

Membership

Our process for becoming members is a very simple one...

1. There are some prerequisites.

There is no age restriction to membership, but voting privileges arrive at the age of majority (18 in Alberta)

You must be able to answer “Yes” to all the items in the membership request at the centre of this booklet.

2. There is some material for you to read (this booklet).

We have put this booklet together specifically to help you understand who we are, what we are doing, and what becoming a part of us is all about.

We want you to know what we think being a member means and why it is important.

3. There is a membership request form for you to complete.

This is so that we have a written record of your intention to join with us in membership. We have tried to keep the process short and sweet.

4. There is an informal meeting with some of our Elders.

This is so that we can get to know you better on a personal level. We desire to be a relational church and our process for membership is a personal one. We would also like to be sure that you understand what being a member here is all about and answer any questions you might have.

5. There is a reception ceremony into the church.

We desire to formally receive you into our church as members on a Sunday morning, including prayer and the right hand of fellowship.

Why Membership?

At High River Alliance Church we recognize that many Christians have mixed feelings concerning membership. We hope that this brief article will help you understand why we think membership is not only valuable, but necessary to the growth of both the church and the individual.

Membership is Biblical

Membership means a lot of different things, but it first finds its basis in Scripture. While the modern day practise of membership is not explicitly commanded (as are communion and baptism), the concept is clearly demonstrated throughout the New Testament. Fifty-nine times we are given commands on how to function (or not to function) as a church. These commands specifically use the words “one-another”. At HRAC, these commands form the biblical basis for

what membership means. If we are going to have effective participation in the life of the body, then commitment to the principles of mutual edification, accountability, encouragement, and life together, are essential. If we are going to function as the body of Christ, we need to learn how to fellowship.

While it is true the church functions in many ways like an organization, and in other ways like a business, that in fact it is neither of these things. We are not just organized, we are a living organism.

As a body, church is comprised of parts that are all alive, working together under the authority of Jesus Christ. This network of interconnectivity is not organizational or political, but relational. It is because of this that our covenant with one another is a relational one.

Membership is a Covenant

We believe that membership is a covenant relationship between the believers that comprise the local church. This covenant protects the network of relationships that is our fellowship with one another and with Christ by allowing us to both submit to the body, and take responsibility for its functioning.

Covenants are different than contracts. Contracts are binding business agreements whereby each party agrees to certain terms. In the event that one party fails to uphold their end of the contract, the remaining party is released from their part of the contract. Covenants are different. In a covenant, both parties agree to a certain set of terms that are independent of the other's actions.

The use of the word covenant is representative of how God makes promises to us, how in marriage we make promises to our spouses, and in the church we make promises to one another. These promises are independent of the other's behaviour or action (or inaction). Failure on their part does not release us from our part.

At HRAC our covenant to one another is based on how the Scriptures say we should be to one another. There are 59 *one another* commands in the Scriptures: 11 specific *do* commands that are repeated some 32 additional times, and six specific *don'ts*. These commands show the members of the body of Christ how to live together. Together these commands form the framework for our "Membership Covenant".

While historically, membership in a church has had to do with commitments such as financial giving, attendance, service, or submission to leadership (and we agree that these are all valuable), these other commitments actually flow from our understandings of how we ought to treat one another.

Membership is for everyone

Membership is not merely a deeper step for the spiritual elite, or those drawn to leadership. Membership is a natural commitment that we learn to make as we recognize the responsibilities we have to one another. Membership is for everyone.

The “One Another’s”

Love One Another

The Scriptures command us to love one another 16 times.

“...Love one another...” (John 13:34; John 13:35; John 15:12; John 15:17; Romans 12:10; Romans 13:8; I Thessalonians 4:9; I Thessalonians 3:12; I Peter 3:8; I Peter 4:8; I John 3:11; I John 3:23; I John 4:7; I John 4:11; I John 4:12; II John 5)

The greatest commandment (John 13:34-35) sums up all of them. Jesus has clearly demonstrated by His death the kind of love that we ought to have for one another, and it is illustrated by Paul in the great love chapter, 1 Corinthians 13.

“Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, and always perseveres. Love never fails. ...And now these three remain: faith, hope and love. But the greatest of these is love.”

This love is demonstrated in the living out of ten other explicit commands as to how we are to live together.

Encourage One Another

The Scriptures command us to encourage one another seven times (once through building up, once with singing, and once through using spurs).

“...Encourage each other...” (I Thessalonians 4:18; I Thessalonians 5:11; Hebrews 3:13; Hebrews 10:24; Hebrews 10:25)

“Speak to one another with psalms, hymns and spiritual songs.” (Ephesians 5:19)

The word “encourage” means to give courage. We need the courage of others when we do not have it ourselves. Following Christ is often challenging, and sometimes the things He asks us to do are very hard. We need the encouragement of others in many ways. Sometimes we need someone to pick us up, dust us off, and point us back in the right direction. Other times we need someone to come and help us do what must be done. And other times we need a stern voice to make us do what we would otherwise avoid.

Encouragement forms the basis of our meeting together weekly. While our smaller gatherings (such as LIFE groups, Bible studies, etc.) provide some measure of this, there is great power in worshipping together at our Sunday Celebration services.

“Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching.” Hebrews 10:25

Membership prioritizes the value of meeting together to worship.

Honour and Serve One Another

The Scriptures command us to honour and serve one another eight times.

“...Honour one another above yourselves. (Romans 12:10)

“...Have equal concern for each other.” (I Corinthians 12:25)

“Submit to one another out of reverence for Christ.” (Ephesians 5:21)

“...Clothe yourselves with humility toward one another...” (I Peter 5:5)

“...Wash one another’s feet.” (John 13:14)

“...Serve one another in love.” (Galatians 5:13)

“...In humility consider others better than yourselves.” (Philippians 2:3)

“Each one should use whatever gift he has received to serve others...” (I Peter 4:10)

Serving is first about attitude (honour and humility) and then about action (service), but the two are intertwined. It is the attitude of a servant that informs his or her behaviour, and the behaviour that demonstrates the attitude. In order to serve, one must place others before themselves. In Christ we surrender our preferences for those of others. In Christ we do hard things for each other. This is Christ’s example in washing the disciples’ feet, and in offering his life for us. This same attitude causes us to use our natural abilities and spiritual gifting to serve the body and the world.

It is this attitude that causes us as members to offer our gifts and talents to the body, serving one another often sacrificially, following the example of Christ.

Membership further provides the basis in which our church leaders are able to serve the body effectively, both by submitting to its needs, and by providing for its’ leadership. This is why all of our leaders within the church are members—including pastors, elders, and key ministry leaders. We voluntarily submit to our leaders and give them authority to speak into our lives, because they have made the same commitment to us.

“Obey your spiritual leaders, and do what they say. Their work is to watch over your souls, and they are accountable to God. Give them reason to do this with joy and not with sorrow. That would certainly not be for your benefit.” (Hebrews 13:17)

Greet One Another

The Scriptures command us to welcome one another five times.

“...Greet one another with a holy kiss.” (Romans 16:16; I Corinthians 16:20; II Corinthians 13:12 I Peter 5.14)

“Offer hospitality to one another without grumbling.” (I Peter 4:9)

It is in Christ that we learn our fellowship is based on His life within us, and that this supersedes any other commonality or difference we might have. We can welcome one another because Christ welcomes us all.

In our day and age, a kiss may not necessarily be the most appropriate way of greeting one another. What is obvious though is that our welcome of one another must be holy. The word holy means “wholly other”. We are called to greet one another in the way that Christ would welcome His own into His body—a sincerity of heart that the rest of the world may find entirely strange, but at the same time, the home they have longed for.

This is further illustrated by our need to offer hospitality to one another. Hospitality is the love of strangers (those who are different or do not belong). Hospitality is not merely a ministry of making sure that newcomers are greeted or have a favourable impression of our church. Hospitality is more than welcoming people to church, or even to our homes. Hospitality is welcoming them into our lives.

Be Patient with One Another

The Scriptures command us to be patient with one another. The word patience means to suffer well.

“...Be patient, bearing with one another in love.” (Ephesians 4:2)

“Bear with each other...” (Colossians 3:13)

“...When you come together to eat, wait for each other.” (I Cor. 11:33)

This means much more than to tolerate or put up with one another. It means to endure one another. Though we love Jesus, our human inadequacies become more and more apparent as we get closer together. We step on each other’s toes, offend, and even hurt one another. We are commanded to overlook these things and to choose to bear with one another’s shortcomings. It is our patience with one another that creates a safe place for each of us to grow to maturity in Christ. Patience is not the same as tolerance. Tolerance is ambivalence towards the sin of others. Patience cares deeply.

Instruct One Another

“...Instruct one another.” (Romans 15:14)

“Teach...[one another]” (Colossians 3:16)

“...Admonish one another (Colossians 3:16)

None of us knows it all, and none of us remembers it all. Because we are prone to wander, it is our responsibility to one another to teach, reinforce, and correct one another for our mutual good. We are told to instruct one another in the things the other doesn’t know, then we are told to teach and reinforce the things that the other already knows, then we are told to correct the things that the other should know better. None of us is above error, and we have a responsibility to help shape one another.

This truth forms the basis for our mutual accountability. We are not only accountable to Christ, but also to one another. Our need for correction requires that the body discipline itself. While there are circumstances where sterner processes are required (see Appendix C), the body was designed to discipline itself—each one disciplining and being disciplined by the others. The biblical process is found in Matthew 18. If your brother or sister sins against you (or vice versa), go and make it right. If they refuse you, get another brother or sister to help. If still you are unable to reconcile, ask the body to intervene.

Live In Harmony with One Another

The Scriptures command us to live in harmony with one another.

“Live in harmony with one another...” (Romans 12:16; 1 Peter 3:8)

“...Be at peace with each other.” (Mark 9:50)

Harmony is not conformity. Harmony is when all of us, as diverse as we are, form one choir and each one sings their own part in a musical masterpiece. Thus living in harmony requires a tuning to the same note. In Christ we have this singular source by which to tune our lives. In Christ we allow others to be different than ourselves and learn to appreciate and even love diversity.

This value is demonstrated in the processes by which we conduct our official meetings, so that everyone is heard and understood, and so that we can effectively move together as one. The word

politics actually means “politeness”. Church politics ought to be a good thing—because it flows from our honouring of one another and into how we choose to behave towards one another. We do not need less politics in church, we need more.

Carry One Another

The Scriptures command us to carry one another.

“Carry each other’s burdens...” (Galatians 6:2)

“Confess your sins to each other...” (James 5:16)

We are commanded to be there for one another in both good and bad times, but we are not permitted to dump our problems on one another. Instead we are told to pick up the burdens of others. This includes speaking truth to one another – both as an encouragement, and also as a correction. We are to carry one another as though we were one another’s responsibility – because we are.

Forgive One Another

The Scriptures command us to forgive one another.

“...Forgiving each other...” (Ephesians 4:32)

“...Forgive whatever grievances you may have against one another.” (Colossians 3:13)

To forgive is to pay one another’s debts against each other. Jesus commands us to forgive seventy seven times – or in other words without ceasing. We are to forgive as Christ forgave us, for our own forgiveness is dependent upon our forgiveness of others (Matthew 18:35; Luke 11:4). Forgiveness always has a price tag and we fellowship with Christ as we share His forgiveness (not from our own resources, but from His unlimited resources) with others. We are not entitled to one another’s forgiveness (Romans 13.8) for ourselves, but to extend it as Jesus did to us.

Accept and Be Kind To One Another

The Scriptures command us to be accepting of and kind to one another.

“Accept one another, then, just as Christ accepted you...” (Romans 15:7)

“Be kind and compassionate to one another...” (Ephesians 4:32)

This is the essence of grace, and different from mercy. It is favour that has been extended for no reason, other than it is in the heart of the giver to do so. The word compassion has much deeper meaning. It means moved physiologically—tender hearted—having a soft spot for someone. The word used of Jesus means to be emotionally moved with a physiological reaction—to really feel it! We are to be moved in our guts with compassion for one another and extend undeserved grace and courtesy.

Pray for One Another

The Scriptures command us to pray for one another.

“...Pray for each other.” (James 5:16)

Prayer for one another requires a rewiring of the heart. Instead of praying for ourselves or praying from a list, we begin to enter conversation with Christ about the work that He continues to do in the lives of our brothers and sisters. We begin in truth to seek the best for others because

we have seen how God Himself sees them and desires the best for them. We become His partners in shaping our community, rather than praying that He would fix people to be the way we would want them.

The *DO NOTS*

There are some clear *do not*'s.

"If you keep on biting and devouring each other...you will be destroyed by each other." (Galatians 5:15)

"Let us not become conceited, provoking and envying each other." (Galatians 5:26)

"Do not lie to each other..." (Colossians 3:9)

"...Do not slander one another." (James 4:11)

"Don't grumble against each other..." (James 5:9)

"...Stop passing judgment on one another." (Romans 14:13)

These six warnings present to us our natural sinful tendencies and remnants of the old life. Their detrimental effects to the life of community are obvious.

Membership Is Key to Growth and Maturity

At High River Alliance Church, we have learned that membership is a key commitment in the life of a believer. Membership calls us to experience the full breadth of spiritual life the body was meant to share by creating a safe environment for us all to grow together. It calls us to submit to Christ, and in so doing, to one another, and to the spiritual community that we are a part of.

An understanding and embracing of community is first of all a natural outflow of one's own relationship with Christ. Father, Spirit, and Son all live together in perfect community and not only provide an example, but their life present in the believer ought to create in us a desire to do the same (John 17:20-23).

Membership is also an essential part of the believer's ability to grow into Christian maturity. While it has been argued often that one can be a member of the universal church without needing to be a member of a local church, this thinking leads us out of mutual accountability and responsibility to one another. The word of God is clear that there are no free-range sheep in His flock. In Christ we are all connected.

Membership further takes a stand against transience and consumerism that is so prevalent in our day and age. Membership declares belonging and demonstrates that we perceive our local body as a family, taking responsibility for it and proving ourselves reliable within it.

Further, both the ministry and mission of Christ were given to the church – the body of believers – not to us as individuals. This is also true of Scripture itself – it was both given *in* community and given *to* the community of faith. The Church does not exist for the individual, and neither does the individual exist for the church. They exist for one another.

We present these clear commands of Scripture as the basis for membership. These commands form the core of what it means to function as a church and are where we choose to place our emphasis. Attendance, participation in meetings, and regular financial giving, all present themselves as important responsibilities—but they flow from the Great Commandment—to love God and to love each other. As we mature in Christ, these other things are all natural results of learning to live the life of Christ together.

HRAC Membership Covenant

I declare that I am a follower of Christ Jesus, and that as such it is my intention...

...To Love, encourage, welcome, honour, serve, greet, be patient with, instruct, live in harmony with, carry, forgive, be accepting of, be kind to, and pray for those within this local expression of the body of Christ...

...To give this body of believers' authority in my life, supporting the Biblical leadership structures that together we select...

...To fully support and actively participate in the life of the body, taking my place alongside others as together we seek to enact the vision and purpose of our church...

...To do all these things to the glory and praise of Jesus Christ.

Amen.

HRAC Vision and Values

At High River Alliance Church, our mission is to obey Jesus' command to:

"...make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you..." (Mt. 28:19-20).

There are three consecutive commitments that we believe are necessary for every believer to move towards Christian maturity that we note by the three following one word slogans:

24/7	360°	Beyond
<p>...Committed to THE PERSON of Jesus Christ</p>	<p>...Committed to THE BODY of Jesus Christ</p>	<p>...Committed to THE MISSION of Jesus Christ</p>
<p>24/7 is an <u>EVERYDAY CHRISTIANITY</u> lived in constant relationship with Jesus, covering every facet of life.</p>	<p>360° is a complete immersion in the family of Christ resulting in a new kind of <u>LIFE TOGETHER</u></p>	<p>Beyond is a recalibration of life given over to <u>SERVICE IN THE KINGDOM</u></p>

CORE VALUES

If the vision determines what we are doing, our core values help us navigate *how* we should go about these things. They are the backdrop to everything that we do as a church.

At High River Alliance Church, our core values are:

- **Servant Leadership** through spirit filled people
- **Effective service** according to one's gifts
- **Passionate spirituality** as the normal daily experience of every believer
- **Administrative structures** that enable effective ministry
- **Inspiring worship and teaching** experiences as being instrumental in people's spiritual journeys
- **Authentic community** experienced in small groups of people
- **Relevant evangelism** that engages spiritual seekers
- **Loving relationships** shown in all aspects of life

HRAC Governance

In the local churches of the Christian and Missionary Alliance, the highest decision making body is the Board of Elders. All ministries, staff, and volunteers are amenable to the Board of Elders. While individual Elders carry no authority, collectively as a board they speak for the church. At HRAC, these elders are selected through a nomination process prior to our Annual General Meeting held in June. These men are selected by a Nominating Committee (made of elders, elected members, and led by the Lead Pastor). Through a prayerful process these Elders are nominated and then elected by the membership to serve a two year term. After two consecutive two-year terms, an elder must take one year off before being re-elected.

Our governance model is not based on power or control, but on the authority to serve. It is the responsibility of leaders in the church to empower and equip the church to do the work of the ministry.

The membership sets our bylaws (available upon request) select the eldership which in turn is responsible for the staff. The staff oversees the work of the ministry, equipping and training the body as necessary so that the goals set prayerfully by the elders can be accomplished.

As churches of the Christian and Missionary Alliance, districts (ours is called the Western District) are overseen by a superintendent and several coaches, and ultimately through the President of the C&MA through the National Ministry Centre in Toronto. The highest governing body in the C&MA is General Assembly, made of delegates from every C&MA church in Canada that meets biennially. This body is responsible for our national and local church constitutions (also available upon request).

WHAT THE CHRISTIAN AND MISSIONARY ALLIANCE IS ALL ABOUT

Choosing membership in an Alliance Church is not only about choosing the body of Christ, but the cause of Christ. You are joining a world-wide movement of Christian churches that have chosen together to fulfill the cause of Christ in the world.

“O God, with all our hearts we long to be a movement of churches, transformed by Christ, transforming Canada and the world.”

The Christian and Missionary Alliance has been a world-wide movement for more than a century. A. B. Simpson, founder of the C&MA began as a pastor of a Presbyterian church in the late 1800's. Fueled by a sense of urgency to develop a deeper relationship with God—Simpson called it *The Deeper Life*—and a call to take the message of salvation to the world, he began to hold a series of nationwide meetings across the United States and Canada, challenging them to walk deeper in relationship with Christ and to take His Gospel around the world. What began as a movement became a partnership which became a denomination —stamped distinctively by its focus on “The Deeper Life” and “World Mission”.

There were four theological realities that weighed heavily on Simpson and these four—sometimes referred to as the four-fold Gospel—became distinctive flavour of the Christian and Missionary Alliance, and the basis for its emblem.

Our Saviour

The Cross stands for salvation through the death and resurrection of Jesus Christ, the Son of God.

Our Sanctifier

The Laver (a wash basin) is representative of sanctification, that daily cleansing from sin by the power of the indwelling Holy Spirit.

Our Healer

The Pitcher speaks of oil for divine life and physical healing that come through obedience to God's Word.

Our Coming King

The Crown symbolizes the return of our Lord Jesus Christ as King of kings and Lord of lords.

C&MA MISSION

One of the unique things about the C&MA is that we send our own missionaries (we call them international workers, or I.W.'s) as well as partner with other mission sending organizations. We currently have 237 I.W.'s serving in 4 designated regions we call the 5-S Venture:

- **Silk Road** (Europe, Middle East, Central Asia): 61
- **Caribbean Sun** (Latin America): 53
- **Desert Sand** (Africa): 37
- **Asian Spice** (Asia): 86

The fifth “S” is Sea to Sea—a new initiative to plant 76 new churches in communities across Canada by 2012.

C&MA Statistics (2011)

In Canada:

- Number of churches: 435
- Members (baptized): 47,719
- Inclusive membership (members and adherents): 129,432
- Professions of faith: 5,855
- Baptisms: 3,160
- Average Sunday AM church service attendance: 84,179
- Official workers: 1,642

(based on Local Church Annual Reports, as of Dec. 31, 2010)

World Wide:

- Countries / territories with C&MA ministries and / or churches: 81
- Countries where Alliance international workers serve: 60
- Churches, unorganized church groups and preaching points: 16,378
- Organized churches: 13,246
- Baptized church members: 2,825,256
- Inclusive membership: 4,528,170
- Ordained national ministers: 6,764
- National workers (including ordained): 29,508
- Full-term theological schools: 76
- Enrollment in theological schools: 5,663

(based on reports as of Dec. 31, 2009)

Appendix A

Scripture is clear about the danger that false teachers and false teaching can be to the local church. In order to protect the doctrinal integrity of the church, **as a prerequisite to membership, all members are required to declare agreement with the statement of faith.**

Our statement of faith is not intended to exclude anyone, but to be a clear expression of Biblical truth. A complete list of Scriptural references is at the end of the statement.

Statement of Faith

There is one God,¹ who is infinitely perfect,² existing eternally in three persons: Father, Son and Holy Spirit.³

Jesus Christ is true God and true man.⁴ He was conceived by the Holy Spirit and born of the Virgin Mary.⁵ He died upon the cross, the Just for the unjust, as a substitutionary sacrifice, and all who believe in him are justified on the ground of his shed blood. He arose from the dead according to the Scriptures.⁶ He is now at the right hand of the Majesty on high as our great High Priest.⁷ He will come again to establish his Kingdom of righteousness and peace.⁸

The Holy Spirit is a divine Person, sent to indwell,⁹ guide, teach and empower the believer, and to convince the world of sin, of righteousness and of judgment.¹⁰

The Old and New Testaments, inerrant as originally given, were verbally inspired by God and are a complete revelation of his will for the salvation of people. They constitute the divine and only rule of Christian faith and practice.¹¹

Humankind, originally created in the image and likeness of God,¹² fell through disobedience, incurring thereby both physical and spiritual death. All people are born with a sinful nature, are separated from the life of God, and can be saved only through the atoning work of the Lord Jesus Christ.¹³ The destiny of the impenitent and unbelieving is existence forever in conscious torment, but that of the believer is everlasting joy and bliss.¹⁴

Salvation has been provided only through Jesus Christ. Those who repent and believe in him are united with Christ through the Holy Spirit and are thereby regenerated (born again), justified, sanctified and granted the gift of eternal life as adopted children of God.¹⁵

It is the will of God that in union with Christ each believer should be sanctified thoroughly¹⁶ thereby being separated from sin and the world and fully dedicated to God, receiving power for holy living and sacrificial and effective service toward the completion of Christ's commission.¹⁷

This is accomplished through being filled with the Holy Spirit which is both a distinct event and progressive experience in the life of the believer.¹⁸

Provision is made in the redemptive work of the Lord Jesus Christ for the healing of the mortal body. Prayer for the sick and anointing with oil as taught in the Scriptures are privileges for the Church in this present age.¹⁹

The universal Church, of which Christ is the Head, consists of all those who believe on the Lord

Jesus Christ, are redeemed through His blood, regenerated by the Holy Spirit, and commissioned by Christ to go into all the world as a witness, preaching the Gospel to all nations.²⁰

The local church, the visible expression of the universal Church, is a body of believers in Christ who are joined together to worship God, to observe the ordinances of Baptism and the Lord's Supper, to pray, to be edified through the Word of God, to fellowship, and to testify in word and deed to the good news of salvation both locally and globally. The local church enters into relationships with other like-minded churches for accountability, encouragement and mission.²¹

There shall be a bodily resurrection of the just and of the unjust; for the former, a resurrection unto life;²² for the latter, a resurrection unto judgment.²³

The second coming of the Lord Jesus Christ is imminent and will be personal and visible.²⁴ As the believer's blessed hope, this vital truth is an incentive for holy living and sacrificial service toward the completion of Christ's commission.²⁵

SCRIPTURE REFERENCES

1. Isa. 44:6; 45:5-6
2. Matt. 5:48; Deut. 32:4
3. Matt. 3:16-17; 28:19
4. Phil. 2:6-11; Heb. 2:14-18; Col. 2:9
5. Matt. 1:18; Luke 1:35
6. 1 Cor. 15:3-5; 1 John 2:2; Acts 13:39
7. Heb. 4:14-15; 9:24-28
8. Matt. 25:31-34; Acts 1:11
9. John 14:16-17
10. John 16:7-11; 1 Cor. 2:10-12
11. 2 Tim. 3:16; 2 Peter 1:20-21
12. Gen. 1:27
13. Rom. 8:8; 1 John 2:2
14. Matt. 25:41-46; 2 Thess. 1:7-10
15. Titus 3:5-7; Acts 2:38; John 1:12; 1 Cor. 6:11
16. 1 Thess. 5:23
17. Acts 1:8
18. Rom. 12:1-2; Gal. 5:16-25
19. Matt. 8:16-17; James 5:13-16
20. Eph. 3:6-12; 1:22-23
21. Acts 2:41-47; Heb. 10:25; Matt. 28:19-20; Acts 1:8, 11:19-30; 15
22. 1 Cor. 15:20-23
23. 2 Thess. 1:7-10
24. 1 Thess. 4:13-17
25. 1 Cor. 1:7; Titus 2:11-14; Matt. 24:14; 28:18-20

Appendix B

The C&MA in Canada is a registered Christian Charity, and therefore also has legal responsibilities (Romans 13:1-6) and as such has adopted a formal statement of intent. **As a prerequisite to membership, all members are required to agree with the preamble and purpose of the C&MA in Canada.**

Preamble

As a church body, The Christian and Missionary Alliance in Canada supports and is governed by constituted authority. The constitution which follows and the properly adopted bylaws define the constituent elements of The Christian and Missionary Alliance in Canada and provide the necessary legislation for all of its ministries, the election of its officers, governing boards, administration and institutions.

Purpose

The Christian and Missionary Alliance in Canada is committed to the glorification of the Triune God through worship and world missions, stressing the fullness of Christ in personal experience, building the Church and preaching the Gospel to the ends of the earth, to be accomplished through the following objectives:

- to proclaim the truth of God's Word and to disciple people of all nations, particularly where Christ has not been named, emphasizing the Lordship of Jesus Christ and the person and work of the Holy Spirit, and looking for the coming of the Lord;
- to establish and nurture churches related in fellowship with The Christian and Missionary Alliance around the world, dedicated to evangelism and missions;
- to establish local churches throughout Canada;
- to teach and train believers for the work of the ministry of Christ;
- to provide fellowship for individual believers of kindred spirit with one another without affecting their denominational relations;
- to encourage the cooperation of such evangelical groups of churches or Christians as may be disposed to send their missionaries through The Christian and Missionary Alliance in Canada and contribute their missionary offerings through the general treasury;
- to fulfill the general objectives contained in the founding charter.

Appendix C

The discipline of members is both a spiritual action as well as a legal one (because they are legally members of an organization). In the best of cases, the church is able to govern itself, correcting and restoring one another as necessary. However, in certain cases where this is not possible, the following policy applies and gives the church both legal and spiritual grounds in which to exercise authority. **All members are required to submit to the discipline and restoration policy as a prerequisite to membership.** These procedures are based on several passages of Scripture as noted below.

Discipline and Restoration

PREAMBLE

WHEREAS The Christian and Missionary Alliance in Canada has stated its recognition and intent with respect to the discipline of members of local churches within the denomination (see Local Church Constitution Article VI, Section 3);

AND WHEREAS the following scriptural references have been reviewed and relied upon as the biblical basis for the regulations which follow: (Matthew 18:15-20; I Corinthians 5:9-13, 6:1-11; I Timothy 5:19-21; II Thessalonians 3:14-15);

AND WHEREAS The Christian and Missionary Alliance in Canada desires to establish clear, fair and scriptural regulations for the implementation of church discipline, the following Uniform Regulations shall be used by all local churches in The Christian and Missionary Alliance in Canada.

Uniform Regulations

It shall be a condition of membership in a local church of The Christian and Missionary Alliance in Canada that each member accept and comply with the authority of the local church to discipline members in accordance with these Uniform Regulations.

If a member(s) of a local church of The Christian and Missionary Alliance in Canada is alleged to be in violation of scriptural moral standards, doctrinal truth or proper Christian behaviour, he or she may be subject to the following inquiry and discipline procedure.

The term “violation of scriptural moral standards” as used by The Christian and Missionary Alliance in Canada shall include, but not be limited to, sexual activity outside of a monogamous heterosexual marriage, sexual harassment or assault, homosexuality, misappropriation of funds, dishonesty or fraud in business and legal transactions, and guilt in a criminal offense.

General Directives for Investigation and Discipline

Ecclesiastical law permits proceedings on the presumption of innocence, but it does not endorse hasty action on the basis of rumour. It is therefore necessary that one or more responsible persons substantiate charges by signing their names to a written statement or by

giving personal testimony with full consent that they may be identified before proceeding with an investigation.

Since negative criticism is very serious, it is essential that the testimony of accusers or witnesses be confirmed by reliable evidence to ascertain the possibility of malice or revenge. Witnesses should be reminded that, while they are not under oath, and therefore not subject to charges of perjury, they are not immune from civil suit for defamation of character if their testimony is proven to be malicious or grossly imaginative.

The offenses for which a person may be given a hearing include violation of a scriptural moral standard, promulgation of doctrines that are contrary to the basic tenets of the Christian faith as set forth in the Statement of Faith of The Christian and Missionary Alliance in Canada, and any violation of the law of which he/she has been found guilty.

All investigations shall be conducted with Christian sincerity. Rumors must be verified by reliable evidence to determine what substance may be behind them. False accusation is contrary to the Ten Commandments. Damage to one's reputation is very difficult to repair. Proper restitution can be made only in part to one who has lost the confidence of good people through unfounded charges of wrong conduct.

The integrity of the church demands, however, that personal feelings shall not prevent thorough investigation of alleged wrongdoing. Where there is sound and reliable evidence of guilt, justice requires the pursuit of unbiased inquiry. Where there is proof of violation of a scriptural moral standard, there is required also the application of suitable discipline.

Since ecclesiastical law permits the respondent to testify on behalf of himself/herself, such evidence shall not be released to use in any civil proceeding in which the accused may become involved. It is essential that all records, whether of investigation or of discipline, be guarded carefully lest they become the basis of gossip or unauthorized use. All records shall be filed with the pastor. The pastor shall report all disciplinary matters to the District Superintendent.

The use of tape recordings or any other type of magnetic recordings shall be permitted only if such recordings are made with the full knowledge of those whose testimony or charges are given. No secret recordings shall be admissible as evidence. The names of all whose voices are recorded shall be given clearly at the beginning of their testimony. Recordings may be made of any sessions of investigation or discipline.

7.1 Step 1: A member(s) of the Board of Elders or a member(s) of the local church pastoral staff shall meet with the member in question who is alleged to be in violation of scriptural moral standards, doctrinal truth or proper Christian behaviour, and they shall attempt to resolve the matter to the satisfaction of the Board of Elders and the member in question.

7.2 Step 2: If the matter is not resolved by Step 1, then the Senior Pastor, or his designated representative, and a subcommittee of the Board of Elders of the local church shall meet with the member(s) in question and attempt to resolve the matter to the satisfaction of the Board of Elders and the member(s) in question.

7.3 Step 3: If the matter is not resolved by Step 2, then a special meeting of the members of the Board of Elders may be called by the Chair, or his designated representative, to deal exclusively with the matter of the allegations against the member in question. The member(s) in question shall be notified and invited to the special meeting. The Chair or his designated representative of the Board of Elders of the local church shall act as the Chair of this meeting. In the special meeting, the allegations against the member in question shall be summarized and the questions and discussion shall be allowed by those present during the meeting. After giving consideration to the issue, the Board of Elders shall determine specific terms and conditions of any discipline that it deems appropriate. The action of the Board of Elders and the results of the vote shall be final and binding on the Board of Elders, the local church and the member(s) in question, subject to the rights of appeal pursuant to the Uniform Regulations.

When disciplinary action has been taken against a member(s), the Board of Elders may choose whether or not to inform the membership of the local church and the manner in which the report shall be stated.

A RIGHT OF APPEAL is given to the member(s) in question from the action of the Board taken at the special meeting described in paragraph 7.3 above. Notice of appeal must be given to the District Superintendent's office within 30 days after the vote of the Board at the special meeting. An appeal hearing shall be commenced within 30 days after the request for the appeal hearing. The appeal shall be heard by the District Executive Committee or a subcommittee thereof. The District Superintendent, or his designated representative, shall be the Chair of the hearing. The District Superintendent shall determine the time, place, procedure and conduct of the hearing. A full right of hearing shall be given to both the Board of Elders and the member(s) involved. The District Superintendent shall allow either side to have an agent or representative to present their case for them at the appeal hearing. The District Executive Committee shall make a final determination of all questions and issues relating to the discipline of the member(s) in question within seven days after the completion of the appeal hearing. The decision of the District Executive Committee shall be final and binding on the local church, the Board of Elders, the member(s) in question, the District Corporation and The Christian and Missionary Alliance in Canada.

THE DISTRICT EXECUTIVE COMMITTEE has exclusive authority and jurisdiction to exercise the powers conferred on it pursuant to paragraph 8 above of these Uniform Regulations. The District Executive Committee has exclusive authority and jurisdiction to determine all questions of fact, scriptural moral standards, doctrinal truth and proper Christian behaviour for the purposes of these Uniform Regulations. The District Executive Committee decision is final and binding on all parties. No decision or ruling of the District Executive Committee shall be appealed, judicially reviewed, reconsidered or overturned by any court or tribunal whatsoever.

PROVINCIAL STATUTES AND LAWS that govern the procedures of administrative tribunals and courts in the jurisdiction shall not apply and shall not bind any party affected by these Uniform Regulations and, in particular, the District Executive Committee in the carrying out of its duties pursuant to these Uniform Regulations.

THE UNIFORM REGULATIONS shall be followed and implemented in accordance with the highest level of integrity and scriptural moral standards; and shall be consistent with the purposes of church discipline as stated in the Local Church Constitution of The Christian and Missionary Alliance in Canada.

Amendments

This policy may be amended by a majority vote of General Assembly, written notice having been given prior to General Assembly.

Last Amended – General Assembly 1996; 2004 (amending formula)