gender Sexuality and Marriage:**

We believe that God created human beings in his image in two embodied sexual kinds—male and female (Genesis 1:26-27). We believe that God designed marriage to consist of a union between man and a woman, involving one of each sexual gender, exclusive, and permanent (Genesis 2:18, 24; Matthew 19:4-6; 1 Corinthians 7:39; Hebrews 13:4). Christian singleness is not a state of insufficiency but rather, like marriage, is a gift bestowed by God (1 Cor 7:7; Matthew 19:11).

## **Religious Liberty:**

We believe that every human being has the opportunity to encounter directly with God, and is responsible to God alone in all matters of faith; that each church is independent and must be free from undue interference by any ecclesiastical or political authority; that therefore Church and State must be kept separate as having different functions, each fulfilling its duties free from dictation or patronage of the other. (1 Timothy 2:5; Romans 14:7-9, 12)

# **CONSTITUTION OF STREETLIGHT COMMUNITY CHURCH**

## **ARTICLE I: NAME**

The name of this church shall be Streetlight Community Church, a non-denominational church incorporated under the laws of the State of Ohio.

## **ARTICLE II: PURPOSE**

**SECTION 1 - MISSION** Streetlight Community Church exists to preach, possess, and practice God's word.

### **SECTION 2 - CORE VALUES**

***Love God and His People*** We embrace both believers and seekers, aiming for seekers to become believers and believers to be disciples who make disciples.

***Healthy Community*** We build community defined by trust, seeing people where they are (not where they've been), building bridges outside of our individualized comfort

zones, and fostering a non-judgmental environment that places the establishment of relationships at the center.

**Multi-faceted** We go beyond race, socioeconomic status, or life experience to include the spiritual depth of the greater Body of Christ, reflecting God's multifaceted nature. We aim for a space where millionaires and those from group homes feel equally welcomed, seen, loved and known.

**Safe Space that Fosters Bravery** We create a place built on protection, trust, respect, confidentiality, and dignity, where people feel welcomed without judgment and are encouraged to be real, ask hard questions, and lean into vulnerability for growth and connection.

- Safe Space: Built on protection and trust. Communicates "you won't be harmed here." People feel welcomed without judgment, free to listen, observe, and arrive at their own pace. Honors emotional, cultural, and relational safety. A place where you can breathe, belong, and begin.
- Brave Space: Built on courage and honesty. Communicates "you are safe enough here to risk being real." Hard questions can be asked, different perspectives voiced without fear of rejection. Tension is stewarded, not avoided. People lean into vulnerability, accountability, and growth. Transforms conversation into connection and connection into change.
- Interrelation: People must know the space is safe before they can be brave. Safety invites people in; bravery invites people forward. A safe space helps people stay; a brave space helps people grow. Safety creates the foundation; bravery builds the future.

**Hospitality** From the moment we arrive in the parking lot to the time we leave on Saturday night, the "love of others" is at the heart of everything we do. This commitment to loving others extends far beyond our Sunday service and the walls of the church, permeating our lives and actions every day of the week.

**SECTION 3 - VISION** Streetlight Community Church exists to be an uncommon church—a church with breath (Holy Spirit)—that:

- Proclaims the good news message of King Jesus in both word and deed
- Invites all into the whole story of God from the Garden to New Jerusalem, of which we are a part
- Connects the people of our church to each other, that the full body of Jesus may become visible and useful
- Seeks the welfare (flourishing) of our city and world however God leads

## **ARTICLE III: POSITIONS OF LEADERSHIP**

### **SECTION 1 - QUALIFICATIONS**

Streetlight Community Church distinguishes between those who 'attend' the church and those in official positions of leadership within the church.

Potential church leaders must:

- Acknowledge faith in Christ alone
- Accept the church's Statement of Faith and Constitution
- Display fruits of the Spirit in their daily lives
- Support the mission of the church
- Demonstrate servant hearts, discernment, and humility
- Have been baptized by immersion prior to their service and participate in the Lord's Supper
- Receive approval through the leadership nomination and voting process

### **SECTION 2 - RESPONSIBILITIES OF LEADERS**

Every leader should strive to: Protect the unity of the church, share the responsibility of the church, grow in the ministry of the church, and support the testimony of the church.

### **SECTION 3 - TERMINATION OF LEADERS**

DEPARTURE - Any leader is free to leave the role and/or church at any time.

DISCIPLINE - Any leader whose words or actions willfully violate the Statement of Faith, the Church Constitution, or Scripture shall be subject to termination of responsibilities, seeking first to secure restoration, and if unsuccessful then to dismiss the leader from the role and/or the church.

EXTENDED ABSENCE - An extended absence from worship services and church gatherings shall be potential grounds for removal from the church leadership role.

## **ARTICLE IV: OFFICERS AND BOARDS**

### **SECTION 1 - OFFICERS**

The officers of this church shall consist of the Senior Pastor and Elders forming the Board of Elders. The Church shall be led by the Senior Pastor, run by the Staff, and protected by the Elders.

### **SECTION 2 - THE SENIOR PASTOR**

#### **PASTORAL QUALIFICATIONS**

Qualifications for the Senior Pastor shall be such as are prescribed and set forth in the New Testament (1 Timothy 3:1-7). The church recognizes that the Holy Spirit gifts both men and women for all areas of ministry, including pastoral leadership.

#### **SENIOR PASTOR CALL**

As often as it may become necessary to call a Senior Pastor, the Board of Elders shall lead the search process and investigate all persons of good report that accept the doctrinal stand and practice of the church.

The candidate shall be required to state acceptance of and adherence to the Church's Constitution and Statement of Faith.

The Board of Elders will conduct a special meeting to present an approved candidate for consideration.

A unanimous vote of the Elders and a majority vote (over 50%) of regular attendees is required to extend the call to the candidate. Regular attendees are those confirmed as consistent participants in the life of the church. Notice of the vote shall be given at least 30 days in advance.

#### RESIGNATION AND TERMINATION

Resignation – The term of office shall be ended upon 60 days notification on the part of the Senior Pastor.

Termination – Termination of the office shall be voted at a special meeting of the Elders. A unanimous vote of the Elder Board shall be required to terminate the office.

If it is not deemed wise by the Board of Elders for the 60-day period to come to fruition, release may be expedited anytime therein with the balance of 60 days' pay due, except in a case of immorality or gross misconduct when immediate dismissal would be imminent. The Board of Elders may extend the Senior Pastor's pay past the 60-day period if it feels the situation warrants.

#### RESPONSIBILITIES

The Senior Pastor shall serve in the role as lead shepherd and executive leader of the church. As moderator in the business meetings of the church, the Senior Pastor will be an official voting member of the Board of Elders and may call the Board together at any time. The Senior Pastor oversees the day-to-day affairs of the church, delegating leadership as fit and has final decision-making authority in matters of disagreement with the Elders, while remaining accountable to the Board of Elders for the overall health and direction of the church.

The Senior Pastor shall have authority to hire, retain, or dismiss all ministerial and administrative staff. Wage and benefit packages are submitted by the Senior Pastor and approved by the Board of Elders.

The Senior Pastor shall have authority to purchase supplies necessary for church operations. Purchases over \$5,000 require approval by the Board of Elders.

### SECTION 3 - ELDERS

#### QUALIFICATIONS

Elders shall exhibit a clear heart and observed life of godliness, maintaining the moral and spiritual qualifications as set forth by Scripture in Titus 1:6-9, 1 Timothy 3:1-7, and 1 Peter 5:1-4. All candidates for Elder shall have been baptized by immersion prior to their service.

#### NOMINATION AND APPOINTMENT

A Nominating Process shall be used to identify and appoint to the office of Elder. Both the Senior Pastor and current Elders may nominate candidates for the Elder Board.

The Senior Pastor and Elders shall meet to consider the qualifications of nominees. Upon the Board of Elders approval, nominees will be presented to the congregation for at least 30 days.

The term of office shall be two years for Elders. After completing two consecutive terms (four years), an Elder must be off the Board for a period of one year before being eligible for nomination again. There is no limit on total years of service over a lifetime.

A minimum of four Elders shall serve on the Board at any time. The number of Elders may be increased by approval of the Board of Elders.

#### RESIGNATION AND TERMINATION

Resignation – The term of office shall be ended upon departure from the church or by resignation.

Termination – The term of office shall be ended for reasons of misconduct.

Misconduct shall include words or actions that intentionally violate the Church Constitution or Scripture. The termination of an Elder shall require a unanimous vote of the remaining Elders.

#### RESPONSIBILITIES

The Board of Elders shall protect the Senior Pastor and the church, providing spiritual oversight, accountability, and wisdom. The Elders serve as the governing board of the church.

The Elders shall have care of all church property. As the guardians of the ministries of the church, the Board of Elders shall have the power to create committees and appoint advisors to carry out the work of the church.

The Elders can override decisions of the Senior Pastor through mutual accountability when necessary for the health and protection of the church.

If the Senior Pastor is incapacitated, the Chairman of the Board of Elders or any designee of the Board of Elders may act as moderator of a business meeting of the church.

The Board of Elders shall elect, from their own, a Secretary and Church Treasurer each year. The Board of Elders Chairman shall be appointed by the Senior Pastor and confirmed by the Board of Elders.

The Chairman exercises supervision of the Board of Elders and is guardian of all legal documents pertaining to the church property.

The Secretary shall keep a record of the proceedings of the church, the minutes of meetings of the Board of Elders, and shall have charge of the church's register.

The Treasurer, or a designee, shall have the custody of all funds and securities of the church subject to the regulations as may be imposed by the Elders and the church, and shall be responsible to receive and disburse funds according to the direction of the Board of Elders and the church. He shall report at such time as the Board of Elders may require.

The Board of Elders shall approve the annual budget of the church. For this reason, no member of the Board of Elders, with the exception of the Senior



Pastor, may be a paid staff member or spouse to a paid staff member of the church.

#### CONDUCT OF ELDER MEETINGS

Regularly scheduled meetings – Elder meetings will be held monthly when possible.

Quorum – The Board of Elders may not conduct any business unless majority Elders are present at a meeting. An Elder is considered present for the purposes of establishing a quorum if participating by telephone, videophone or any other technological means that allows similar active participation.

Action Taken Without A Meeting – The Board of Elders is authorized to vote on matters affecting the church outside of regularly scheduled or special meetings. The vote shall be conducted in writing and each Elder shall register a vote for, against or abstain from the resolution either in writing or by email or other similar mode of communication. The Elders shall be given a minimum of three days to register their votes. The recording secretary shall record the results of the vote in the minutes of the next regularly scheduled meeting. The affirmative vote required shall follow the same threshold as if the vote were conducted in a meeting.

Conflicts of Interest – All Elders are duty bound to disclose all conflicts of interest when they become aware of it. The Board of Elders, minus the interested party, will vote to determine if a conflict of interest exists. No Elder may vote on any action in which he has an interest but he may be counted for the purposes of establishing or maintaining a quorum.

### ARTICLE V: FINANCES OF THE CHURCH

#### SECTION 1 - FISCAL YEAR

The fiscal year shall run July 1 to June 30

#### SECTION 2 - FINANCES

The giving of money for the support of the work of the Lord is worship as well as duty. All leaders of the church are expected to give regular financial support to the church and to the advancement of the projects it shall sponsor.

The finances of the church shall be reviewed annually. Reviews will be performed by an individual or individuals who are independent of the church's financial decision-making and approved by the Board of Elders.

#### SECTION 3 - BENEVOLANCE

Under the supervision of the Board of Elders, the benevolence fund is designed to offer temporary emergency assistance for essential needs, including food, shelter, clothing, medical expenses, and funeral costs, to individuals and families experiencing crises. This initiative aligns with Christ's directive to support those in need.

The benevolence fund receives an annual allocation of \$1,000.00 from general contributions made by congregants. Additionally, any individual or organization is welcome to donate to the fund, provided that the contributions are not earmarked for a specific individual or organizational purpose.

## ARTICLE VI: MISSIONS

It shall be the policy of this church to only support missions in agreement with our Statement of Faith.

## ARTICLE VII: MEETINGS OF THE CHURCH

### SECTION 1 - MEETINGS OF PUBLIC WORSHIP

Public worship services shall be held regularly. These services shall be used for the preaching of the Word of God and worship. Any special presentations or events shall be approved by the Senior Pastor.

### SECTION 2 - SPECIAL MEETINGS

#### THE MEETINGS

Special meetings may be called at any time by the Senior Pastor or the Board of Elders, provided notice is given to the congregation. The notice shall set forth the time, place and purpose of the meeting.

#### THE MODERATOR

The Senior Pastor, or a designated representative, shall act as the Moderator for all church business sessions, including meetings of the Board of Elders. Should a designated representative appointment be made, the Moderator will serve as a non-voting advisory facilitator, with a specific emphasis on addressing issues related to the Board of Elders.

## ARTICLE VIII: ADDITIONS OR DELETIONS

This constitution may be amended by a two-thirds (2/3) vote of the Elder Board and the Senior Pastor.

## ARTICLE IX: DISSOLUTION

This church shall have the right to own, buy or sell tangible properties, both real and personal, in its own name and through properly elected and authorized officers. No profit shall ever accrue to the benefit of any staff, church leaders, or attenders from the assets, holdings or other transactions as a result of dissolution.

## **BY-LAWS OF STREETLIGHT COMMUNITY CHURCH**

### **Statement Regarding Marriage**

Streetlight Community Church holds that both the marriage ceremony and the institution of marriage serve as acts of worship intended to honor God and His Kingdom, as outlined in Ephesians 5:18-33. Marriage is defined as a union between one man and one woman, supported by Genesis 2:24-25 and Matthew 19:4-6. Consequently, no pastor or staff member is permitted to officiate at marriage ceremonies, blessings, civil unions, or similar events that contradict this by-law. Additionally, no such ceremonies or blessings may take place on property owned, leased, or otherwise controlled by Streetlight Community Church. However, this by-law does not prevent pastors or staff members from attending same-sex ceremonies.

Regarding the appropriate boundaries for sexual relations, we affirm that sexual relations are only permissible within the confines of marriage, as stated in Galatians 5:20-22 and Hebrews 13:4. We believe that God created human beings in His image as two distinct sexual identities—male and female, as referenced in Genesis 1:26-27. Furthermore, we maintain that God designed marriage as a complementary, exclusive, and permanent union between a man and a woman, as emphasized in Genesis 2:18, 24; Matthew 19:4-6; 1 Corinthians 7:39; and Hebrews 13:4. We assert that Christian singleness is not a reflection of inadequacy, but rather, like marriage, is a divine gift from God, as noted in 1 Corinthians 7:7 and Matthew 19:11.

### **Statement Regarding Church Discipline**

The Senior Pastor and Board of Elders shall take prompt action as to any person whose words or actions willfully violate the Statement of Faith, the Church Constitution, or Scripture seeking first to secure restoration of such, and if unsuccessful then to dismiss the person from the church (Matthew 18:15-17; Galatians 6:1-2; 2 Thessalonians 3:6-15; Titus 3:10). The purpose of discipline is primarily for restoration, but also for the protection of the church.

### **Statement Regarding Leadership Diversity**

Streetlight Community Church is committed to building bridges across generational, cultural, racial, gender and socioeconomic differences. The leadership of the church should reflect the community it serves so that people can see themselves represented in leadership. This commitment is expressed through intentional relationship-building and leadership development rather than quotas or mandates.