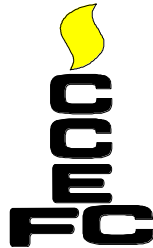


**THE SOUTH CALGARY CHINESE EVANGELICAL FREE
CHURCH**

CONSTITUTION

and

BY-LAWS



(January 2, 2015 – Version 6.0)

How to Read this Document

What is the Constitution?

The constitution articles of this document comprises of the system of fundamental principles that prescribes the nature, functions, and purpose of South Calgary Chinese Evangelical Free Church (SCCEFC). Hence, it only outlines the church's beliefs and practices that should remain unchanged in affiliation to that of the Evangelical Free Church of Canada. The constitution includes seven articles that lay out the essential categories of what constitutes SCCEFC.

What are the By-Laws?

The By-laws are also a system of principles that prescribes the nature and functions of the South Calgary Chinese Evangelical Free Church (SCCEFC) organization but are more specific in addressing the operational and governing aspects of the church. The first section defines structural and organizational rules that manage how the church operates with respect to its day to day affairs and deals with specific issues such as the conduct of members and those in leadership. It also outlines due procedures and the rights of each individual of the church with respect to being a member of the church. The second section is a set of theological positional statements of what the church believes with respect to the conduct of the church.

The By-laws...

1. **Promote efficiency** by detailing a church's governing structure; define the roles of pastor, deacon, and other leaders; and stipulate the requirements for membership. In other words, it allows all things to be done in a certain order (1 Cor. 14:40).
2. **Preserve unity and maintain its testimony.** A church should agree on certain issues of Christian living and separation. A "gray area" which the Bible does not specifically address may be the subject of a by-law (i.e. position on spiritual gifts, marriage, etc).
3. **To protect itself from liability.** A church should have written policies on church discipline, screening leaders, etc. By-laws can be a way of preventing potential disasters in a crisis situation.

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ARTICLE I Name

I.1 The name of this church shall be: The South Calgary Chinese Evangelical Free Church.

ARTICLE II Statement of Belief

II.1 God's gospel originates in and expresses the wondrous perfections of the eternal, triune God.

We believe in one God, Creator of all things, holy, infinitely perfect, and eternally existing in a loving unity of three equally divine Persons: the Father, the Son and the Holy Spirit. Having limitless knowledge and sovereign power, God has graciously purposed from eternity to redeem a people for Himself and to make all things new for His own glory.

II.2 God's gospel is authoritatively revealed in the Scriptures.

We believe that God has spoken in the Scriptures, both Old and New Testaments, through the words of human authors. As the verbally inspired Word of God, the Bible is without error in the original writings, the complete revelation of His will for salvation, and the ultimate authority by which every realm of human knowledge and endeavor should be judged. Therefore, it is to be believed in all that it teaches, obeyed in all that it requires, and trusted in all that it promises.

II.3 God's gospel alone addresses our deepest need.

We believe that God created Adam and Eve in His image, but they sinned when tempted by Satan. In union with Adam, human beings are sinners by nature and by choice, alienated from God, and under His wrath. Only through God's saving work in Jesus Christ can we be rescued, reconciled and renewed.

II.4 God's gospel is made known supremely in the Person of Jesus Christ.

We believe that Jesus Christ is God incarnate, fully God and fully man, one Person in two natures. Jesus—Israel's promised Messiah—was conceived through the Holy Spirit and born of the virgin Mary. He lived a sinless life, was crucified under Pontius Pilate, arose bodily from the dead, ascended into heaven and sits at the right hand of God the Father as our High Priest and Advocate.

II.5 God's gospel is accomplished through the work of Christ.

We believe that Jesus Christ, as our representative and substitute, shed His blood on the cross as the perfect, all-sufficient sacrifice for our sins. His atoning death and victorious resurrection constitute the only ground for salvation.

II.6 God's gospel is applied by the power of the Holy Spirit.

We believe that the Holy Spirit, in all that He does, glorifies the Lord Jesus Christ. He convicts the world of its guilt. He regenerates sinners, and in Him they are baptized into union with Christ and adopted as heirs in the family of God. He also indwells, illuminates, guides, equips and empowers believers for Christ-like living and service.

II.7 God's gospel is now embodied in the new community called the church.

We believe that the true church comprises all who have been justified by God's grace through faith alone in Christ alone. They are united by the Holy Spirit in the body of Christ, of which He is the Head. The true church is manifest in local churches, whose membership should be composed only of believers. The Lord Jesus mandated two ordinances, baptism and the Lord's Supper, which visibly and tangibly express the gospel. Though they are not the means of salvation, when celebrated by the church in genuine faith, these ordinances confirm and nourish the believer.

II.8 God's gospel compels us to Christ-like living and witness to the world.

We believe that God's justifying grace must not be separated from His sanctifying power and purpose. God commands us to love Him supremely and others sacrificially, and to live out our faith with care for one another, compassion toward the poor and justice for the oppressed. With God's Word, the Spirit's power and fervent prayer in Christ's name, we are to combat the spiritual forces of evil. In obedience to Christ's commission, we are to make disciples among all people, always bearing witness to the gospel in word and deed.

II.9 God's gospel will be brought to fulfillment by the Lord Himself at the end of this age.

We believe in the personal, bodily and glorious return of our Lord Jesus Christ with His holy angels when He will bring His kingdom to fulfillment and exercise His role as Judge of all. This coming of Christ, at a time known only to God, demands constant expectancy and, as our blessed hope, motivates the believer to godly living, sacrificial service and energetic mission.

II.10 God's gospel requires a response that has eternal consequences.

We believe that God commands everyone everywhere to believe the gospel by turning to Him in repentance and receiving the Lord Jesus Christ. We believe that God will raise the dead bodily and judge the world, assigning the unbeliever to condemnation and eternal conscious punishment and the believer to eternal blessedness and joy with the Lord in the new heaven and the new earth, to the praise of His glorious grace. Amen.

ARTICLE III Vision, Purpose, Church Standing and Covenant

III.1 Vision Statement

We seek to:

- Unite believers through dynamic and life changing ministries.
- Reach out to all peoples and disciple believers to live Christ-centered lives.
- Serve according to each of their God given talents and being His channel of blessing to Calgary and to the world.

III.2 Purpose Statement

We exist to exalt God with our lives, to edify and encourage believers with God's word and to evangelize all peoples by exemplifying Christ.

- Exalt: We glorify God's name in dynamic worship.
- Edify: We disciple God's people with His word.
- Encourage: We strengthen God's family in love and unity.
- Evangelize: We share God's salvation to the world.
- Exemplify: We model God's likeness to all peoples.

III.3 Church Standing

This church shall remain free and independent. It shall remain before God as its own highest authority and conduct its business through its Membership Meetings. This church shall: co-operate with the Evangelical Free Church of Canada; will seek to send delegates to denominational conferences; will support Home and Foreign Missions; and will participate in mutual efforts for the furtherance of the Gospel as the church itself may officially decide.

III.4 Church Covenant

The church shall carry on without purpose of any economic gain for its members. Any profits or other accretions to the church shall be used in promoting its purpose as previously stated.

ARTICLE IV Church Ordinances

IV.1 Baptism shall be in the name of the Father, Son and the Holy Spirit. It is to be conducted by a member of the Pastoral staff or by a person appointed by the Congregational Ministry and Operations Team (MOT) for each occasion. Under normal conditions, baptism shall be in the form of water immersion. Other mode and practice of baptism may be accepted upon request.

IV.2 The Lord's Supper is for the born again and baptized believers, and is to be observed at least once a month, to commemorate our Lord.

ARTICLE V Multi-Congregational Ministry

- V.1 The congregations of this church shall have a shared responsibility to respect and work in cooperation with one another, in the planning and execution of ministries for the Lord, despite any differences of language, age or culture.
- V.2 The establishment of a new congregation shall be subject to the approval of the Church Board and the Joint Membership Meeting of the church by a two-thirds (2/3) majority of the votes cast. The minimum number of active members needed to constitute a new congregation shall be twenty. These members have to have been active members of South Calgary Evangelical Free Church (SCCEFC) in the prior twelve consecutive months.
- V3. All congregations need to maintain a minimum of twenty active members. In the event that a congregational membership falls below this requirement, the Church Board will determine an appropriate course of action.

ARTICLE VI Property Rights

- VI.1 This church may with its own funds or by gifts acquire and own by purchase, lease or otherwise, such real and personal property as may be necessary to conduct and fulfill its purpose.
- VI.2 If division occurs in the church, the name and all properties are retained by those adhering to the Constitution and By-Laws.
- VI.3 If the church ceases to function and its organization is dissolved, the property shall revert to the Canadian Prairie District of the Evangelical Free Church of Canada, or its successor, so as to renew the work or use the values thereof for furthering Gospel enterprises.
- VI.4 All current asset account(s) of the church shall be set up with Chartered Bank(s) only.

ARTICLE VII Amendments

- VII.1 Amendments to the Constitution may be made at Joint Membership Meeting of the church by a two-thirds (2/3) majority of the votes cast. The voting of adoption shall take place at least three (3) months after the proposed amendment was presented in writing and discussed at a Joint Membership Meeting.
- VII.2 The By-Laws may be amended by two-thirds (2/3) of the votes cast at a Joint Membership Meeting.
- VII.3 Articles II and III can only be revised by unanimous approval of the members present at a Joint Membership Meeting.

BY-LAWS

Part A - Regulations Regarding Church Operation

1.0 Church Membership

1.1 Eligibility

This Church may receive those individuals as members who:

- a) have accepted Jesus Christ as their Savior, being born again; and
- b) are manifesting the fruits of a true faith in God in their lives and following the biblical teaching of Christian morality, having been baptized and
- c) are in full agreement with the Statement of Belief as described in Article II of the Constitution; and
- d) are willing to abide by the Constitution and By-laws of this church.

1.2 Admission Procedures

- 1.2.1. Application shall be made to any pastors or to any members of the Ministry Management Team (MMT) or Congregational Ministry and Operations Team (MOT). The application shall be presented to the MMT for approval.
- 1.2.2 The MMT shall conduct an interview to ascertain the eligibility requirements of the applicant in accordance with Section 1.1. When the application is approved by the MMT with two-thirds (2/3) majority of the votes cast, the Board shall then present the recommendation for acceptance of the applicant to all church members by written notice.
- 1.2.3 If any member of the church should object to the acceptance of any applicant, the reasons shall be restricted to belief contrary to the Statement of Belief outlined in Article II of the Constitution, or to practicing a life which is substantially contrary to the moral values taught in the Bible (refer to part B for specific issues). Any objections must be given in writing to the MMT within twenty-five (25) days of the announcement of the recommendation. The MMT shall inquire into the matter and only if the reason is deemed valid, will the application for membership be rejected. Otherwise, all applicants will be considered approved by the members of this church.
- 1.2.4 The approved applicants shall be welcomed in the next Joint or Congregational Membership Meeting.
- 1.2.5 The Pastoral staff will have membership in all congregations. Their spouses may become a member of a congregation of their choice.
- 1.2.6 In view of the biblical position that the invisible church primarily manifests itself in the local church (1 Cor. 12:13; 1 Pet. 1:3, 22–25; Matt. 16:18; Eph. 1:22–23; 5:25; Col. 1:18 cf. Acts 8:1; 11:22; Acts 16:5; Rom. 16:5; 1 Cor. 1:2; 2 Cor. 1:1; Gal. 1:2; 1 Thess. 1:1; Phile. 2), our church regards the step of baptism as a commitment to Christ and the Body of Christ (Rom. 6; Rom. 7:4; 12:5; 1 Cor. 6:15; 10:16; 12:12, 27; Eph. 4:12, 16; 5:23), as the local church. Therefore, the personal decision to be baptized at SCCEFC shall also incorporate the decision to become a member of the local church body. Therefore, a baptismal candidate must have a legitimate reason not to become a member of the church and this will be decided by the respective MOT.

1.3 Affiliation and Voting Right

Each member shall declare his/her congregational affiliation on his/her membership application. A member may elect to be affiliated with a different congregation by submitting a 90 days advance written notice to the MMT. The MMT shall announce the transfer of affiliation to all church members by written notice. Every active member who is age 18 and above shall be eligible to vote in his/her respective Congregational and Joint Membership Meetings.

1.4 Discipline

If any church member, including a member of our Pastoral staff, is found to live a life contrary to the moral values taught in the Bible or teach contrary to the stated beliefs of this church, he/she shall be admonished in love (refer to part B for specific issues). If there is no repentance, exclusion from the church shall follow according to Matt. 18:15 – 18, I Cor. 5, II Cor. 2: 5 – 11 and Gal. 6: 1 and 2.

1.5 Inactive Membership

Any member absent for *three* consecutive Membership Meetings, without notifying the Chairperson or Secretary of the MMT, shall automatically become an inactive member at the next membership meeting. He or she will become an active member upon attendance at two regularly scheduled JMM and active membership can only be re-instated after 3 months of the first re-attended JMM.

1.6 Termination

Membership may be terminated by any one of the following ways:

- a) by transfer to another church
- b) by voluntary withdrawal
- c) by two-thirds (2/3) vote of the members present at any membership meeting upon recommending by the Church Board.

Any member who has withdrawn or has been discharged has no right to vote in any Joint or Congregational Membership Meeting of the church.

1.7 Covenant of Conducts

The fundamental principles of the church are based upon the Word of God. Therefore every member of the church is expected to live according to its teachings and avoid and refrain from that which is destructive to the Christian life and dishonourable to God (refer to part B for specific issues). Every member is earnestly admonished to refrain from slander and evil speaking of one another; to pray constantly for the church, its members and its ministry; to materially support the church according to ability and necessity; to attend the services; and to live a holy and godly life in the midst of a crooked and perverse generation.

2.0 Church Membership Meetings

2.1 JOINT MEMBERSHIP MEETINGS (JMM)

- 2.1.1 JMM shall be announced and chaired by the Chairperson of the Church Board (CB). JMM which include members of all congregations shall be held at least twice a year, including a meeting in January, when the election of elder(s), directors, deacons and trustee shall take place. The church budget for next year shall be presented and adopted at a JMM during the latter part of the year. Announcement of a JMM will be made to the church membership at least two (2) weeks in advance of the meeting
- 2.1.2 Special JMM may be announced by the Chairperson of the CB, either by consent of simple majority of the CB, or upon written request signed by one-third (1/3) of the active voting members of the church. Announcements of all Special Joint Membership Meetings will be made to the church membership at least forty-eight (48) hours in advance of the meeting.
- 2.1.3 The primary purpose of the JMM is to discuss and make resolutions relative to, but not limited to: church finance; overall church administration; the calling of Pastoral staff; matters pertaining to the church's property; the election of the CB; the amendment of the Constitution and By-laws; the adoption of the mission budget; the church membership; election or appointment of committees and other joint congregational matters.
- 2.1.4 JMM shall usually be conducted in the following order:
- a) Prayer
 - b) Adoption of minutes of the preceding Joint Membership Meeting
 - c) Reports
 - d) Tabled questions
 - e) Congregational Membership Meeting (if one is planned)
 - f) New businesses
 - g) Closing Prayer
- 2.1.5 All decisions shall be determined by majority of the votes cast, except major decisions that shall be determined by two-thirds (2/3) majority of the votes cast or otherwise specified in the Constitution and By-Laws. A decision not prescribed in the Constitution or By-laws may become a "major decision" if it is passed by a majority of the vote cast.
- 2.1.6 JMM shall be conducted in respective congregational languages with translations.
- 2.1.7 The JMM is the legislative body of this church. The decisions made at the JMM must be carried out. No officer or board has the authority to change a decision made at the JMM unless such an officer or board has explicitly been delegated such authority by the JMM.

2.2 CONGREGATIONAL MEMBERSHIP MEETINGS (CMM)

- 2.2.1 CMM of a particular congregation shall be held at least once a year, when the church members participating in that congregation will review the work of the past, and plan their ministry for the future. Announcement of a CMM will be made to the congregational membership at least two (2) weeks in advance of the meeting.
- 2.2.2 Special CMM may be announced by the Chairperson of that Congregational MOT, either by consent of simple majority of the MOT, or upon the request signed by one-third (1/3) of the active voting members, who have declared their affiliation with that congregation. Announcement of all Special CMM will be made to the congregational members at least forty-eight (48) hours in advance of the meeting.
- 2.2.3 The primary purpose of the CMM is to provide each congregation with the opportunity to discuss and make resolutions relative to the needs and vision of their specific congregation. The CMM should discuss matters of

ministry which include, but are not limited to the congregation's: financial management and administration; their pastor(s); the election of the MOT; election or appointment of committees and other congregational operational matters.

2.2.4 CMM can be held in conjunction with or form part of the Joint Membership Meetings.

2.2.5 All decisions shall be determined by majority of the votes cast except when otherwise specified in the Constitution and By-Laws.

2.2.6 All Pastoral Staff shall have voting right in all CMM.

2.3 QUORUM AND MEETING ORDER

2.3.1 The quorum of all JMM will be a simple majority of the current active church membership.

2.3.2 The quorum for CMM will be a simple majority of the congregational affiliated active voting members.

2.3.3 All ordinary business shall be transacted at the membership meetings of the church and Robert's Rules of Order should be regarded as a guide and reference.

(Notes: Robert's Rule of Order is a commonly accepted procedure for conducting meetings.)

3.0 Organizational Structure

3.1 THE CHURCH BOARD (CB)

3.1.1 The CB is composed of the following:

- Chairperson, Vice-chairperson, and Secretary
- All Directors
- Senior Pastor and Operations Officer

3.1.2 The governance responsibilities of the CB are:

- Providing strategic leadership to Church's core value, vision, mission, goals, long-term plans, and ministry priorities;
- Delegating authority and responsibility to ministry and operational teams;
- Monitoring performance and measuring results;
- Calling of regular or special JMM
- The CB is the fiduciary of the Church.

3.1.3 If the Chairperson position has been vacated permanently, a by-election to elect a new Chairperson shall be called.

3.1.4 Any offices of Chairperson, Secretary, and Vice-Chairperson cannot be held by the same person.

3.1.5 There should at least be one CB meeting every quarter.

3.2 THE OPERATIONS OFFICER (OO) AND TREASURER

3.2.1 **The Operations Officer** – this is not necessary to be a pastoral position and could be a paid staff position.

The Treasurer- This is a deacon position and works closely with the financial secretary(s) with book keeping function. The Treasurer is the chair of the Finance Committee.

3.3 THE MINISTRY MANAGEMENT TEAM (MMT)

3.3.1 The MMT shall have *cross-congregation* operational authority and operational supervision over the entire ministry of the church. It also deals with cross-congregation operational issues which affect the entire church and should foster coordination and support among the congregations.

The operational responsibilities of the MMT are:

- Providing cross-congregational leadership to support the Church's core value, vision, mission, goals, long-term operational plans, and ministry priorities;
- Delegating authority and responsibility to ministry and operational teams;
- Monitoring performance and measuring results.

The MMT is expected to include the following:

1. act as the cross congregational operation body in church ministries and operational areas including ministry areas and directions, budgets, execution of church policies and procedures and facility needs that impact the entire church;
2. submit critical matters to CB in which require church action or vote;
3. submit annual plans and budget to the CB prior to JMM approval;
4. foster inter-congregational relations and conflict resolution;

5. conduct regular ministry reviews and health checks of each congregation (at least once every 2 years) with results submitted to the CB, and
 6. is accountable to the CB.
- 3.3.2 The membership of the MMT shall have a minimum of 11 members and consists of the Senior Pastor (Chair or delegated to other), the Operations Officer, Congregation Lead Pastors, Cross-congregational Committee Chairs, and MOT chairs.
- 3.3.3. The signing officers of the church are the Chairperson (if the Senior Pastor is the chairperson then the MMT must delegate someone else to be signatory), Vice-Chairperson, Secretary of the MMT and the Treasurer. Any two (2) of the above signatures are required to authorize the cheque. In the absence of any of the above officers, the MMT shall appoint representatives from among themselves to act as signing officers. The MMT may appoint more deacons to act as signing officers as they deem necessary.
- 3.3.4 The MMT should hold a meeting at least once a quarter.

3.4 THE MINISTRY AND OPERATIONS TEAM (MOT)

- 3.4.1 The MOT shall have operational authority and operational supervision over *individual congregation* ministry of the church.

The operational responsibilities of the MOT are:

- Providing congregational leadership to support the Church's core value, vision, mission, goals, long-term plans, and ministry priorities;
- Delegating authority and responsibility to ministry and operational teams;

The MOT is expected to:

- act as the operation body in church ministries and operational areas including ministry areas and directions, and budgets that impact those ministries;
- be accountable to and submit to MMT in matters which require church action or vote;

- 3.4.2 The membership of the MOT shall consist of the congregational lead pastor, congregational chair, and deacons for that congregation. The ministry areas are:
1. Outreach
 2. Caring
 3. Worship
 4. Fellowship
 5. Christian Education/Discipleship/Mentorship
- 3.4.3 The MOT should hold a meeting at least once a quarter.

3.5 THE PASTORAL AND ELDER TEAM (PET)

- 3.5.1 The PET shall serve in a coordinating and advisory role, including: Church direction/vision, steering & planning of ministry, spiritual issues, counseling and caring for the sick, discipleship and teaching, discipline/restoration issues and conflict resolution
- 3.5.2 The PET shall consist of all members of the Pastoral staff, and elected Congregational Lay Elders.
- 3.5.3 The Senior Pastor shall functionally, whenever possible, serve as the Chairperson of the PET. In the absence of the Senior Pastor, the Chairperson shall be determined by the Joint Membership meeting.
- 3.5.4 A secretary shall be elected annually among their members.

3.5.5 The PET should hold a meeting at least once a quarter.

3.6 TRUSTEE

3.6.1 There shall be 3 members in the Trustee and one of which shall be the Treasurer. A chairperson shall be elected among their members.

3.7 THE NOMINATION COMMITTEE

3.7.1 The Nomination Committee has a continual mandate to nominate and process nomination from membership, in accordance with our by-laws, candidates for Directors to serve on the CB, Elders to the PET, Deacons to the MOT, and Trustee.

3.7.2 The Nomination Committee members shall consist of the Senior Pastor (or JMM shall appoint a congregational lead pastor in the absence of a Senior Pastor), a representative from the CB and one from the MMT, and one elected members from each congregation with a Chairperson and a Secretary to be decided among themselves. The members cannot nominate among themselves.

The Chairperson shall:

- Chair all meetings.
- Prepare an agenda for each meeting by seeking input from other members.
- See that agenda is made available to the Secretary to be distributed to Committee members at least two days prior to meetings.
- This position shall not be held by a pastoral staff.
- Report to the JMM.

The Secretary shall:

- Keep minutes of all meetings.
- Distribute minutes to all members prior to meetings.
- Distribute agendas and reminders for meetings at least two days prior to meetings.
- Make needed follow-up contacts to members who require additional reminders.

3.7.3 The members of the Nomination Committee shall serve for one year or until the JMM re-elect existing or appoint new members.

3.7.4 The Nomination Committee shall be formed in the spring JMM.

3.8 THE PASTORAL SEARCH COMMITTEE

Whenever there is a vacancy in any of the pastoral and ministry staff position there shall be an election of Pastoral Search Committee.

3.8.1 The Pastoral Search Committee shall be responsible for:

- working with the CB to develop a candidate profile for the vacant position;
- proactively seeking out potential candidates through appropriate channels;
- conducting preliminary screening of potential candidates;
- making recommendation to the CB for inviting a potential applicant for the candidacy process; and
- vote on recommendation for candidacy.

3.8.2 The Pastoral Search Committee shall consist of seven (7) Persons to be appointed or elected in the following manner:

- Three (3) Members shall be appointed by the CB.
- Four (4) Members (who are not either CB members or spouses of CB members) shall be nominated and elected by the JMM.

Individuals not eligible to serve on a Pastoral Search Committee:

- Persons who have a conflict of interest;
- Persons who are immediately related to other members of the committee or existing staff;
- Pastoral staff persons must not be on a search committee seeking a pastor at or above their present position (e.g. Congregation Lead Pastors, Associate Pastors, and Assistant Pastors when searching for a Senior Pastor).

- 3.8.3 The Pastoral Search Committee shall remain in effect until such time that the CB determines that its useful purpose has ended. Any elected member of the Pastoral Search Committee may be removed from such committee by JMM.

A member of Pastoral Search Committee shall serve a term of 2 years and either re-elected or re-appointed for another term of 1 year for a maximum of 3 years continuously.

- 3.8.4 As much as possible, the Pastoral Search Committee shall make their recommendation to the CB on a unanimous decision, but where that is not possible, a recommendation to JMM may proceed with 75% or more of members of the Pastoral Search Committee support the recommendation.

Only one name for the position shall be presented to the CB at any one time for consideration.

3.9 THE BUILDING COMMITTEE

The CB shall initiate the formation of the Building Committee and it shall play a key role in the vision casting and prayer support of such ministry needs and requirements including defining the Committee's scope, mandate, membership term, etc.

The Building Committee is formed for a specific task or mandate and shall be dissolved after the completion and formal sign-off of the Capital Project as accepted by JMM. The Committee is of an ad hoc nature and members shall be elected by JMM.

It is important to note that the Committee shall not be responsible for the determination and assessment of ministry needs and justification of such Project. The ministry is the key driving force in supporting a Capital Project, shall be clearly defined, communicated and shared with the membership.

In exercising its authority and mandate, the Committee shall not act in violation of the laws and city by-laws. It shall not act in violation of the constitution and by-laws of the Church. Additionally, it shall observe and promote good neighbour and business practices and ethics throughout the Project.

Any budget overruns shall be reported to CB and JMM on a timely basis for revisions and fund approvals. The Building Committee is empowered by JMM to make all decisions within the parameters of the \$ or % of budget for the Project, where the \$ and % of budget limitation shall be determined and accepted by JMM prior to the commencement such Project. However, all decisions made involving the final design of the Master Plan and the final building design, as well as the approval of contracts, and/or substantial monetary expenses are to be forwarded to the CB and JMM for final ratification. If the CB and JMM should choose not to ratify a decision as presented, then the issue must be returned to the Building Committee for further discussion/study. The Building Committee will then resubmit the issue to the CB and JMM for final ratification.

- 3.9.1 The Building Committee shall be responsible for:
1. Assessment – Based on the requirements defined by the CB, conducts a thorough review and impact analysis including options of how our existing site and physical facilities, as currently constructed. What changes or additions to our facilities are needed to support ministry in the future. The committee will provide a report to CB and

JMM of their findings and recommendations on the best ways a new facility or renovation could continue to support God's work at SCCEFC.

2. Planning – After the assessment is completed and recommendations approved by JMM, the committee will study what kind of changes, renovations or additions to our facilities are needed, how it can be accomplished, financing options, etc. The plan will be presented for feedback, adjusting, confirmation and final approval by the CB and JMM.

3. Construction – After the plan has been approved, the committee will exercise project management and overall supervisory functions in the renovation of current facilities and/or construction of new facilities.

3.9.2 The Building Committee shall consist of no less than 5 or more than 7 members, including a Chairperson and Secretary, to be elected by JMM. It is intended that the members will serve through the duration of the Project. Representation on the Building Committee could include people with the following skills/roles:

- Building/construction trade representation;
- Ministry group representation;
- Pastoral staff representation;
- Operations Officer/Custodial/maintenance staff representation;
- Financial representation; and
- Other as deemed necessary by the CB and JMM.

Other people, as needed, should be used as resources to the Building Committee, but are not required to be a member of the Building Committee. There shall be a significant special effort to involve all Staff and ministry members in the input process (pastoral and other employed, as well as volunteer staff and ministry leaders) through user group meetings, questionnaires, other written comments etc., in order to clearly communicate to the Building Committee their needs and wishes. These items presented should be prioritized by each person/group submitting them as it will probably not be possible to include everything in the project.

The Building Committee could have Sub-Committees as necessary, including, but not limited to Prayer Committee, User Group Committees, Finance Committee, Construction Committee, etc. The appropriate member of the Building Committee should chair the associated Sub-Committee, conduct the necessary meetings of that Sub-Committee, and see that written reports and minutes are furnished to the full Building Committee for their review and approval.

Many decisions of the Building Committee will be by consensus. Should consensus not be immediately forthcoming, consideration should first be given to delaying the decision (if possible), submitting it to the Building Committee members for prayer. Then, if consensus is still not forthcoming a formal vote should be taken with a two-thirds majority vote of those present required for approval. Once a decision is made, it is final and will not be revisited, and should be supported by all of the Building Committee members.

Any dispute or disagreement with any group or persons involved will be settled by the CB; however, they must give strong consideration with recommendation from the Building Committee as they are the ones who have been carefully chosen based on their skills/roles and ability to deliver the Project.

The Chairperson shall:

- Chair all meetings.
- Prepare an agenda for each meeting, seeking input from the architect, contractor, project manager, staff, committee members, and input forms; or to direct the agenda to be prepared by another.
- See that agenda is made available to the Secretary to be distributed to Committee members at least two days prior to meetings.
- Serve as primary contact with the architect, contractor, and project manager.
- Make any needed presentations to Board for their input/ratification.
- This position shall not be held by a pastoral staff.

The Secretary shall:

- Keep minutes of all meetings.
- Distribute minutes to all members prior to meetings.
- Distribute agendas and reminders for meetings at least two days prior to meetings.
- Make needed follow-up contacts to members who require additional reminders

3.9.3 Members of the Building Committee shall be elected for the duration of the Project. The Building Committee is formed for a specific task or objective and shall be dissolved by the JMM after the completion of the Capital Project.

If it should become necessary for one of the Building Committee members to resign or in the unlikely case that a member would need to be removed by a two thirds majority vote of the Building Committee, then the Building Committee will decide if that person will be replaced and who that replacement will be. Such replaced shall be recommended to JMM for approval.

3.10 THE AUDIT COMMITTEE

The Audit Committee reports regularly to the CB but appointed by JMM. It is desirable to appoint at least one member with the desired skill set in financial matters.

In exercising its authority and mandates, the Committee shall advise JMM and the CB on matters of finance, tax, and accounting. Its mandate includes (but not limited) the following areas:

- Oversight and review of financial reporting;
- Oversight of financial risk management and controls;
- Oversight of audit activities;
- Oversight of financial compliance activities; and
- Create and monitor of financial policies and procedures.

3.10.1 As a committee supporting the CB in financial, tax and accounting matters the Audit Committee shall be responsible for:

- Communicate to the CB and/or JMM when financial and accounting policies are violated or not in compliance;
- Consider and recommend to the CB and/or JMM the appointment of external auditors and their remuneration;
- Review the external auditors' management letter and management's response and recommend changes to the CB and/or JMM; and
- Review financial reports submitted to regulatory agencies.

3.10.2 The Committee shall consist of not less than 3 and not more than 5 Members to be appointed or elected in the following manner:

- At least one member shall be from the CB.
- The Treasurer shall be one of the members of the committee. All members must be independent and free of any conflicts of interest and with a term of two years which could be renewed for one time.
- Other members (who are not either CB members or spouses of CB members) shall be nominated and elected by the JMM.

3.10.3 The members of the Committee shall serve for two year and can be re-appointed once for another two year term.

3.10.4 The Committee is accountable for resolving and reporting of all significant financial related matters. Prior to the end of each fiscal year end, the committee shall provide a written report to the CB summarizing the following:

- Matters of significant risk assessed and adequately mitigated;
- Compliance review of the adequate internal controls and accounting procedures;
- Assessment of adequate safeguarding of assets;
- Review of external audit results and recommendations; and
- Recommendations of internal auditor and external auditor candidates.

4.0 Qualifications, Duties, and Election of Directors, Operations Officer, Deacons, Team Chairpersons, JMM approved Committee members, Trustee, and Ministry Workers

4.1 Qualifications:

The Directors, Operations Officer, Deacons, Team Chairperson, JMM approved Committee members, Trustee, and Ministry Workers of this church must be of irreproachable character, having a 'good report', according to I Timothy 3:1-13. A member shall not serve as a Director, Deacon, Lay Elder, or Trustee concurrently.

4.2 Church Board (CB) Director Duties

4.2.1 The duties of the CB directors are:

- act as the governing body in the approval of ministry and operational areas including ministry areas and directions, budgets, facility needs that impact the entire church;
- submit to JMM matters which require JMM action or vote;
- submit the annual budget for a vote as well as the affirmation of nominees for CB members;
- foster inter-congregational relations and contacts with other Evangelical Free churches and related organizations;
- oversee the constitution and bylaws and implement any changes, as required, upon approval of JMM;
- provide direction in matters of church policies and procedures according to the constitution and bylaws;
- conduct annual ministry reviews and health checks of the Church, and
- is accountable to the members of the Church at its JMM.

4.2.2 The membership of the CB shall consist of:

- Elected Members - No less than 3 or more than 7 as Directors, including a Chairperson and a Secretary to be elected by JMM as described in By-Laws 4.7.2. Elected members should be in full membership of the Church to exercise leadership in the care and oversight of the Church. The Directors qualification is the same as Elders (see constitution/by-laws 5.1 for Elders qualifications). Each member shall have 1 voting right.
- Senior pastor as ex-officio member and shall have 1 voting right. Where there is no senior pastor, the 3 congregational lead pastors shall be members of the CB and shall have 1 voting right only. Furthermore, where there is no congregational lead pastor for a specific congregation, a congregational pastoral coordinator shall be elected by JMM reflecting the viewpoints of such congregation.
- Chairperson of the CB shall preside at all of the JMM of the church and the CB. He/she has authority to call meetings in accordance with By-Laws 2.1.2.
- Secretary of the CB shall keep an accurate record of procedures and decisions of the CB meeting. This position shall not be held by a pastoral staff.
- Operations Officer is an ex-officio and this position shall have no voting right.
- Vice-Chairperson of the CB shall become the acting Chairperson in the temporary absence of the Chairperson.

4.3 Operations Officer (OO) and Treasurer Duties:

4.3.1 The OO shall be an ex officio member of the CB and MMT.

4.3.2 In the temporary absence of the OO, a CB designated administrator shall perform the duties of the OO.

4.3.3 The main duties include:

Office Administration

- Supervise support staffs, which include clerical staff and custodian.
- Look after church equipment and make purchases if necessary.
- Assign church office space.
- Oversee special purchases such as flowers, wreaths etc.
- Purchases for church office supplies and equipment as needed and as approved in the church budget.

b) Church Facility Utilization

- Coordinate church usage of facilities.
- Responsible for church facilities and equipment bookings.
- Oversee general conditions of facilities and equipment.
- Long and short term planning of office spaces and church facilities.
- Facility rental.

c) Liaison among Pastors

- Provide smooth communication and information flow between pastors.

d) Coordinate Church Documentation

- Keeping of church records i.e. membership, baptism, funeral, marriage, child dedication, reference letters etc.
- Keeping and filing all board meetings and general meetings minutes.
- Keeping and filing all department's minutes.
- Keeping church operational manual and policy up-to-date.

e) Computers, Information Technology, and related facilities operation, maintenance, and acquisition as approved in the church budget.

f) Other matters as designated by the CB and MMT.

4.3.4 The Treasurer is a deacon position working closely with the OO and shall be Chairperson of the Finance Team. The Treasurer shall be assisted by Financial Secretaries who is/are appointed by the JMM and could be a paid position(s).

4.3.5 The Treasurer shall be responsible for preparing the church budget, maintaining donation records, managing church payroll, depositing of all funds received, making all disbursements and paying bills as authorized by the Congregational Deacons, OO, Team Chairpersons, or Directors. The Treasurer shall be one of members of the Trustee.

4.3.6 Financial Secretaries shall keep accurate accounts of all funds received and expended. The Treasurer and the Financial Secretaries shall deliver an annual financial report of the preceding fiscal year at the JMM, which follow the beginning of the fiscal year.

4.3.7 An Internal Auditor shall be elected by the active voting members of the church in the JMM to audit the books of the Financial Secretaries and of the Treasurer for the current year to enable them to render a financial report at the JMM, which follow after the beginning of each fiscal year.

4.3.8 An External Auditor shall be appointed by the JMM to conduct an annual financial review or audit.

4.4 Ministry and Operations Team's (MOT) Deacon Duties

- 4.4.1 MOT Chairperson has the authority to call meetings in accordance with By-Laws 2.2.2.
- 4.4.2 Vice-Chairperson of the MOT shall assist the Chairperson of the MOT in his/her duties. In the absence of the Chairperson, he/she shall perform the duties of the Chairperson.
- 4.4.3 MOT Secretary shall: keep an accurate record of procedures and decisions of all business of the congregation, including the minutes of the Congregational Membership Meetings and MOT meetings; attend to correspondence of the congregation and preserve all records of the congregation.
- 4.4.4 Congregational Christian Education Deacon shall supervise and co-ordinate the work of Christian Education of the congregation, which includes the Sunday School and church library.
- 4.4.5 Congregational Outreach Deacon shall co-ordinate the evangelistic functions of the congregation, visitation in the cooperation with the Pastors and support joint congregational outreach activities.
- 4.4.6 Congregational Caring Deacon shall co-ordinate visitation in the cooperation with the Pastors, caring for the spiritual and material needs of the congregation within the means of the church.
- 4.4.7 Congregational Missions Deacon shall: encourage the participation of our church members in missions; assist in the organization of congregational mission conferences; work with others to plan short-term mission's trips; help lead other a joint church mission related activities; prepare a joint church mission budget and support joint mission activities. With the support of the church, the Deacons shall train or provide for the training of believers for the ministry of the Gospel at home and abroad.
- 4.4.8 Congregational Fellowship Deacon shall supervise and co-ordinate the congregational fellowship ministries, retreats and any joint fellowship programs.
- 4.4.9 Congregational Worship Deacon shall supervise and coordinate the worship services and related functions including communion, baptism and music ministries.
- 4.4.10 Congregational Children's Ministry Deacon shall co-ordinate the children Sunday School, Clubs and any other children functions in the cooperation with the Director of Children's Ministry.
- 4.4.11 All Congregational Ministry Deacons shall coordinate their ministries with other Congregational Ministry counterparts.
- 4.4.12 Any of the above duties of the officers or any other not mentioned, but may arise, may be combined or allocated among members of the MOT and/or MMT and their subsidiary committees, as decided by the CMM to best meet given circumstances
- 4.4.13 With the exception of duties of the MOT Chairperson, no deacon can combine his/her duties with that of the MMT.

4.5 Trustee Duties

- 4.5.1 Trustee shall maintain a record of all church assets and shall conduct an inventory count of the church records, assets and properties and report to the CB before the JMM.
- 4.5.2 Trustee shall ensure that the deeds and all important document of the church are kept in good order.
- 4.5.3 Trustee shall act as the legal signatory representing the church for mortgages, loans, purchase or disposal of church assets and properties after JMM approval of the purchase or disposition.

4.6 Nomination Procedures:

- 4.6.1 A Nomination Committee shall be formed to nominate qualified candidates for Directors, Team Chairpersons, Deacons, Trustee, and any committees that require JMM approval. The CB, MMT, or MOT may send recommended nominee from the active voting members of the church to serve as Directors, Deacons, Trustee, and any committees to the Nomination Committee.
- 4.6.2 Any two (2) active voting members may nominate a third active voting member as candidate. The nomination has to be presented in written form to the Nomination Committee before the deadline and it must be signed by the nominee and the nominating members.
- 4.6.3 The deadline for all nominations shall be fifteen (15) days prior to the JMM or CMM. The CB shall announce all nominees to Congregations at least two (2) weeks before the membership meeting.

4.7 Election Procedures:

- 4.7.1 Treasurer and MOT Deacons Election Procedures
- a) The MOT deacons will be elected during the Annual JMM by closed ballots and majority of the votes cast. All elected deacons shall serve a term of two year with half the members being elected at each annual JMM and may succeed themselves up to three consecutive terms.
 - b) A chairperson will be elected by the congregational members by closed ballots and majority of the votes cast.
 - c) All other ministry posts will be allocated among the deacons themselves based on their spiritual gifts and calling.
 - d) Subject to the approval of the CB, By-election(s) can be held at any CMM to elect Deacons and/or Officers to vacant positions.
- 4.7.2 CB Election procedures
- a) The CB Directors will be elected during a JMM by closed ballots and majority of the votes cast. All elected directors shall serve a term of two year with half the members being elected at each annual JMM and may succeed themselves up to three consecutive terms.
 - b) The JMM will vote to fill the position of Chairperson, Secretary, and Vice-chairperson from the slate of elected directors.
 - c) By-election(s) can be held at any JMM to elect Directors to fill vacant positions.
 - d) In the event that the required number of people on the CB is not met, the JMM may decide to change the number of directors for the term.
- 4.7.3 In cases where a director or deacon suspension or dismissal is recommended, it requires a three-quarters (3/4) majority of the votes of church members present to be secured at a JMM to do so.
- 4.7.4 In cases of a director or deacon suspension a three-quarters (3/4) majority of the votes of church members present must be secured at a JMM to retain the Director or Deacon.

4.8 Nomination and Election Procedures for Trustee

- 4.8.1 Nomination of trustee shall be made to the Nomination Committee prior the deadline before the JMM. Two (2) trustees shall be elected by majority of the votes cast. These elected Trustees shall serve a term of two year and they may succeed themselves up to three consecutive terms.
- 4.8.2 By-election(s) can be held at any JMM to elect Trustee(s) to fill vacant positions.

4.9 Election of Committee and Fellowship Chairpersons

- 4.9.1 Only member of the Church can hold the following position: Ad hoc committee chairpersons, standing committee chairpersons, fellowship chairpersons & counselors, and any position appointed by the MOT, MMT, or CB.
- 4.9.2 The MOT Deacon(s) shall advise any exceptions of the above to the respective MOT for approval and encourage the individuals to apply for membership. The CB Director(s) shall apply the same procedures for any other exceptions to the CB.

5.0 Qualifications, Duties, Election of Lay Elders, Ministry Workers, and Calling of Pastors

5.1 Qualifications

The Pastoral staff members, Ministry Workers, Lay Elder(s) and their spouses, must be of irreproachable character, having a 'good report', according to I Tim. 3:1-13. A member shall not serve as a Director, Lay Elder, Deacon, or Trustee concurrently.

5.2 Pastoral Staff Duties

- 5.2.1 The Pastoral staff shall consist of the Senior Pastor, Congregational Lead Pastor(s), Associate Pastor(s), and Assistant Pastor(s),
- 5.2.2 Members of the Pastoral staff shall devote their time to: the direction and work of the church; the preaching of the Word of God; the conducting of services; the observing of the ordinances of baptism and the Lord's Supper; the visiting of people, particularly the sick and destitute; the instructing of the congregations in the Holy Scriptures; and the performing of other ministries of the church.
- 5.2.3 Members of the Pastoral staff shall give reports at Joint and Congregational Membership Meetings as to the work and condition of the church.
- 5.2.4 The Senior Pastor shall act as spiritual mentor to the Congregational Pastors, and shall give spiritual guidance to the entire church.
- 5.2.5 The Senior Pastor shall be a member of the CB and be an ex-officio member of the MMT and MOT, and all branches and committees of the church. The Senior Pastor may at his discretion appoint a member of the church to be his representative to sit on any branches or committees of the church except the CB and Pastoral and Elders Board.
- 5.2.6 The Congregational Lead Pastors will be accountable to the Senior Pastor, to their respective congregations, and to the entire church.
- 5.2.7 The Congregational Lead Pastors shall also be members of the MMT and be ex-officio in all branches and committees of their respective congregations.
- 5.2.8 In case of the resignation of the Senior Pastor, the Congregational Lead Pastor(s), Associate Pastor(s), Assistant Pastor(s), do not have to resign.
- 5.2.9 Associate Pastor(s) and Assistant Pastor(s) assist the Senior and Congregational Lead pastors in the care of the flock. They shall also be members of the congregational MOT, MMT, and PET.

5.3 Elders Duties

- 5.3.1 The Lay Elder(s) shall work together with members of the Pastoral staff to care for the spiritual needs of our congregations.
- 5.3.2 In the absence of the Senior Pastor, Congregational Lead Pastor, Associate Pastor(s), Assistant Pastor(s), and Lay Elders, the congregational MOT shall coordinate the services of the church.

5.4 Ministry Worker Duties

- 5.4.1 Ministry workers could be:
 - a) Paid or volunteer;
 - b) Full-time or part-time;
 - c.) Duties including ministering to a special ministry area, such as, Parish Nurse, Children/Youth, Pastoral Interns,

Pastoral Assistants, etc.

Please note that administrative staff is not classified as Ministry Workers.

- 5.4.2 Pastoral Interns only require CB approval with notification to the JMM if the term is not more than one year otherwise the election procedure is the same as those of a Pastoral staff.

5.5 Nomination and Election Procedures of Lay Elders

- 5.5.1 Up to four (4) Lay Elder(s) for each Congregation may be recommended by the Nomination Committee to the JMM. Such recommendation must be approved by not less than two-thirds (2/3) majority of the votes of the respective congregational members present. All Lay Elders shall serve a term of two (2) years and may succeed themselves for three consecutive terms.
- 5.5.2 No accusation shall be taken up by the church against any member of the Elder(s), except by the complaint of two or three witnesses. I Tim. 5:19.
- 5.5.3 In cases where an Elder suspension or dismissal is recommended, it requires a three-quarters (3/4) majority of the votes of church members present to be secured at a Joint Membership Meeting to do so.
- 5.5.4 In cases of an Elder suspension a three-quarters (3/4) majority of the votes of church members present must be secured at a Joint Membership Meeting to retain the Elder.

5.6 The Calling of Pastoral Staff and Ministry Workers

- 5.6.1 The affirmation of the Calling of member(s) of the Pastoral staff may take place only at Joint Membership Meetings either by nomination of several candidates or by voting affirmative or negative on one candidate, but the final vote must be taken by closed ballots and a three-quarter (3/4) majority of the votes of church members present must be secured before a Pastoral call can be issued.
- 5.6.2 Any member of the Pastoral staff shall be called for an indefinite period of time, but this calling does not constitute a legislative decision of the Joint Membership Meeting.
- 5.6.3 No accusation shall be taken up by the church against any member of the Pastoral staff except by the complaint of two or three witnesses. (I Tim. 5:19)
- 5.6.4 In cases where a pastoral suspension or dismissal is recommended, it requires a three-quarters (3/4) majority of the votes of church members present to be secured at a Joint Membership Meeting to do so.
- 5.6.5 In cases of Pastoral suspension a three-quarters (3/4) majority of the votes of church members present must be secured at a Joint Membership Meeting to retain any member of the Pastoral staff.
- 5.6.6 Three (3) months written notice is required by the Pastor or by the church in case of resignation or of dismissal. Nonetheless, the church may provide the dismissed pastor with a three (3) months severance package and require immediate dismissal.
- 5.6.8 Recommendations should be sought from the District Superintendent by the church when calling new Pastoral staff. Similarly, consultation with the District Superintendent should be made in cases of Pastoral suspension or dismissal.

Part B – Positional Statements

A. The Work of the Holy Spirit

Article IV (Pneumatology) of the Evangelical Free Twelve Articles of Faith affirms, on one hand, the ministry of the Holy Spirit in convicting and regenerating the believing sinner, indwelling, guiding, instructing and empowering the believer for godly living and service. On the other hand, this article states the complementary nature of the work of the Holy Spirit -- to glorify the Lord Jesus Christ. Through out our church history, there has always been one stream of Christianity that stress on the immediacy and significant experience of the Holy Spirit. On the top of this steady stream, there is what we usually called Pentecostalism or charismatic movements that give the experiential Christianity additional push. This appendix is to state our church position in view of the Biblical data.

I Baptism and filling of the Holy Spirit

We believe that:

- i) All believers are indwelt by the Holy Spirit salvation and are the source of power for Christian living and ministry. (John 16:13, 1Cor. 6:19, 1Cor. 3:16, Rom. 8:9-11, 2 Tim. 1:14)
- ii) The baptism of the Holy Spirit occurs simultaneously with regeneration and should not be considered as a “second blessing”. It is the action whereby a believer is made a member of the Body of Christ. This union with Christ is the experience, not just of some, but of all believers. While experiencing the presence of the Holy Spirit and changed lives are evidences for those who have received this baptism, we believe that speaking in an unknown tongue is not necessarily the sign of Spirit baptism. (1Cor. 12:13, Rom. 6:3-4, Gal. 3:27, Eph. 1:13-14). The only condition for having the baptism of the Spirit is faith. Jesus said, “The Father will give the Spirit to whoever asks” (Luke 11:13)

We see the event in Acts 19 as a special situation that occurred to a unique religious group that cannot find any parallel today (Acts 19:1-7). Therefore it should be taken as an exception, rather than as the norm.

- iii) The filling of the Holy Spirit is a continual process repeated in the life of the believer. The one instance in Scripture where we are commanded to be filled with the Spirit (Eph. 5:18), is expressed in a present imperative tense, suggesting ongoing action. It is not so much a matter of our getting more of the Holy Spirit; presumably all of us possess the Spirit in his entirety, it is, rather, a matter of His possessing more of our lives. Here, “filling of the Holy Spirit” means that we are to give the Holy Spirit full control of our lives.
- iv) The evidence of Spirit filling is the fruit of the Spirit in the life of the believer (Gal. 5:22). Spirit-filled people fulfill Jesus’ great command to love God and neighbour as a central and dominating motive in life. Moreover, Spirit-filled people will promote unity and peace in the congregation life (1Cor. 13). Paul teaches us that disunity is inconceivable in the Body where His Spirit dwells (1Cor. 3:16)

II On Speaking in Tongues

We believe that:

- i) Speaking in tongues should not be equated with “filling of the Spirit” nor is it a sign of spiritual maturity that everyone should pursue, rather it is a gift that the Holy Spirit bestows on some intended to be used in fulfillment of His plan, edification of the body of Christ and personal maturity. (1Cor. 12: 10-11, 14:19; Eph. 4:12-13)
- ii) On one hand the Bible does not prohibit its use in the public, but on the other hand, it does give specific guidelines on the practice:
 - We should refrain from it if it causes division and disruption of the worship service (1Cor. 12-13)

- There should be an interpreter, so that the group as a whole may be edified. (1Cor. 12:13)
 - Only one should speak at a time and no more than two or three (1Cor. 14:26-27)
 - If no one is present to interpret, then the would-be speaker should keep silence in the church and restrict the use of tongues to personal devotional practice (1Cor. 14:28)
- iii) The Bible also asks us to watch for the counterfeit, we need to test the spirit that seemingly creates wonder and power among us (1John 4:1).

III On Signs and Wonders, Power Evangelism

We believe that:

- i) God seems to work differently in different times. Signs and wonders play a special function in Jesus time and in early church history in which both of them are important transitions in the salvation history. One should not insist on God using a seemingly supernatural method to achieve His purpose. Rather we should leave how He chooses to achieve His ends to His sovereign will.
- ii) The Great Commission does not include performing signs and wonders. When Jesus sent His disciples out to preach the gospel for the first time (Matt. 10:1, 5-10, Mk. 6:7-13; Luke 9:1-6; 10:1-20), He gave them authority to drive out all demons and to cure diseases. However this special empowerment was noticeably missing later in the Great Commission which the main focus was shifted to “teaching them to obey everything I have commanded you.” (Matt. 28:19-20) (Based on the more reliable manuscripts, Mk. 16 ends at verse 8. Therefore, using the subsequent verses to support the accompaniment of signs and wonders for those who believe is a weak proposition.)
- iii) The power of evangelism is in the plane proclamation of the gospel, not in the miracles (1Cor. 2:22). Jesus himself rejected outright the idea that miracles were valuable for one’s faith (Mk. 8:11f, Matt. 4:5-7). He himself used “messages”, not “miracles” to call people back to God (Mk. 1:15,21,35-39; 2:2, 13; 3:14, 22-23; 4:1; 6:1-4; 7:14; 8:31, 34; 9:30-31; 10:1; 12:1, 35). Wherever He went, His purpose was to preach the gospel not perform signs and wonders. (Matt. 8:3-4; 9:20-22, 27-31; 12:22; Mk. 1:30-34; 6:55-56). His healing of the sick was usually initiated by the patients or their friends, not Jesus Himself. In a number of incidents, He refused to perform miracles because of people’s disbelief (Matt. 12:38-39, Mk. 8:11-12; Luke 11:16; John 4:48). These show that Jesus Himself did not believe that “Power Encounter” will help people to accept the gospel nor help people to grow spiritually. Rather, He thinks that the power is in the Word of God. Therefore miraculous healing should not be the center of church ministry, nor should it be treated as normative in ministry.
- iv) The intellectual element is important during the course of proclaiming the gospel. The mind is usually the first battle ground for the gospel. We need to understand first before we believe (Acts 8:31). The Holy Spirit that plays an important role in our acceptance to the gospel is described as the Spirit of Truth (Jn. 14:17). We need to understand the whole gospel before we can be saved (Eph. 1:13).
- v) Miracles and wonders should not be taken as the only or important signs of God’s Kingdom. Nor proclaiming the gospel as the means of converting sinners is taken as weak and lacking of power. What Paul referred to in 1Cor. 2:1-2: “demonstration of spiritual power” is the work of the Holy Spirit in changing lives, not in signs and wonders.
- vi) Praying and anointing with oil over the sick (James 5) is a pastoral ministry. It is not to be taken as a power evangelism tool.
- vii) It is up to God’s sovereign will to heal or not to heal. God might choose to use “not healing” to demonstrate His glory. Sickness might not be the result of sin or the sin of the fathers (John. 9:2-4)
- viii) Jesus, being a miracle healer himself, did not exclude medical help (Matt 9:12)

IV On Inner Healing and Deliverance

We believe that:

- i) Prayers and the work of the Holy Spirit are important channels that God uses to bring forth healing. But on the other hand, we also believe that God also uses His Words (cognitive means), the faith community at large (relational means), or other channels (counseling, medical treatment, etc.) to bring forth healing. We should not insist on God using the seemingly supernatural means to complete His work. Rather we should have all channels open for His use based on His sovereign will.
- ii) Christian can be under the strong influence of Satan (Rm. 6:12, Eph. 4:27, 2Tim. 2:26, Gal. 4:9). Besides the direct means (possession), Satan very often uses indirect means like the world or the flesh (Jn. 12:31, Eph. 2:2-3) to destroy our relationship with God. In these situations, deliverance, casting out evil spirit is not the only effective means of cutting off Satan influence, but also teaching the word of God, counseling or intercessory prayer to help the individual to cut off from Satanic influence, etc.
- iii) The Bible uses spatial words metaphorically (e.g. dwell, fill, stronghold, and foothold). These words simply imply strong influence rather than actual occupation or possession. Paul attributes the addictive behavior to the sinful nature, not the possession by the evil spirit (Rm. 7:23-25). Many Addictions, extreme behavior, depression, emotional disturbance, suicidal tendencies, etc. might not be the direct result of demonization.
- iv) By putting too much emphasis on deliverance also runs into the danger of shifting our responsibilities of fighting the spiritual battle to the “magic of deliverance”. The Bible suggests “united with Christ in His death” (Rm. 6:5) and “live by the Spirit” (Gal. 5:16) to free us from the Satanic influence. This is a life long pursuit towards Christian maturity.
- v) The Bible offers no support of hereditary illness as the result of generation curse. Eze. 28:20 says “the soul who sins is the one who will die. The son will not share the guilt of the father”. What Ex.20:5 might be referring to the damage of sins that pass on from one generation to the other.

Conclusion

The fundamental problem of the charismatic movement is pushing the Biblical doctrine to the extreme. We need a balance of Words (道) and Wind (風). We need to guard against intellectualism/secularism which reduces our faith to merely a set of dry doctrine without the involvement of the Holy Spirit. But on the other hand, we need to guard against experiential Christianity that lacks the Biblical foundation.

B. Definition of Biblical Marriageⁱ

Moral precepts and instruction are universally recognized as an intrinsic part of religious teaching and practice. The Evangelical Free Church of Canada affirms the historic, theological and Biblical understanding of marriage and sexuality. These theological precepts and moral directions are derived from the Holy Scriptures of the Old and New Testaments, as well as the Trinitarian theology in which we find meaning and community.

Biblical passages that ground our historic theological understanding of marriage, sexuality and related conduct:

On the purpose and origin of marriage:

"So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it.'" Genesis 1:27-28a

"The man said, 'This is now bone of my bones and flesh of my flesh; she shall be called 'woman' for she was taken out of man. 'For this reason, a man will leave his father and mother and be united to his wife, and they will become one flesh. The man and his wife were both naked, and they felt no shame'" Genesis 2: 23-25

In the Genesis story, Adam and Eve are formed together as God's "image bearers", a unique role within the created order. The Bible indicates that God's image is not adequately reflected by only one sex: both together are necessary for a full reflection of the divine character. Furthermore, it is clear from the Genesis account that man and woman are intended to be united as husband and wife, "one flesh", and to create and nurture children. In Christian theology, the marriage union between a man and woman also reflects the plurality and unity within the Trinity.

Marriage in historic Christian faith is a symbolic expression of God's nature, where two complementary but different image bearers (man and woman), become one, exploring and revealing the mystery of God's own Trinitarian plurality and unity as they mature together.

On the permanence of marriage:

In the Gospels, Jesus said: *"Haven't you read, " he replied, "that at the beginning the Creator 'made them male and female', and said 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh' ? So they are no longer two, but one. Therefore what God has joined together, let man not separate."* Matthew 19:4-6

The description of marriage as a sacred union of a man and a woman, taught in the first chapters of Genesis, is affirmed by Jesus as a life-long commitment.

Marriage in the Holy Scriptures involves significant theological & moral principles:

The New Testament uses Marriage as an essential metaphor for understanding the relationship between Christ and the Church. For example, the Apostle John describes the relationship of Christ to his church to that of a groom to a bride (Revelation 19:7).

In the Letter to the Ephesians, the Apostle Paul uses Christ's love for the Church as a model for Christian marriage:

"Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself: After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church--for we are members of his body. "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh " This is a profound mystery-but I am talking about Christ and the church. However, each one of you must love his wife as he loves himself and the wife must respect her husband " Ephesians 6:25-33

On the sacredness of sex for Christians and its place in marriage:

"The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. . .Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body. Do you not know that

ⁱ Taken directly and adopted from the Evangelical Free Church Statement on Marriage and Sexuality (EFCC Document # SC 12006). Approved by the EFCC General Board of Directors, January 20, 2006.

your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body. I Corinthians 6: 18-20.

"But since there is so much immorality, each man should have his own wife, and each woman her own husband. The husband should fulfill his marital duty to his wife and likewise the wife to her husband. The wife's body does not belong to her alone but also to her husband. In the same way, the husband's body does not belong to him alone, but also to his wife. Do not deprive each other except by mutual consent end for a time, so that you may devote yourselves to prayer." 1 Corinthians 7:2-5a

Sexuality is a healthy and natural part of human experience, but its rightful expression, according to the Bible, is between a man and a woman, who have entered into a marriage covenant before God. In our faith tradition, sexual expression outside of this model of marriage is viewed as contrary to God's will and a violation of the community of believers.

Summary: According to These and Other Sacred Scriptures, We Affirm That:

- In Christian teaching, marriage is a divinely sanctioned institution carrying significant theological implications, and which is foundational to God's plan for humanity and to the life of the Church.
- In the Holy Scriptures, *God* clearly intends marriage to occur between a man and a woman, and sexual relations are to be reserved for marriage.
- The Bible indicates that marriage is intended to be life-long union, and divorce is permitted only as a last resort, and for limited reasons.
- Monogamy is the New Testament norm, and polygamy is specifically condemned (1 Timothy 3:2).
- According to both the Old and New Testaments, sexuality and fidelity are critical aspects of healthy bonding ("oneness") in marriage. Infidelity is therefore a serious breach of trust, spiritually, relationally and in the community of faith.
- Teachings about marriage and sexuality in the Bible are important aspects of our spirituality and religious faith. Far from being arbitrary lists of prohibitions, Biblical precepts and moral directions about sexual conduct and marriage are interconnected to foundational theological doctrines for our community.

C. Moral Values

This following list of moral values includes most issues but is not exhaustive. Please seek pastoral/elder counsel of the church for further details and specific issues. We understand that the following practices are prohibited according to the teachings of the Bible.

Homosexuality and same sex behaviours - Genesis 1:27-28, 2:24-25, 19:7, 12-29; Romans 1:27

Pre-marital sex – 1 Corinthians 7:2; Hebrews 13:4; Genesis 2:24; 1 Corinthians 7:2, 9

Extra-marital affairs and adultery - Exodus 20:14, 17, Matthew 19:5; 1 Corinthians 6:16; Hebrews 13:4

Cohabitation - Genesis 3:12; 1 Corinthians 7:1-2, 8:13, 10:31

Abnormal sexual behaviours - 1 Thessalonians 4:3-5; Leviticus 18:6-18, 18:23

Marrying a nonbeliever – 1 Corinthians 7:39; 2 Corinthians 6:14; Ephesians 5:22-33; Malachi 2:11; Nehemiah 13:26-27

Abortion - Psalm 51:5; 127:3, 139:13-16; Judges 13:3-5; Jeremiah 1:5; Galatians 1:5; Exodus 20:13

Embezzlement, Willful neglect of debts, Extortion, Bribery and Theft - Leviticus 19:11; Exodus 20:15; Deuteronomy 5:29; Ephesians 4:28; Matthews 5:25-26

Heresy or false doctrines - Galatians 1:8-9; 2 Timothy 2:14-18; 2 John 7, 10; Titus 1:9, 10, 13

Idolatry and Superstitions - Exodus 20:4-5; Leviticus 26:1; 1 John 5:21; Deuteronomy 18:9-11

Coveting, addictions, and drunkenness - Ephesians 5:5, 18, 29; 1 Timothy 6:9-10; Galatians 5:13

We understand that divorce and remarriage are against God's will. However, under certain circumstances, it may be permitted.

Divorce - Malachi 2:14-15; Ezekiel 16:60-63; Matthew 19:3-9; 1 Corinthians 7:11-13; 15

Remarriage - 1 Corinthians 7:11, 15, 39, 40; Deuteronomy 24:1-4; Matthews 5:32

D. CONFLICT OF INTEREST

We encourage a husband and wife or family members serving together in the same ministry. We believe this is biblical and by doing so can bring much excitement, joy and satisfaction. We are only addressing a few exceptional situations where a conflict of interest occurs when the personal interests of a person (or a member of their immediate family) conflict with or has the potential to conflict with his or her duties and responsibilities to the Church. Immediate family is defined as a spouse and their natural, adopted, step or foster children.

For the purpose of this policy “personal interest” includes, but is not necessarily limited to, a business, commercial or financial interest. “Personal interest” may arise as a result of a family or marital relationship, friendships, or from former, existing or prospective business associations. A finding of conflict of interest does not depend upon wilful wrongdoing by a person or upon the issue of whether the judgment of a person has, in fact, been affected. A conflict of interest may exist whether or not a pecuniary advantage has been or may have been conferred upon the person.

From a governance perspective, there is nothing technically which disallows a husband and wife serving on the same board or committee, but it is better to allow this only as a last resort and only as a temporary measure. The real problem is perception of inappropriate decision making or collusion. Best advice is to avoid it if at all possible. Same goes by the way for any people who are closely related such as brothers, or brothers and sisters.

Prohibition

Save and except where specifically permitted by law and as approved by the CB, a member of Pastoral staff/Board/Committee and his or her spouse or children shall not enter into a contract, business transaction, financial arrangement or other matter with the Church in which the member or any of his or her spouse or children has any direct or indirect personal interest, gain or benefit.

Disclosure

Any Pastoral staff/Board/Ministry Team/Committee member who has any direct or indirect personal interest, gain or benefit in an actual or proposed contract, business transaction, financial arrangement or other matter with the Church, whether permitted by law or not, shall declare their interest therein at the first opportunity at a meeting of the Board.

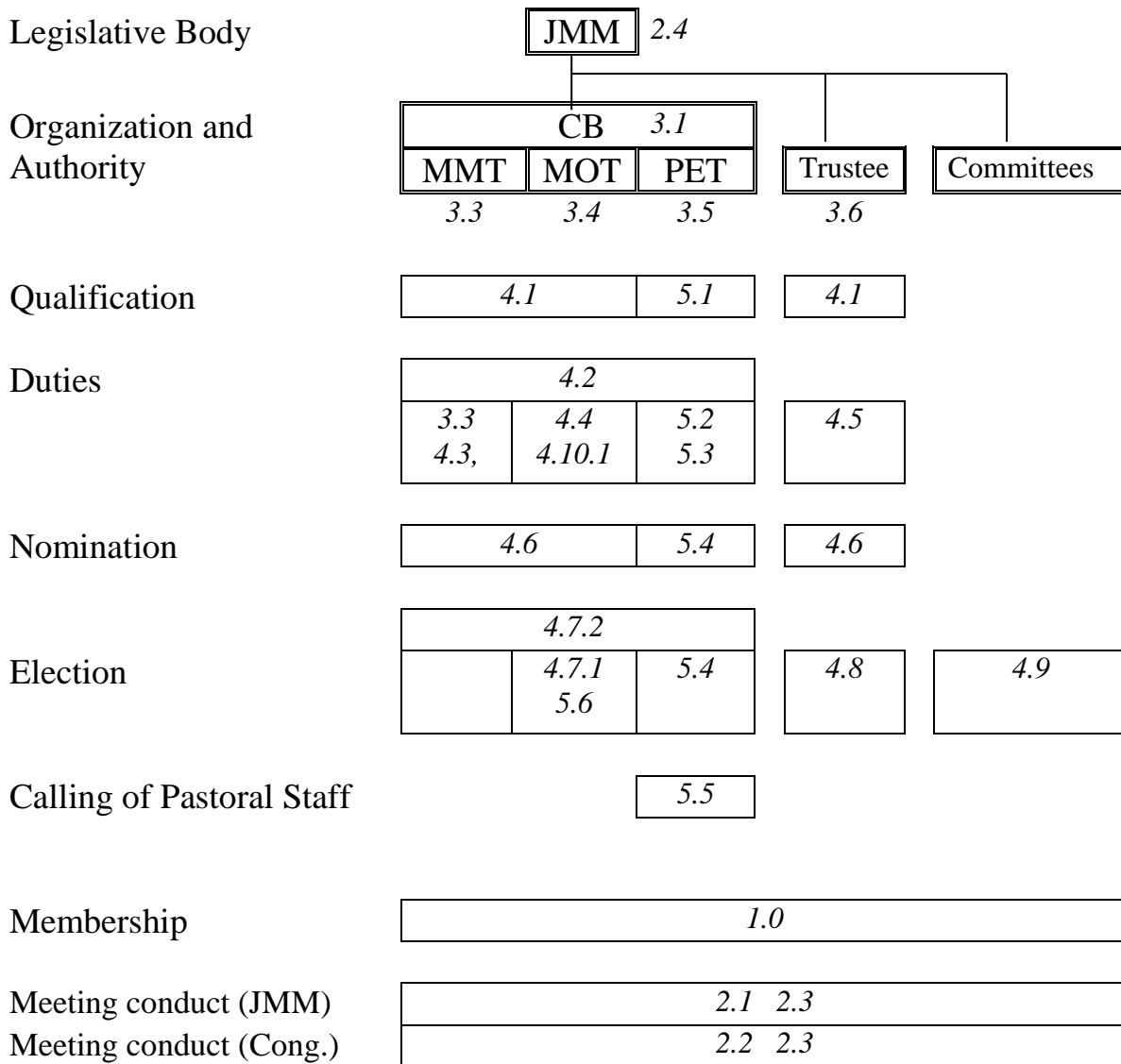
Procedure Where Disclosure

The Chair of CB shall request any Pastoral staff/Board/Ministry Teams/Committee member who has declared a direct or indirect (i.e. through his or her spouse) personal interest, gain or benefit in any proposed contract, business transaction, financial arrangement, or other matter with the Church, to absent himself during the discussion of and vote upon the matter, with such action being recorded in the minutes.

Consequences of Contravention

In the event that the CB proceeds with a contract, business transaction, financial arrangement, or other matter, in which a Pastoral staff/Board/Ministry Team/Committee member has a direct or indirect personal interest, gain or benefit in contravention of this Conflict of Interest, save and except where permitted by law and approved by a resolution of the CB, such member shall be required to immediately resign from the Board/Committee, failing which he shall be deemed to have resigned from Board/Committee upon the passing of a CB resolution to that effect.

Appendix A: Structure of the By-Laws



Note:

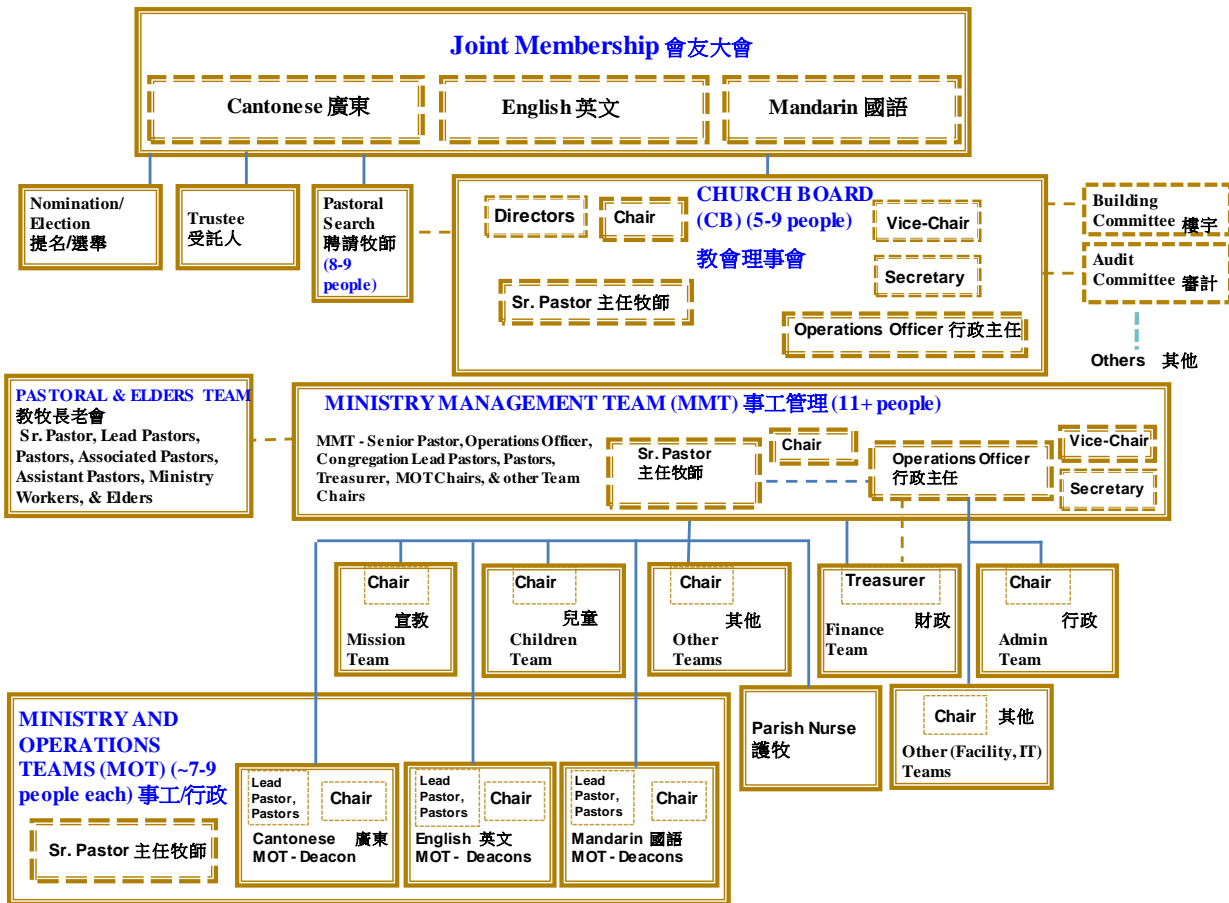
JMM = Joint Membership Meeting

MMT = Ministry Management Team

MOT = Congregational Ministry and Operations Team

PET = Pastoral and Elder Team

Appendix B: Church Organizational Structure (By-Laws 3.0)



Appendix C: Index

MEMBERSHIP & BOARD MEETINGS SCHEDULE

Joint Membership Meeting (“JMM”)	Minimum 2/year	By-Law 2.1.1
Congregational Membership Meeting (“CMM”)	Minimum 1/year	2.2.1
Church Board (“CB”)	Minimum 4/year	3.1.5
<i>Ministry Management Team</i> (“MMT”)	Minimum 4/year	3.3.4
Congregational Ministry and Operations Team (“MOT”)	Minimum 4/year	3.4.3
Pastoral & Elders Board (“PET”)	Minimum 4/year	3.5.5

QUORUM OF MEETING

Joint Membership Meeting (“JMM”)	Simple Majority	By-Law 2.3.1
Congregational Membership Meeting (“CMM”)	Simple Majority	2.3.2

ELECTION SCHEDULE

<i>Ministry Management Team</i> (“MMT”)	2/year	By-Law 4.7.1
Congregational Ministry and Operations Team (“MOT”)	2/year	4.7.1
Trustee	2/year	4.8.1
Auditor	Joint Annual Meeting	4.3.7, 4.3.8

VOTING AUTHORITY

Amendment of Constitution (Article II, III)	Unanimous vote in JMM*	Constitution VII.1
Amendment of Constitution (other than Article II & III)	2/3 vote in JMM	VII.2
Amendment of By-Laws	2/3 vote in JMM	VII.3
Approval for establishing new congregation	2/3 vote in JMM	V.2
Approval for membership admission application	2/3 vote in MMT	By-Law 1.2.2
Calling for Special JMM	Majority or 1/3 in JMM	2.1.2
Approval for JMM decision	Majority in JMM	2.1.5
Approval for JMM major decision	2/3 vote in JMM	2.1.5
Calling for Special CMM	Majority or 1/3 members	2.2.2
Approval for CMM decision	Majority in CMM	2.2.5
Termination of membership	2/3 vote in JMM*	1.6
Election of Treasurer and MOT deacons	Majority in JMM	4.7.1
Election of CB Directors	Majority in JMM	4.7.2
Election of Trustees	Majority in JMM	4.8.1
Election of Lay elders	2/3 vote in JMM*	5.4.1
Election of Pastoral Staff	3/4 vote in JMM*	5.5.1
Election of Ministry Workers and Parish Nurse	2/3 vote in JMM	5.6.2
Election of Pastoral Interns	2/3 vote in JMM (when required)	5.6.3

NOTIFICATION

Approval for amendment of Constitution	3 months after adoption	Constitution VII.1
Objection to admission of new member	25 days written notice	By-Law 1.2.3
Change of congregational affiliation	90 days advance notice	1.3
Announcement of JMM	2 weeks advance notice	2.1.1
Announcement of Special JMM	48 hours advance notice	2.1.2
Announcement of CMM	2 weeks advance notice	2.2.1
Announcement of Special CMM	48 hours advance notice	2.2.2
Deadline for nomination of deacons	15 days before JMM / CMM	4.6.3
Announcement of deacon nominees	2 weeks before JMM / CMM	4.6.3
Resignation of Pastor	3 months written notice	5.5.6

*Note that these votes are **based on the members present** at the JMM rather than the usual votes cast.