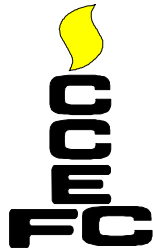


**THE SOUTH CALGARY CHINESE EVANGELICAL
FREE CHURCH**

**CONSTITUTION
and
BY-LAWS**



(July 2008 Version 5.2)

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 five 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.

Table of Contents

How to Read this Document	2
CONSTITUTION ARTICLES	
I Name.....	5
II Statement of Belief.....	5
III Vision, Purpose, Church Standing and Covenant	7
IV Church Ordinances	7
V Multi-Congregational Ministry.....	8
VI Property Rights	8
VII Amendments.....	8

BY-LAWS

Part A - Regulations Regarding Church Operation

1.0 Church Membership.....	9
1.1 Eligibility	9
1.2 Admission Procedures	9
1.3 Affiliation and Voting Right.....	10
1.4 Discipline.....	10
1.5 Inactive Membership	10
1.6 Termination	10
1.7 Covenant of Conducts.....	10
2.0 Church Membership Meetings	11
2.1 Joint Membership Meetings (JMM).....	11
2.2 Congregational Membership Meetings	11
2.3 Quorum	12
2.4 Legislative Body.....	12
2.5 Robert's Rules.....	12
3.0 Organizational Structure	13
3.1 The Joint Church Board (JCB).....	13
3.2 The Administration Board (AB)	13
3.3 The Congregational Ministry Boards (CMB)	14
3.4 The Pastor and Elder Board (PEB).....	15
3.5 The Board of Trustees	15
4.0 Qualifications, Duties and Election of Deacons, Trustees and Ministry Workers.....	15
4.1 Qualifications.....	15
4.2 Joint Church Board Duties	15
4.3 Administration Board Duties	15
4.4 Congregational Ministry Board.....	16
4.5 Trustee Duties.....	17
4.6 Nomination Procedures and Deacons	18
4.7 Election Procedures for Deacons	18
4.8 Nomination and Election Procedures for Trustees	19
4.9 Election of Committee and Fellowship Chairpersons	19
4.10 Duties and Election of Ministry Workers	19
5.0 Qualifications, Duties, Election of Lay Elders, Calling of Pastors and Christian Workers	20
5.1 Qualifications.....	20
5.2 Pastoral Staff Duties	20
5.3 Elders Duties.....	21
5.4 Nomination and Election Procedures of Lay Elders	21
5.5 The Calling of Pastoral Staff	21

Part B – Positional Statements

A.	The work of the Holy Spirit.....	23
	I Baptism and filling of the Holy Spirit.....	23
	II On Speaking in Tongues.....	24
	III On Signs and Wonders, Power Evangelism.....	24
	IV On Inner Healing and Deliverance.....	25
	Conclusion.....	25
B.	Definition of Biblical Marriage.....	27
C.	Moral Values.....	29

Appendices

A.	Position Statement on the Holy Spirit	30
B.	Structure of the By-Laws.....	31
C.	Church Organizational Structure	32
D.	Nomination and Election of Deacons.....	33
E.	Index.....	33

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

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: cooperate 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 Boards 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 Joint 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.
- V.3. All congregations need to maintain a minimum of twenty active members. In the event that a congregational membership falls below this requirement, the Joint 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 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 baptized¹; 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; as members.

1.2 Admission Procedures

- 1.2.1. Application shall be made to any pastors or to any members of the Joint Church Board or Congregational Ministry Board. The application shall be presented to the Joint Church Board for approval.
- 1.2.1 The Joint Church Board 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 Joint Church Board 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 section B for specific issues). Any objections must be given in writing to the Joint Church Board within twenty-five (25) days of the announcement of the recommendation. The Joint Church Board 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 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; 1 Cor. 12:5; 1 Cor. 6:15; 1 Cor. 10:16; 1 Cor. 12:12, 27; Eph. 4:12, 16; 5:23), as the local church. Therefore, the decision to be baptized at SCCEFC shall also incorporate the decision to become a member of the local church body.

- 1.2.5 The Pastoral staff will have membership in all congregations. Their spouses may become a member of a congregation of their choice.

1.3 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 Joint Church Board. The Joint Church Board 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 section 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 Joint Church Board, shall automatically become an inactive member at the next membership meeting. He or she will become an active member upon attendance at any subsequent members' meeting.

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 Joint 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 section 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 Joint Membership Meetings 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), Deacons and trustees shall take place. The church budget for next year shall be presented and adopted at a Joint Membership Meeting during the latter part of the year. Announcement of a Joint Membership Meeting will be made to the church membership at least two (2) weeks in advance of the meeting
- 2.1.2 Special Joint Membership Meetings may be announced by the Chairperson of the Joint Church Board, either by consent of simple majority of the Joint Church Board, 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 Joint Membership Meetings 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 Joint Church Board; 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 Joint Membership Meetings 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 Joint Membership Meetings shall be conducted in respective congregational languages with translations.

2.2 CONGREGATIONAL MEMBERSHIP MEETINGS

- 2.2.1 Congregational Membership Meetings 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 Congregation Membership Meeting will be made to the congregational membership at least two (2) weeks in advance of the meeting.

- 2.2.2 Special Congregational Membership Meetings may be announced by the Chairperson of that Congregational Ministry Board, either by consent of simple majority of the Congregational Ministry Board, 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 Congregational Membership Meetings 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 Congregational Membership Meetings is to provide each congregation with the opportunity to discuss and make resolutions relative to the needs and vision of their specific congregation. The Congregational Membership Meetings should discuss matters of ministry which include, but are not limited to the congregation's: financial management and administration; their Congregational pastor(s); the election of the Congregational Ministry Board; election or appointment of committees and other congregational operational matters.
 - 2.2.4 Congregational Membership Meetings 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 Congregational Membership Meetings.
- 2.3 QUORUM
- 2.3.1 The quorum of all Joint Membership Meetings will be a simple majority of the current active church membership.
 - 2.3.2 The quorum for Congregational Membership Meetings will be a simple majority of the congregational affiliated active voting members.
- 2.4 The Joint Membership Meeting is the legislative body of this church. The decisions made at the Joint Membership Meeting must be carried out. No officer or board has the authority to change a decision made at the Membership Meeting unless such an officer or board has explicitly been delegated such authority by the Joint Membership Meeting.
- 2.5 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 JOINT CHURCH BOARD (JCB)

3.1.1 The Joint Church Board is composed of the following:

- a) All Deacons of the Administration Board
- b) All Deacons of the Congregational Ministry Boards
- c) All Pastoral staff and Lay Elders of the Pastor and Elder Board

3.1.2 The Joint Church Board shall have executive authority and executive supervision over the entire ministry of the church. It also deals with cross-congregational issues which affect the entire church and should foster coordination and support among the congregations.

3.1.3 The Joint Church Board shall have two standing officers. The Chairperson, who is also the Administration Board Chairperson and the Secretary, who is also the secretary of the Administration Board. These officers will be elected in the Joint Membership Meeting as described in By-Laws 4.7.2

3.1.4 In the temporary absence of the Chairperson, the Administration Board Vice Chairperson shall become the acting Chairperson. However, if the Chairperson position has been vacated permanently, a by-election to elect a new Chairperson shall be called.

3.1.5 There should at least be one Joint Church Board meeting every quarter.

3.2 THE ADMINISTRATION BOARD (AB)

3.2.1 The Administration Board shall be annually elected by the church membership.

3.2.2 The Administration Board shall be responsible of all the administration responsibilities, including recruitment of administrative staff, of the entire church.

3.2.3 The administration Board shall include: Administration Board Chairperson, Secretary, Treasurer, Facility Manager, the pastoral staff and the Church Administrator.

3.2.4 Any offices of Chairperson, Secretary and Treasurer cannot be held by the same person. Normally, the Facility Manager shall take on the role of Vice Chairperson of the Administration Board, immediately following the election.

3.2.5 The signing officers of the church are the Administration Board Chairperson, the Church Treasurer, and the Administration Board Vice-Chairperson. Any two (2) of the above signatures are required to authorize the cheque. In the absence of any of the above officers, the Administration Board shall appoint representatives from among themselves to act as signing officers.

3.2.6 Church Administrator shall be responsible for the following duties:

- a) 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, software, equipment as needed.
- 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) Other matters as designated by the Administration Board

3.2.7 The Administration Board should hold a meeting at least once a quarter.

3.3 THE CONGREGATIONAL MINISTRY BOARDS (CMB)

3.3.1 The Congregational Ministry Boards will be annually elected by the active voting church members, of their respective congregational affiliation.

3.3.2 The Congregational Ministry Boards shall have operational authority and operational supervision over the ministry of their respective congregation.

3.3.3 The Congregational Ministry Board shall include the Senior Pastor, Congregational Pastor(s) and Lay Elders, Ministry Board Chairperson, Worship Deacons, Christian Education Deacon, Fellowship Deacon, Mission Deacon, Outreach Deacon, Caring Deacon and other deacons as the need arises. The Congregational Deacons may also assume the position of Ministry Board Vice-Chairperson and Secretary.

3.3.4 If a Congregational Ministry Board cannot be formed due to lack of members or deacons, the Joint Church Board shall appoint overseer(s) to organize and work with a working committee of the congregation. The overseer(s) shall be the liaison between the Joint Church Board and the working committee.

3.3.5 The Congregation Ministry Board should hold a meeting at least once a quarter.

3.4 THE PASTOR AND ELDER BOARD (PEB)

3.4.1 The Pastor and Elder Board 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

3.4.2 The Pastor and Elder Board shall consist of all members of the Pastoral staff, and elected Congregational Lay Elders.

3.4.3 The Senior Pastor shall functionally, whenever possible, serve as the Chairperson of the Joint Pastor and Elder Board. In the absence of the Senior Pastor, the Chairperson shall be determined by the Joint Membership meeting.

3.4.4 A secretary shall be elected annually among their members.

3.4.5 The Pastor and Elder Board should hold a meeting at least once a quarter.

3.5 THE BOARD OF TRUSTEES

3.5.1 The Trustee's Board shall be annually elected by the church membership, shall consist of three (3) members, one of which shall be the Church Treasurer. A chairperson shall be elected annually among their members.

4.0 Qualifications, Duties and Election of Deacons, Trustees and Ministry Workers

4.1 Qualifications:

The Deacons, Trustees 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 Deacon, Lay Elder or Trustee concurrently.

4.2 Joint Church Board Duties

4.2.1 Chairperson of the Joint Church Board shall preside at all of the Joint Membership Meetings of the church and the Joint Church Board. He/she has authority to call meetings in accordance with By-Laws 2.1.2.

4.2.2 Church Secretary shall: keep an accurate record of procedures and decisions of the JCB meeting.

4.3 Administration Board Duties:

4.3.1 Chairperson of the Administration Board shall preside at all Administration Board Meetings and the Joint Church Board meetings.

- 4.3.2 Vice-Chairperson of the Administration Board shall assist the Chairman of the Joint Church and Administration Boards in his/her duties. In the temporary absence of the Chairperson, he/she shall perform the duties of the Chairperson.
 - 4.3.3 Administration Board Secretary shall: keep an accurate record of procedures and decisions of all business of the church, including the minutes of the Joint Membership Meetings, and Administration Board meetings; attend to correspondence of the church; maintain membership rolls including Congregational membership affiliations; and preserve all records of the church.
 - 4.3.4 Church Treasurer shall supervise and be responsible to the Administration Board and membership of the church for the financial affairs of the church. Church Treasurer shall be assisted by Financial Secretaries who is/are appointed by the Administration Board.
 - 4.3.5 Church 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 or Administration Board Deacons. The Church Treasurer shall be one of members of the Trustee Board.
 - 4.3.6 Financial Secretaries shall keep accurate accounts of all funds received and expended. The Church Treasurer and the Financial Secretaries shall deliver an annual financial report of the preceding fiscal year at the Joint Annual Membership Meeting, which follow the beginning of the fiscal year.
 - 4.3.7 An Auditor shall be elected by the active voting members of the church in the Joint Annual Membership Meeting to audit the books of the Financial Secretaries and of the Church Treasurer for the current year to enable them to render a financial report at the Joint Membership Meetings, which follow after the beginning of each fiscal year.
 - 4.3.8 Facility Manager shall ensure that the premises and property of the church are kept in good condition including building maintenance, security, health, safety, facilities rentals, church vehicle(s) and equipment acquisition.
- 4.4 Congregational Ministry Board Duties
- 4.4.1 Congregational Ministry Board Chairperson has the authority to call meetings in accordance with By-Laws 2.2.2.
 - 4.4.2 Vice-Chairperson of the Congregational Ministry Board shall assist the Chairperson of the Congregational Ministry Board in his/her duties. In the absence of the Chairperson, he/she shall perform the duties of the Chairperson.
 - 4.4.3 Congregational 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 Congregational Ministry Board 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 their 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 Congregational Ministry Board and/or Joint Church Board and their subsidiary committees, as decided by the membership meetings to best meet given circumstances.
 - 4.4.13 With the exception of duties of the Congregation Ministry Board's Chairperson, no deacon can combine his/her duties with that of the Administration Board.
- 4.5 Trustee Duties
- 4.5.1 Trustee shall conduct an inventory count of the church records, assets and properties and report to the Joint Church Board and Membership meeting.
 - 4.5.2 The Trustees shall ensure that the deeds and all important document of the church are kept in good order. They shall maintain a record of all church assets and perform an annual inventory check. They shall submit the updated asset

and inventory list to the Joint Church Board before the Annual Joint Membership meeting.

4.6 Nomination Procedures for Deacons:

- 4.6.1 The Joint Church Board or the Congregational Ministry Boards may nominate candidates from the active voting members of the church to serve as deacons either in Administration or Congregational Ministry Board. A nomination committee may be formed to take care of the above duties.
- 4.6.2 Any two (2) active voting members may nominate a third active voting member as candidate for the Administration Board or the respective Congregational Ministry Board. The nomination has to be presented in written form to the Joint Church Board, Administration Board or the respective Congregational Ministry Board 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 Joint or Congregational Membership Meeting. Joint Church Board shall announce all nominees to Congregations at least two (2) weeks before the membership meeting.

4.7 Election Procedures for Deacons:

If there are enough candidates for Ministry Boards and Administration Board, then it does not matter which board will hold the election first. Otherwise, the Ministry Board Deacons should be elected first.

4.7.1 Ministry Board Election Procedures

- a) The ministry board deacons will be elected during the Annual Joint Membership Meeting by closed ballots and majority of the votes cast. They shall serve a term of one year. All elected deacons shall serve a term of one year 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 based on their spiritual gifts and calling.
- d) Subject to the approval of the Joint Membership Board, By-election(s) can be held at any Membership Meeting to elect Deacons and/or Officers to vacant positions.

4.7.2 Administration Board Election procedures

- a) The Administration Board Deacons will be elected during the Annual Joint Meeting of all members by closed ballots and majority of the votes cast. If there are not enough candidates for the available positions, then one of the congregational ministry board chairpersons will be elected as Administration Board candidate. All elected deacons shall serve a term of one year and may succeed themselves up to three consecutive terms.
- b) The members will vote to fill each and every position from the slate of elected deacons.
- c) By-election(s) can be held at any Joint Membership Meeting to elect

- Administration Board Deacons and/or Officers to fill vacant positions.
- d) In the event that the required number of people on the Administration Board is not met, the Joint Membership Meeting may decide to change the number of officers for the term.

4.7.3 In cases where a 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 Joint Membership Meeting to do so.

4.7.4 In cases of a Deacon 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 Deacon.

4.8 Nomination and Election Procedures for Trustees

4.8.1 Nomination of trustees shall be made by the Joint Church Board prior the Joint Annual Meeting. Two (2) trustees shall be elected by majority of the votes cast. These elected Trustees shall serve a term of one year and they may succeed themselves up to three consecutive terms.

4.8.2 By-election(s) can be held at any Joint Membership Meeting 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 Congregation Ministry Boards or Joint Church Board.

4.9.2 The Ministry Board Deacon(s) shall advise any exceptions of the above to the respective Congregational Ministry Board for approval and encourage the individuals to apply for membership. The Joint Church Board Deacon(s) shall apply the same procedures for any other exceptions to the Joint Church Board.

4.10 Duties and Election of Ministry Workers

4.10.1 Duties and term of ministry of Ministry Worker(s) may be determined by the Joint Membership Meeting as the need arises.

4.10.2 The election of the Ministry Worker(s) shall take place at Joint Membership Meeting and it must be approved by not less than two-thirds (2/3) majority of the votes cast.

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

5.1 Qualifications

The Pastoral staff members, 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 Lay Elder, Deacon or Trustee concurrently.

5.2 Pastoral Staff Duties

- 5.2.1 The Pastoral staff shall consist of the Senior Pastor, Congregational Pastor(s), Congregational Associate Pastor(s), Assistant Pastor(s), Assistant Pastor(s) and Christian Worker(s) or Pastoral intern(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 Joint Church Board and be an ex-officio member of the Congregational Ministry Boards, 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 Joint Church Board and Joint Pastor and Elder Board.
- 5.2.6 The Congregational Pastors will be accountable to the Senior Pastor, to their respective congregations, and to the entire church.
- 5.2.7 The Congregational Pastors shall also be members of the Joint Church Board 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 Pastor(s), Assistant Pastor(s), Congregational Associate Pastor(s) and/or Christian Worker do not have to resign.
- 5.2.9 Congregational Associate Pastor(s) and Assistant Pastor(s) assist the Senior and Congregational pastors in the care of the flock. They shall also be members of the Joint Church Board.
- 5.2.10 Christian workers or pastoral intern(s) may be given opportunities to preach the Word of God, instruct the believers in the Holy Scriptures, and assist the Senior Pastor and Congregational Pastors in the care of the flock. The Christian Workers or intern(s) shall also be a member of the Joint Church Board.

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 Pastors, Assistant Pastor(s) and Lay Elders, the Joint Church Board shall coordinate the services of the church.

5.4 Nomination and Election Procedures of Lay Elders

- 5.4.1 Up to four (4) Lay Elder(s) for each Congregation may be recommended by the Joint Pastor and Elder Board to the Joint Membership Meeting. 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 consecutive terms.
- 5.4.2 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.
- 5.4.3 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.
- 5.4.4 In cases of a 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.

5.5 The Calling of Pastoral Staff

- 5.5.1 Election and 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.
- 5.5.2 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.
- 5.5.3 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)
- 5.5.4 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.
- 5.5.5 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.

- 5.5.6 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.

- 5.5.8 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 tongues 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 it is 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 Marriageⁱⁱ

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:

ⁱⁱ 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.

"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 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; 2Corinthians 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

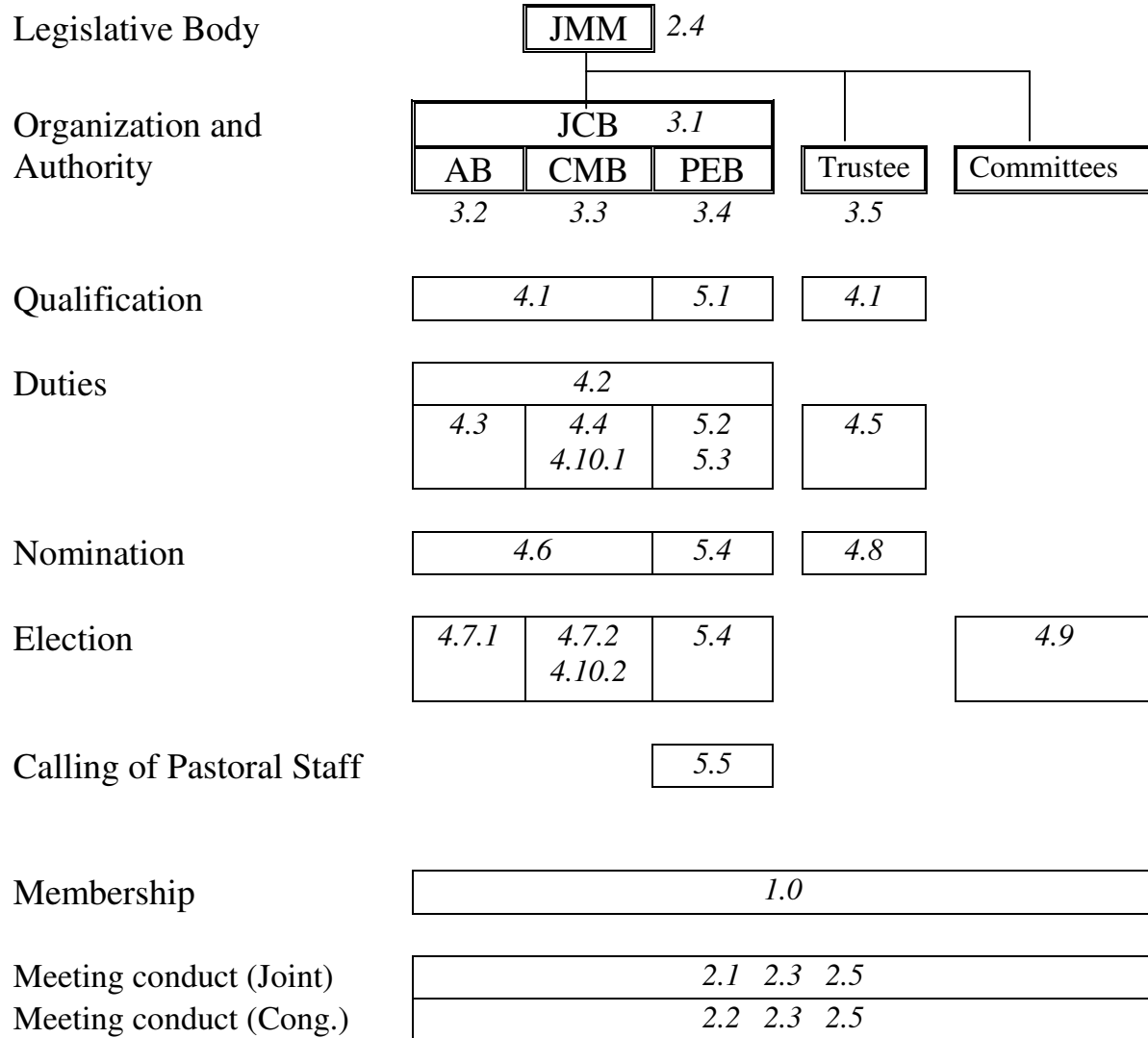
Coveting, addictions, and drunkenness - Ephesians 5:5, 18, 29; 1 Timothy 6:9-10; Galatians 5:13

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

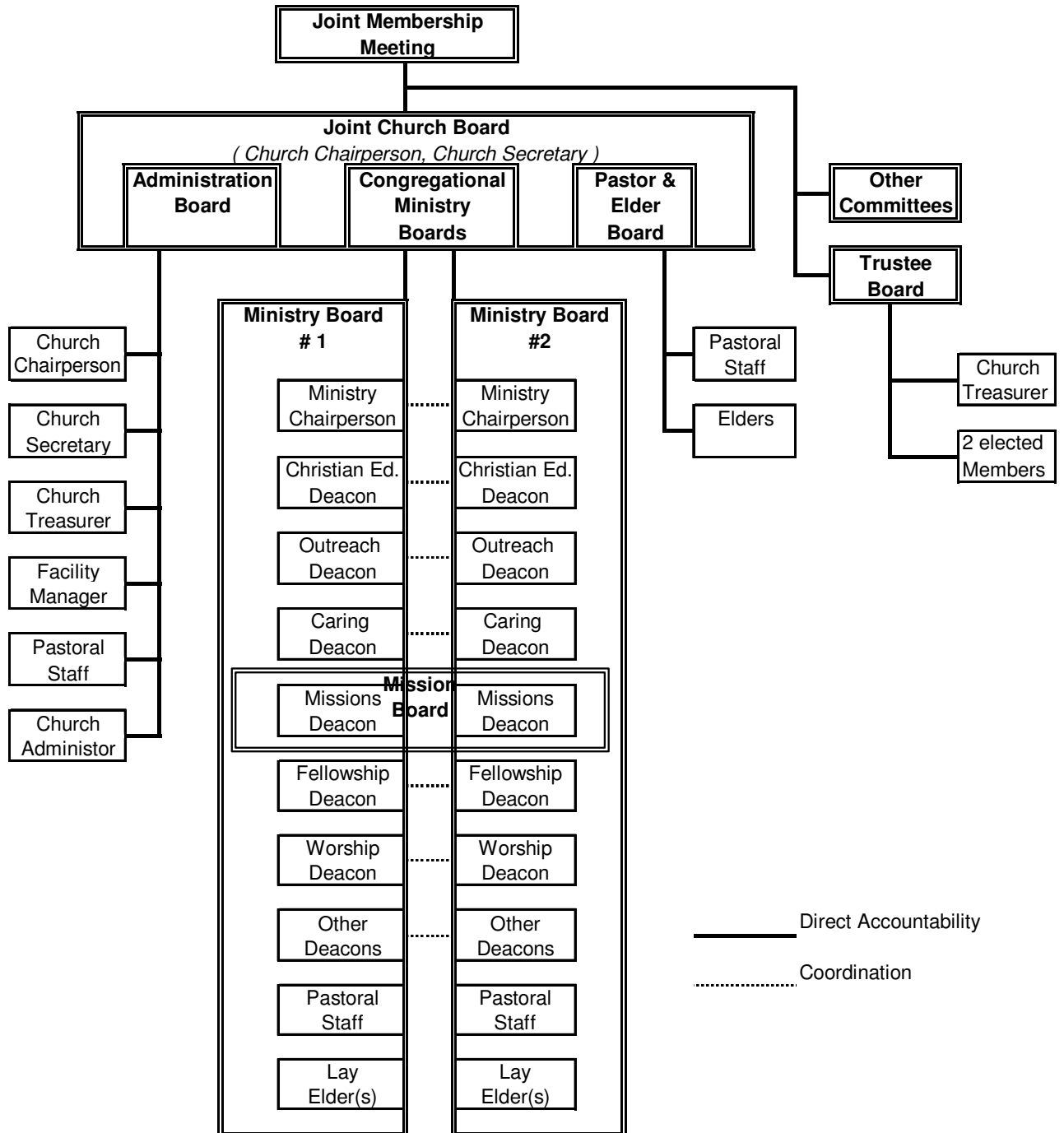
Appendix A: Structure of the By-Laws



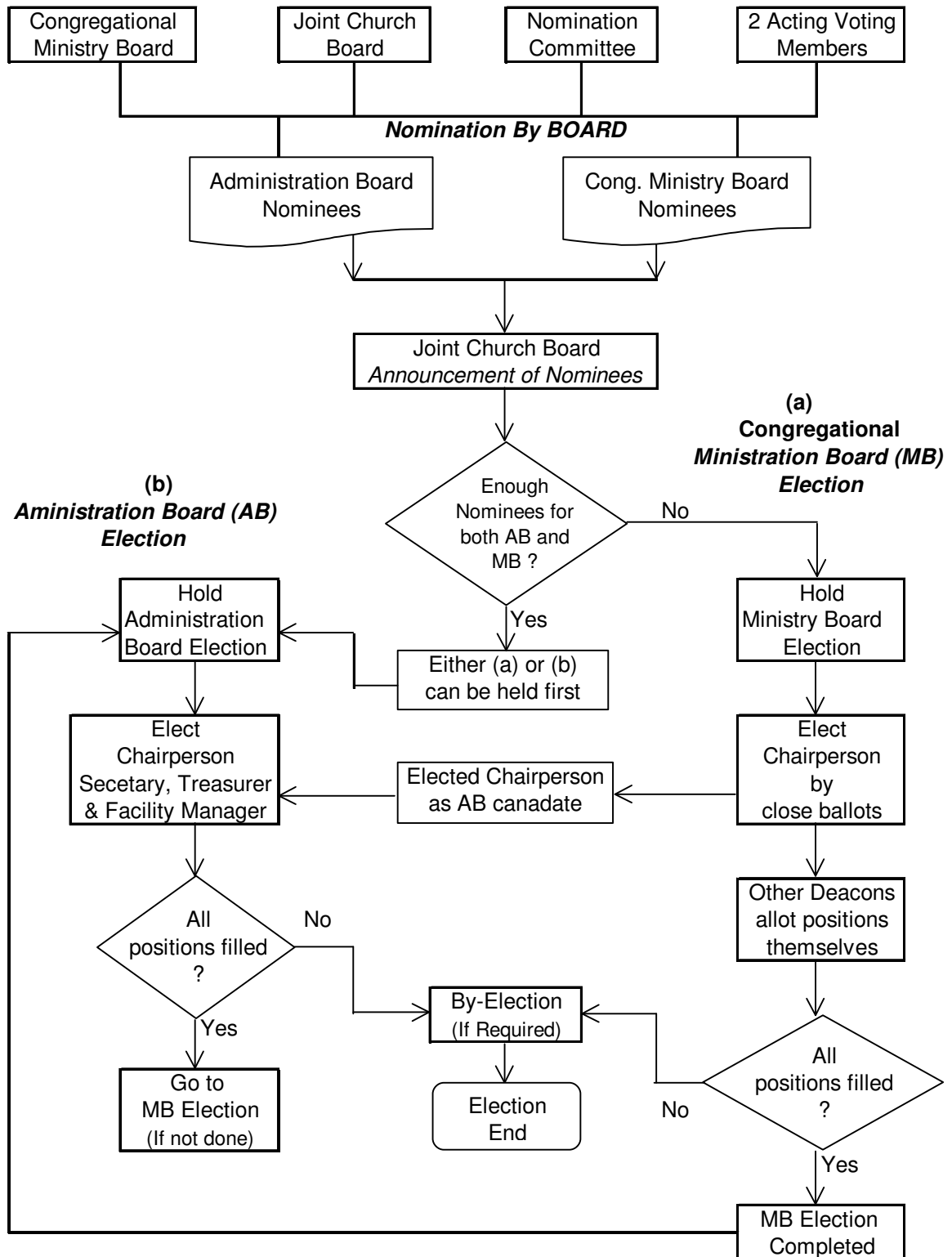
Note:

- JMM = Joint Membership Meeting
- AB = Administration Board
- CMB = Congregational Ministry Board
- PEB = Pastor and Elder Board

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



Appendix C: Nomination and Election of Deacons (By-Laws 4.6 and 4.7)



Appendix D: 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
Joint Church Board (“JCB”)	Minimum 4/year	3.1.5
Administration Board (“AB”)	Minimum 4/year	3.2.6
Congregational Ministry Board (“CMB”)	Minimum 4/year	3.3.5
Pastors & Elders Board (“PEB”)	Minimum 4/year	3.4.5

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

Administration Board (“AB”)	1/year	By-Law 3.2.1
Congregational Ministry Board (“CMB”)	1/year	3.3.1
Trustees	1/year	3.5.1
Auditor	Joint Annual Meeting	4.3.7

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 JCB	By-Law 1.2.1
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*	3.6
Election of CMB deacons	Majority in JMM	4.7.1
Election of AB deacons	Majority in JMM	4.7.2
Election of Trustees	Majority in JMM	4.8.1
Election of Ministry Worker	2/3 vote in JMM	4.10.2
Election of Lay elders	2/3 vote in JMM*	5.4.1
Election of Pastoral Staff	¾ vote in JMM*	5.5.1

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.