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MORINVILLE CHRISTIAN FELLOWSHIP Constitution and Bylaws

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CONSTITUTION AND BY-LAWS

MORINVILLE CHRISTIAN FELLOWSHIP

**10515 – 100 Avenue
Town of Morinville, Province of Alberta
T8R 1A2**

PREAMBLE

WHEREAS, it is the express purpose of God, our Heavenly Father, to call out of the world a saved people who shall constitute the Body of the Church of our Lord Jesus Christ, built and established upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone; and,

WHEREAS, God having ordained that this Universal Church should find its expression in and through local churches, enjoining them to assemble together for worship, fellowship, counsel, and instruction in the Word of God, and for the work of the ministry, and for the exercise of those spiritual gifts and offices provided for in the New Testament;

THEREFORE BE IT RESOLVED, that we whose names appear on the Assembly roster as of this date do recognize ourselves as a local assembly under the headship of the Lord Jesus Christ, first organized as such 08 September, 1985, and do hereby adopt the following articles of Church order this ____ day of _____ in the year of our Lord, 200__, these to supplement the Articles of Incorporation and to supersede any and all other rules of Church order.

CONSTITUTION

ARTICLE I. NAME

The name of this Church shall be MORINVILLE CHRISTIAN FELLOWSHIP Church.

This Church is incorporated under provincial legislation applicable to non – profit or charitable corporations. This Church is a registered charity, pursuant to the ss. 149(1) of the federal *Income Tax Act*, R.S.C. 1985, c. 1 (5th supplement), as amended, and as such is exemption from income taxation pursuant to ss. 149(1)(f) of the Act. This Church is federally registered with the Canada Revenue Agency (C.R.A.) and is both exempt from tax on its income and also able to issue official charitable donation receipts. According to the definition of a “charitable organization”, no part of the income of this Church is payable to, or is otherwise available for, the personal benefit of any proprietor, member, shareholder, trustee, or settlor. Its pursuits fall within the charitable purposes required by law, including the relief of poverty, the advancement of education, the advancement of religion, and / or other purposes of general benefit to the community which are of charitable nature.

ARTICLE II. PURPOSE

1. To establish and maintain a place of Worship of Almighty God, our Heavenly Father, and the Lord Jesus Christ, His only begotten Son, through the Holy Spirit, and the promotion of close Christian fellowship and edification.
2. To obey in our capacity the Great Commission, Matthew 28: 18-20; Mark 16:15-20; Acts 1:8, 8:4.
3. To operate exclusively for charitable, religious, and educational purposes, including, but not limited to, for such purposes, the establishing and maintaining of religious worship, the building of churches, parsonages, schools, chapels, radio stations, television stations, rescue missions, print shops, a training centre, care ministry, outreach, assistance to the poor, ministry for youth and for seniors, nursing home, daycare centers and camps, evangelizing of the unsaved by the proclaiming of the Gospel of the Lord Jesus Christ, the educating of believers in a manner consistent with the requirements of The Holy Bible, both in Sunday and weekday schools of Christian education, and the maintaining of missionary activities both in Canada and in foreign countries as the Lord shall lead.

ARTICLE III. PRINCIPLES

1. We hold as Scriptural and fundamental that form of church government which is a voluntary cooperative fellowship among equals, the local church being sovereign under Christ.
2. The Bible, the Word of God, is to be held in the Spirit of Christ supreme in all matters.
3. We hold it as basic that every Christian should endeavor to keep the unity of the Spirit in the bond of peace ... till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

ARTICLE IV. PREROGATIVES

In assuming the responsibility of the maintenance of Scriptural order in the local body, we reserve the following prerogatives:

1. To have a membership which is determined by the local assembly, and to discipline its members according to the Scriptures.
2. To choose or call its Pastor, select its officers and transact all the other business pertaining to its life and conduct as a local Church.
3. To establish and maintain such departments and institutions as may be deemed necessary for the propagation of the Gospel, and for the work of the local assembly.
4. To hold in trust, use, sell, convey, mortgage, lease, or otherwise, and to obtain and to dispose of such property, real or chattel, as may be needed for the prosecution of this work.

ARTICLE V. STATEMENT OF FAITH (30 sections, over 10 pages)

The Bible is our all sufficient rule for faith and practice. This statement of fundamental truths is the basis of fellowship among us, that we all speak the same thing (1 Corinthians 1:10; Acts 2:42). The human phraseology employed in such statement is not inspired nor contended for, but the truth set forth is held to be essential to a full gospel ministry. No claim is made that it contains all truth in the Bible; only that it covers our present needs as to the fundamental matters.

The following (30 sections) comprise the Scriptural beliefs of this Church and its Members:

Section 1. The Holy Scriptures Inspired

We believe the Holy Scriptures, The Holy Bible, the Word of God, of the Old and New Testament to be the verbally and plenary inspired Word of God. The Scriptures are inerrant, infallible and God-breathed and, therefore, are the final authority for faith and life. The sixty six books of the Old and New Testament are the complete and divine revelation of God to Man. The Bible is the inspired Word of God; a revelation from God to man, the infallible rule of faith and conduct, and is superior to conscience and reason. (2 Timothy 3:15-16; 1 Peter 2:2)

The Scriptures are self-interpreting and shall be interpreted according to their normal (literal, grammatical – historical) meaning, and all issues of interpretation and meaning shall be sought in that framework as determined by the leadership of this Church. (2 Timothy 3:15-17; 1 Peter 2:2; 2 Peter 1:20-21)

Section 2. The One True God

We believe in one triune God, eternally existing in three persons - Father, Son and Holy Spirit - each co-eternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections. The one true God has revealed Himself as the eternally self-existent, self-revealed "I AM"; and has further revealed Himself as embodying the principles of relationship and association i.e., as Father, Son and Holy Ghost. (Deuteronomy 6:4; Mark 12:29; Isaiah 43: 10-11; Matthew 28:19; 2 Cor. 13:14; John 14: 10, 26)

Section 3. The Person and Work of Christ

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 men. (Is. 7:14, 9:6; Luke 1:35; John 1:1-2, 14; 2 Cor. 5:19-21; Gal. 4:4-5; Phil. 2:5-8)

We believe that the Lord Jesus Christ accomplished our complete 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. (Acts 2:18-36; Romans 3:24-25; 1 Peter 2:24; Ephesians 1:7; 1 Peter 1:35)

We believe that the Lord Jesus Christ ascended to Heaven and is now exalted at the right hand of God, where, as our High Priest, He fulfills the ministry of Representative, Intercessor, and Advocate. (Acts 1:9-10; Hebrews 9:24, 7:25; Romans 8:34; 1 John 2:1-2)

Section 4. The Person and Work of the Holy Spirit

We believe that the Holy Spirit is a person who convicts the world of sin, of righteousness, and of judgment; and that 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; Romans 8:9; 1 Cor. 12:12-14; 2 Cor. 3:6; Eph. 1:13-14)

We believe that the Holy Spirit is the divine Teacher who assists believers to understand and appropriate the Scriptures and that it is the privilege and duty of all the saved to be filled with the Spirit. (Eph. 1:17-18, 5:18; 1 John 2:20, 27)

We believe in the Gifts of the Father (Romans 12:6-8), the Gifts of Christ or the ministry or leadership gifts (Ephesians 4:11), and in the Gifts of the Spirit (1 Cor. 12:8-10), and that each is for today, and has not passed away. God uniquely uses apostles, prophets, evangelists, pastors, and teachers to equip the believers in the assembly in order that they can do the work of the ministry (Eph. 4:11).

We believe that the gifts of the Spirit are for today. We believe that the sacrifice of Christ provided divine healing of the physical body today.

Section 5. The Total Depravity of Man

We believe that man was created in the image and likeness of God, good and upright; but that in Adam's voluntary transgression and sin the entire human race fell, inherited a sinful nature, and became alienated from God. Man, as a result, is totally and, of himself, utterly unable to remedy his lost condition. We believe that Man's only hope of redemption is in Jesus Christ, the Son of God. (Gen. 1:26-27; Romans 3:22-23, 5:12, 6:23; Ephesians 2:1-3, 4:17-19)

Section 6. The Salvation of Man

We believe that salvation is the gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ, whose precious blood was shed on Calvary for the forgiveness of our sins. We believe that all sins, except rejection of the Son of God (Mk 3:29; Heb 6:4-6; Heb 10:26-31), are forgivable. (John 1:12; Eph. 1:7; 2:8-10; 1 Peter 1:18-19; Matt. 12:31-32; 1 John 1:9)

a) Conditions of Salvation

We believe that the grace of God, which brings salvation, has appeared to all men, through the preaching of

repentance toward God and faith toward the Lord Jesus Christ; man is saved by the washing of regeneration and renewing of the Holy Ghost and being justified by grace through faith, he becomes an heir of God according to the hope of eternal life. (Titus 2: 11; Romans 10: 13-15; Luke 24:27; Titus 2:5-7)

b) **The Evidences of Salvation.**

The inward evidence, to the believer, of his salvation, is the direct witness of the Spirit (Romans 8:16). The outward evidence, to all men, is love for one another (Jn13:35), acts of charity to all (Gal 6:10; Eph 2:10), and a life of righteousness and true holiness. (Matthew 5:16, Gal 5:22, 23.)

Section 7. The Eternal Security and Assurance of Believers

We believe that all the redeemed, once saved, are, by living a holy and obedient life, kept by God's power and are thus secure in Christ. (John 6:37-40; 10:27-30; Romans 8:1, 38-39; 1 Cor. 1:4-8; 1 Peter 1:4-5)

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, however, clearly forbids the use of Christian liberty as an occasion to the flesh. (Romans 13:13-14; Gal. 5:13; Titus 2:11-15)

Section 8. The Promise of the Father

We believe that all believers are entitled to, and should ardently expect and earnestly seek the promise of the Father, the Baptism in the Holy Ghost and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church. With it comes the endowment of power for life and service, the bestowing of the gifts and their uses in the work of the ministry. (Luke 24:49; Acts 1:4, 8; 1 Corinthians 12:1-31.) This wonderful experience is distinct from, and subsequent to, the experience of the new birth. (Acts 10:44-46; 11:14-16, 7-9.)

Section 9. The Evidence of the Baptism in the Holy Ghost

We believe that the Baptism of believers in the Holy Ghost is scripturally and primarily witnessed by the physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4), as well as joy (Acts 2:46; 8:8,39; 13:48,52; 16:34; Rom 14:17; 15:13), boldness in witness (Acts 4:13, 31; 6:10; 7:1-56; 9:27), and water baptism (Acts 2:41; 8:12,36; 9:18; 10:48; 16:15,33; 18:8). The speaking in tongues in this instance is the same in essence as the gift of tongues (1 Corinthians 12:4-10, 28), but different in purpose and use.

Section 10. The Church, and The Local Church

We believe that the Church is the body of Christ; the habitation of God through the Spirit, with divine appointments for the fulfillment of His great commission. Each believer, born of the Spirit, is an integral part of the universal assembly and Church of the first born, represented by the local church, which was written in heaven. (Ephesians 1:22-23; 2:22; Hebrews 12:23.)

We believe that the local church, which is the body and the espoused bride of Christ, is solely and only made up of born - again persons. (1Cor. 12:12-14; 2 Cor. 11:2; Eph. 1:22-23, 5:25-27)

We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures. (Acts 14:27, 20:17, 28-32; 1 Tim. 3:1-13; Titus 1:5-11)

We believe in the autonomy of the local church free of any external authority or control. (Acts 13:1-4, 15:19-31, 20:28; Romans 16:1, 4; 1 Cor. 3:9, 16, 5:4-7, 13; 1 Peter 5:1-4)

We believe that a divinely called and scripturally ordained ministry has been provided by our Lord for a two-fold purpose:

- (a) the evangelization of the world, and
- (b) the edifying of the Body of Christ. (Mark 16:15-20; Ephesians 4:11-13)

We recognize baptism and the Lord's Supper as the Scriptural ordinances of obedience for the church in this age. (Matt. 28:19-20; Acts 2:41-42, 18:18; 1 Cor. 11:23-26)

Section 11. Baptism in Water

The ordinance of baptism by a burial with Christ should be observed, as commanded in the Scriptures, by all believers of an age to understand (not infants) who have really repented and in their hearts have truly believed on Christ as Saviour and Lord. In so doing, such believers have the body immersed in water as the outward symbol of cleansing, while their heart has already been washed with the blood of Christ in an inner cleansing. Believers thus declare to the world that they have died with Jesus and they have also been raised with Him to walk in newness of life. (Matthew 28:19; Acts 10:47-48; Romans 6:4; Acts 20:21; Hebrews 10:22)

Section 12. The Lord's Supper

The Lord's Supper, consisting of the elements of bread and the fruit of the vine, representing the blood and broken body of Christ, is the symbol expressing our sharing the divine nature of our Lord Jesus Christ (2 Peter 1:4), a memorial of His suffering and death (1 Corinthians 11:26), and a prophecy of His second coming (1 Corinthians 11:26); and is enjoined on all believers "until He comes".

Section 13. Divine Health

We believe that divine health and healing are an integral part of the gospel and are for today. Deliverance from sickness and infirmity is provided for in the plan of redemption and is the privilege of all believers.

(Isaiah 54:4-5; Matthew 8:16-17; 1 Peter 2:24; James 5:14-16; Mark 16:15-18; Acts 4:30; Matthew 10:8.)

Section 14. Separation and Entire Sanctification

We believe that the Scriptures teach a life of holiness, without which no man shall see the Lord. By the power of the Holy Ghost we are able to obey the command, "Be ye holy, for I am holy." Entire sanctification is the will of God for all believers, and should be earnestly pursued by walking in obedience to God's Word. (Hebrews 12:14; 1 Peter 1: 15-16; 1 Thessalonians 5:23-24; 1 John 1:6;)

We believe that all the saved should live in such a manner as not to bring reproach upon their Savior and Lord. God commands His people to separate from all religious apostasy, all worldly and sinful pleasures, practices, and associations, and to refrain from all immodest and immoderate appearances.

(Romans 12:1-2, 14:13; 2 Cor. 6:14-7:1; 2 Tim. 3:1-5; 1 John 2:15-17; 2 John 9-11; Lev. 19:28; 1 Cor. 6:19-20)

Section 15. The Blessed Hope, the Second Advent of Christ

We believe in the blessed hope, the personal, imminent return of Christ, Who will rapture His church.

We believe in the resurrection of those who have fallen asleep in Christ and in their translation together with those who are alive and remain unto the coming of the Lord - the imminent and blessed hope of the Church.

(1 Thessalonians 4:16; Romans 8:23; Titus 2:13; 1 Corinthians 15:51-52.)

We believe that at the end of the Tribulation, Christ will also personally and visibly return again, this time with His saints, to establish His earthly Kingdom which has been promised.

(Psalm 89:3-4; Daniel 2:31-45; Zech. 14:4-11; 1 Thess. 1:10, 4:13-18; Titus 2:13; Rev. 3:10, 19:11-16, 20:16)

Section 16. The Eternal State

We believe in the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting punishment. (Matt. 25:46; John 5: 28, 29, 11:25-26; Rev. 20:5-6, 12-13)

We believe that the spirits and the souls of the redeemed are, at death, absent from the body, and present with the Lord, where in conscious bliss they await the first resurrection, when spirit, soul, and body are reunited to be glorified forever with the Lord. (Luke 23:42; 2 Cor. 5:8; Phil. 1:23, 3:21; 1 Thess. 4:16-17; Rev. 20:4-6)

We believe that the spirits and the souls of unbelievers remain, after death, in conscious punishment and torment until the second resurrection, when with spirit, soul and body reunited, they shall appear at the Great White Throne Judgment, and shall be cast into the Lake of Fire, not to be annihilated, but to suffer everlasting conscious punishment and torment. (Matt. 25:41-46; Mark 9:43-48; Luke 16:19-26; 2 Thess. 1:7-9; Jude 6-7; Rev. 20:11-15)

Section 17. The Millennial Reign of Jesus

We believe in the revelation of the Lord Jesus Christ from heaven, the salvation of national Israel, and the millennial reign of Christ on earth; these are scripturally promised and the world's hope. (2 Thessalonians 1:7; Revelation 19:11-14; Romans 11:26-27; Revelation 20:1-7)

Section 18. The Final Judgment

We believe that there will be a final judgment in which the wicked dead will be raised and judged according to their works. Whosoever is not found written in the Book of Life, together with the devil and his angels, the beast and the false prophet, will be consigned to everlasting punishment in the lake which burneth with fire and brimstone, which is the second death. (Matthew 25:46; Mark 9:43-48; Revelation 19:20; 20:11-15; 21:8)

Section 19. The New Heavens and a New Earth

We believe and we "according to His promise, look for a new heaven and a new earth wherein dwelleth righteousness." (2 Peter 3:13; Revelation 21:22)

Section 20. The Personality of Satan

We believe that Satan is a person, who is present on this earth; the author of sin, sickness, evil, calamity, national and international ill, including famine, drought, and pestilence, stealing, killing, and destruction (John 10:10) and the cause of the Fall of Man; that he is the open and declared enemy of God and man, and that he shall be eternally punished in the Lake of Fire. (Job 1:6-7; Isa. 14:12-17; Matt. 4:2-11, 25:41; Rev. 20:10)

Section 21. Creation

We believe that God created the universe, man, the animals, and all things. We reject evolution, and so-called "theistic evolution", among other theories, as unscriptural theories of origin. (Gen. 1-2; Exodus 20:11)

Section 22. Civil Government

We believe that God has ordained and created all authority consisting of three basic institutions: a.) the home, b.) the church, and c.) the state. Every person is subject to these authorities, but all (including the authorities themselves) are answerable to God and governed by His Word. God has given each institution specific and separate biblical responsibilities and has balanced those responsibilities with the understanding that no one institution has the right to infringe upon the other two.

(Romans 13:1-7; Eph. 5:22-24; Heb. 13:17; 1 Peter 2:13-14)

We believe that while the church is not to rule the state, likewise the state is not to rule the church or the home. We believe, more specifically, that certain matters, like parenting, and the education and training of children, have been given to the home, and not the state - and that the state is not to usurp the authority, the function, and the responsibility of the home. We believe that while the state has been given authority by God in certain specific matters like the maintenance of law and order, including the civil justice and criminal justice systems, national military defense, and the punishment of evildoers and the rewarding of those who do good, the state is not to usurp the authority nor the function of the church.

We believe that individual Christians must be good and responsible citizens: that they should become informed and educated on the issues of the day and should exercise their privilege and obligation to vote for elected officials and on public issues; that they should, like any other citizen, run for office to serve their fellow men and to make their world a better place to live; that they should be actively involved in all levels and all phases of the political process.

We believe that while the Church itself should not become involved in advocating for a political party of itself nor for a political candidate of himself, the Church has a role to play in preaching the Gospel in all areas of life and including on issues addressed by Scripture that make their way into the so-called political realm. We believe that individual Christians should be active in running for office and in participating in the governing of their towns, cities, provinces, and country. We believe that those individual Christians, in office, should remain true to their faith and to their biblical convictions, that they must not depart from their Christianity upon entering the political sphere or upon assuming elected office. We believe that all people, including those in government and in politics, must be free to express their views and to be guided by their religious faith in their participation in the political process.

We believe that The Bible commands the Church and its ministers to speak out on important issues of the day (including the sanctity of life, the role of the state, the definition and role of home and family, the education and training of the young, etc.); and that to not do so is to sin. The Church is (and individual Christians are) to be salt and light in a corrupt(ing) and darkened world. (Matthew 5:13-16)

We believe that The Bible commands individual Christians to become actively involved in serving their society and their fellow men, and in working for what is good, and opposing what is evil.

We believe that while Christians are obligated to respect and obey every law of man and civil government, there is a law above the law, God's laws must always be respected even above man's laws. While for the most part, God's laws and man's laws are compatible (indeed God's laws have traditionally been the foundation for man's laws), where the civil laws are in direct opposition to the laws of God (where they command something that God prohibits, or prohibit something that God commands), there are situations where civil disobedience is called for and appropriate.

Section 23. Human Sexuality

We believe that issues of human sexuality are important issues, and go to the core of the Gospel, of who we are, and how we are to live. Human sexuality issues have been already decided by a higher authority than man, that being God in The Holy Bible, and are not open to man to re-define and reinvent. Human sexuality issues are serious and important issues, going to the foundation of our families and our society, and to what we teach our children about how to live and the authority of God and of scripture.

We believe that God has commanded that no intimate sexual activity be engaged in outside of marriage (a marriage between a man and a woman). We believe that any form of, among other things, fornication, adultery, sex outside of marriage, pornography, prostitution, incest, bestiality, bisexuality, or homosexuality are, according to The Bible, sinful perversions of God's gift of sex. As Christians, and as the Church, we must abstain from any form of sexual immorality, and even the appearance of sexual immorality. The Church and the Christian must remain pure, and cannot be associated, in any way, manner, or form, with what The Bible reveals as being outside the plan of God, sin.

We believe that God disapproves and forbids any attempt to alter one's gender by surgery or appearance. (Gen. 2:24, 19:5, 13; Gen. 26:8-9; Lev. 18:1-30; Romans 1:26-29; 1 Cor. 5:1, 6:9; 1 Thess. 4:1-8; Heb. 13:4)

Section 24. Family Relationships

The Christian Home - We believe that God's plan for the family is that of one man and one woman married before God, and having children. Marriage can only be, according to The Bible (see Genesis 2:23-25; Matthew 19:4-6), which is our only, sole, and final source of authority, between one man and one woman; marriage cannot be between two men or two women (or any other permutation or combination). The father and husband is to not only provide fully and bountifully for his children and his wife, but to faithfully and completely train his children in the ways of God, training them to be obedient and to honor their father and mother and lawful authorities. He is to love his wife as Christ loved the Church and is to give himself for his wife, to care for her, to provide for her in every way, and to assist her in becoming all that God has intended for her to be and become. The mother and wife are to assist the father in creating a nurturing, safe home environment, and in training the children to be obedient and to honor their parents and those in authority. She is to make the home her number one priority and concern, and she is to respect her husband and to assist him in fulfilling his call and his giftings. (Ephesians 5:22 - 6:4)

We believe that men and women are spiritually equal in position before God, and that God has ordained distinct spiritual functions for men and women in the home and the church. The Bible teaches that the husband is to love his wife and his family as Christ loves the Church, and is to be the leader and the head of the home, as Christ is of His body. (Gal. 3:28; Col. 3:18; 1 Tim. 2:8-15, 3:4-5, 12)

We believe that God has ordained the family as the foundational institution of human society. The husband is to love his wife as Christ loves the church. The wife is to submit herself to the Scriptural leadership of her husband as the church submits itself to the headship of Christ. Children are an heritage from the Lord. Parents are responsible for teaching their children spiritual and moral values and leading them, through consistent lifestyle example and appropriate discipline, including Scriptural corporal correction. (Gen. 1:26-28; Ex. 20:12; Deut. 6:4-9; Psalms 127:3-5; Prov. 19:18; 22:15; 23:13-14; Mark 10:6-12; 1 Cor. 7:1-16; Eph. 5:21-33, 6:1-4; Col. 3:18-21; Heb. 13:4; 1 Peter 3:1-7)

Christian Education - We believe that God commands parents to educate their children; that it is the parents who are responsible for the education of their children (and not the state). The Great Commandment, Deuteronomy 6:4, commands parents to teach their children the ways of God: "and you (parents) shall teach them diligently to your sons ... and you shall bind them as a sign ... and you shall write them on the doorposts of your house and on your gates .." We believe that the Church, in harmonious relationship and cooperation with the parents, also has an important and essential role to play in the education of the young, and is to assist and support parents in the education of their children. (Eph. 4:11-12) We believe that the Church and its Pastor is to shepherd the family and the parents, to provide support and training to families and parents to equip them, and to assist them in fulfilling their obligations to God to train and educate their children. The Scriptures are

clear that it is not the state, but the home, that is to educate the young. The Church is to lead in education provision, and provide a Christian day school for its families and, in appropriate cases, to assist and support those families who, under godly authority and for the right reasons, objectives and motives, choose to, and are able to, home school. The Church School is to take its place alongside the home to support the home and to function as an extension of the home. Of the three institutions ordained by God, only two - the home and the church - are given authority to educate the young. We believe that the responsibility for the education of children belongs to the parents and cannot be delegated. Parents may, however, if they choose, delegate the authority to educate to the Church School. Further, it is our belief that the Church School is a ministry of the Church and properly under the authority of the Pastor and the Church Board; it receives its authority from The Bible and from God, and not from the state. Therefore, while we will cooperate where we can with the state authorities concerning the education of our children and we will not compromise our convictions according to the Word of God. These are matters where we must follow what is declared in Scripture, that Scripture has already stated the qualifications of our teachers, and the essential characteristics of our curriculum.

Leadership in the Church - The Bible teaches that men are to be the leaders (pastor, elders, deacons) of the local church. We believe that the biblical ideal is that the Pastor of the local church should be a man, but that women, including the Pastor's wife, have a very important, essential, role to play in the life and ministry of the church, including being teachers, department heads, even deaconesses. We believe that a Pastor and his wife together can be called and gifted to pastor and to lead the local church.

We believe that women, like men, can be gifted and called by God to teach, to preach, and to be ministry or leadership gifts. Thus, we believe in the ordination of both men and women into the ministry.

Section 25. Divorce and Remarriage

We believe that marriage is forever, and that God hates divorce.

We believe that, in extraordinary circumstances, and as a last resort, Scripture does provide grounds for divorce. These grounds include unrepentant adultery of one of the spouses, continued and unrepentant serious physical or emotional cruelty by one spouse to another, abandonment or desertion, where an unsaved spouse is not pleased to dwell with the other spouse, and one spouse falling away from God. However, a Christian should never rush into divorce. Spirit-filled men and women should be involved with couples with marital problems to reach the goal of reconciliation}. (Matt. 9:19; 1 Cor. 7:11, 15; Mal. 2:16; Matt. 19:8)

We believe that divorce (like marriage) occurs in the spirit, in the heart, and ultimately involves one spouse falling away from God and His Plan, and making a selfish decision that dishonors God (sin). While divorce is a sin (a selfish decision by one spouse that dishonors God) and is never God's Plan, we believe that an individual who has divorced their spouse or who has been divorced by their spouse, whether before they became a Christian or after, can be forgiven and can go on to live a full life in Christ.

We believe that divorce is like any other sin, in that if an individual truly repents and seeks God's forgiveness, he or she can be forgiven and restored, as if (in God's eyes) the sin never occurred. We do not believe that a divorce (or a subsequent remarriage), in and of itself, necessarily disqualifies an individual from service, but may disqualify from leadership in the church, depending on the circumstances. (Gen. 2:24; Matt. 18:19; Mal. 2:16; Matt. 19:9; Matt. 5:32; 1 Cor. 7:12, 6:10, 7:1, 7:27-28; Ro. 7:1-4; Ephesians 5:22-33)

Section 26. Abortion and Euthanasia

We believe in the sanctity of human life, from the moment of conception onward - to the point of a natural or accidental death. We believe that The Bible clearly teaches that human life begins at conception and that the unborn child is a living human being. We believe that euthanasia is the unjustified, unexcused taking of human life. We believe that abortion is the unjustified, unexcused, taking of unborn human life. We reject any teaching that abortions of pregnancies due to rape, incest, birth defects, gender selection, birth or population control, or the physical or mental well being of the mother are justified or acceptable to God.

(Job 3:16; Ps. 51:5, 139:14-16; Isa. 44:24, 49:1, 5; Jer. 1:5, 20:15-18; Luke 1:44)

Section 27. Love

We believe that we should demonstrate love for others, not only toward fellow believers, but also toward both those who are not believers and those who oppose us. We are to deal with those who oppose us graciously, gently, patiently, and humbly. God forbids the stirring up of strife, the taking of revenge, or the threat or use of violence as a means of resolving personal conflict or obtaining personal justice. Although God commands us to abhor sinful actions, we are to love and pray for any person who engages in sinful action. (Lev. 19:18; Matt. 5:44-48; Luke 6:31; John 13:34-35; Romans 12:9-10, 17-21, 13:8-10; Phil. 2:2-4; 2 Tim. 2:24-26; Titus 3:2; 1 John 3:17-18)

Section 28. Lawsuits between Believers

We believe that Christians are generally prohibited from bringing civil lawsuits against other Christians, or members of the same local church, or the church, to resolve personal disputes. We believe that the church possesses all the resources necessary to resolve personal disputes between its members. We do believe, however, that a Christian may seek compensation for injuries from another Christian's insurance company as long as the claim is pursued without malice or slander. (1 Cor. 6:1-8; Eph. 4:31-32) (See, also, Article XII of Bylaws.)

Section 29. Missions

We believe that God has given the church a great commission to proclaim the Gospel to all nations so that there might be a great multitude from every nation, tribe, ethnic group, and language group who believe on the Lord Jesus Christ and are saved. We believe that as ambassadors of Christ we must use all available means at all available times to go to the foreign nations, and to the ethnic and language groups, both here and abroad, to preach the Good News of the Gospel of Jesus Christ and offer every person an opportunity for salvation. (Matt. 28:19-20; Mark 16:15; Luke 24:46-48; John 20:21; Acts 1:8; 2 Cor. 5:20)

Section 30. Tithes and Offering, Sacrifice

We believe that every Christian, as a steward of that portion of God's wealth entrusted to him, is obligated to support his local church financially. We believe that a good standard laid out in the Bible is called a tithe. A tithe means a tenth. That is the practice of bringing a tenth of our income into the local church body that we are affiliated with. We don't believe that people are saved by tithing or that those who tithe are more right with God. We give to God in this way as a declaration of dependence upon Him and also of our commitment to this local church body. Our heart is for every member to make a commitment to live as a generous giver. However we don't limit people to the tithe but set it as a good biblical principal and practice.

We believe that God has established the tithe as the basis for providing for His Work and for the work of the local church and its ministers, and that each Christian and Christian business is to return or tithe ten percent of his increase to the local church from which he is spiritually fed. In addition, we believe that, on top of the tithe, The Bible instructs Christians to give from that which is their own (offerings) sacrificially and cheerfully to the

support of the church, the relief of those in need, and the spread of the Gospel.

We believe that, further, we are to give of not only our financial resources, but also freely of our time, our talents and skills, our labor, all for the work of the ministry and for the furtherance of the Gospel, as part of our covenant with each other and with the local church.

We believe that when one tithes or gives offerings to the church, he relinquishes all rights to direct the use of the tithe or offering once the money has been given; it is given or tithed with no strings attached, it is a gift to the church, and has left the control and influence of the donor. (Gen. 14:20; Prov. 3:9-10; Acts 4:34-37; 1 Cor. 16:2; 2 Cor. 9:6-7; Gal. 6:6; Eph. 4:28; 1 Tim. 5:17-18; 1 John 3:17)

While the Church does issue tax receipts according to the applicable laws of the land for tithes and offerings received, we do not believe that we tithe or give to the work of God because we receive a tax receipt. Even if the laws changed such that the Church could not issue a tax receipt for all or part of a donor's tithe or offering, the principles of tithing and offering remain the same, and we would continue to tithe and give offerings as before any such change.

AUTHORITY of the Statement of Faith

The Statement of Faith does not exhaust the extent of our faith. The Bible itself is the sole and final source of all that we believe as individuals and as a local church. We do believe that the foregoing Statement of Faith accurately represents the teaching of The Bible and, therefore, is binding upon all Members of this Church. All literature or resources of any kind used in the Church shall be in complete agreement with the Statement of Faith. We do believe that God reveals sound doctrine through the Pastor and the Elders and that this Statement of Faith accurately represents that revelation.

COVENANT

Having been led, as we believe, by the Holy Spirit of God, to receive the Lord Jesus Christ as our Saviour, and on profession of our faith, having been baptized in the name of the Father, of the Son, and of the Holy Spirit, we do now, in the presence of God, His angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ. We each so sign a Statement of Assent to this Statement of Faith.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this Church in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to give it a sacred preeminence over all institutions of human origin; and to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations.

We believe that a Christian should live for the glory of God and the well-being of his fellow men; that his conduct should be blameless before the world; that he should be a faithful steward of his possessions; and that he should seek to realize for himself and others the full stature of maturity in Christ. We also engage to maintain family and private devotions; to educate our children in the Christian faith; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings; faithful in our engagements; and exemplary in our deportment, to avoid all murmuring, backbiting and excessive anger; sexual immorality, slander, idolatry hatred, discord, jealousy, gossip, and a critical spirit (Ephesians 4:31, Galatians 5:19-21); and to seek God's help in abstaining from all drugs, food, drink, and practices which brings

unwarranted harm to the body or jeopardize our own or another's faith.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness, in trials, and in distress; to cultivate and Christian sympathy in feeling and courtesy of speech; to be slow to take offence, but always ready for reconciliation and mindful of the rules of our Savior, and to secure reconciliation without delay.

We moreover engage that we will carry out the spirit of this covenant and the principles of God's Word.

ARTICLE VI. POLICY STATEMENTS

1. The Board may, from time to time, draft and then present to the Membership Policy Statements on important issues of faith and practice. Such policy statements shall not be inconsistent with the above Statement of Faith, shall be of equal authority to the tenets in the Statement of Faith, and shall further articulate and expand on the fundamental beliefs of Morinville Christian Fellowship.
2. Such Policy Statements are to be approved first by the Pastor and then by the Church Board, and then presented to the Membership for simple majority confirmation. The Policy Statement becomes effective upon approval by the Church Board. If such a Statement is not confirmed by a simple majority of the Membership in attendance at a meeting of the Church Membership, for which two weeks notice and the Policy Statement itself has been provided, the Church Board is to cancel the Statement (and may draft, approve, and present another if it wishes).

ARTICLE VII. MEMBERSHIP

Individuals shall be eligible for membership in this Assembly who give evidence of a personal, living faith in the Lord Jesus Christ, and who voluntarily subscribe to its tenets of faith and agree to be governed by its Constitution and By-Laws, as herein set forth. (See Article I, Bylaws)

ARTICLE VIII. BOARD

The Board of this Church shall consist of the Elders of the church, including the Pastor (ministry gifts operating in a pastoral capacity, Acts 6:3; 1 Timothy 3:1-7). (See Article III, Bylaws)

ARTICLE IX. ANNUAL BUSINESS MEETING

There shall be an annual business meeting of the Church at which time reports shall be given and the election of officers shall take place. Due notice thereof shall be given on the two Sundays prior to the annual business meeting. (See Article IX, Bylaws)

ARTICLE X. FINANCES

The Church shall be financed according to the Scriptural method of the tithes and offerings of the Members and attendees and friends of the Church. (Malachi 3: 10; Matthew 22:23; Hebrews 7:4-9.)

ARTICLE XI. PROPERTY

1. All real property of the Church shall be deeded to the Church and held in its name. No real property of the

Church shall be sold, leased, mortgaged, or otherwise disposed of unless the same shall have first been recommended and approved by the Board. The Pastor and the Secretary of the Assembly shall certify in such conveyance, lease or mortgage that the same has been duly confirmed and recommended by a quorum majority of the Membership of this Assembly. Such certificate shall be held to be conclusive evidence of Church authorization.

2. The Pastor and the Church Board may, from time to time, also draft and pass, a Facility Use Statement that details the use of the Church's facilities. (See Article X, Bylaws)

ARTICLE XII. CONSTITUTIONAL AMENDMENTS

1. Amendments to this Constitution shall have first been recommended and approved by the Board. The voting members of the Church must be properly notified, over the pulpit and by prominent posting on the Church bulletin board, of such a purpose at least two Sundays preceding the time of such a meeting, and the proposed amendments must be posted on the Church bulletin board and made available to Church Members over the same period. (See Privileges of Membership, Article I, Sec. 4 -more on Voting.)

ARTICLE XIII. WITHOUT PURPOSE OF GAIN

The Church shall be carried on without purpose of gain for its Members, and any profits or other accretions to the organization shall be used solely to promote the Purpose of the Church.

ADOPTION

This Constitution was adopted by a simple majority vote of the board in accordance with this Constitution and the bylaws.

This Constitution supersedes any other Constitution of the Church.

This Constitution approved this ____ day of _____, 20 .

On Authority of the Pastor:

– Pastor

On Authority of the Board:

_____ Elder, Board Member

_____ Elder, Board Member

_____ Deacon, Board Member

_____ Deacon, Board Member

BYLAWS

ARTICLE I. MEMBERSHIP (7 sections, over 4 pages)

1. Requirements for Membership

For an individual to meet the requirements for membership, he or she must:

- a.) have had, and whose life evidences, a genuine experience of regeneration (new birth) through faith in and acceptance of the Lord Jesus Christ as personal Savior (John 1: 12-13; 1 Peter 1: 18-25);
- b.) choose to renounce sin and endeavor to live a consecrated life wholly unto the Lord;
- c.) evidence a consistent Christian life (Romans 6:4; 13:13-14; Ephesians 4:17-32; 5:1-2, 15; 1 John 1:6-7);
- d.) fully subscribe to the Statement of Faith of this Church as set forth in the Constitution, and indicate such subscription by signing a statement of assent to the Statement of Faith;
- e.) enter into the church covenant contained herein;
- f.) willingly attend and participate and contribute regularly to the support of the Church, and both by means of tithes and offerings, as taught by the Elders of the Church; and
- g.) agree to submit to the authority of the church and the Pastor and its leaders as set forth herein.

2. Duties of Members

On becoming a Member of this Church, in addition to the covenant contained in Article V, Statement of Faith, each one further covenants to love, honor, and esteem the Pastor; to pray for him; to recognize his authority in spiritual affairs of the Church; to cherish a brotherly love for all members of the church; to support the Church in giving of time, energy, skills, talents, and availability in all of the Church's activities; to support the Church and its leaders in prayer, tithes, offerings, and other financial and non-financial support as the Lord enables; and in accordance with biblical commands, to support through a lifestyle walk affirming the beliefs and practices of the Church. Members of the Church are expected to preserve and protect the peace and unity of the body, and bring any disagreements in private in advance to the Elders.

3. Reception of Members

- a.) Persons desiring to become members of the Church shall first successfully complete the prescribed Membership Course and then, having met the other (above) requirements, may make application for Membership in the Church.
- b.) The Pastor shall present the names of those who complete the prescribed membership course and make application for membership with his recommendation to the Church Board for ratification and upon approval of the Board their names shall be inscribed on the roster.
- c.) As soon as is possible after such ratification, the Pastor will present the new Members at a regular meeting for worship to the Church for reception by the Church body.

4. Privileges of Membership

- a.) Only Members at least eighteen years of age who are physically present at a duly called meeting of the Church shall be entitled to vote. Voting shall be by a show of hands. There shall be no proxy or absentee voting. The eligible membership of the Church has certain limited areas to exercise a vote. Members may not vote to initiate any church action, rather the vote of a Member is to confirm and ratify the direction of the Church as determined by the Pastor and the Board.

- b.) This congregation functions not as a pure democracy, but as a body under the headship of the Lord Jesus Christ and the direction of the Pastor as the under-shepherd with the counsel of the Board, including the Elders of the Church. Determination of the internal affairs of this Church are ecclesiastical matters and shall be determined exclusively by the Church's own rules and procedures. The Pastor shall oversee all aspects of this Church. The Board shall give counsel and assistance to the Pastor as requested by him.
- c.) Membership in this Church does not afford or vest the Members with any property, contractual, or civil rights based on principles of democratic government. Although the general public is invited to attend the Church's worship services, the Church Property remains private property. The Pastor (or, in his absence, an individual designated by the Pastor or the Board) has the authority to suspend or revoke the right of any person, including a Member, to enter or remain on Church Property. If after being notified of such a suspension or revocation, the person enters or remains on church property, the person may, in the discretion of the Pastor (or, in his absence an individual designated by the Pastor or the Board), be treated as a trespasser.
- d.) A Member in good standing and whose membership has not been suspended or revoked, upon ten business days prior written request made upon the Church, may inspect or copy the last two years prepared financial statements of the Church.
- e.) An individual who has loaned money to the Church or who has provided security on behalf of the Church to another, like a lender, is entitled to inspect or copy any documents concerning such loan or security pledge, and is entitled to repayment or release from security (as the case may be) upon the terms agreed upon.
- f.) A Member may not, under any circumstances, inspect or copy any record relating to individual contributions to the Church, the list of names and addresses of the Church Members, or the accounting books and financial records of the Church.

5. Discipline of a Member

- a.) There shall be a Discipline Committee consisting of the Pastor and the Board, and including the Elders, that shall have sole authority in determining heretical deviations from the Statement of Faith and violations of the church covenant. If the Pastor or an elder is the subject of a disciplinary matter, he shall not sit as a member of the Discipline Committee (see Article VI below). The Pastor, elders, deacons, department heads, and other leaders shall be entitled to the same steps as the other Church Members and be subject to the same discipline.
- b.) Members are expected to demonstrate special loyalty and concern for one another. When a Member becomes aware of an offence of such magnitude that it hinders spiritual growth and testimony, he is to privately and confidentially inform the Pastor or one of the Elders (in the Pastor's absence) and, if consented to by the Pastor or an Elder, go alone to the offending party and seek to restore his brother. Before he goes, he should first examine himself and ensure that when he goes he goes with a spirit of humility and with the goal of restoration.
- c.) If reconciliation is not reached, to the Pastor's satisfaction, a second Member, either an elder or the Pastor (or one selected by Pastor or the Elders) is to accompany the one seeking to resolve the matter. This second step should also be preceded by self-examination and exercised only in a spirit of humility

and with the goal of restoration.

- d.) If the matter is still unresolved after the steps outlined above (b. and c.) have been taken, the Discipline Committee shall hear the matter and shall rule accordingly, its decision being final. Such Committee has the authority to temporarily suspend (and later reinstate, as and if appropriate) the membership of the member without further delay.
- e.) If the matter is not resolved during the hearing before the Discipline Committee, the Committee may recommend to the Members of the Church that they, after self-examination, make an effort personally to go to the offending Member and seek that Member's restoration.
- f.) If the matter is still unresolved after the steps outlined above (b. to e.) have been taken, such Members who refuse to repent and be restored are to be removed from the Membership of the Church upon the recommendation of the Pastor and the Board. The Membership of the Church are to be promptly informed of the removal of the Member from Membership and of such details as the Pastor or Elders consider sufficient in the best interests of both the Membership and of the removed Member.
- g.) No matter may be heard by the Discipline Committee or the Church unless the steps outlined in b.) and c.) above have been taken, except in the case of a public offence.
- h.) If an unrepentant offending party is removed from the Church Membership, all contact with him from that point forward by Church Members (excepting family members) must be for the sake of restoration only, and must be under the direct oversight of the Pastor and Elders.
- i.) Any member of the Church who shall be under charges in writing (such charges must be in writing, written by another member of the Church, and be accepted by the Pastor or an Elder) or who has willfully absented himself from the regular services of the Church for a period of six consecutive weeks without excuse, may be temporarily suspended from active voting membership pending investigation and final decision in his / her case.
- j.) Unscriptural conduct or doctrinal departure from the tenets of faith held by this Church (see Constitution - Article V.) is sufficient grounds upon which any person may be disqualified as a Member. Such discipline shall be prayerfully administered by the Elders and according to the Scriptures: Matthew 18:15-17; Romans 16:17-18; 1 Corinthians 5:1-5; 2 Thessalonians 3:6-15.
- k.) The procedures provided in this section of this Article are based on Scripture, namely on Matthew 18:15-20; Romans 16:17-18; 1 Cor. 5:1-13; 2 Cor. 2:1-11; Gal. 6:1; 1 Thess. 5:14; 2 Thess. 3:6, 10-15; 1 Tim. 5:10-20; and Titus 3:10-11).

6. Transfer of Membership

Members not under the disciplinary process of the previous section may request of the Pastor or Elders that letters of transfer or a written statement of good standing be sent to another church.

7. Termination of Membership

a.) The membership of any individual Member shall be automatically terminated without notice if the Member in question has not attended a regular worship service of the Church in the preceding three months. Upon good cause being shown to the Pastor or the Elders, this provision for termination may be waived in the case of any

individual member at the discretion of the Pastor.

b.) No Member of this Church may also hold active membership in another church, without the permission and exception for good cause of the Pastor. If any Member unites in membership with another church, that person's membership in the Church is automatically terminated without notice.

c.) The membership of any individual member shall automatically terminate without notice if the member states that he or she is involved in any conduct described in Section 23 (Human Sexuality) of Article V. Statement of Faith, or files a lawsuit, contrary to Section 28 (Lawsuits between Believers).

d.) No provision contained in this section 7 (Termination of Membership) shall be subject to or governed by the procedures regarding discipline of members set forth in section 5 (Discipline of a Member).

e.) A Member may resign at any time, but no letter of transfer or written statement of good standing will be issued upon such resignation, except at the discretion of the Pastor.

ARTICLE II. THE CHURCH BOARD AND CHURCH OFFICERS (6 sections, over 2 pages)

1. The Church Board

a.) All decisions concerning the Church and the matters of the Church not delegated to another officer or individual are to be made by the Church Board. The term "church board" refers to the leadership team.

b.) The Church Board is composed of the Pastor and the Elders.

c.) The Chairman and Head of the Church Board is the Pastor. The Pastor is also an Elder, and is the Chief Elder.

d.) The Church Board makes all decisions by consensus (or at least by majority vote, each member of the Board having one vote).

e.) The Church Board is to have a minimum of four individuals, and is to meet at least quarterly, but likely more frequently. If a situation occurs where the eldership falls below four individuals in number, the Board will continue to operate as is until such time as an additional elder or elders are appointed. In the interim, the remaining elders may appoint special "deacons" to serve on the board.

f.) The Church Board (Board of Elders/Leadership Team) shall exercise the following specific powers:

- i.) to purchase, hold, lease or otherwise acquire real and personal property on behalf of the Church, and to take real and personal property by will, gift, or bequest on behalf of the Church.
- ii.) to sell, convey, alienate, transfer, lease, assign, exchange, or otherwise dispose of, and to mortgage,
- iii.) pledge or otherwise encumber the real and personal property of the Church, to borrow money and incur indebtedness for the purpose and the use of the Church, to cause to be executed, issued, and delivered for the indebtedness, or other evidence of indebtedness, and to secure repayment by deeds of trust, mortgages, or pledges;
- iv.) to exercise all powers necessary for the dissolution of the church corporation if such action is mandated; and

v.) selecting a new Pastor if needed, per Article VI below.

2. Church Officers

The church officers include the pastor, elder, deacon, minister of records, minister of finance.

(See next Article III re: duties and powers of Officers)

One person may hold two or more offices. The Pastor may, from time to time, as he deems appropriate and necessary, appoint other church officers, subject to a simple majority confirmation vote of the Board.

3. Designation of Corporate Officers

As an accommodation to legal relationships outside the church:

- a.) the Pastor shall serve as the Chairman and appoint a President
- b.) an Elder shall serve as the President of the Church Corporation;
- c.) an Elder or Deacon shall serve as the Secretary of the Church Corporation;
- d.) an Elder or Deacon shall serve as the Treasurer of the Church Corporation; and
- e.) an Elder shall serve as the Vice President of the Corporation.

4. Eligibility for Office

- a.) The Church shall not install or retain an officer who fails to adhere to, or expresses disagreement with, the Statement of Faith. All church officers, upon request of the Pastor, shall affirm their agreement in writing with the Statement of Faith.
- b.) All Church officers must be approved initially, by the Board in order for them to commence or continue in their offices.
- c.) Only church Members are eligible for election or appointment to any church office or position unless otherwise designated by the board.

5. Terms of Office

- a.) The relationship between the Pastor and the Church shall be permanent unless dissolved at the option of either party by the giving of a month's notice, or less by mutual consent. The calling of a pastor or severance of the relationship between the pastor and the church is to be dealt with according to Article VI below and may be considered at any regular church business meeting, provided notice to that effect shall have been given from the pulpit to the Church two consecutive Sundays prior to said meeting. Disciplinary removal of the Pastor from office automatically terminates his Membership.
- b.) The term of service for all offices and positions in the Church, except the Pastor, shall be determined by the board.
- c.) A vacancy occurring in any office or board, except in the case of the Pastor, may be filled at any regular business meeting or Board Meeting. Such election or appointment is to be communicated to the Church as soon as is possible, and within two weeks time.
- d.) All elected and appointed officers shall serve in their respective offices until their successors are duly elected or appointed.
- e.) Members of the Board (Elders) may be removed from office for unbiblical conduct, as determined by the other Board Members, upon a majority vote of the remaining members of the Board.

6. Pastoral Oversight of Officers and Staff

- a.) The Pastor may appoint associates and assistants to assist him in carrying out his God - given responsibilities, subject only to the prompt and full informing and approval of the Church Board and on the condition that they shall be Members of the Church before assuming their duties. The Pastor shall promptly inform the Church Membership of any such appointments.
- b.) All church staff, department heads, elders, deacons, leaders, workers, of any and all types, whether paid or volunteer, shall be under the supervision of the Pastor who shall, with majority of board approval hire, appoint, or dismiss the same in accordance with these bylaws.
- c.) The Church shall not hire, appoint, or retain any employee or volunteer, in any department or ministry or in any form or manner whatsoever, who fails to adhere to (by signing a statement of assent to the Statement of Faith), or expresses disagreement with, the Statement of Faith.

ARTICLE III. OFFICERS - DUTIES AND POWERS OF OFFICERS (9 sections, over 4 pages)**1. The Pastor****A. Duties**

- a.) The Pastor shall preach the Gospel regularly and shall be at liberty to preach the whole counsel of the Word of God as the Lord leads him. He shall administer the ordinances of the church, act as moderator at all church meetings for the transaction of church matters, supervise the teaching ministries of the church, and tenderly watch over the spiritual interests of the membership.
- b.) The Pastor shall appoint the members of the various committees and shall serve as the President of the corporation. He shall publicly inform all newly elected officers of the particular functions and responsibilities of their respective offices. He shall extend the right hand of fellowship to all new members on behalf of the church and perform such other duties as generally appertain to such a position. The pastor shall be free to choose the means and methods by which he exercises the ministry that God has given him.
- c.) The Church (this local assembly) finds its headship, under the Lord Jesus Christ, in its Pastor. He should be honored in his sacred office as the spiritual overseer of the Church, and shall be general supervisor of all of its activities. In addition to being the President of the corporation and the chairman of all the business meetings of the Church and of the Board, he shall be responsible for the presentation to the Board of an annual budget for approval. He has the authority to expedite all approved budgetary transactions without consultation. He shall be an ex-officio member of all committees and departments.
- d.) He shall provide for all the services of the Church and shall arrange for all special meetings, giving due regard to the Church. No person shall be invited to speak or preach in the Church without his approval. He shall recommend for approval and removal all officers of the Board. He shall have the authority to appoint any associates that would be necessary to properly carry on the work of the Lord due to the growth of the Assembly.

B. Qualifications

The Pastor shall comply with the scriptural standards for the ministry. (I Timothy 3:2-7; Titus 1:6-9; 1 Peter 5:2-3; Acts 6:3)

2. The Elders

A. Duties

- a.) The Elders serve on the Board of the Church.
- b.) The Elders are appointed by the Pastor, subject to the consensus ratification of the Board.
- c.) An elder must first be a Member of the Church, and meet all requirements of both a Member and an employee or volunteer of the Church.
- d.) The offices of the Church not filled by the Pastor (President, Secretary, Treasurer, Vice President, etc.) are to be filled by an Elder.

e.) The Elders assist the Pastor in such manner as he shall request in promoting the spiritual welfare of the church, in conducting the religious services, and in performing all other work of the church. They shall make provision for the observances of the church. They shall, if requested by the pastor, consider applications for church membership. They shall, in cooperation with the Pastor, disburse the benevolence fund, assist in visitation and in evangelistic efforts of the church. The Elders shall assist the Pastor in tending to the administrative needs of the church's various ministries as requested by the Pastor. They shall provide the pulpit supply and act as moderator for any church meetings that the Pastor is unable or unavailable to attend. The elders are the authority of the Church, in the Pastor's absence, and as delegated by the Pastor. Upon the death, resignation, or dismissal of the Pastor, the Elders form a committee for the replacement of the Pastor in conjunction with the Supportive Pastor.

f.) The Elders shall act in an advisory capacity in all matters pertaining to the Assembly in its spiritual life and in the ministry of its ordinances. They are not a legislative body, but are for counsel and mutual assistance in the administration of the business and work of the Assembly. They are responsible to approve an annual budget. They shall act in the examination of applicants for membership and in the administration of the discipline of the Church.

B. Qualifications

The Elders shall comply with the scriptural standards for the ministry.

(1 Timothy 3:2-7; Titus 1:6-9; 1 Peter 5:2-3; Acts 6:3)

3. The Deacons

A. Duties

The Deacons shall assist in coordinating and completing all relevant, practical matters pertaining to the Church in its spiritual life and in the ministry of its ordinances. They are not a legislative body, but are for assistance in the administration of the business and practical work of the Church. The Deacons shall assist especially in coordinating and overseeing the manual tasks of the Church.

B. Qualifications

The Deacons shall comply with the scriptural standards for the ministry (I Timothy 3:2-7; Titus 1:6-9; 1 Peter 5:2-3; Acts 6:3), and as prescribed from time to time by the Board.

4. The Secretary

A. Duties

a.) The Secretary of the Church Corporation shall be an appointed Deacon or decided upon by the Pastor and/or Board.

- b.) The Secretary shall ensure the keeping of the minutes of the official meetings of the Board, and of the regular annual and special business meetings of the Assembly. He/She shall ensure the keeping of a record of membership of the Church, perform any other clerical work necessary to the proper discharge of the duties of the position, be the custodian of all legal documents, and be in possession of the official seal.

- c.) The Secretary, also known as the Minister of Records, shall also do the following specific tasks:
 - i.) certify and keep at the Church Office the original constitution and bylaws and copies, including all amendments and / or alterations;
 - ii.) keep at the place where the constitution and bylaws are kept a record of the proceedings of meetings of the Board of Elders (the Church Board), with the time and place of holding, the notice of meeting given, the names of those present, etc.;
 - iii.) sign, certify, or attest documents as may be required by law;
 - iv.) see that all notices are duly given in accordance with the provisions of these bylaws (In case of the absence or disability or unavailability of the Secretary, or his or her refusal to act, notice may be given and served by the Pastor.);
 - v.) be the custodian of the records of the church, including the membership roll, baptisms, and certificates of ordination;
 - vi.) see that the reports, statements, certificates, and all other documents and records required by law are properly kept and filed;
 - vii.) exhibit at all reasonable times to proper persons on terms provided by law the bylaws and minutes of proceedings of the Board of Elders or the minutes of the meetings of the Church Members;
 - viii.) keep an account of any special events in the life of the church which are of historical interest and give a report at the annual church business meeting of the status of the church membership roll in the past year;
 - ix.) keep all records at the office of the Church and deliver them to any successor upon leaving office;
 - x.) serve as the Secretary of the Corporation.

B. Qualifications

The Secretary shall comply with the scriptural standards for the ministry (I Timothy 3:2-7; Titus 1:6-9; 1 Peter 5:2-3; Acts 6:3), should have the competencies required by his respective office, and be faithful in character.

5. The Treasurer

A. Duties

- a.) The Treasurer of the Church Corporation shall be one of the Elders.

- b.) The Treasurer shall be responsible to the President for all the finances of the Church. He/She shall ensure the deposit of all funds in a responsible bank in the name of the Church, facilitate the disbursement of the same by cheque, ensure that an itemized account of the receipts and disbursements are kept, and make a financial report available for presentation at the regular business meetings of the Assembly. The accounts shall be audited under the direction of the Board. Any two of the President, the Treasurer and any designated Board members shall have signing authority on all cheques.

- c.) The Treasurer, also known as the Minister of Finance, shall also do the following specific tasks:
 - i.) have charge and custody of, and be responsible for, all funds of the corporation, and deposit all

funds in the name of the church in banks or other depositories as shall be selected by the Pastor and the Board;

- ii.) receive and give receipt for all contributions, gifts, and donations to the church;
- iii.) disburse, or cause to be disbursed, the funds of the church as may be directed by the Pastor, the Board, or the budget duly adopted, taking proper vouchers for the disbursements;
- iv.) keep and maintain adequate and correct accounts of the church's properties and business transaction, including account of its assets, liabilities, receipts, disbursements, and capital;
- v.) make all expenditures of the church (except miscellaneous petty cash disbursements) by cheque;
- vi.) when and as requested, render to the Pastor and the Board accounts of all transactions and of the financial condition of the Church;
- vii.) present a written report of itemized disbursements at the regular church business meetings and a general report for the year at the annual church business meeting;
- viii.) keep all church financial records at the office of the church and deliver them to any successor upon leaving office; and
- ix.) serve as the Treasurer of the Corporation.

B. Qualifications

The Treasurer shall comply with the scriptural standards for the ministry (I Timothy 3:2-7; Titus 1:6-9; 1 Peter 5:2-3; Acts 6:3), should have the competencies required by his respective office, and be faithful in character.

6. Associate Minister(s)

- a.) The Pastor may appoint, with majority of board approval, for his service and the service of the Church, either on a paid or volunteer basis, an Associate Minister(s), who may also become or be appointed as an Elder.
- b.) The Pastor may delegate to the Associate Minister any such tasks and responsibilities that he sees fit, while remaining accountable himself for such tasks and responsibilities.
- c.) The Associate Minister is to be under the direction and guidance of the Pastor, and shall assist the Pastor in carrying out the ministries of the Church.

7. Duties of all Officers

- a.) All officers shall prepare a written report of their work for the annual church business meeting and shall surrender any records in their possession to the Secretary (or Minister of Records) at the close of their term of office to be filed as a permanent record of the work of the Church. All records are the property of the Church and must be kept in the Church Office.
- b.) Any officer who neglects his duties as outlined in the bylaws for a period of three months may be removed from his office at the discretion of the Pastor, and another may be appointed by the Pastor to serve the unexpired term.

8. Installation of Officers

A public installation service in which all newly appointed officers of the Church are to be dedicated to their respective offices and the ordination of newly appointed elders or deacons shall be held at a public church service following their appointment.

9. Other Individuals

The Board shall appoint at each annual business meeting legal counsel and an accountant to serve and to advise in their respective areas of expertise. These individuals may be invited to attend Board Meetings and advise the Pastor, Elders, and Board as needed.

Article IV. Committees (2 sections)**1. Standing Committees**

The Pastor or the Board of the Church may appoint standing committees and designate a chairperson for each standing committee and, except when otherwise specifically provided in these bylaws, shall determine the membership of each standing committee. The committee shall have no authority to act on behalf of the Church. The members of the committee shall be confirmed by a simple majority vote of the Board and shall serve solely at the pleasure of the Board. The committee shall be subject to the control and direction of the Pastor or the Board at all times.

2. Special Committees

The Pastor or the Board of the Church, in his / its discretion, may create special committees to provide the Board with advice and information regarding matters submitted to the committee by the Board for consideration. The committee shall have no authority to act on behalf of the Church. The members of the committee shall be chosen by the Pastor and confirmed by a simple majority vote of the Board and shall serve solely at the pleasure of the Board. The special committee shall be subject to the control and direction of the Pastor or the Board at all times.

Article V. Licensing, Ordination and Church Sponsorship (4 sections)**1. Foundational Standards for Licensing and Ordination of Ministers through Churches of the Fellowship of Christian Assemblies in Canada**

In order to preserve the identity and the integrity of the ministers and churches of this Fellowship, policy standards for admission for both ministers and churches of the Fellowship are outlined in our Handbook. Our commitment to the autonomy of the local church is both respectful of Biblical principles and sufficiently flexible for the local expression of the Gospel in each church congregation. The following minimal standards for licensing and ordination are required by the licensing/ordaining church. These minimal standards are sufficiently comprehensive in order to support the integrity of Christian ministry, while reflecting the values of this Fellowship.

The equipping ministries of Ephesians 4:11-16 are embodied in people whom God has chosen. They are recognized by the public act of ordination through “the laying on of hands of the presbytery”. These requirements for licensing and ordination are to be included in the policies of the local church. The local church may choose to develop an expanded policy; -but must include the following items.

A. Criteria for Licensing

1. The candidate must be a baptized believer who confesses to the infilling of the Holy Spirit, membership within their local church, and a divine call to Christian ministry.
2. The candidate must commit to lifestyle & ministry expectations as described in I Timothy 3:1-7; Titus 1:5-9; and I Peter 5:1-11
3. The candidate’s lifestyle must demonstrated faithfulness to biblical ethics, morality, values, and ongoing spiritual growth.
4. The candidate must subscribe to the statement of beliefs of their home church, and be supportive of the church mission, vision, and values.
5. The candidate must respect the leadership of their home church, and the same leadership must believe in the ministry potential of the candidate

6. The candidate must have completed a minimum of one year of formal bible training or a minimum of two years of biblical self study.
7. The candidate must demonstrate a willing servant spirit by his/her commitment to an active ministry of the church.

B. Conferring the license

1. In view of the candidate's qualifications, service, and faithfulness, the church leadership may choose to confer a License to Minister upon one who demonstrates promise of effective ministry.
2. The candidate shall be interviewed by the leadership team of the church via a prepared series of questions and information; -which will include Biblical doctrine, local church values, and FCA policy.
3. The license shall be conferred upon the candidate with the unanimous decision of the church leadership, or as may be deemed by church policy of by-laws
4. The license shall be presented to the candidate in a public service
5. The practice of ministry shall continue under the mentorship of the pastor or appointed leader of the church
6. The License to Minister may or may not carry with it the privilege of performing marriages; - as per policy of the home church.

C. Criteria for Ordination

1. The candidate for Ordination shall have functioned satisfactorily as a licensed minister for a minimum of two years
2. The candidate shall have completed a minimum of three years biblical studies through a biblical training institution approved by the local church.
3. In lieu of formal training, the candidate may have completed a minimum of five years of biblical self study
4. The candidate shall embrace a call of God to serve in Christian ministry for an indefinite period of time

D. Granting and conferring Ordination

1. The candidate shall submit a treatise on their philosophy of ministry to the leadership team of the church.
2. The candidate shall be interviewed by the leadership team of the church according to a prepared questionnaire and information which will include Biblical doctrine, local church values, and FCA policy.
3. The candidate shall require the unanimous support for ordination from the leadership team who shall view the candidate as a Godly and effective minister of the Gospel
4. The intention to ordain the candidate shall be introduced to the church congregation at least one month prior to the event.
5. The public ordination service shall be prepared with thought and prayer.
6. The following components shall be included in the ordination service.
 - a. A pastoral address on biblical ordination
 - b. The reading of the ordination charge to the candidate
 - c. The response of the candidate (by way of answered questions or a short message)
 - d. The laying on of hands and commissioning prayer by the church leaders
 - e. The celebration of the ordination by the congregation (either by a congregational time of prayer or worship, a reception line, a coffee fellowship time, or other)

The minister and the sponsor church may choose to register the newly-licensed or ordained minister with the

Fellowship. The process for this is found on the FCA website at www.fcaoc.org May the Lord bless and multiply godly leaders among us!

2. Church Sponsorship of New Ministers and Churches

Every FCA church leadership team shall observe the following basic guidelines concerning sponsorship. The minister is accountable to their sponsor church and its leadership in the following manner—

- a. By maintaining regular communication (minimum annual) with the sponsoring church
- b. By demonstrating godly character and maintaining biblical behavior and ethics in their personal and public life
- c. By respecting the guidance and counsel of the sponsor church
- d. By encouraging a wholesome attitude and spiritual climate in this relationship

3. Church Sponsorship of Ministers

Each local church must have a prescribed set of minimum standards for the licensing and ordination of ministers. The following is a brief outline of the essence of each of these conferences. Please refer to a separate paper on “**Standards for Licensing and Ordination of Ministers through Churches of the Fellowship of Christian Assemblies in Canada**”.

A. Licensing

Licensing may be granted to a faithful servant of God who has proven track record in Biblical and Christian service studies, exhibits a minimum of two years of Christian service in a local church, and demonstrates promise of a faithful minister of the Gospel. Licensing is for limited ministerial practice under the tutelage of a Sr. Minister and the local church.

B. Ordination

Ordination is conferred upon one who has been diligent in ministry, has fulfilled the criteria for the same, and has the support of the Ministerial staff and leadership of the duly-registered sponsor church. This person has completed a prescribed set of self studies of graduated from a formal training process as demonstrated by a certificate, a diploma, or a degree – as may be required by the local church, has served as a licensed minister for a minimum of two years, is effective in ministry, has the unanimous support of the church leadership, and is intent on continuing in ministry for life. Commissioning of Missionaries requires the same criteria as ordination. Both licensing and ordination may be accompanied by the privilege to marry – as may be determined by the sponsoring church.

C. Responsibilities

- a. Each local church of the FCA is autonomous and responsible for licensing and ordaining ministers and the commissioning of missionaries. The sponsoring church is required to maintain communication with the minister for life and must, at a minimum, - require an annual accountability report of their ministry. The integrity of this Fellowship rests upon the diligence of the local church in this vital area.
- b. Membership in the FCA is renewed annually through the sponsoring church. It is the responsibility of the minister to contact the sponsoring church in the early fall to ensure membership is renewed. Failure to renew will result in cancellation of marriage privileges and the minister will not be listed in the directory for the following year.
- c. The sponsoring church must register the licensed or ordained minister with the Secretary of the Fellowship with the completed prescribed forms.

5. Sponsorship of Churches

In order for a church to become a member of the FCA in must be sponsored by an FCA church.

- a. A church that is sponsored by an FCA church does so out of relationship with that church.
- b. The process to approve a church for sponsorship is defined in the FCA handbook. A report of the process must accompany the application sent to the Secretary.
- c. A sponsoring church may withdraw their sponsorship due to reasons of unbiblical doctrine, or violation of the principles of the FCA.

FCA Handbook

A more comprehensive description of all of the above is found in the FCA Handbook.

Forms

All the forms required for sponsorship of ministers of churches (as well as the Handbook) are available on the FCA website – www.fcaoc.org

Article VI. Elections, Appointments and Vacancies (6 sections, 2 pages)

1. The Pastor

The Pastor shall be called for an indefinite period, unless otherwise stipulated by the Church at the time of election. The Elders, acting in the capacity of a Pulpit Committee after prayerful inquiry, and with judicious counsel from the Supportive Pastor, and full consideration being given to the leading of the Holy Spirit, shall select by majority vote an available, Scripturally qualified minister as nominee to the office of Pastor, and shall present his name for a vote by the Board and upon approval it will be presented to the Church without undue delay.

Any member of the Church may offer a minister's name for consideration by the Elders.

Election shall be by secret ballot; a simple majority of all votes cast shall be required to constitute an election.

In the event there is need for the selection of a Pastor due to a vacancy created by misconduct, injury, death or predetermination, a Pastor will be chosen in accordance with section 6 below - Vacancies.

2. The Elders

An Elder is to be chosen from the Membership of the Church, chosen by the Pastor, and confirmed by the Board and then by a simple majority vote at a regularly scheduled Board Meeting. An Elder shall serve as such for an indefinite period of time.

3. The Deacons

A Deacon is to be chosen from the Membership of the Church, chosen by the Pastor and confirmed by the Board and then by the Church.

A Deacon shall serve for either a one, two, or three year term, as decided by the Pastor and / or the Board.

4. The Secretary and the Treasurer

The Secretary and the Treasurer shall be appointed by the Pastor from the membership of the Board and ratified by the Board.

5. Vacancies

1. The Pastor

a.) By Charge

In order for a charge to be rightly brought against the Pastor, on the basis of immoral, unethical or unscriptural conduct or the perceived ineffectiveness of his ministry, it must be: in writing, detailed as to facts and evidence, and signed and dated by the person(s) bringing the charge.

The charge must be brought to the Pastor in person in the presence of all Elders. If the charges are denied by the Pastor, then every effort will be made to bring the situation to a peaceful resolution. If the charges persist, witnesses are brought to a meeting of the Board. The entire motivation of every party should at all times be to let truth and peace prevail and to spare the flock. If a peaceful resolution cannot be obtained, the Elders will invite outside counsel of FCA pastors/elders in order to achieve a resolution.

If the Pastor is guilty by admission then the Elders preside over the restoration and/or replacement of the Pastor with the assistance of outside counsel of FCA pastors/elders. The judgments and recommendations for action will be binding upon the Pastor and upon the Board.

b.) By Accident or Death

In the event that the Pastor is disabled for a definite or indefinite period of time or is rendered mentally incapable of pastoral decision making, the Elders will preside over the selection of a temporary or permanent replacement. In the event of death, the Elders will preside over the selection of a new pastor

c.) By Predetermination

If a predetermined change in the pastorate should occur, the Pastor and the Elders will have already selected a replacement. This change will be presented to the Board for a vote.

B. Other Officers

Any other office may be declared vacant by the majority decision of the Board, which must include the Pastor, at any regular or special business meeting.

Grounds for such action shall be:

- a.) Unscriptural conduct;
- b.) Doctrinal departure from the tenets of faith; or
- c.) Incompetence in office.

Any incumbent under charges shall have opportunity for a fair and impartial hearing of his case before the Church Board if he so desires. The Board is empowered to fill by appointment any irregular vacancy until the next appointment of officers.

ARTICLE VII. DEPARTMENTS (8 sections, over 6 pages)

The Church may include the following departments of ministry:

1. Children's Ministry**A. Purpose**

This department shall be a branch of the church especially designed and organized to teach pre-teens the

Scriptures and instruct in Christian doctrine and conduct. Its programs and presentation shall be geared to the needs of this age group, under the direction of the Children's Director.

B. Personnel

1. The Pastor, designated Elder, and Children's Director shall serve as executive heads of this Ministry.
2. The Director shall be appointed by the Pastor and will be responsible directly to the Pastor or designated Elder for all his responsibilities.
3. The Director will be responsible to the Pastor or the designated Elder for accurate records of the Children's Ministry attendance & finances. He/she shall purchase all supplies as directed.
4. The class worker shall be appointed by the Pastor or designated Elder and the Director. A worker will be enlisted only after an interview with Pastor or Elder and the Director in which the duties of a Children's Worker will be discussed.

C. Qualifications - The qualifications required of both the Director and of a Worker are:

- | | |
|---|-------------------------------------|
| a.) Church Member | b.) Faithful to every service |
| c.) Faithful tither | d.) Loyal to the Pastor and Program |
| e.) Doctrinally sound | f.) A soul winner |
| g.) Attends all workers' meetings | h.) Visits absentees personally |
| i.) Be at church no later than 30 minutes prior to the service. | |

2. Youth Department**A. Name**

The Youth Department shall have the prerogative of selecting their own name and motto, subject to approval by the Pastor and the Board.

B. Purpose

The purpose of the Department shall be to foster and promote the work of God among the young people of the Assembly; providing avenues for development and expression of God-given gifts and zeal, such as: personal evangelism, personal testimony, use of the Word, Christian leadership, conduct of street meetings and jail services, distribution of literature, visitation of shut-ins, etc.

C. Relationships

The Youth Department of the Church shall recognize itself as an extension of the activities of the church body

and under the supervision of the Pastor, who, under Christ, is the shepherd of the Church. (I Peter 5:2-4)

D. Membership

The Youth Department shall consist of such members of the Assembly who are in good standing and of the ages 13 through 19, or as otherwise determined.

E. Officers

1. The officers of this Department shall be the Pastor, designated Elder and the Youth Director, and they shall serve as the executive heads.
2. The duties of the Officers shall be to plan and oversee all activities of the Youth Department.

F. Appointment

The Pastor shall appoint the Youth Director and he will be responsible directly to the Pastor or designated Elder.

3. Missions

A. Purpose

To support missionaries who have been ordained by God to go to particular people groups or to foreign lands to proclaim the gospel of our Lord and Saviour Jesus Christ and to support worthy missionary projects as the Lord should lead.

B. Personnel

1. The Church Board will serve as executive head of the Missions Department.
2. A Secretary - Treasurer may be appointed by the executive heads to keep accurate records of the finances.
3. The duties are to nominate missionaries who are scripturally involved in fulfilling the Great Commission, select missionary projects that are Scripturally sound and submit to the Church membership for ratification.

C. Finances

The Missions Department will be supported by an amount of the weekly General Fund offerings to be determined from time to time by the board, as well as all designated missionary offerings. These monies will be kept separate, as in a Missionary account. The Pastor and the Board will determine the amount of monthly support each Missionary project shall receive.

4. Bus Ministry

A. Purpose

This Ministry shall be an important outreach of the Church especially designed to reach boys, girls, men and women with the Gospel of our Lord and Savior Jesus Christ. We have been commissioned (Mark 16:15) to "Go into all the world and preach the gospel to every creature". We have also been told by our Lord (Luke 14:21, 23) "To go out quickly into the streets and lanes of the city... and into the highways and hedges, and compel them to come in, that my house may be filled." Therefore, in keeping with these scriptural commands, a Bus Ministry will be provided to reach the unreached for our Lord.

B. Personnel

1. The Pastor, designated Elder and Bus Director shall serve as executive heads of the Bus Ministry.
2. The Bus Director shall be appointed by the Pastor and be directly responsible to the Pastor or the designated Elder for all his responsibilities.
3. A Secretary-Treasurer may be appointed by the Pastor and Bus Director to keep accurate records of the bus enrollment, attendance, and finances.
4. Bus workers shall be appointed by the Pastor and Bus Director. A Bus Worker will be enlisted only after an interview with the Pastor and Bus Director in which the duties and requirements of a Bus Worker will be discussed.

C. Finance

The Bus Ministry shall be financed by:

1. Free will offerings by the congregation, and
2. As included in the church budget.

5. Bible College (Discipleship School/International School of Ministry program)**A. Purpose**

To provide advanced Bible and ministerial training for men and women who desire to minister for our Lord and Saviour Jesus Christ (I Timothy 3: 1; 2 Timothy 2:15)

B. Personnel

1. The Pastor, the Dean, and the Church Board will serve as executive heads of the Bible College.
2. The Bible College shall be appointed by the Pastor and shall be responsible to him or the designated Elder.
3. A Secretary-Treasurer may be appointed by the executive heads to keep accurate records.
4. Instructors shall be appointed by the executive heads and shall be responsible to the Dean for all their responsibilities.

C. Finances

The Bible College shall be funded by student tuitions, donations and free will offerings of friends. A full report of the Bible College's finances shall be given at the annual Church business meeting.

6. Christian School**A. Purpose**

It is our conviction that the Church (and not the state) is required by Scripture to partner with and assist and equip parents in educating their young, to provide quality Christian Education for the children of our Church. In keeping with the Word of God (Proverbs 22:6; Ephesians 6:4) we accept the responsibility of providing Christian families a Christian Day School that will provide a Christian Education founded on scriptural principles.

B. Goals of Education

The goals of education for the Church School reflect the church's responsibility to partner with and assist parents to train their children to fulfill roles as responsible citizens accountable to God. They also reflect the

state's interest to achieve a potentially productive populous by being not inconsistent with the goals of education for Alberta without compromise of the church's basic Christian philosophy. (See also Article V, s. 24 Constitution)

The goals of education for the Church School seek to direct efforts to develop the potential for physical, mental, social, and spiritual growth for all students. Education should affirm the worth of each individual. Christian education acknowledges the Bible as the foundation for all truth. Learning is a lifelong process. "You learn something new everyday."

Students who faithfully serve the Lord and live within His guidelines can benefit from every situation as a learning experience. The Biblical mandates regarding education are directed at parents. The church school works in partnership with the Christian home. The church school is an extension of the Christian home in teaching children. Attainment of the goals is a venture in which the parents utilize the opportunities provided by the student, the home, the church, and the community. Consistency between the home, the church school, and other community resources provides security so the children can become conscientious citizens in their communities.

All education has a spiritual and religious bias. Every aspect of the program provided by the church school shall be exclusively with a Biblical World view. Specifically this will presuppose the existence of God, the lordship of Jesus Christ, the guidance of the Holy Spirit, the Bible as the source and foundation of all truth, and the responsibility for education resting with the parents, with the assistance of the Pastor and the Church.

The programs of the church school shall encourage moral virtues, tolerance, understanding, and be committed to democratic values. Truth shall be regarded as objective and reasonable, reflected by the underlying philosophy of Biblical theism. The church school shall only include families, students, teachers, administrators, governing bodies, curriculum, facilities, and any other aspect of the program that are consistent with the school's philosophy.

A body of knowledge, understanding, and wisdom coupled with a range of skills and God-honoring attitudes are necessary to function with Christian character in a changing world. It is intended, then, that the education provided by the church school will enable students to do succeed in the essential areas identified by the Pastor and Board.

C. Personnel

1. The Pastor, the Board, and the School Board will serve as executive heads of the Christian School.
2. The Senior Administrator, also designated Chief Executive Officer, shall be appointed by the Pastor and Board and shall be accountable to them for all his responsibilities
3. A Secretary-Treasurer may be appointed by the Director to keep accurate record of enrollment and finances.
4. Teachers and teacher aides shall be appointed by the Director upon consultation with the Pastor and shall be responsible to the Director for all their activities. It is our sincere belief and conviction that we have the freedom and authority to establish our own qualifications for our teachers and aides, and to restrict employment to those who share the faith and practice of this Church.

D. Finances

The Christian School shall be funded by student tuitions and free will offerings of friends. A full report of the school finances shall be given at the annual Church business meeting.

7. Care Home**A. Purpose**

To provide for the spiritual, emotional and physical needs of the elderly and the needy in our community.

This ministry will operate a residence for individuals in need of care and attention that would require care in public nursing or care facilities. Special attention will be given to assure they have every opportunity to receive Christ, and that their spiritual needs are met. Ongoing care in relation to their physical and emotional needs is assumed as well. (Gal. 6: 10; 1 Tim. 5:1,2; Matt. 25:36; Psalms 71:9,18; Gal. 6: 10;)

B. Personnel

1. The Pastor, the Director, and the Church Board will serve as executive heads of the Care Home.
2. The Care Home Director shall be appointed by the Pastor and shall be responsible to him or a designated Elder.
3. A Secretary-Treasurer may be appointed by the executive heads to keep accurate record of patients and finances.
4. Care Aides shall be appointed by the executive heads and shall be responsible to the Director for all their responsibilities.

C. Finances

The Care Home shall be funded by patient fees and free will offerings of friends. A full report of the Care Home finances shall be given at the annual Church business meeting.

8. Day Care Ministry**A. Purpose**

To provide for the spiritual, emotional, and physical needs of children whose parents are in the work force.

B. Personnel

1. The Pastor, the Director, and the Church Board will serve as executive heads of the Day Care Ministry.
2. The Day Care Ministry Director shall be appointed by the Pastor and shall be responsible to him for all his/her responsibilities.
3. A Secretary-Treasurer may be appointed by the executive heads to keep accurate record of attendance and finances.
4. Day Care Workers / Assistants shall be appointed by the executive heads and shall be responsible to the Director for all their responsibilities.

C. Finances

The Day Care Ministry shall be funded by fees and free will offerings of friends. A full report of the Day Care Ministry finances shall be given at the annual Church business meeting.

ARTICLE VIII. CHRISTIAN DAY SCHOOL MINISTRY / MINISTRY OF EDUCATION (8 sections, over 3 pages)

1. Purpose - The Church believes that Scripture commands us to assist and partner with the parents in providing the children of the Church with an education which is based upon and consistent with Biblical teachings. The Church believes that that the home and the church are responsible before God for providing a Christian education. In order to partner with and assist the Church's families with their obligation to biblically train and educate their children, the Church shall operate a Christian day school ministry. To this end, the Church shall engage in ministries in education in keeping with the following dictates. In this Article, "ministry of education" includes especially the Christian Day School, but also (where applicable and *mutatis mutandis*) the Children's Ministry, the Youth Department, the Nursery Ministry, the Day Care Ministry, the Bus Ministry, and the Bible College.

For greater clarity, the staff requirements in this Article do not apply only to the staff of the Christian Day School, or to all staff involved in the "ministry of education", but to ALL staff of the Church, in whatever function or role or department.

2. Church Participation - All educational programs or courses of instruction formulated and offered by the Church shall be primarily for the benefit of the Members of the Church. However, the Pastor may permit non Church Members to participate and enroll their children in the church's educational programs or course of instruction if considered that such would be in the best interests of the Church and the children.
3. Staff Membership - All instructors, teachers, and administrators (and all staff of the Church, with no exceptions) shall be Members of this Church. This provision shall not apply to visiting missionaries, evangelists, or preachers engaged for the purpose of delivering sermons, conducting revivals, or other special meetings on a temporary basis.
4. Statement of Faith Accord - All educational programs or courses of instruction shall be taught and presented in full accord with the Statement of Faith of the Church. The Church shall not hire, appoint, or retain any employee or volunteer for its educational programs, or for any of its programs or departments or activities, who fails to adhere to or expresses disagreement with the Statement of Faith.
5. Unity - All educational programs or courses of instruction shall be conducted as an integral and inseparable ministry of the Church.
6. Teaching - All educational program or courses - and all activities and programs of this Church - shall be conducted consistent with the teaching of the inerrant Word of God. Any assertion or belief which conflicts with a Bible truth is a distortion which will be disclaimed as false. It is the responsibility of every instructor or teacher to present the inerrant Word of God as the sole infallible source of knowledge and wisdom.
7. Christian Walk - All administrators, instructors, teachers, and all other staff, officers, leaders of any kind and any function of the Church, whether paid or volunteer, shall maintain a lifestyle consistent with the precepts taught by the Church, whether in or out of the classroom, in or out of the Church. All staff shall be under the supervision of the Pastor and such authority delegated by the Pastor who shall have

authority to hire, appoint, or dismiss all staff. Any individual who is or desires to be involved in any manner in the programs of the Church - including, but not limited to, as Pastor, Elder, Deacon, Officer, leader, department head, church staff, school staff - must maintain a lifestyle consistent with the standards of the Word of God and believed and taught by this Church. Any individual involved in this Church, serving or leading, or an agent of any kind, is expected to live and maintain a lifestyle of holiness, good morals, and upright behavior, as taught in this Church - and any individual not so doing (or any individual involved or that gets involved in conduct or relationships or activity that is not of the highest moral standards) may be subject to immediate dismissal from any position of leadership or service. We believe that leaders and servants of this Church must be an example of the highest caliber to others, in the Church and those outside, and to our young; that we must not only “talk the talk”, but also “walk the walk”. The Bible instructs us to leave no place for hypocrisy or double standards.

8. Hierarchy of Authority - The Pastor and the Church Board shall be the final authority on all matters relating to the ministry of education. The Pastor shall have the authority to approve or disapprove any decision or recommendation of the Board of the Church on all matters relating to the ministry of education.

The Pastor (or his delegated authority) may hire administrators and principals to assist in carrying out the ministry of education.

On the condition that they shall become a Member of the Church before assuming duties, the Pastor (or his delegated authority) may hire teachers and support staff to assist the Pastor in carrying out the ministry of education.

The Board of the Church, including the Elders, shall assist and advise the Pastor on all matters relating to the ministry of education. The Church Board shall act as the school board and shall hear all matters and disputes which may arise out of the ministry of education. All recommendations of the Board shall be discussed with the Pastor and are subject to his approval before becoming effective. The Board may create and recommend to the Pastor school policies for governing the ministry of education consistent with the provisions herein. All such recommendations are subject to the approval by the Pastor before becoming effective.

ARTICLE IX. MEETINGS (11 sections, over 2 pages)**A. Meetings for Worship**

1. Unless otherwise determined by the Pastor and the Board, meetings for public worship shall be held on each Lord's Day, and during the week as may be determined by the Pastor. The ordinance of The Lord's Supper shall be observed on a regular basis.

B. Meetings for Church Business

2. There shall be an annual business meeting of the Church, at which time the regular church administration shall be considered, reports shall be given, and the confirmation of officers shall take place. This meeting shall convene during the first six months of each year or according to requirements of law. Due notice thereof shall be given on two Sundays prior. A quorum shall consist of the Members present but shall be approved by the majority of the board.
3. All annual Church business meetings shall be opened and closed with prayer for divine guidance and blessing.
4. In order to facilitate the conduct of business in an orderly and satisfactory manner, business meetings shall be governed by the accepted rules of parliamentary procedure. All business should be conducted in the Spirit of Christ and in brotherly counsel.
5. The Pastor or his designate shall moderate the annual business meeting and shall determine the rules of procedure according to his sense of fairness and common sense, giving all members a reasonable opportunity to be heard on a matter. The moderator / Pastor is the final authority on questions of procedure, and his decision is final and controlling. The following shall be components or agenda items (as necessary) at the annual Church business meeting: Devotions and prayer, reading of minutes, reception of members, dismissal of members, reports of officers, standing committees, special committees, and department heads, unfinished matters, election of officers, new matters, adjournment, and benediction.
6. For any meeting under this Article, the moderator or the Pastor, in his sole discretion, shall have full and unilateral authority to require non-Members to leave the meeting room and to order the immediate removal of any Member or other person present who is deemed by the moderator or the Pastor to be disruptive to the proceedings by act or presence. The moderator or Pastor shall have full authority to order the removal of all children (ages to be determined by the moderator) if the moderator or Pastor determines, in his sole discretion, that circumstances so warrant. If the moderator or Pastor determines that compliance with his order of removal is unsatisfactory, the moderator may, in his sole discretion, revoke the disruptive person's right to remain on the premises in accordance with section 4.c.) of the Privileges of Membership and treat the person as a trespasser.

C. Special Meetings

7. The Pastor (or the Board, if the office of Pastor is vacant or the Pastor is the subject of possible disciplinary action) may call a special meeting by giving notice of such a meeting and the purpose for which it is called to the Church from the pulpit at least one Sunday and not less than one week prior to such meeting.

8. The Pastor may call Bible conferences, special meetings, revival meetings, etc. as he deems beneficial and as led by the Holy Spirit.

D. Board Meetings

9. The Board must meet at least quarterly, and may meet more frequently, as the need may arise.
10. No record of any special or regular business meeting of the Church shall be made or considered legal unless at least one half of the Members entitled to be present are actually present to constitute a quorum.
11. The fiscal year of the Church shall be from September 1 to August 31 of each year.

ARTICLE X. PROPERTY (4 sections)

1. All property, real or chattel, shall be taken, held, sold, transferred, or conveyed in the corporate name of the Assembly.
2. No real or chattel property of the Church shall be sold, leased, mortgaged, or otherwise alienated, unless the same shall have been confirmed by at least a simple majority vote of the Board. (See Constitution - Article XI.)
3. The property and facilities of the Church have been provided through the goodness of the Lord and His people, are held and used in trust by the trustees and the Church Board for the Lord, and are dedicated exclusively for His Work and for the furtherance of the Gospel of the Lord Jesus Christ. The property and facilities of the Church are considered to be holy places - and are not to be used for activities that do not honor the God of The Bible and further or support the work of the ministry, nor by individuals or groups that are not in agreement (or “most substantial agreement”, in some cases, which means agreement on all sections of the Statement of Faith, except for non-core beliefs such as tenets on Divorce and Remarriage or Christian Education, specifically ss. 8, 9, 13, 24, and 25) with the Church’s Statement of Faith (Article V of The Constitution).
4. The Board may draft and present to the Membership a Facility Use Statement, detailing by whom and when the Church facilities may be used. The Facility Use Statement becomes effective upon approval by the Church Board.

ARTICLE XI. DESIGNATED CONTRIBUTIONS

From time to time the Church, in the exercise of its religious, educational, and charitable purposes, may establish various funds to accomplish specific goals. Contributors may suggest uses for their contributions, but all suggestions shall be deemed advisory rather than mandatory in nature. All contributions made to specific funds or otherwise designated shall remain subject to the exclusive control and discretion of the Pastor and the Board. No fiduciary obligation shall be created by any designated contribution made to the church other than to use the contribution for the general furtherance of any of the purposes stated in Article II of the Constitution.

ARTICLE XII. DISAGREEMENTS BETWEEN MEMBERS (7 sections, over 2 pages)

1. Believing that lawsuits between believers in the Church are prohibited by Scripture, all Members of this Church agree to submit to the arbitration of the Pastor, or any committee so designated by the Pastor or the Board, any matters between them which cannot otherwise be resolved.
2. In the event of any dispute, claim, question, or disagreement arising out of or relating to these bylaws or any other church matter, the parties shall use their best efforts to settle such disputes, claims, questions, or disagreement as befits Christians. To this effect, they shall consult and negotiate with each other and with the Pastor and the Board in good faith and, recognizing their mutual interests not to disgrace the name of Christ, seek to reach a just and equitable solution.
3. If they do not reach such solution within a period of sixty (60) days, then upon notice by either party to the other, disputes, claims, questions, or differences shall be settled by arbitration as 1. above and such procedures for arbitration as are adopted pursuant to 6. below.
4. Should any dispute involve matters of church discipline, the arbitrators shall be limited to determining whether the procedures for church discipline, as outlined in Article I. Section 5 of the Bylaws, were followed.
5. Should any dispute involve the removal from office of the pastor or any church officer, the arbitrators shall be limited to determining whether the procedures set forth in Article VI of the Bylaws, were followed.
6. The Procedures for Arbitration shall be as adopted by the Pastor and the Board.
7. Subject to such Procedures for Arbitration, the Pastor and the Board (or other individuals designated by them) shall serve as the arbitrators, and they shall hear all sides of any dispute brought to them, their decision in the matter shall be final. The Members of the Church agree to abide by such final decision.

ARTICLE XIII. INDEMNIFICATION (6 sections, over 2 pages)

1. Actions subject to Indemnification - The Church may indemnify any person who was or is a party or is threatened to be made a party to any threatened, pending, or completed action, suit, or proceeding, whether civil, criminal, administrative, or investigative, including all appeals (other than an action by or in the right of the church) by reason of the fact that the person is or was a pastor, elder, deacon, officer, employee, or agent of the church, against expenses, including legal fees, judgments, fines, and amounts paid in settlement actually and reasonably incurred by him (her) in connection with the action, suit, or proceeding; and if that person acted in good faith and in a manner he reasonably believed to be in or not opposed to the best interests of the Church and, with respect to any criminal action or proceeding, had no reasonable cause to believe his conduct was unlawful. The termination of any action, suit or proceeding by judgment, order, settlement, conviction shall not, of itself, create a presumption that the person did not act in good faith and in a manner that he reasonably to be in or not opposed to the best interests of the Church and, with respect to any criminal action or proceeding, had no reasonable cause to believe that his or her conduct was unlawful.
2. Expenses subject to Indemnification - To the extent that a pastor, elder, deacon, officer, employee, or agent has been successful on the merits or otherwise in defence of any action, suit or proceeding referred to in this

article, or in defense of any claim, issue, or matter in that action, suit, or proceeding, he or she may be indemnified against expenses, including legal fees, actually and reasonably incurred by him or her in connection with the action, suit, or proceeding.

3. Limitations of Indemnification - Any indemnification made under this Article, may be made by the Church only as confirmed in the specific case on a determination that the indemnification of the pastor, elder, deacon, officer, employee, or agent is proper in the circumstances because he has met the applicable standard of conduct set forth in Section 1 of this Article. The determination shall be made either (a) by a majority vote of a quorum consisting of the pastor and elders who were not and are not parties to or threatened with the action, suit, or proceeding; (b) if the described quorum in (a) is not obtainable or if a majority vote of a quorum of disinterested elders so directs, by independent legal counsel in a written opinion; or (c) by a majority vote of the Members of the Church.

4. Timing of Indemnification - Expenses of each person seeking indemnification under this Article, may be paid by the Church as they are incurred, in advance of the final disposition of the action, suit, or proceeding, as confirmed by the Board of the Church in the specific case, on receipt of an undertaking by or on behalf of the pastor, elder, deacon, officer, employee, or agent to repay the amount if it is ultimately determined that he or she is not qualified to be indemnified by the Church.

5. Extent of Indemnification - The indemnification provided by this Article shall be deemed to be discretionary unless otherwise required as a matter of law or under any agreement or provided by insurance purchased by the church, both as to action of each person seeking indemnification under this Article in his official capacity and as to action in another capacity while holding that office, and may continue as to a person who has ceased to be a pastor, elder, deacon, officer, employee, or agent and may inure to the benefit of the heirs, executors, and administrators of that person.

6. Insurance - The Church may purchase and maintain insurance on behalf of any person who is or was a pastor, elder, deacon, officer, employee, or agent of the Church against any liability asserted against him and incurred by him in that capacity, or arising out of his status in that capacity, whether or not the church would have the power to indemnify him against liability under the provisions of this Article.

ARTICLE XIV. AMENDMENTS

These bylaws may be revised or amended by a simple majority vote of the Board.

ADOPTION

These bylaws were adopted by a majority vote of the Board.

These bylaws supersede any other bylaws of the Church.

These Bylaws approved the _____ day of _____, 20 .

On Authority of the Pastor: _____
- Pastor

On Authority of the Board: _____ Elder, Board Member

_____ Elder, Board Member

_____ Deacon, Board Member

_____ Deacon, Board Member

On Authority of the Members: _____

MORINVILLE CHRISTIAN FELLOWSHIP

“Policy Statement - The Church, The Church’s Ministers, and Marriage”

_____ (date)

MORINVILLE CHRISTIAN FELLOWSHIP

“Policy Statement - The Church, The Church’s Ministers, and Marriage”

Date: _____

Approved by the Pastor: _____

Approved by the Board of Elders (the Church Board) _____

1. WHEREAS This Policy Statement has been drafted further to Articles V (Statement of Faith) and VI (Policy Statement) of the Constitution, and has been approved by the Pastor, and by the Board of Elders (the Church Board) - and then confirmed by the Membership - on the dates above indicated.
2. AND WHEREAS This Policy Statement is effective upon approval by the Church Board, and remains effective until and unless voted down (majority vote) by the Membership and then canceled by the Board.
3. AND WHEREAS Article VI (section 1) of the Constitution provides that the Board shall, from time to time, draft and then put before the Membership Policy Statements on important issues of faith and practice; such policy statements not being inconsistent with the above Statement of Faith, and being of equal authority to the tenets in the Statement of Faith, and further articulating and expanding on the fundamental beliefs of MORINVILLE CHRISTIAN FELLOWSHIP.
4. AND WHEREAS the Board has drafted this Policy Statement and has approved (including the Pastor) this Policy Statement and has presented this Policy Statement to the Membership for its confirmation.
5. AND WHEREAS this Policy Statement has been prepared in consultation with and under supervision of legal counsel, and in light of and in compliance with and after consideration of the applicable laws of this country, including the most recent changes, and including the *Canadian Charter of Rights and Freedoms*.
6. THEREFORE, BE IT HEREBY DECLARED THAT the Pastor, the Church Board, and the Membership all approve the following Policy Statement:
7. We affirm our support of Sections 23 (Human Sexuality) and 24 (Family Relationships) of the Statement of Faith (Article V, Constitution) herein reproduced in full and in relevant part, respectively.

Section 23. Human Sexuality

We believe that issues of human sexuality are important issues, and go to the core of the Gospel, of who we are, and how we are to live. Human sexuality issues have been already decided by a higher authority than man, that being God in The Holy Bible, and are not open to man to re-define and reinvent. Human sexuality issues are serious and

important issues, going to the foundation of our families and our society, and to what we teach our children about how to live and the authority of God and of scripture.

We believe that God has commanded that no intimate sexual activity be engaged in outside of marriage (a marriage between a man and a woman). We believe that any form of, among other things, fornication, adultery, sex outside of marriage, pornography, prostitution, incest, bestiality, bisexuality, or homosexuality are, according to The Bible, sinful perversions of God's gift of sex. As Christians, and as the Church, we must abstain from any form of sexual immorality, and even the appearance of sexual immorality. The Church cannot be associated, in any way, manner, or form, with what The Bible reveals as being outside the Plan of God ...

We believe that God disapproves and forbids any attempt to alter one's gender by surgery or appearance. (Gen. 2:24, 19:5, 13; Gen. 26:8-9; Lev. 18:1-30; Romans 1:26-29; 1 Cor. 5:1, 6:9; 1 Thess. 4:1-8; Heb. 13:4)

[emphasis added]

Section 24. Family Relationships

The Christian Home - We believe that God's ideal for the family is that of one man and one woman married before God, and having children. Marriage can only be, according to The Bible (see Genesis 2:23-25; Mathew 19:4-6), which is our only, sole, and final source of authority, between one man and one woman; marriage cannot be between two men or two women (or any other permutation or combination).

The father and husband is to not only provide fully and bountifully for his children and his wife, but to faithfully and completely train his children in the ways of God, training them to be obedient and to honor their father and mother and lawful authorities. He is to love his wife as Christ loved the Church and is to give himself for his wife, to care for her, to provide for her in every way, and to assist her in becoming all that God has intended for her to be and become. The mother and wife is to assist the father in training the children to be obedient and to honor their parents and those in authority. She is to make the home her number one priority and concern, and she is to respect her husband and to assist him in fulfilling his call and his giftings. (Ephesians 5:22 - 6:4) ...[emphasis added]

8. The portions of sections 23 and 24 above that have been bolded, italicized, and underlined constitute the foundation for this Policy Statement.
9. WE BELIEVE THAT Marriage is a holy institution of the church and is clearly defined in The Holy Bible as between one man and one woman only (and to the exclusion of all others).
10. WE BELIEVE THAT a purported "marriage" between two men or between two women (or any other permutation or combination) is entirely, utterly, completely, and absolutely contrary to, and inconsistent with, the Scriptures (which are our only, our sole, and our final source of authority on all matters concerning both this life and the next).
11. WE BELIEVE THAT we are to look and to yearn and to work for His Kingdom to come, His Will to be done, on earth as it is in Heaven (Matt. 6:9-10).
12. WE BELIEVE THAT a purported "marriage" between two men or between two women (or any other combination, other than one man and one woman) is not the Will of Our Father who is in Heaven, and is not the Plan of God according to Scripture, and, therefore, is not something that the church or this Church, or its ministers, or its Members, can condone or be associated in any manner.
13. The clergy and ministers (including the Pastor and the Elders) of this Church are required to subscribe to

this Church's Constitution and Bylaws, including its Statement of Faith (Article V, Constitution) and Policy Statements.

14. Marriage is to be solemnized only by clergy or ministers of this local church who subscribe to the Constitution and Statement of Faith of this Church.
15. Generally, clergy or ministers retain the right - absolutely and by law - to decide whether or not they wish to proceed with solemnizing a marriage if to do so would be contrary to their religious beliefs.
16. The clergy or ministers of this Church have always reserved (and still do reserve) the right to refuse - for a number of reasons - to be involved in a ceremony or to marry any two individuals that have requested to be married.
17. Specifically, in light of the Constitution and Statement of Faith of this Church, the clergy or ministers of this Church absolutely may not proceed to solemnize or to perform a marriage ceremony for two individuals of the same sex. To do so would be against the very constitution of this Church and would be of no effect.
18. The only marriage ceremonies that may be performed or presided over by - or involve in any way or manner whatsoever - the ministers of this Church are those:
 - a.) that involve one man and one woman; and
 - b.) where the couple (one man and one woman) have taken and fully and satisfactorily completed the required marriage counseling and preparation classes and sessions of this Church; and
 - c.) where the couple are Members of this Church, having met all requirements for Membership, and having fully assented (and done so in writing) to the Statement of Faith of the Church; and
 - d.) where the couple have received the blessing of the Pastor and / or Board of Elders to be married within the will of God, and that it is the will of God (the Pastor and Elders knowing the two individuals, their gifts, their callings, their lives, etc.) specifically and individually for them to be married.
19. The facilities of the Church are not available to the public or to non - Members for banquets, functions, weddings, etc.
20. The ministers of this Church (including the Pastor) are not for hire by the public and are not bound to perform a marriage / wedding ceremony for just anyone who requests such, but have the absolute right to decline to do so. The Board and Members of this Church are free to set, in light of Scripture and the Church's Statement of Faith, the guidelines under which its ministers will or will not perform (or be associated with) a marriage.
21. The weddings (and related events, such as wedding banquets or teas, etc.) that take place in the facilities are only those involving Members of the Church, one man and one woman, who have taken and fully completed the required marriage counseling and preparation classes and sessions, who are in complete agreement with the Statement of Faith of the Church, and who have received the blessing of the Pastor and / or Board of Elders as to be married within the will of God.

This Policy Statement is effective the _____ Day of _____, 200 .

On Authority of the Pastor: _____

On Authority of the Board of Elders: _____

This Policy Statement confirmed by the Members of the Church on the _____ day of _____, 200__.

On Authority of the Members: _____

MORINVILLE CHRISTIAN FELLOWSHIP

“Facility Use Statement”

_____ (date)

MORINVILLE CHRISTIAN FELLOWSHIP

“Facility Use Statement”

Date: _____, 200__

Approved by the Pastor: _____

Approved by the Board of Elders (the Church Board): _____

1. WHEREAS This Facility Use Statement has been drafted further to Articles VI. (Policy Statement) and XI. (Property) of the Constitution, and Article X. (Property) of the Bylaws, and has been approved by the Pastor, and by the Board of Elders (the Church Board) - and then confirmed by the Membership - on the dates above indicated.
2. AND WHEREAS This Facility Use Statement is effective upon approval by the Church Board, and remains effective until and unless voted down (majority vote) by the Membership and then canceled by the Board.
3. AND WHEREAS Article X. (section 3) of the Bylaws provides that: The property and facilities of the Church have been provided through the goodness of the Lord and His people, are held and used in trust by the trustees and the Church Board for the Lord, and are dedicated exclusively for His Work and for the furtherance of the Gospel of the Lord Jesus Christ. The property and facilities of the Church are considered to be holy places - and are not to be used for activities that do not honor the God of The Bible and further or support the work of the ministry, nor by individuals or groups that are not in agreement (or “most substantial agreement”, in some cases, which means agreement on all sections of the Statement of Faith, except for non-core beliefs such as tenets on Divorce and Remarriage or Christian Education, specifically ss. 8, 9, 13, 24, and 25) with the Church’s Statement of Faith (Article V. of The Constitution).
4. AND WHEREAS Article X. (section 4) of the Bylaws further provides that: The Board may draft and present to the Membership for its confirmation a Facility Use Statement, detailing by whom and when the Church facilities may be used. Such Statements are to be approved first by the Pastor and then by the Church Board, and then presented to the Membership for majority confirmation. The Facility Use Statement becomes effective upon approval by the Church Board. If such a Statement is not confirmed by a simple majority of the Membership in attendance at a meeting of the Church Membership, for which two weeks notice and the Facility Use Statement itself has been provided, the Church Board is to cancel the Statement (and may draft, approve, and present another if it wishes).

5. AND WHEREAS this Facility Use Statement has been prepared in consultation with and under supervision of legal counsel, and in light of and in compliance with and after consideration of the applicable laws of this country, including the most recent changes, and including the *Canadian Charter of Rights and Freedoms*.
6. THEREFORE, BE IT HEREBY DECLARED THAT the Pastor, the Church Board, and the Membership all approve the following Facility Use Statement:
7. THE PROPERTY AND FACILITIES OF THIS CHURCH (specifically located at 10515 100 Ave, Morinville, AB, and hereinafter referred to as “the facilities”) are private property, and are not public property.
8. The facilities are for the use of MORINVILLE CHRISTIAN FELLOWSHIP and its Members and for the activities, projects, and functions of the Church, such activities having been first approved by the Pastor and the Board of Elders.
9. The Pastor and the Board of Elders reserve the absolute right to control the events and activities and the nature of the activities that occur in the facilities, and who uses the facilities.
10. The facilities of this Church are not generally or customarily available to the public when not in use by its Members.
11. The facilities of this Church are not generally or customarily leased or rented – and not with a view to profit. The facilities are not used for commercial purposes or commercial gain.
12. No activities of any kind whatsoever are ever to be held in the facilities that are inconsistent with the Purpose, Principles, Prerogatives, or Statement of Faith of the Church.
13. No activities of any kind are ever to be held in the facilities by any individual(s) or group(s) whose views or purposes are not entirely consistent with the Statement of Faith of the Church (Article V., Constitution).
14. This Statement is based upon the beliefs of this Church and upon the convictions and the principles foundational to this Church, and not upon the personal characteristics of any person (s) or group (s) that may later seek to use or rent these facilities. This Statement is a general policy that is applicable to all who would be interested in the use of these facilities.
15. The facilities of the Church may be approved for use:
 1. Upon the approved request of a Member or a department head of the Church; or
 2. Upon the instructions of the Pastor or Board of Elders.
16. Any Member of the Church or any department head seeking use of the facilities may request, of the Elder in charge of facilities, in writing, and in proper form, at least two weeks before the proposed use or event (unless this notice period is waived by the Elder or the Pastor), with full details as to start time and finish time, nature of event, numbers attending, set up required, and whatever other information the Elder requests etc., permission to use the Church facilities for a certain purpose and activity.

17. Upon its own initiative and decision, or upon the request of a Member of the Church or a department head, the Pastor and the Board of Elders may, at any time, authorize and announce an event or activity to take place in the facilities of the Church.
18. From time to time, and within the authority of the Pastor or the Board of Elders, the Pastor and the Board of Elders may authorize the use of the facilities of the Church to an individual (s) or group (s), that has a prior - established relationship and proven record with the Pastor and the Church, and that shares the goals and objectives of the Church, and that assents without reservation to the Statement of Faith of the Church, and that wishes to use the facilities for a purpose and activity or event that is consistent with the objectives and goals of the Church, in furthering the work of the ministry, the work of the Lord, the propagation of the Gospel of Christ.
19. As an exception, and within this discretion and authority of the Pastor and the Board of Elders, the Pastor and the Board may authorize the use of the facilities of the church to an individual (s) or group (s) that is "most substantially" in agreement with the Statement of Faith of the Church, meaning that such individual (s) or group (s) agree and assent to the entirety of the Statement of Faith, with the possible exception of (what is for them) non-core tenets in sections 8 (Promise of the Father), 9 (Evidence of Baptism in Holy Spirit), 13 (Divine Healing), 24 (Christian Education portion), 25 (Divorce and Remarriage).
(Note - these sections / tenets remain core tenets to the Church and its Members. It is recognized, however, that some other brethren or churches or church organizations that wish to work with this Church - and this Church with them - may have slightly different beliefs on these issues, while still maintaining faith and practice not inconsistent with the Church. For example, a fellow, recognized evangelical ("born again") church like the Alliance Church, or a family organization like Focus on the Family, or a Christian school or home school organization, etc.)
- 19a. In accordance with insurance policy requirements, any individual(s) or group(s) confirmed in sections 18 and 19 above will be required to produce a certificate of liability insurance coverage, and/or agree in writing to save harmless and indemnify Morinville Christian Fellowship and its pastor, elders, officers, employees and volunteers, paid or otherwise, as well as their heirs, assigns and family members, from any and all liability related to injuries, accidents or losses of any kind while using the facilities.
20. The facilities of the Church are not available to the public or to non - Members for banquets, functions, weddings, etc.
21. The weddings (and related events, such as wedding banquets or teas, etc.) that take place in the facilities are only those involving Members of the Church, one man and one woman, who have taken and fully completed the required marriage counseling and preparation classes and sessions, who are in complete agreement with the Statement of Faith of the Church, and who have received the blessing of the Pastor and / or Board of Elders as to be married within the will of God.

This Facility Use Statement is effective the _____ of _____, 200 .

On Authority of the Pastor: _____

On Authority of the Board of Elders: _____

This Facility Use Statement confirmed by the Members of the Church on the _____ day of _____, 200_____.

On Authority of the Members: _____

Agreement to Indemnify

I, _____ of _____, do hereby agree to save harmless and indemnify Morinville Christian Fellowship and its pastor, elders, officers, employees and volunteers, paid or otherwise, as well as their heirs, assigns and family members, from any and all liability related to injuries, accidents or losses of any kind incurred by myself, _____, members, officers, employees, and volunteers, paid or otherwise, as well as guests and family members of any of the aforementioned, while using the facilities of Morinville Christian Fellowship.

Date _____

Signed _____