Christian Life Assembly

CLA Constitution and Bylaws with Proposed Amendments

CONSTITUTION

The name of the Society is CHRISTIAN LIFE ASSEMBLY

The purposes of the Society are:

(a) To bring glory to Almighty God, our Heavenly Father, as identified in the Scriptures;

(b) To advance the Christian religion by:

i. strengthening the faith of the believers and to invite and assist unbelievers to find Christ as their Saviour;

ii. providing a spiritual Church home with the opportunity for Christian fellowship and ministries, where the Holy Spirit may be honoured according to our distinctive testimony;

iii. scheduling regular and special services for worship and evangelization as taught in the Scriptures;

iv. assuming its share of responsibility and the privilege of propagating the gospel of the Lord Jesus Christ, by all available means, both at home and foreign lands;

v. voluntarily associating, affiliating and entering into full cooperative fellowship with assemblies of like precious faith as part of The Pentecostal Assemblies of Canada in the General Conference and the British Columbia/Yukon District Conference, thereby sharing in the privileges and responsibilities enjoined by that affiliation, while still holding inviolate its inherent and sovereign rights in the conduct of its affairs.

vi. accepting, upholding, and promoting both the *Statement of Essential Truths* and *Positions and Practices* of the Pentecostal Assemblies of Canada, as approved by the Pentecostal Assemblies of Canada, because we believe most assuredly that the Holy Scriptures are God's final revelation and constitute all-sufficient rule for faith and practice by Members and Adherents of the Church;

vii. receiving, acquiring, holding, maintaining, investing, administering, distributing, and operating all types of property, directly or indirectly, through any form of ownership or to dispose of such property to religious and charitable organizations that are registered charities under the Income Tax Act of Canada all in accordance with its Constitution and Bylaws or as the same may be hereafter modified or amended, and;

(c) To relieve poverty by extending mercy to help those in distress by reason of natural catastrophe and disaster, illness, old age, poverty, unemployment, war and the like;

(d) To do all such things as are incidental and ancillary to the attainment of the charitable purposes of the Society.

BY-LAWS

PART 1. DEFINITIONS AND INTERPRETATIONS

1.1. Definitions

In these Bylaws, unless the context otherwise requires:

a. "Adherent" means a Person who regularly attends the services of the Church, but who has not made formal application for membership;

b. "Person" means a natural person, but does not include a corporation, partnership, trust, or unincorporated organization;

c. "Annual General Meeting" means the annual business meeting of the Members, as described in Part 10;

d. "Board" means the governing body consisting of the Lead Pastor and those persons qualified and confirmed as Directors pursuant to the Bylaws;

e. "Bylaws" means the Bylaws of the Church as filed with the Registrar;

f. "Church" means the legal entity incorporated as a non-profit society under the Act and named Christian Life Assembly, through which its Members and Adherents may fellowship locally together as a New Testament church;

g. "Constitution" means the Constitution of the Church as filed with the Registrar;

h. "Director" means a person serving on the Board;

i. "District" means The Pentecostal Assemblies of Canada British Columbia and Yukon District;

j. "District Superintendent" means the Superintendent of the District;

k. "General Meeting" means any meeting of the Members, whether the Annual General Meeting or a Special General Meeting.

l. "Lead Pastor" means the person called as the Lead Pastor in accordance with the Bylaws;

m. "Member" means a member of the Church, as described in Part 4;

n. "Nomination Committee" means the nominating committee constituted by the Board, as described in Part 5.6;

o. "Officer" means an officer of the Church, as described in Part 5;

p. "Ordinary Resolution" means:

i. a resolution passed at a General Meeting by a simple majority of the votes cast by the Members
ii. a resolution consented to in writing, after being sent to all of the voting members, by at least 2/3 of the voting members;

q. "PAOC" means The Pentecostal Assemblies of Canada;

r. "Policy Manual" means the policies of governance, practice, operations and order of the church or churches operated by the Church as amended by the Board from time to time;

s. "Positions and Practices" means such the documents, PAOC Statement of Essential Truths and the Positions and Practices as approved by the General Conference of the PAOC, from time to time, and appended to these Bylaws;

t. "Societies Act" means the Societies Act of British Columbia in force and all amendments to it;

u. "Registrar" means the Registrar of Companies of the Province of British Columbia;

v. "Society" means the Church incorporated under the name Christian Life Assembly;

w. "Special General Meeting" means any meeting of the Members outside of the Annual General Meeting, as described in Part 10;

x. "Special Resolution" means:

i. a resolution passed at a General Meeting by at least two- thirds of the votes cast by the Members; or

ii. a resolution consented to in writing by all of the Members.

1.2. Interpretations

a. Words importing the singular include the plural and vice versa, and words importing a male person include a female person, as the context requires.

b. Except where they conflict with the definitions contained in these Bylaws, the definitions in the Societies Act on the date these bylaws become effective apply to these Bylaws and the Constitution.

PART 2. POLICY MANUAL

2.1. The church order, government, organization, and activities of the Church shall be conducted in accordance with the Policy Manual, unless the Bylaws otherwise provide.

PART 3. STATEMENTS OF BELIEF AND PREROGATIVES

3.1. The Church is founded upon the belief most assuredly that the Holy Scriptures are God's final revelation and constitute our all-sufficient rule for faith and practice. The Church, by virtue of its affiliation with the PAOC, adopts the current versions of both the "Statement of Essential Truths and the Positions and Practices", as set forth by the PAOC.

3.2. This Church has the right to:

a. Govern itself according to the standards of the New Testament Scriptures, "endeavoring to keep the unity of the Spirit in the bond of peace…till we all come in

the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Ephesians 4:3, 13).

b. Govern itself according to the PAOC Operating Bylaws and the District Bylaws.

c. Choose its own pastors, provided they hold credentials with, or are endorsed by, the PAOC. The Church shall select its own Officers and Board members, transact local business and exercise discipline over its Members.

d. Have representation in the General Conference and District Conference of the PAOC, through properly accredited delegates, according to the provisions of the respective constitutions of these bodies, in force from time to time.

PART 4: MEMBERSHIP

4.1. The Members of the Church are persons who have been received into membership by the Board in accordance with the Policy Manual and these Bylaws who;

a. are eighteen years old or older;

b. subscribe in writing to both the Statement of Essential Truths and the Positions and Practices of the PAOC, referred to in Part 3 of these Bylaws;

c. give credible profession of faith in the Lord Jesus Christ as Savior (John 1:12, 3:3-8; Romans 10:9-10; 1 Peter 1:18-25);

d. give evidence of a consistent Christian life and compliance with the biblical standard of Christian practice, manifesting spiritual growth, and living so as not to be a stumbling block for the Gospel (Romans 6:4, 8:1-4, 13:13-14; 2 Corinthians 5:17; Galatians 5:19-24; Ephesians 4:17-32, 5:1, 15; 2 Timothy 2:4; 1 John 1:6-7, 2:15-16);

e. submit an application on the accepted application form from the Policy Manual to be approved by the Board.

4.2. The duties of the members are as following:

a. to uphold the Constitution and comply with the Bylaws;

b. to refrain from "acts of the sinful nature: sexual immorality, impurity and debauchery, idolatry and witchcraft, hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like" (Galatians 5:19-21 NIV). Sexual immorality shall be interpreted to mean common-law marital relationships, pre-marital and extra-marital sexual relationships (1 Corinthians 6:15-18; 7:1-2; 1 Thessalonians 4:3-8; Hebrews 13:4), and all forms of homosexual and lesbian activity, along with other practices deemed inexcusable for Christian conduct, and which place a person under God's judgment (Romans 1:26-2:11);

c. to seek to promote unity and growth in the Church, indicating a desire to live in harmony with this body of believers, and being open to receiving guidance from the preached Word, the general direction of the Lead Pastor and the pastoral staff, the Board, and the Constitution and these Bylaws;

d. to show willingness to regularly contribute financially to the support of the Church (Malachi 3:10; Matthew 23:23; 2 Corinthians 8:1-5; 2 Corinthians 9:6-8);

4.3. Members shall be entitled to voting privileges at all duly called General Meetings, unless subject to a dsicpilinary process within the Church.

4.4. A person ceases to be a Member of the Church:

a. Upon delivery of his or her written resignation to the Board;

b. On absence from the regular services of the church operated by the Church for three months without valid reason as determined in the discretion of the Board;

c. Upon any immoral act or unchristian conduct proven to have occurred as determined in the discretion of the Board after full investigation of the circumstances surrounding alleged immoral or unchristian conduct;

d. Upon propagating doctrines and practices which are, in the opinion of the Board, contrary to those set forth in both the Statement of Essential Truths and the Positions and Practices of the PAOC determined in the discretion of the Board and where carrying out a full investigation as set out in Part 4.3 could reasonably be expected to directly or indirectly threaten the health or safety of any Person;

e. Upon participation in activities which contravene the Constitution and Bylaws of the Church as determined in the discretion of the Board;

f. Upon any act or action of a Member which, in the opinion of the Board, is the cause of serious discord or dissension, with or without malicious intent (Romans 16:17-18; Proverbs 6:19);

g. Subject to Part 3, any proven act or conduct which, in the opinion of the Board, after a full investigation as set out in Part 4, may be determined to be in contradiction of the terms as defined in Part 4.1 of these Bylaws may give just cause for disciplinary action by the Board. Without limiting the generality of the foregoing, among such causes for action shall be:

   i. Any moral failure involving sexual misconduct or sexual deviation (including, but not limited to adultery, homosexuality, incest, sexual assault, pornography, and improper contact with the opposite sex);

   ii. Any moral or ethical failure other than sexual misconduct or any conduct unbecoming of a Member (including, but not limited to deception, fraud, theft, and assault);

   iii. The propagation of doctrines and practices contrary to those set forth in both the Statement of Essential Truths and the Positions and Practices of the PAOC;

   iv. Any act or action of a Member, which is the cause of serious discord or dissension, with or without intent (Proverbs 6:19; Romans 16:17-18); or

v. The failure to enter the restoration program or complete the same as set out in Part 12.16, or;

h. On his or her death.

4.5. DISCIPLINE

a. The Nature and Purposes of Discipline – Discipline is an exercise of scriptural authority for which the Church is responsible. The aims of discipline are that God may be honoured, that the purity and welfare of the Church may be maintained, and that those under discipline may be brought to repentance and restoration.

Discipline is to be administered for the restoration of a Member, while fully providing for the protection and advancement of the spiritual welfare of the Church. It is to be redemptive in nature as well as corrective, and is to be exercised as under a dispensation of both justice and mercy. The following shall be administered with gentleness.

b. Initiative

i. Authority – Occasions sometimes arise which make it necessary to deal with a Member who has reached the place where, in the opinion of the Board, endorsement can no longer be given. The Board, which has the authority to approve membership, also has the right to withdraw their approval and to terminate membership.

ii. Board Responsibility – The Board is responsible to deal with allegations of misconduct according to these Bylaws.

In the event that the Board finds itself compromised in any manner or appearing to lack impartiality, it shall have the right to appoint a substitute committee to hear charges against a Member.

c. Statement of Conduct – Should a Member admit to, or confess to a wrongdoing or misconduct to the Board, such as should require disciplinary action, then the Board shall exercise discretion as to the appropriate

form of discipline.

d. Reports, Rumours, or Complaints – Should there be reports, rumours, or complaints, written or unwritten, which appear to be persistent, serious, becoming publicly known and posing a detriment to the testimony of the individual or Church, then the Lead Pastor shall use judgment in discussing the matter with the respondent Member, always in the presence of another Director. The Lead Pastor and Director shall exercise their discretion as to whether or not to commence an official investigation.

e. Investigation of Reports or Complaints of Alleged Violations – Written and signed allegations involving a Member, as referenced in Part 4.3 (d-g), shall be investigated. The Lead Pastor shall appoint two (2) Board members to investigate the allegation, having in mind that it is their responsibility to safeguard the Member, the Church, and the PAOC. This shall be done to determine the credibility of the allegation.

f. Signed written allegations shall be filed with the Lead Pastor or other Director or both, by the complainant(s) describing the alleged violations.

g. The Persons making the allegation shall be interviewed in order to ascertain the facts in the case and the reasons underlying the allegation.

h. The respondent Member shall be given an opportunity to be interviewed to discuss the allegation.

i. Should a Member, when presented with the allegations, acknowledge a wrongdoing that requires disciplinary action, then the Lead Pastor or the Lead Pastor's designate shall report the acknowledgement of wrongdoing to the Board who shall initiate appropriate disciplinary action and a restoration program.

j. Should the Member deny the allegations made, the investigators shall determine if the evidence merits a disciplinary hearing.

k. Where a respondent Member serves in a leadership capacity in the local Church, such ministry may be restricted during the investigation at the discretion of

the Lead Pastor.

l. Legal Charges

i. Where a Member has been legally charged under the Criminal Code:

- No disciplinary procedures shall be followed until the legal proceedings, including appeal, have run their course.
- Continuing involvement in Church leadership may be subject to restriction during the time of the legal proceedings at the discretion of the Board.
- A guilty verdict of a Member following the legal proceedings, including appeal, shall automatically precipitate disciplinary action by the Board.
- A Member may be eligible for participation in a restoration program, upon request for reconciliation.

ii. Should the allegations against the Member be one of a violation which is required by law to be reported (including, but not limited to, offenses against minors), the Board shall report the respondent to the appropriate legal authorities and delay their own investigation, until the appropriate legal authorities have opportunity to investigate.

m. Preparation and Filing of Charges – Allegations shall only be investigated when they have been made in writing, dated, and signed by the complainant.

If, after due investigation, it is determined by the investigators that a disciplinary hearing shall occur, charges shall be filed with the Board.

The Member against whom charges have been filed shall be informed in writing of the charges made according to Part 4.3 (d-g), including a signed copy of the charges; either by registered mail or hand delivered to the individual on behalf of the investigating committee at least fifteen (15) days

before being called to appear before the Board for a disciplinary hearing. The hearing shall take place within forty (40) days of formal charges being delivered to the Member, or the entire proceeding shall be rescinded. A copy of the charges shall be sent to the District Superintendent.

The Member must confirm attendance at the disciplinary hearing no later than seven (7) days prior to the date established for the disciplinary hearing. Failure to confirm or appear at the disciplinary hearing may constitute voluntary withdrawal from membership. A hearing may proceed as outlined in Part 4.4(o).

The said Member may be relieved immediately from their Church involvement upon being notified of the charges.

n. Disposition of Allegations

i. If written allegations are made and signed, but the investigators conclude under the guidelines of these Bylaws that no reason exists for a hearing, then the matter shall be dropped.

ii. The Lead Pastor, or the Lead Pastor's designate, may seek to counsel all parties involved and to bring to an end any continuation of rumours or conflicts related to the matter.

iii. The complainant shall be informed in writing that the investigation has been concluded and the allegations dismissed.

iv. There shall be no record of the investigation kept except the verdict in the minutes of the Board.

v. The Member shall be informed in writing that the investigation of the allegations has concluded and no charges have been laid.

o. Disciplinary Hearing – In the event the investigators find the charges merit a hearing they shall request the Lead Pastor and the Board to arrange for a disciplinary hearing for the respondent Member. The Member shall be requested to appear at the hearing.

To ensure the ability of the Hearing Committee to render an impartial judgment, no Director may sit on the Hearing Committee when they have been party to the details of the investigation or any event or incident related to the alleged offence.

The Lead Pastor may attend the hearing as an observer, but shall not participate nor be present when a vote is taken in the decision as to guilt or innocence. The role of the Lead Pastor is to be redemptive to all parties involved.

If the accused Member refuses to appear at the hearing to offer a defense, the hearing may proceed and the respondent Member may be disciplined if found guilty of the charges preferred.

i. The Chair – A member of the Hearing Committee shall be appointed by the Lead Pastor to serve as chair.

   The chair of the Hearing Committee, along with the Lead Pastor, shall prepare an agenda and arrange for all matters of the hearing.

   The chair shall appoint a recording secretary from the members of the Hearing Committee.

ii. The Role of Investigators

- The investigators shall bring a report to the hearing and offer evidence as discovered during the investigation procedures.
- They shall not participate nor be present when a vote is taken in the decision as to guilt or innocence.
- No evidence or comment regarding the evidence shall be given by the investigators or accusers in the absence of the respondent Member, unless the accused Member has failed to or has refused to appear at the hearing.

iii. Member's Support – The respondent Member shall have the right to have another Member or a member of their immediate family present for

support but not as an active participant in the hearing process.

Legal counsel shall not be present for either side at the hearing.

iv. The agenda and proceedings shall provide sufficient opportunity for the complainant and complainee to speak, offer evidence, cross examine, present witnesses, and to make a summation statement. It shall be the role of the Hearing Committee to question and make inquiry of the participants and to seek to have all the facts, evidence, and testimony duly presented and examined, to ensure an objective decision.

v. The verdict shall be made by secret ballot in the absence of investigators, the complainant, the supporting Member, if present, and the complainee. A resolution passed by a two-thirds (2/3) majority vote of the Hearing Committee shall be required to determine guilt.

vi. If it has been determined that guilt has been established, discipline shall be administered by the Board, with the leadership of the Lead Pastor, prayerfully and in the fear of God, in accordance with the Scriptures and as set forth in the Constitution and these Bylaws in accordance with Part 4.3 (p).

vii. Announcement of the Verdict

- The verdict shall be communicated to the Lead Pastor and placed in the minutes of the Board. If the verdict is one of guilt, the minutes of the hearing and any other relevant documents shall be maintained in a confidential file, until the disciplinary process has been completed.

- The Lead Pastor shall communicate the verdict in writing to the Member and the complainant within five (5) days of the decision of the Hearing Committee.

- If a guilty verdict is reached, the Member shall be informed in writing of the right and

process of appeal.

- If the verdict is one of not guilty, then no record of the hearing shall be maintained except the verdict in the minutes of the Board.

p. Discipline – A Member who has been found guilty of violating or who has confessed in writing to having violated any of the principles set forth in the Constitution and these Bylaws, shall be subject to disciplinary action by the Board. Said discipline shall be administered in Christian love and kindness. The Board shall weigh decisions on the basis of the offense itself.

A Member who has confessed to, or been found guilty of, the charges may have their membership placed on probation, or suspended.

A Member who refuses to enter the restoration program and does not complete the same shall have their membership terminated.

q. Right of Appeal – The Member shall have the right of appeal. A written request must specifically state the nature, purpose and reason for the appeal based on the process leading to the judgment rendered.

Any appeal of the decision by the Hearing Committee must be made in writing, within thirty (30) days of receiving the decision of the Hearing Committee, to the secretary of the Board. The Board shall request the District Superintendent to appoint a committee to hear the appeal.

The appeal shall be heard within sixty (60) days of receiving the request for an appeal in writing.

The respondent Member shall be present at this appeal, but if the respondent Member neglects or refuses to attend the hearing, it may proceed in the absence of the respondent Member. The decision of this Appeal Committee shall be final.

The chair of the Appeal Committee shall communicate the decision of the Appeal Committee in writing to the respondent Member within five (5) days of the appeal hearing.

Legal counsel shall not be present for either side at the appeal hearing, nor in any other investigative or disciplinary hearing provided for in these Bylaws.

r. Restoration – In the event a Member who has been found guilty of an offence shows repentance and indicates a desire for continued fellowship with the Church, the Board shall determine an appropriate restoration program that shall have in view the completion of a suspension period or the reinstatement of membership as applicable.

The program of restoration shall be administered in Christian love and kindness. The restoration program may include limitations of ministry involvement during the term of restoration.

s. Reinstatement of Membership – Persons who have had their membership suspended and have successfully completed the restoration program may apply for reinstatement of membership by communicating their request to the secretary of the Board and may be reinstated as a Member at the discretion of the Board.

4.6 WAIVER OF CLAIM

a. Notwithstanding the provision herein before contained, removal of membership shall not give the suspended or terminated Member cause for legal action against the Lead Pastor any associate pastor, any staff member of the Church, any Director, any Officer, or any Member. The acceptance of membership in this Church shall be conclusive and absolute evidence of a waiver by the Member of all rights of action, causes of action, and all claims and demands against the Church, or any member, pastor, church member, or any Member in relation to disciplinary proceedings or any other proceedings or matters arising out of these Bylaws or involving the Church in any matter whatsoever and this provision may be pleaded as a complete estoppel (i.e., the prevention of an action) in the event that such action is commenced in violation hereof.

b. In the event that a Member is dissatisfied with any matters of procedure involving the Member and the Church as set out in these Bylaws, then, if that Member does not violate or circumvent the waiver contained

in Part 12 (a) or attempt to do so, that Member may seek to have their concerns resolved through a process of Christian mediation whereby the Member shall appoint one (1) mediator, the Church shall appoint another mediator, and the two (2) mediators so appointed shall jointly appoint a third mediator. The three (3) mediators may then meet with the Board and the Member in attempt to mediate a resolution, provided, however, that such mediation shall not be binding either upon the Church or the Member.

PART 5. DIRECTORS AND OFFICERS

5.1. The Lead Pastor is the spiritual overseer of the Church and shall direct all of its activities, subject to the Bylaws and Policy Manual.

5.2. The Board shall consist of not fewer than seven nor more than 10 Directors including the Lead Pastor. In order to be qualified to serve or to continue to serve on the Board, a person must be a Member of the Church for at least six months who is not currently subject to discipline or suspension under Parts 4.4 (p).

5.3. The term of office of each non-ministerial Director shall be two years, ending at the close of the AGM in the last year of their term, and each Director may serve up to three consecutive terms and must thereafter take at least one year off before being considered again as a Director.

5.4. The Board shall be composed of individuals with the necessary qualifications of biblical leaders (Acts 6; 1 Timothy 3:1-13; Titus 1:5-9; Galatians 5:22-23) and sound Christian character, and who have been baptized in the Holy Spirit or are seeking to be baptized in the Holy Spirit according to Acts 2:4.

5.5. In the event that a vacancy arises in the Board for any reason, the Board may appoint another Member to fill the vacancy in accordance with the Bylaws. That Member shall hold office until the next Annual General Meeting. If the vacancy is not filled the Board may continue to function until the next Annual General Meeting provided that there are not less than seven members serving on the Board.

The Members may remove a Director before the expiration

of their term of office by a Special Resolution (2/3 majority), but no Director shall be removed until they have been given notice of the proposed action and an opportunity to be heard by the Members at a General Meeting.

5.6. The Board shall constitute the Nomination Committee in order to present the Members with names of persons recommended to fill vacancies in the Board and positions open as the result of terms expiring. Nomination Committee will present the names to the Members for confirmation. The names and pictures of Members recommended as potential Directors will be posted at least two weeks prior to the Annual General Meeting.

At the Annual General Meeting Members will be asked to affirm the appointment of the recommended non-ministerial Members to the Board by a simple majority vote for each person separately. Any person recommended to the Members for addition to the Board who does not receive an affirmative vote from a majority of Members who cast votes at the Annual General Meeting shall not be added to the Board.

5.7. The Board is responsible for and shall administer the affairs of the Church and is authorized for such purposes to enter into lawful contracts on behalf of the Church. Except for matters that are expressly prohibited or restricted under these Bylaws, the Board generally may exercise all powers and do all such other acts and things as the Church is authorized to exercise and do.

5.8. Subject to the limitations of:

a. the Constitution and the Bylaws;

b. the requirement that the Members authorize by Special Resolution at a General Meeting the borrowing of money by the Church in accordance with paragraph 5.9(c) where such borrowing requires that the Church guarantee, mortgage, hypothecate, pledge or otherwise create a security interest in all or substantially all of its currently owned or subsequently acquired real or personal movable or unmovable property of the Church including book debts, rights, powers, franchises, and undertakings;

c. the requirement that the Members approve by Special Resolution the sale or disposition of real property owned by the Church (although the Board is empowered to negotiate the sale of real property on behalf of the Church conditional upon Member approval); and

d. the requirement that the Members authorize by Special Resolution the borrowing of amounts in excess of 10% of the previous year's gross receipts of the Church,

e. all corporate power of the Church shall be exercised by or under the authority of and the business and affairs of the Church shall be controlled by the Board.

5.9. Without limiting the limited general power set out in Part 5.7 and subject to the limitations in Parts 5.8(a) - (d), the Board shall have the following powers:

a. to select and remove all officers, representatives, agents, independent contractors, and employees of the Church; prescribe such powers and duties for them as may be consistent with law, the Constitution and the Bylaws, and the Policy Manual and fix their compensation with an annual review;

b. to conduct, manage, and control the affairs and business of the Church, and to make rules and regulations consistent with law, the Constitution and the Bylaws, and the Policy Manual; and

c. to borrow money upon the credit of the Church, to issue, re-issue, sell, or pledge bonds, debentures, notes, or other evidence of indebtedness, or guarantee, mortgage, hypothecate, pledge, or otherwise create a security interest in all or any currently owned or subsequently acquired real or personal moveable or immovable property of the Church including book debts, rights, powers, franchises, and undertakings, to secure any such bonds, debentures, notes, or other evidence of indebtedness or guarantee, or any other present or future indebtedness or liability of the Church. Subject to the limitations in Parts 5.8(a) - (d), nothing in this provision limits or restricts the borrowing of money by the Church on bills of exchange or promissory notes made, drawn, accepted, or endorsed by or on behalf

of the Church provided however that no debenture shall be issued without the authorization of the Members by Special Resolution.

5.10. A Director shall cease to be a Director if during his or her term of office he or she resigns in writing, moves away so that he or she is no longer able to actively participate as a Member of the Church or if he or she ceases to be a Member of the Church or is disqualified from membership in the Church according to the Bylaws or Policy Manual.

5.11. A Director must not be remunerated for being or acting as a Director but a Director may be reimbursed for all expenses necessarily and reasonably incurred by the Director while engaged in the affairs of the Church.

5.12. Regarding Conflicts of Interest, the Director shall account themselves according to the Conflict of Interest regulations of the Societies Act.

5.13. The officers of the Church shall be the Lead Pastor, a secretary, a treasurer, and any such other Member who shall be appointed accordance with the Policy Manual and the Bylaws. The offices of secretary and treasurer may be held by one person who shall be known as the secretary-treasurer.

5.14. The duties and responsibilities of the officers of the Church shall be as set out in the Policy Manual and the Bylaws.

5.15. The Lead Pastor or the Lead Pastor's designate shall preside at all meetings of the Church.

5.16. The Lead Pastor shall ensure that the other officers carry out their duties.

5.17. A Nomination for Lead Pastor shall be submitted to the Members by the Board after consultation with the District Superintendent.

5.18. The Lead Pastor must be one who holds credentials with the PAOC or one whom the executive officers of the District approve.

5.19. A call shall be extended to a Lead Pastor when the Lead Pastor has received approval by Special Resolution at a

General Meeting of the Members duly convened for that purpose.

5.20. The Lead Pastor may conclude their ministry agreement by giving one (1) month's written notification to the Board or to the Members addressed to the secretary of the Board. The Lead Pastor shall also give immediate written notice of their conclusion of ministry agreement to the District Superintendent. Such conclusion of ministry agreement shall be deemed to include a termination of the ex officio membership of all committees and the Board, and termination as a Member. The termination of the ex officio membership of all committees and the Board, and termination as a Member may be altered by mutual agreement of the Board and new Lead Pastor.

5.21. When the Lead Pastor position becomes vacant, or in the event that the Lead Pastor is or may be absent for an extended period due to inability or ineligibility to serve, the Board, in discourse with the District Superintendent or the District Superintendent's authorized representative, shall be empowered to act in full legal capacity of the Lead Pastor and shall arrange to supply the pulpit with a suitable minister until such time as a new Lead Pastor has been installed or current Lead Pastor returns. During such vacancy the Board, in discourse with the District Superintendent or authorized representative, shall be empowered to appoint a chairman for any duly convened General Meeting.

5.22. REMOVAL OF THE LEAD PASTOR

The Lead Pastor may be removed from office in the following manner:

a. When disagreements arise between the Lead Pastor and the Members of the Church which do not involve the credentials of the Lead Pastor and which cannot be resolved between the Lead Pastor and the Members, the Lead Pastor, the Board or a show quorum consisting of not fewer than 33% of the Members of the Church, shall have the right to appeal to the District Superintendent.

The refusal of a Lead Pastor to call a meeting of the Board to discuss the disagreement, when requested

by a majority of the Board, shall constitute the Board's right to appeal to the District Superintendent.

If a satisfactory settlement cannot be reached, the District Superintendent shall call a meeting of the Members to be presided over by the District Superintendent or the District Superintendent's authorized representative.

A Ordinary Resolution shall be required to remove the Lead Pastor from office.

b. Charges in matters involving the Lead Pastor's right to hold PAOC credentials, or the morality, integrity or doctrinal soundness of the Lead Pastor must be made to the District Superintendent in writing, and properly signed by one who is willing to appear in person and give testimony concerning the charges. Charges made against a Minister shall be dealt with according to the bylaws of the District.

c. In the event that ministry is restricted by the District Superintendent as a result of a Credential Holder being charged under the Criminal Code, the Credential Holder shall continue to receive remuneration for a maximum of three (3) months.

5.23. The Board may delegate some but not all of the responsibilities of an officer to a Member or an employee of the Church.

PART 6. INDEMNITIES TO DIRECTORS AND OFFICERS

6.1. Subject to the provisions of the Societies Act, every Director or officer who has properly undertaken or is about to undertake any liability on behalf of the Church or any society, church, or ministry controlled by it and their heirs, executors, administrators or personal representatives respectively, shall from time to time and at all times, be indemnified and saved harmless out of the funds of the Church, from and against:

a. all costs, charges, and expenses whatsoever which such Director, or officer, actually and reasonably sustains or incurs in or about any action, suit, or proceeding which is brought, commenced, or prosecuted against him or her, or in respect of any act,

deed, matter or thing whatsoever, made, done, or permitted by him or her, in or about the execution of the duties of his or her office or in respect of any such liability; and

b. all other costs, charges, and expenses which he or she actually and reasonably sustains or incurs in or about or in relation to the affairs thereof, except such costs, charges, or expenses as are occasioned by his or her own willful neglect or default;

provided that:

c. the Director or officer acted honestly and in good faith with a view to the best interests of the Church; and

d. in the case of criminal or administrative proceedings, the Director, or officer had reasonable grounds for believing that their conduct was lawful.

PART 7. COMMITTEES

7.1. The Board may delegate any, but not all, of their power to committees consisting of Members or any other person as they think appropriate. Subject to the Policy Manual and the Bylaws, the number of members, the officers, the mandate, and the rules of proceedings for each committee shall be determined by the Board from time to time.

PART 8. PROCEEDINGS OF THE BOARD AND COMMITTEES

8.1. The Board shall meet at least six times each year at the place they think fit to conduct business, adjourn, and otherwise regulate their meetings and proceedings, as they see appropriate.

8.2. A majority of the Directors shall constitute a quorum.

8.3. The Lead Pastor is the chair of all meetings of the Board. No meeting of the Board shall be held in the absence of the Lead Pastor without the Lead Pastor's written authorization, except in an emergency when the Lead Pastor cannot be contacted or is incapacitated. In such case, the Directors shall be

authorized to call a special meeting of the Board and the Board may choose one of their number to be the chair at the meeting.

8.4. For a first meeting of the Board held immediately following the confirmation by the Members of a Director at a general meeting of Members, or for a meeting of the Board at which a Director is appointed to fill a vacancy in the Board, it is not necessary to give notice of the meeting to the newly appointed or elected Director for the meeting to be constituted, if a quorum of the Board is in attendance.

8.5. A resolution in writing, signed by all the Directors and placed with the minutes of the Board, is as valid and effective as if regularly passed at a meeting of the Board. Such resolutions may be executed in any number of counterparts, with the same effect as if all Directors had signed the same document, and all such counterparts will, for all purposes, constitute one document. A fax transcribed copy, a scanned copy delivered via e-mail or a photocopy of written resolutions executed by a Director in counterpart or otherwise will constitute a properly executed, delivered and binding resolution or counterpart by such Director.

8.6. If the Church at any time becomes unable to govern itself without the assistance of the District or the PAOC, the Directors shall cease to be Directors and the Members shall elect replacement Directors, who shall be nominated by the District Ex Officio Member.

PART 9. MEETINGS OF MEMBERS

9.1. General Meetings of the Church must be held at the time and place, in accordance with the Societies Act, that the Board decides

9.2. Every general meeting, other than an Annual General Meeting, is a Special General Meeting.

9.3. The Board may, when they think appropriate, convene a Special General Meeting.

9.4. Notice of a General Meeting must specify the place, day, hour of the meeting, any Special Resolutions and, in case of special business, the general nature of that

business.

9.5. The accidental omission to give notice of a meeting to, or the non-receipt of a notice by, any of the Members entitled to receive notice does not invalidate proceedings at that meeting

9.6. An Annual General Meeting must be held at least once in every calendar year.

9.7. Special General Meetings may be called by requisition signed by no less than 10% of the Members and in accordance with the Societies Act.

9.8. No member shall call any private, secret, business or devotional meetings in the name of Christian Life Assembly among the Members and/or Adherents of Christian Life Assembly without the knowledge and written consent of the Board or the Lead Pastor.

PART 10. PROCEEDINGS AT GENERAL MEETINGS

10.1. General Meeting business is:

a. all business at a General Meeting except the adoption of rules of order; and;

b. all business conducted at an Annual General Meeting except the following:

i. the adoption of rules of order;

ii. the election of Directors;

iii. the report of the Lead Pastor;

iv. the report of the Board;

v. the presentation of the financial statements;

vi. the appointment of the auditor, if required;

i. The other business that, under the Bylaws, ought to be conducted at an Annual General Meeting or business that is brought under consideration by the report of the Board issued with the notice convening the meeting.

10.2. Business, other than the election of a chair and the adjournment or termination of the meeting, must not be conducted at a General Meeting at a time when a quorum is not in attendance.

10.3. If at any time during a General Meeting there ceases to be a quorum in attendance, business then in progress must be suspended until there is a quorum in attendance or until the meeting is adjourned or terminated.

10.4. A quorum is 100 Members in attendance.

10.5. Any General Meeting of the Church, the Board or any committee may be held, or any Member or Director may participate in any General Meeting of the Church, the Board or any committee by conference call, video conference or similar communication equipment or device so long as all the Members, Directors, or persons participating in the meeting can hear and respond to one another. All such Members, Directors, or persons so participating in any such meeting shall be deemed to be in attendance at the designated location in accordance with the notice of such meeting and, notwithstanding the Bylaws, shall be entitled to vote.

10.6. If the Lead Pastor does not attend a General Meeting, the Board will appoint a chair for the General Meeting from among the Directors.

10.7. A General Meeting may be adjourned from time to time and from place to place, but business must not be conducted at an adjourned meeting other than the business left unfinished at the meeting from which the adjournment took place.

10.8. When a meeting is adjourned notice of the adjourned meeting must be given as in the case of the original meeting.

10.9. A resolution proposed at a meeting shall be seconded, and the chair of a meeting may move or propose a resolution.

10.10. The chair may vote at a meeting.

10.11. When the Members are voting on business matters, a definite voting bar shall be made between those who

are entitled to vote and those who are not so entitled. A Member wishing to challenge the right of another to vote may do so. In the event of such a challenge, a majority of the Members shall decide.

10.12. A Member who is not subject to discipline or suspension under Parts 4.4 and 4.5 is entitled to one vote which may be cast by show of hands or by ballot if requested by a Member.

10.13. Voting, in the case of either electronic meetings or a hybrid of either electronic platforms or electronic means and in person, may be accomplished by the show of hands, by secret ballot either on paper or by electronic platforms, by email, by voice, by absentee vote as seen in Bylaw 10.14, or other which in either case is declared acceptable by the chair during the meeting.

10.14. Provision may be made for absentee votes, for Members who, in the opinion of the Board, would be legitimately unable to attend and requesting to submit their votes. Such votes are only allowed on the first ballot, if the Members in attendance at the General Meeting would approve by Ordinary Resolution and if no further relevant positive or negative input relating to the vote is given in the meeting. Such votes are to be emailed to the chair of the meeting.

10.15. Voting by proxy is not permitted.

10.16. Parliamentary Order – In order to expedite General Meetings, General Meetings shall be governed by the spirit of Christian love and fellowship and by the accepted rules of parliamentary procedure as outlined in Robert's Rules of Order, as amended from time to time.

PART 11. NOTICES TO MEMBERS

11.1. A notice may be given to a Member, either personally or by mail or by electronic mail to him or her at the address of that person as recorded in the register of Members or the register of Directors not less than 14 days before the General Meeting.

11.2. If the Church has more than 250 Members, notice of a General Meeting shall be deemed to be given if:

a. notice of the meeting has been sent by electronic mail to every Member who has provided an email address to the Church, and;

b. notice of the meeting is posted, throughout the period commencing at least 21 days before the meeting and ending when the meeting is held, on a website maintained by the Church.

11.3. A notice sent by mail shall be deemed to have been given on the third day following that on which the notice is posted, and in proving that notice has been given it is sufficient to prove that the notice was properly addressed and put in a Canadian post office receptacle. In the case of notice by either electronic mail or facsimile notice shall be deemed to have been given on the day following the date that the transmission is sent and in proving that notice has been given it is sufficient to prove that the notice was sent by the Church to the electronic mail address or facsimile transmission number of the Member recorded in the records of the Church.

11.4. Notice of a General Meeting shall be given to:

a. every Member shown on the register of members on the day notice is given, and;

b. the auditor, if any, where;

c. no other person is entitled to receive a notice of General Meetings except the District Superintendent or their designate when required by these Bylaws.

PART 12. BYLAWS

12.1. Subject to the provisions of the Societies Act, the Bylaws of the Church may be repealed or amended by resolution of a majority of the Directors at a meeting of the Board and approved by an affirmative vote of the Members by Special Resolution at a meeting duly called for the purpose of considering the repeal or amendment, provided that the repeal or amendment of the Bylaws or portion thereof shall not be enforced or acted upon until the repeal or amendment has been filed with the Registrar of Companies for British Columbia:

12.2. On being admitted to the membership, a Member is entitled to and the Church shall give to the Member, without charge, a copy of the Constitution and Bylaws of the Church.

PART 13. AUDITOR

13.1. This Part shall apply only in the event that the Church has resolved to have an auditor.

13.2. The first auditor shall be appointed by the Directors who shall also fill all vacancies occurring in the office of auditor.

13.3. At each Annual General Meeting the Church shall appoint an auditor to hold office until he or she is re-elected or his or her successor is elected at the next Annual General Meeting.

13.4. An auditor may be removed by ordinary resolution.

13.5. An auditor shall be informed forthwith in writing of appointment or removal.

13.6. No Director and no employee of the Church shall be auditor.

13.7. The auditor may attend General Meetings.

13.8. The remuneration of the auditor shall be fixed by the Directors.

PART 14. BOOKS & RECORDS

14.1. The Board shall see that all necessary books and records of the Church required by the Bylaws of the Church or by any applicable statute or law are regularly and properly kept.

PART 15. ACCESS TO RECORDS

15.1. A director may, without charge, inspect any record required by the Societies Act to be kept by the Society, or receive a copy of a record the director is entitled to

inspect.

15.2. On being admitted to membership, each member is entitled to, and upon request the Society shall provide, a copy of the constitution and bylaws of the Society. At any other time, a member may, without charge, receive a copy of the Society's current constitution and bylaws upon request.

15.3. A member may, without charge, inspect and receive a copy of the Society's most recent financial statements.

15.4. A member who is not a director may, without charge, inspect any record required by the Societies Act to be kept by the Society, except for the minutes of meetings of the Board, copies of consent resolutions of directors and the individual consents to those resolutions, and the Society's accounting records. The Board may impose a reasonable period of notice before which, and reasonable restrictions on the time during which, the member may inspect the record. Upon payment of the relevant fee, a member may request and receive a copy of any other record the member is entitled to inspect.

15.5. Subject to the Societies Act, the directors may from time to time in their discretion determine whether and to what extent and at what times and places and under what conditions or regulations the documents excluded from members' inspection under section 15.4 shall be open to the inspection of a member who is not a director.

15.6. A person, other than a member or director of the Society, may not inspect or receive a copy of a record of the Society, except that if a person requests a copy and pays the fee, if any, determined by the Society and in compliance with the Regulations, a person who is not a Member or Director of the Society shall be provided with a copy of the financial statements and auditor's report of the Society within 14 days of receipt of the request and payment.

PART 16. AMENDMENTS

16.1. These Bylaws may be amended by Special Resolution (2/3 majority) in any Annual General Meeting or in any Special General Meeting duly called for that specific purpose.

16.2. For such General Meeting, a copy of the proposed amendment or amendments must be presented in writing by a Member to the Board and to the District Superintendent at least thirty (30) days before the date of the General Meeting. The Board may decline to present a proposed amendment at their discretion.

16.3. The secretary of the Board must also provide notice of the approved proposed amendment or amendments in the announcements of the General Meeting.

16.4. Any amendment to these Bylaws shall not be contrary to the PAOC General Bylaws or the District Bylaws.

PART 17. RESPONSIBILITIES OF AFFILIATION

17.1. This Church shall be affiliated with the PAOC or its successor (the "PAOC") as long as the Constitution and doctrinal positions of PAOC are in accord with the Statement of Faith of this Church as set out in the by-laws of the Church.

17.2. This Church shall, to the best of its ability, collaborate with PAOC and assist it in effecting all sound measures intended for the building up of the Kingdom of God.

PART 18. MISCELLANEOUS

18.1. The activities of the Church shall be carried on without purpose of gain for the members and any profits or other accretions to the Church shall be used in promoting the purposes of the Church.

18.2. If the Church at any time becomes unable to govern itself without the assistance of the District or the PAOC, the Directors shall cease to be Directors and the Members shall elect replacement Directors, who shall be nominated by the District Ex Officio Member.

18.3. In the case of dissolution or winding up the Church, the assets of the Church remains after the satisfaction of its debts and liabilities shall be distributed to the British Columbia and Yukon District of The Pentecostal Assemblies of Canada, provided that it is then a qualified donee allowed under the Income Tax Act; if effect cannot be given to the aforesaid provisions, then such

assets shall be given to the International Office of the Pentecostal Assemblies of Canada, provided that it is then a qualified donee allowed under the Income Tax Act; if effect cannot be given to either of the aforesaid provisions, then such assets shall be given or transferred to such organizations promoting the same purposes as the Church, as may be determined by the Members of the Church at the time of winding up or dissolution, provided that such organization is a qualified donee allowed under the Income Tax Act.

Dated effective the 28th of November, 2023.

SCHEDULE

STATEMENT OF ESSENTIAL TRUTHS AND POSITIONS AND PRACTICES

Article 5 and Article 6 of the General Constitution and By-Laws Amended by General Conference, May 2022

ARTICLE 5 STATEMENT OF ESSENTIAL TRUTHS

PREAMBLE

This version of the Statement of Essential Truths represents the result of an extensive collaborative process to rephrase and refresh what is most essential to us. As before, we make no claim that this statement covers all biblical truth, nor that the human phraseology employed here is inspired. We recognize as we did at the outset of our movement that there is some diversity of theological thought among us, but we remain committed as a Pentecostal community to the historic creeds of the church, to evangelical convictions of faith, and to the Full Gospel that Christ is Saviour, Healer, Spirit-Baptizer, and Soon Coming King.

TRIUNE GOD

There is one God, the creator, who exists eternally in unity as three equal persons: Father, Son, and Holy Spirit.[1] The triune God is loving, holy, infinite, just, and worthy of all worship.[2]

The Father accomplishes his plan of salvation through both redemption and judgement.[3] All things will be subject to him, and his kingdom will have no end.[4]

The Father sent the Son, the Lord Jesus Christ, who was conceived by the Holy Spirit and born of Mary when she was a virgin.[5] Jesus became fully human while remaining fully God.[6] Anointed by the Spirit, Jesus revealed the Father and the kingdom of God by his sinless life, teaching, and miracles.[7] After he died for our sin, God raised him from the dead, and he is now at the right hand of the Father.[8]

---

1 Matt 28:19; 2Cor 13:14
2 Exod 34:6-7; Psa 99:4-5
3 Exod 6:6; Rom 1:16-18
4 Psa 103:19; Rev 11:15; Eph 1:10
5 Matt 1:18-25
6 John 1:1, 14; Col 1:19; Heb 2:17
7 John 1:32; 14:7-10; Luke 4:18-19
8 Acts 2:32-33; Rom 8:34

The Holy Spirit proceeds from the Father through the Son and gives life throughout creation.[9] The Spirit draws people to repentance and new life in Jesus Christ.[10] Through the Spirit's indwelling, the Father and the Son are present to all believers, making them children of God.[11]

BIBLE

The Bible, both Old and New Testaments, is the written revelation of God's character and saving purposes for humanity and for all creation.[12] As God's revelation, the entire Bible is true and trustworthy, and is the final and absolute authority for belief and conduct.[13] The Holy Spirit who inspired the Bible enables its interpretation and application.[14]

CREATION

God created and sustains the heavens and the earth,[15] which display God's glory. Formed in the image of God, both male and female, humankind is entrusted with the care of God's creation as faithful stewards.[16] As a result of human rebellion, sin and death entered the world, distorting the image of God and all of God's good creation.[17]

Angels were created as supernatural beings to worship and serve God.[18] Along with Satan, some angels chose to rebel and oppose the purposes of God.[19] Christ gives believers victory over Satan and these demons.[20]

SALVATION

Salvation is available to all people by the loving, redemptive act of the triune God.[21] Through obedience to the Father,[22] Christ gave himself as a ransom.[23] Christ, who had no sin, became sin for us offering himself and shedding his blood on the cross so that in him we might become right with God.[24] The life, death, resurrection, and ascension of Christ[25] provide the

9 Psa 104:21-30; Acts 2:33
10 John 16:7-15
11 Rom 8:14-17; 1John 3:24
12 Psa 119; John 20:30-31; Rom 15:4
13 2Tim 3:16-17; Heb 4:12
14 2Pet 1:20-21; John 16:13; 1Cor 2:12-13
15 Gen 1:1; Col 1:15-17
16 Gen 1:26-27
17 Rom 5:12; 8:20-22
18 Heb 1:14; Psa 103:20
19 Rev 12:7-9
20 Acts 10:38; Eph 6:10-13
21 John 3:16; Gal 4:4-7; Titus 2:11-14
22 John 8:28-29; Phil 2:8; Heb 5:8
23 Mark 10:45; 1Tim 2:6
24 2Cor 5:21; 1John 3:16
25 Rom 4:22-25; 5:19; 6:4-5; Heb 7:24-28

way of salvation for those who, by God's grace, repent from their sin and confess faith in Jesus Christ as Lord.[26]

Salvation means to receive the Spirit, to be forgiven, reconciled with God and others, born again, and liberated from sin and darkness, transferring the believer into God's kingdom.[27] Our experience of liberation includes healing — whether spiritual, physical, emotional, or mental — as a foretaste of our future, complete restoration.[28] Those who remain in Christ and do not turn away are assured of salvation on judgement day by the indwelling Holy Spirit,[29] who sanctifies and empowers believers for Christ-like living and service.[30]

SPIRIT BAPTISM

On the Day of Pentecost, Jesus poured out the promised Holy Spirit on the church.[31] As his return draws near, Jesus continues to baptize in the Holy Spirit those who are believers.[32] This empowers them to continue his work of proclaiming with speech and action the good news of the arrival and coming of the kingdom of God.[33] This experience is available for everyone, male and female, of every age, status,[34] and ethnicity.[35]

The sign of speaking in tongues indicates that believers have been baptized with the Holy Spirit[36] and signifies the nature of Spirit baptism as empowering our communication, to be his witnesses with speech and action as we continue to pray in the Spirit.[37]

THE CHURCH

Jesus Christ is the head of the church.[38] All who are united with Christ are joined by the Spirit to his body.[39] Each local church is an expression of the universal church whose role is to participate in the mission of God to restore all things.[40]

---

26 Rom 10:9; 1John 1:9; Acts 3:19; 4:12
27 Eph 2:13-16; Col 1:13-14, 19-20; 1Pet 1:3
28 Isa 53:4-5; 1Pet 2:24; Psa 147:3; Rom 8:23
29 Eph 1:13-14; 1John 4:13; Heb 6:5-6; Phil 3:12-14
30 1Thess 4:3-4; 1Cor 6:11; Rom 12:1-2; 1Pet 1:2
31 Luke 24:49; Acts 2:33
32 Acts 2:38-39; 8:14-17; 19:1-6
33 Luke 4:18-19, 43; Acts 1:8
34 Joel 2:28-29; Acts 2:17-18, 39
35 Acts 10:45-46
36 Acts 2:4; 10:46; 19:6
37 Acts 1:8; 2:11-43; 4:31; Rom 15:19; 1Cor 14:15
38 Col 1:18; Matt 16:18
39 1Cor 12:12-14
40 Acts 1:8; Matt 28:18-20; Acts 13:1-3; Rev 21:5

Central to the church is the shared experience of the transforming presence of God.[41] The church responds with worship, prayer, proclamation, discipleship, and fellowship,[42] including the practices of water baptism and the Lord's Supper. Baptism by immersion symbolizes the believer's identification with Christ in his death and resurrection.[43] The Lord's Supper symbolizes Christ's body and blood, and our communion as believers. Shared together, it proclaims his death in anticipation of his return.[44]

The Spirit gives all gifts to the church to minister to others in love for the purpose of bearing witness to Christ and for the building up of the church.[45] The Spirit also empowers leaders, both female and male, to equip the church to fulfil its mission and purposes.[46]

RESTORATION

Our great hope is for the imminent return of Christ in the air to receive his own, both the living who will be transformed, and the dead in Christ who will be resurrected bodily.[47] Christ will complete at his second coming the restoration begun when he initiated God's kingdom at his first coming.[48] Christ will liberate creation from the curse, fulfil God's covenant to Israel, and defeat all powers that oppose God.[49] Every knee will bow and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.[50]

Ultimately, God will judge the living and the dead.[51] Such judgement is God's gracious answer to humanity's cry for justice to prevail throughout the earth and is consistent with God's character as loving, holy, and just.[52] The unredeemed will go away into eternal punishment, but the redeemed into eternal life.[53] The redeemed will enjoy the presence of God where there will be no more death or sorrow or crying or pain.[54] Amen. Come, Lord Jesus![55]

---

41 Acts 2:42-43; 1Cor 12:7; Matt 18:20; 2Cor 3:17-18
42 1Pet 2:9-10; Col 4:2-6; Acts 2:42
43 Rom 6:3-8; Matt 28:19
44 Matt 26:26-29; 1Cor 11:23-26
45 Acts 8:5-7; 1Cor 12:4-11; 14:12; Heb 2:3-4
46 Eph 4:11-16; Matt 20:25-28; Acts 2:17-18; 6:2-4; Rom 16:7
47 1Thess 4:14-17; 5:1-2
48 Matt 13:24-41; Rev 11:15-17; Acts 1:6-7; 3:20-21; Rom 11:25-27
49 Rom 8:19-21; 1Cor 15:20-26
50 Phil 2:10-11; Isa 45:23
51 Acts 10:42; 1Pet 4:5
52 Mal 2:17-3:1; Rev 6:9-11
53 Matt 25:46; Dan 12:1-2
54 Isa 25:8-12; Rev 21:3-4
55 Rev 22:20

ARTICLE 6 POSITIONS AND PRACTICES

6.1 MARRIAGE AND THE FAMILY

Marriage is a provision of God wherein one man and one woman to the exclusion of all others enter into a lifelong relationship[56] through a marriage ceremony that is recognized by the church and legally sanctioned by the state.

Marriage establishes a "one-flesh" **covenantal** relationship[57] that goes beyond a physical union and is more than either a temporary relationship of convenience intended to provide personal pleasure or a contract that binds two people together in a legal partnership. Marriage establishes an emotional and spiritual oneness that enables both partners to respond to the spiritual, physical and social needs of the other.[58] It provides the biblical context for the procreation of children.

Marriage is to be an exclusive relationship that is maintained in purity.[59] It is intended by God to be a permanent relationship. It is a witness to the world of the relationship between Christ and His church.[60]

Marriage requires a commitment of love, perseverance and faith. Because of its sanctity and permanence, marriage should be treated with seriousness and entered into only after counsel and prayer for God's guidance. Christians should marry only those who are believers.[61] An individual who becomes a believer after marriage should remain with his/her partner in peace, and should give witness to the Gospel in the home.[62]

The Bible holds family life as a position of trust and responsibility. The home is a stabilizing force in society, a place of nurture, counsel, and safety for children.[63]

~~Marriage can only be broken by *porneia*, which is~~

56 Gen 2:24; Matt 19:6
57 Matt 19:5; Mal 2:15
58 Gen 2:18; 1Cor 7:2-5; Heb 13:4
59 Eph 5:3, 26-27
60 Eph 5:25, 31-32
61 2Cor 6:1, 14-15
62 1Cor 7:12-14, 16
63 Eph 6:4

~~understood as marital unfaithfulness[64] involving adultery, homosexuality, or incest. While the Scriptures give evidence that the marriage vow and "one flesh" union are broken by such acts and therefore recognize the breaking of the marriage relationship, the Scriptures do recommend that the most desirable option would be reconciliation.[65]~~

6.2 DIVORCE

We believe that divorce is not God's intention~~. It is God's~~ **but a** concession **"because your hearts were hard."** ~~to the "hardness of men's hearts."~~ [66]

We, therefore, discourage divorce ~~by all lawful means and teaching~~. Our objective is reconciliation and the healing of the marital union wherever possible. ~~Marital unfaithfulness should not be considered so much an occasion or opportunity for divorce but rather an opportunity for Christian grace, forgiveness, and restoration.~~ Divorce in our society is a termination of a marriage through a legal process authorized by the State. While the Church recognizes this legal process as an appropriate means to facilitate the permanent separation of spouses, ~~the Church~~ **we** restrict~~s~~ the idea of divorce, in the sense of dissolution of marriage, to reasons ~~specified~~ **supported** in Scripture**; marital unfaithfulness[67], pre-conversion divorce[68], the abandonment of the believer by the unbeliever[69], or domestic abuse by a spouse, toward a spouse or child[70]**.

The ~~weight of the~~ biblical record **includes evidence that God hates the violence associated with divorce:** ~~is negative and the explicit statement is made, "God hates divorce."~~ **"The man who hates and divorces his wife" says the LORD, the God of Israel, "does violence to the one he should protect," says the LORD Almighty.**[71] Divorce is more than an action of the courts which breaks the legal contract between partners in a marriage. It is also the

~~64 Matt 5:32; 19:9~~
~~65 Eph 4:32~~
66 Matt 19:8
67 Matt 19:9
68 2 Cor 5:17
69 1 Cor 7:10-15
70 Matt 18:6; Eph 5:28-33; Col 3:19
71 Mal 2:16

fracture of a unique human relationship between a male and a female. Divorce has profound consequences for the children. ~~Divorce is evidence of the sinful nature expressed in human failure. Jesus gives one explicit cause for the dissolution of marriage: porneia or marital unfaithfulness.~~

Where all attempts at reconciliation have failed and a divorce has been finalized, we extend Christ's love and compassion.

6.3 REMARRIAGE

Remarriage is the union **of one man and one woman**, legally sanctioned by the State, ~~of one man and one woman,~~ one or both of whom have been previously married. ~~It is regarded as acceptable in Scripture in the event of the death of a former spouse. It is also regarded as acceptable if there has been sexual immorality on the part of the former partner or if the former partner has remarried.~~

6.4 GENDER

We believe in the biblical teaching of God's original and ongoing design for humanity as two distinct sexes, male and female, determined by genetics. The basis and the intent for this is the conviction that the matter of human sexuality and gender is fundamental to biblical anthropology, not merely biblical morality. Due to human sin and brokenness, our experience of our sex and gender is not always that which God the Creator originally designed. In light of this foundational understanding of creation, fall, and redemption, we will avoid any behaviour or alignment with identity that contradicts the biblical teaching. We do not affirm the resolution of tension between one's biological sex and one's experience of gender by the adoption of an identity contradictory with one's birth sex.

6.5 TITHING

Tithing was divinely instituted by God under the old covenant and was compulsory upon the people who worshiped God.[72] Under the new covenant we are not bound by arbitrary laws; but the principles of right and wrong, as expressed by the law, are fulfilled in the believer's life through grace. Grace should

72 Lev 27:30-32; Mal 3:10

produce as much as or more than law demanded. Regular systematic giving is clearly taught in the New Testament. It is known as the grace of giving.[73] The gauge or rule of this systematic giving is defined in the Old Testament, known as the law of tithing. All Christians should conscientiously and systematically tithe their income to God.

73 2Cor 9:6-15

Christian Life Assembly

Proposed Resolution to Amend the Constitution and Bylaws

Annual General Meeting

Special Resolution at October Annual General Meeting

MOTION: Adoption of Amendments to the PAOC Positions and Practices

WHEREAS CLA, as a member of the Pentecostal Assemblies of Canada, we align our Statement of Fundamental and Essential Truth / Positions and Practices in our Constitution and By-Laws;

WHEREAS the PAOC, through its General Conference, has reviewed, researched, and debated certain provisions of its General Constitution and By-Laws and its Statement of Fundamental and Essential Truths / Positions and Practices, and has adopted the following amendments:

6.1 MARRIAGE AND THE FAMILY

Marriage is a provision of God wherein one man and one woman to the exclusion of all others enter into a lifelong relationship[1] through a marriage ceremony that is recognized by the church and legally sanctioned by the state.

Marriage establishes a "one-flesh" **covenantal** relationship[2] that goes beyond a physical union and is more than either a temporary relationship of convenience intended to provide personal pleasure or a contract that binds two people together in a legal partnership. Marriage establishes an emotional and spiritual oneness that enables both partners to respond to the spiritual, physical and social needs of the other.[3] It provides the biblical context for the procreation of children.

Marriage is to be an exclusive relationship that is maintained in purity.[4] It is intended by God to be a permanent relationship. It is a witness to the world of the relationship between Christ and His church.[5]

Marriage requires a commitment of love, perseverance and faith. Because of its sanctity and permanence, marriage should be treated with seriousness and entered into only after counsel and prayer for God's guidance. Christians should marry only those who are believers.[6] An individual who becomes a believer after marriage should remain with his/her partner in peace, and should give witness to the Gospel in the home.[7]

The Bible holds family life as a position of trust and responsibility. The home is a stabilizing force in society, a place of nurture, counsel, and safetay for children.[8]

~~Marriage can only be broken by porneia, which is understood as marital unfaithfulness[9] involving adultery, homosexuality, or incest. While the Scriptures give evidence that the marriage vow and "one-flesh" union are broken by such acts and therefore recognize the breaking of the marriage relationship, the Scriptures do recommend that the most desirable option would be reconciliation.[10]~~

6.2 DIVORCE

We believe that divorce is not God's intention. ~~It is God's~~ **but a** concession **"because your hearts were hard."** ~~to the "hardness of men's hearts."~~ [11]

We, therefore, discourage divorce ~~by all lawful means and teaching.~~ Our objective is reconciliation and the healing of the marital union wherever possible. ~~Marital unfaithfulness should not be considered so~~

~~much an occasion or opportunity for divorce but rather an opportunity for Christian grace, forgiveness, and restoration.~~ Divorce in our society is a termination of a marriage through a legal process authorized by the State. While the Church recognizes this legal process as an appropriate means to facilitate the permanent separation of spouses, ~~the Church~~ **we** restrict~~s~~ the idea of divorce, in the sense of dissolution of marriage, to reasons ~~specified~~ **supported** in Scripture**; marital unfaithfulness[12], pre-conversion divorce[13], the abandonment of the believer by the unbeliever[14], or domestic abuse by a spouse, toward a spouse or child[15]**.

The ~~weight of the~~ biblical record **includes evidence that God hates the violence associated with divorce:** ~~is negative and the explicit statement is made, "God hates divorce.~~ **"The man who hates and divorces his wife" says the LORD, the God of Israel, "does violence to the one he should protect," says the LORD Almighty.**[16] Divorce is more than an action of the courts which breaks the legal contract between partners in a marriage. It is also the fracture of a unique human relationship between a male and a female. Divorce has profound consequences for the children. ~~Divorce is evidence of the sinful nature expressed in human failure. Jesus gives one explicit cause for the dissolution of marriage: porneia or marital unfaithfulness.~~

Where all attempts at reconciliation have failed and a divorce has been finalized, we extend Christ's love and compassion.

6.3 REMARRIAGE

Remarriage is the union **of one man and one woman**, legally sanctioned by the State, ~~of one man and one woman,~~ one or both of whom have been previously married. ~~It is regarded as acceptable in Scripture in the event of the death of a former spouse. It is also regarded as acceptable if there has been sexual immorality on the part of the former partner or if the former partner has remarried.~~

[1] Gen 2:24; Matt 19:6
[2] Matt 19:5; Mal 2:15
[3] Gen 2:18; 1Cor 7:2-5; Heb 13:4
[4] Eph 5:3, 26-27
[5] Eph 5:25, 31-32
[6] 2Cor 6:1, 14-15
[7] 1Cor 7:12-14, 16
[8] Eph 6:4
~~[9] Matt 5:32; 19:9~~
~~[10] Eph 4:32~~
[11] Matt 19:8
[12] Matt 19:9
[13] 2 Cor 5:17
[14] 1 Cor 7:10-15
[15] Matt 18:6; Eph 5:28-33; Col 3:19
[16] Mal 2:16

WHEREAS these amendments have been duly ratified through the PAOC's constitutional process and communicated to member churches for adoption;

BE IT RESOLVED THAT the membership of CLA hereby accepts and adopts the above-noted amendments to the PAOC Positions and Practices, and authorizes the Board to incorporate such amendments into the church's governing documents as required to maintain conformity with the PAOC.