

Manual of The Christian and Missionary Alliance in Canada 2024



The Christian and Missionary
Alliance in Canada

Updated April 2024



This document is designed to reflect as completely as possible the actions of General Assembly and regulations approved by the Board of Directors.

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Manual of The Christian and Missionary Alliance in Canada 2024

Updated: April 2024

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Amendments to the Manual Made since General Assembly 2022

General Assembly 2022

- General Operating Bylaw No.2 was rescinded and replaced by General Operating Bylaw No.3.
- The Policy on Organization and Government was rescinded.
- The Policy on General Assembly was amended by removing reference to Alliance Men’s and Women’s Ministries and by changing the term “Accredited delegates” to “Voting delegates”, and “Corresponding delegates” to “Non-voting delegates”.
- The Policy on Process for Electing the President was amended by adding permission to establish a deadline for the submission of nominations to Item 1.1.
- The Policy on District Organization was amended:
 - To remove the requirement that District Treasurer shall chair the Audit Review Committee of the district. (Item 2.3.4)
 - By changing the term “Accredited delegates” to “Voting delegates”, and “Corresponding delegates” to “Non-voting delegates”.
 - By adding Item 2.4.2. that describes how a district superintendent may be removed from office.
 - To allow international workers to be involved in district conference when not on home assignment.
- The Policy on Process for Electing District Superintendents was amended by adding permission to establish a deadline for the submission nominations to Item 1.1.
- The Local Church Constitution was amended:
 - By renaming Article 2 – “Purpose” as “Purpose and Objective” and thereby aligning with the purposes of the corporation of the C&MA and terminology suggested by the Canada Revenue Agency while retaining the essence of the spiritual objective of the church.
 - By adding an additional qualified donee to Item 12.1.
 - By adding permission in Item 12.2. for an independent audit, review, or compilation to be performed.
- The Constitution for Developing churches was amended so that Item 12.2. mirrored that of Item 12.2. in the Local Church Constitution.
- The Discipline and Restoration Policy for Members of Local Churches was replaced with a revised version.
- The Statement on Family and Marriage was added.
- The Statement on Family and Marriage: Guidelines for Ministry and Practical Care was added.
- The Statement on Family (2000) was rescinded.
- The policy on Marriage – Divorce – Remarriage (1986) was rescinded.
- The Statement on the Roles of Men and Women in Ministry was amended to remove reference to the guidelines.

November 2022 Board of Directors

- The Whistleblower Policy was added.

January 2023 Board of Directors

- The Policy on General Assembly, Article 4, was amended to remove the General Assembly Committee on Committees and have District Conferences and the Board appoint committee members.
- The Policy on District Organization, Item 2.4.4. was amended to add the election by District Conference of members to three additional General Assembly committees.

February 2023 Board of Directors

- The Policy on Discipline, Restoration, and Appeal for Official Workers, Item 7.5. was amended by replacing the word “annulled” with the word “altered”.
- The Policy on Local Churches, added to Article 1: *that member churches shall contribute to the district employee benefit plans and Alliance Retiral Fund on behalf of the pastors and staff and provide for the pastors and ministry staff to participate in District Conference, district prayer retreats and General Assembly.*
- A Call to Excellence had a definition of the word “abide by” added as a footnote to section 7.

To be affirmed by General Assembly 2024:

- The Policy on District Organization, Item 2.4.2. was amended to read: *The district superintendent shall be elected by District Conference and appointed by the president.*
- The Policy on Process to Elect District Superintendents, Item 4.8. was deleted: *The elected candidate shall be declared the district superintendent for the next term.*

May 2023 Board of Directors

- The Policy on Local Churches, amended Item 1.5 and 2.2: *that member churches shall contribute to the ~~district employee benefit plans and Alliance Retiral Fund on behalf of the pastors and staff~~ in accordance with its guidelines and provide for the pastors and ministry staff to participate in District Conference, district prayer retreats and General Assembly.*

November 2023 Board of Directors

- An amended Ordination Policy was approved.
- Item 2.3 was added to the Licensing Policy: *The licensing requirements in this policy are agreed to by all C&MA licensing authorities, and as such, each licensing authority must adhere to the licensing requirements in this policy in its entirety.*
- The following was added to Item 4.1 of the Licensing Policy and removed from Item 4.3 and Item 4.4.: *and only those holding such may use the titles “pastor”, or “reverend” (upon ordination), and may oversee the administration of the ordinances and the solemnization of marriages.*
- Amended Item 3.4. of Policy and Procedures on Sexual Misconduct to allow for complaints to be resolved within 120 days. Added: *Complainants will be made aware that resolution can exceed 120 days depending on the nature of the allegations.*
- Added to Item 4.1.3.2. of Policy and Procedures on Sexual Misconduct: *In cases where the Respondent is unwilling to participate with the notification or investigation, it is not deemed as an omission or confession of guilt, however, the investigation will proceed without the Respondent’s cooperation.*
- Deleted from Item 5.2.5. of Policy and Procedures on Sexual Misconduct: *“and only if an appeal is being pursued.”*
- The Policy on Process for Mediation and Arbitration for Official Workers of the Christian and Missionary Alliance in Canada was added to the list of policies in item 2.4 of the Whistleblower Policy.
- The Policy on Local Church had Article 3 – Church Closure added.

To be affirmed by General Assembly 2024:

- The change to core value #6 as referred by General Assembly 2022 was approved by the Board.
- Additional changes to the Policy on General Assembly, Article 4, on how committees are formed.

February 2024 Board of Directors

- The Whistleblower Policy had several updates added to improve processes.

February 2024 President

- The President published an updated Ordination Requirements document.

April 2024 Board of Directors

- A Call to Excellence, Section 7, Submission to Authority Principle, was amended to remove the footnote definition of 'abide by' and insert the following sentence: *"In addition, licensed workers possess authority, influence, and duty of care for the church, and her members. From time to time, workers may disagree with policies, official statements, and guidelines of the CMA. In the event of disagreement, concern shall be expressed within the fellowship of peers and through established district and national processes, while upholding existing policies, official statements, and guidelines of the C&MA."*
- Bullet point 2 was amended to read *"I will endorse, teach, and advise, both in word and deed, in accordance with ~~and abide by~~ the policies, official statements, and guidelines of the C&MA in the manner prescribed by these categories. ~~I believe and will faithfully teach all the doctrines contained in the statement of faith of the C&MA.~~"*

The Christian and Missionary Alliance in Canada

Purpose Statement

of The Christian and Missionary Alliance in Canada

As a family of churches, we make disciples and multiply transformational churches in Canada and the world to the glory of the Triune God.

Vision Prayer

of The Christian and Missionary Alliance in Canada

O God, with all our hearts, we long for you.
Come, transform us to be
Christ-centred, Spirit-empowered, Mission-focused people,
multiplying disciples everywhere.

Core Values

of The Christian and Missionary Alliance in Canada

We are committed to:

1. The Glory of the Triune God

Therefore: We love Him wholeheartedly, worship Him sincerely and seek passionately to complete the work He has given us to do.

2. The Authority of the Bible

Therefore: We adhere to our statement of faith as a summary of key truths from the Bible that we agree on as a family of churches. We affirm the ministries of preaching and teaching in order to understand, obey, and apply the Bible to our faith and practice.

3. Christ-centred Living

Therefore: We lead believers into the fullness of the Spirit and faith in the all-sufficient Christ for healing and power to live holy lives of service.

4. The Church

Therefore: We love the Church universal and seek to plant and nurture healthy, transformational local churches as the means of building Christ's Kingdom and nurturing individual Christians. We minister on the basis of spiritual giftedness as essential to divine power and effectiveness. We encourage dynamic creativity resulting in diverse congregational composition, language, and organizational structures in order to fulfill Christ's desire to reach all people.

5. Lost People

Therefore: We allocate a disproportionately large amount of energy and resources to reaching lost people, disciplining them to maturity in, and devotion to, Christ.

6. Missions

Therefore: We give priority to world evangelization and to reaching people who have had the least opportunity to hear the Gospel.

7. Leadership

Therefore: We intentionally identify and train godly leaders. We affirm and empower our pastors, other credentialed workers, and lay leaders, esteeming them highly in the Lord.

8. Strategic Cooperation

Therefore: We serve each other with humility and compassion. We create strategies, structures, and policies that enhance local initiative and maximize cooperation in the accomplishment of our purpose. We develop strategic partnerships with those of like-minded message, mission, passion, and purpose.

9. Social Responsibility

Therefore: We uphold biblical justice. We minister to the poor and oppressed as ministry to Jesus Himself. We encourage and strengthen marriages and families.

10. Stewardship

Therefore: We view all our resources and possessions as God-owned and we use them with integrity, accountability, and maximum effectiveness. We embrace faithfulness and sacrifice in the advance of Christ's Kingdom.

11. Prayer

Therefore: We do nothing until we pray.

Statement of Faith

An Official Statement of The Christian and Missionary Alliance in Canada

(Also contained in the Local Church Constitution and the Constitution for Developing Churches)

1. There is one God,¹ who is infinitely perfect,² existing eternally in three persons: Father, Son, and Holy Spirit.³
2. 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
3. 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
4. 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
5. 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
6. 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

¹ Isaiah 44:6; 45:5-6

² Matthew 5:48; Deuteronomy 32:4

³ Matthew 3:16-17; 28:19

⁴ Philippians 2:6-11; Hebrews 2:14-18; Colossians 2:9

⁵ Matthew 1:18; Luke 1:35

⁶ 1 Corinthians 15:3-5; 1 John 2:2; Acts 13:39

⁷ Hebrews 4:14-15; 9:24-28

⁸ Matthew 25:31-34; Acts 1:11

⁹ John 14:16-17

¹⁰ John 16:7-11; 1 Corinthians 2:10-12

¹¹ 2 Timothy 3:16; 2 Peter 1:20-21

¹² Genesis 1:27

¹³ Romans 8:8; 1 John 2:2

¹⁴ Matthew 25:41-46; 2 Thessalonians 1:7-10

¹⁵ Titus 3:5-7; Acts 2:38; John 1:12; 1 Corinthians 6:11

7. It is the will of God that in union with Christ each believer should be sanctified thoroughly,¹⁶ 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

8. 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
9. 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

10. 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
11. 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

Amendments

Amendments to the statement of faith may be made only by special resolution at any regular business session of General Assembly, written notice having been given prior to General Assembly.

¹⁶ 1 Thessalonians 5:23

¹⁷ Acts 1:8

¹⁸ Romans 12:1-2; Galatians 5:16-25

¹⁹ Matthew 8:16-17; James 5:13-16

²⁰ Ephesians 3:6-12; 1:22-23

²¹ Acts 2:41-47; Hebrews 10:25; Matthew 28:19-20; Acts 1:8, 11:19-30; 15

²² 1 Corinthians 15:20-23

²³ 2 Thessalonians 1:7-10

²⁴ 1 Thessalonians 4:13-17

²⁵ 1 Corinthians 1:7; Titus 2:11-14; Matthew 24:14; 28:18-20

Corporate Objects
of The Christian and Missionary Alliance in Canada

(Excerpt from the Certificate of Continuance)

**THE CHRISTIAN AND MISSIONARY ALLIANCE IN CANADA –
L'ALLIANCE CHRETIENNE ET MISSIONNAIRE AU CANADA
(a Federal Corporation)**

hereinafter referred to as the "Corporation"

The purposes of the Corporation is/are:

- a) To advise, promote and increase the diffusion of the faith and doctrine of The Christian and Missionary Alliance in all lawful ways;
- b) To promote mutual fellowship and harmony in and among all branches of the Corporation and its congregations;
- c) To organize district conferences and to assist those churches where there are no organized district conferences;
- d) To promote, organize, establish, maintain, superintend, carry on, and conduct branches and activities of the Corporation, including churches, Sunday Schools, Missions, Bible Camps, Conferences, theological training schools, seminaries and colleges; and including also benevolent institutions such as hospitals, children's homes, homes for the aged or needy; and including any other institutions for religious, congregational, social or recreational purposes;
- e) To promote the erection and purchase of houses of worship, parsonages, and any other buildings necessary to carry out the objects of the Corporation;
- f) To administer the property, business, and other temporal affairs of the Corporation;
- g) To publish and distribute Christian literature for the support of the doctrines and faith of the Corporation;
- h) To promote generally the spiritual welfare of all of the members, congregations, district conferences, and mission fields of the Corporation as a religious denomination;
- i) To collect and raise monies by way of donations, fundraising campaigns, or otherwise to fulfill the objects of the Corporation;
- j) To solicit, acquire, and receive by purchase, lease, devise, gift, or otherwise any property, real, personal, or mixed and to hold, use, and dispose of the same, to fulfill the objects of the Corporation;
- k) To invest the monies of the Corporation not immediately required for the purposes of the Corporation in such investments as may be permitted for insurance companies.

General Operating Bylaw No. 3

A bylaw relating generally to the transaction of the affairs of

**THE CHRISTIAN AND MISSIONARY ALLIANCE IN CANADA -
L'ALLIANCE CHRÉTIENNE ET MISSIONNAIRE AU CANADA
(a Federal Corporation)**

hereinafter referred to as the "Corporation"

WHEREAS the Corporation was incorporated by Letters Patent issued by the Minister of Consumer and Corporate Affairs of Canada on the 1st day of April 1972 and recorded on the 29th day of May 1972;

AND WHEREAS Supplementary Letters Patent dated July 16, 1982 were issued by the Minister of Consumer and Corporate Affairs;

AND WHEREAS the Corporation has been continued pursuant to the provisions of the Canada Not-for-profit Corporations Act, S.C. 2009, c. 23;

AND WHEREAS General Operating Bylaw No. 1 of the Corporation was repealed and General Operating Bylaw No. 2 of The Christian and Missionary Alliance in Canada - L'Alliance chrétienne et missionnaire au Canada was enacted.

NOW THEREFORE BE IT ENACTED that General Operating Bylaw No. 2 of the Corporation be repealed and the following bylaw be enacted as the General Operating Bylaw No. 3 of **The Christian and Missionary Alliance in Canada - L'Alliance chrétienne et missionnaire au Canada**.

Article 1 – General

1.1. Definition

In this bylaw and all other bylaws of the Corporation, unless the context otherwise requires:

- a) **“Act”** means the Canada Not-For-Profit Corporations Act S.C. 2009, c.23 including the Regulations made pursuant to the Act, and any statute or regulations that may be substituted, as amended from time to time;
- b) **“Auditor”** means a public accountant who meets the qualifications as set out in Section 180 of the Act and who has been appointed by the Members to audit the financial statements of the Corporation in accordance with the Act and this General Operating Bylaw or, if permitted by the Act and so authorized by the Members, the public accountant who has been appointed to provide a review engagement;
- c) **“Board”** means the Board of Directors of the Corporation;
- d) **“Bylaw”** means this bylaw and any other bylaw of the Corporation as amended and which are, from time to time, in force and effect;
- e) **“Committee”** means a Committee or Committees of the Corporation as defined in this General Operating Bylaw;
- f) **“Director”** means a member of the Board;
- g) **“General Assembly”** means the legislative body as defined in the Policy on General Assembly;

- h) **“General Operating Bylaw”** means this bylaw, any amendments thereto, and any other bylaws of the Corporation intended to amend or replace the General Operating Bylaw herein;
- i) **“Manual”** means the current edition of the book which is the repository for all governance and other documents of the Corporation approved by General Assembly or the Board of Directors.
- j) **“Member”** means such church that meets the qualifications for membership as set out in Section 2.1 of this Bylaw and who has been admitted into membership in accordance with Section 2.1;
- k) **“Officer”** means an Officer of the Corporation appointed by the Board;
- l) **“Ordinary resolution”** means a resolution passed by a majority of the votes cast on that resolution;
- m) **“Policies, Regulations, Official Statements, and Guidelines”** means those policies, regulations, official statements, and guidelines adopted pursuant to this General Operating Bylaw from time to time concerning the management and operations of the Corporation in the pursuit of its charitable purposes.
- n) **“Present”** means persons in attendance in person or in attendance in accordance with the provisions of Section 5.10.
- o) **“Proposal”** means a proposal submitted by a Member of the Corporation that meets the requirements of section 163 (Member Proposals) of the Act;
- p) **“Regulations”** means the regulations made under the Act, as amended, restated, or in effect from time to time;
- q) **“Resolution”** means a motion or resolution passed by either the Board, a Committee, or the Members by a majority vote of those Board members, Committee members, or Members who are present, unless the Act or this General Operating Bylaw otherwise requires;
- r) **“Special resolution”** means a resolution passed by a two-thirds (2/3) majority of the votes cast on that resolution or a higher proportion of the votes cast if such is required by provincial or territorial regulations..

1.2. Corporate Seal

The Corporation may have a corporate seal in the form approved from time to time by the Board. If a corporate seal is approved by the Board, an Officer designated by the Board of the Corporation, shall be the custodian of the corporate seal.

1.3. Execution of Documents

Contracts, documents, or any instruments in writing that require the signature of the Corporation, shall be signed by any two Officers and all contracts, documents, and instruments in writing so signed shall be binding upon the Corporation without any further authorization or formality. The Board shall have power from time to time by resolution to appoint an Officer or Officers on behalf of the Corporation to sign specific contracts, documents, and instruments in writing or to empower an Officer or Officers to sign contracts within the limitations specified by the Board. The Board may give the Corporation's power of attorney to any registered dealer in securities for the purposes of the transferring of and dealing with any stocks, bonds, and other securities of the Corporation. The seal of the Corporation, when required, may be affixed to contracts, documents and instruments in writing signed as aforesaid or by any Officer or Officers appointed by resolution of the Board.

1.4. Financial Year

The financial year end of the Corporation shall be December 31st in each year.

1.5. Banking Arrangements

The banking business of the Corporation shall be transacted at such bank, trust company, or other firm or corporation carrying on a banking business in Canada or elsewhere as the Board may designate, appoint, or authorize from time to time by resolution. The banking business or any part of it shall be transacted by an Officer or Officers of the Corporation and/or other persons as the Board may by resolution from time to time designate, direct, or authorize.

1.6. Borrowing Powers

The Directors of the Corporation may, without authorization of the Members,

- a) borrow money on the credit of the Corporation;
- b) issue, reissue, sell, pledge, or hypothecate debt obligations of the Corporation;
- c) give a guarantee on behalf of the Corporation; and
- d) mortgage, hypothecate, pledge, or otherwise create a security interest in all or any property of the Corporation, owned or subsequently acquired, to secure any debt obligation of the Corporation.

1.7. Annual Financial Statements

The Corporation shall send to the Members within a period that is 21 to 60 days before the date of the annual Meeting of Members a copy of the comparative annual financial statements and other documents referred to in subsection 172(1) (Annual Financial Statements) of the Act or a copy of a publication of the Corporation reproducing the information contained in the documents. Instead of sending the documents, the Corporation may send a summary to each Member along with a notice informing the Member of the procedure for obtaining a copy of the documents themselves free of charge. The Corporation is not required to send the documents or a summary to a Member who, in writing, declines to receive such documents.

1.8. Invalidity of any Provision of this Bylaw

The invalidity or unenforceability of any provision of this Bylaw shall not affect the validity or enforceability of the remaining provisions of this Bylaw.

1.9. Omissions and Errors

The accidental omission to give any notice to any Member, Director, Officer, member of a Committee of the Board, or Auditor, or the non-receipt of any notice by any such person where the Corporation has provided notice in accordance with the bylaws or any error in any notice not affecting its substance shall not invalidate any action taken at any meeting to which the notice pertained or otherwise founded on such notice.

1.10. Procedural Guide

Unless otherwise provided by statute or the bylaws of the Corporation, the most recent version of Robert's Rules of Order shall be used as a procedural guide for all meetings.

1.11. Interpretation

In these Bylaws and all other bylaws of the Corporation hereafter passed unless the context otherwise requires, words importing the singular number shall include the plural number, as the case may be, and vice versa, and references to "person" shall include, an individual, body corporate, partnership, trusts and unincorporated organizations.

Article 2 – Membership**2.1. Membership Conditions and Qualifications**

There shall be one class of Members in the Corporation. Such Members shall be those churches that have adopted the Local Church Constitution or the Constitution for Developing Churches as set out in the Manual and churches that have incorporated using a similar constitution which has been approved by the District Executive Committee and have been accepted as a Member church by the District Executive Committee of the District (as such term is defined in the Manual) within which the church is located.

2.2. Membership Transferability

A local church's membership in the Corporation cannot be transferred to another church.

2.3. Notice of Members Meeting

Notice of the time and place of a Meeting of Members shall be given to each Member entitled to vote at the meeting and the Auditor by the following means:

- a) by mail, courier, or personal delivery to each Member entitled to vote at the meeting and the Auditor during a period of not less than 21 days and not more than 60 days before the day on which the meeting is to be held; or
- b) by telephonic, electronic, or other communication facility to each Member entitled to vote at the meeting and the Auditor during a period of not less than 30 days and not more than 35 days before the day on which the meeting is to be held; or
- c) at least once in a publication of the Corporation that is sent to all Members during a period of 21 to 60 days before the day on which the meeting is to be held.

Notice of any meeting where special business will be transacted should contain sufficient information to permit the Member's Delegate to form a reasoned judgment on the decision to be taken.

2.4. Delegate

All Members shall be represented by delegates (herein called "Delegates" or "Delegate") who have been duly appointed by the Member in accordance with the rules and regulations concerning the number of Delegates a Member may appoint as established by General Assembly. Subject to the provisions of Section 5.8, each Delegate appointed to represent a Member must be a member of the local church appointing such individual. In addition to delegates appointed by Members, and subject to the provisions of Section 5.8, all persons holding an Official Worker's license issued by proper authorities in the denomination; all members of the Board of Directors and such other persons as it may designate; members of special committees of the General Assembly; and all members of national committees shall be delegates to Meetings of the Members. Each delegate identified in this section who is present at a Meeting of the Members shall have the right to exercise one vote.

2.5. Members Calling a Meeting of Members

The Board shall call a special Meeting of Members in accordance with Section 167 of the Act, on written requisition of Members carrying not less than five percent of the voting rights. If the Board does not call a meeting within twenty-one (21) days of receiving the requisition, any Member who signed the requisition may call the meeting.

2.6. General Assembly

The General Assembly of The Christian and Missionary Alliance in Canada - L'Alliance chrétienne et missionnaire au Canada (herein called the "General Assembly") is the ultimate spiritual authority under God of The Christian and Missionary Alliance in Canada.

Through seeking God's direction, the General Assembly establishes the goals, direction, vision, and resultant ministries and activities of the corporate entity, The Christian and Missionary Alliance in Canada - L'Alliance chrétienne et missionnaire au Canada.

To accomplish such purposes, the General Assembly shall meet every two years at such time and place as determined by the Board. In exercising their rights and responsibilities as Members of the Corporation, the Members shall elect a Board of the Corporation and both the Corporation and the Board shall respect the authority of the General Assembly. The Corporation, under the direction of the Board, shall be responsible under God for the administration of the Corporation in accordance with the General Operating Bylaw and within the legislation and limitations passed by the General Assembly. The role and function of the General Assembly and its governance structure shall be as set out in the Policy on General Assembly.

- 2.7.** The election of a president and a Board and the amendment of this Bylaw and other governing documents shall be limited to annual meetings which coincide with the biennial General Assembly.

Article 3 – Membership Dues and Termination

3.1. Membership Dues or Fees

There shall be no dues payable by Members for membership in the Corporation.

3.2. Withdrawal of Membership

Any Member may withdraw from membership by delivering to the district office, within which the Member is located, a formal resolution of resignation approved by special resolution of the people who are members of the local church (i.e. Member) seeking to withdraw.

3.3. Termination of Membership

Any Member may be required to resign by a majority vote of the District Executive Committee of the district in which it is located. Any such Member will be granted an opportunity to be heard by the District Executive Committee and shall also be granted an appeal to the Board of The Christian and Missionary Alliance in Canada should it be the desire of the Member to follow such a procedure.

3.4. Effect of Termination of Membership

Subject to the Articles, upon any termination of membership, the rights of the Member, including any rights in the property of the Corporation, automatically cease to exist. Notwithstanding the foregoing, should the church cease to be subject to the Manual which includes the Statement of Faith of The Christian and Missionary Alliance in Canada, but continues to abide by a similar Statement of Faith and promote similar purposes, the District Executive Committee of the district within which the church is located or with which it is affiliated by law may allow the church to acquire ownership of some or all of the property, appurtenances and effects associated with the member church prior to its withdrawal.

Article 4 – Proposals**4.1. Proposal Rights**

A Member entitled to vote at an annual Meeting of Members may:

- a) submit to the Corporation for inclusion in the notice of an annual Meeting of Members, notice of any matter that the Member proposes to raise at the meeting (herein referred to as a "Proposal"); and
- b) discuss at the meeting any matter with respect to which the Member would have been entitled to submit a Proposal.

The provisions of Section 163 of the Act shall apply to any Proposal. Rights with respect to Proposals do not apply if the Proposal does not relate in a significant way to the affairs of the Corporation, if it is to address a personal claim or grievance or if it falls within the other exceptions set out in Subsection 163(6) of the Act. Proposals must be submitted to the Corporation for inclusion in the Notice of the annual Meeting of Members within a period that is 90 to 150 days before the anniversary of the previous annual Meeting of Members.

4.2. Cost of Publishing Proposals for Annual Meetings of Members

A Member who submits a Proposal shall pay the cost of including the Proposal and any statement in the notice of meeting at which the Proposal is to be presented unless otherwise provided by ordinary resolution of the Members present at the meeting.

Article 5 – Meetings of Members**5.1. Place of Meetings of Members**

Subject to compliance with section 159 (Place of meetings) of the Act, meetings of the Members may be held at any place within Canada determined by the Board and on such day as the Board may appoint.

5.2. Persons Entitled to be Present at Meetings of Members

Unless otherwise specifically excluded by the resolution of the Board, all persons shall be entitled to be present at a Meeting of Members, including but not limited to, the Auditor of the Corporation.

5.3. Chair of Meetings of Members

The Board shall appoint the moderator/chair of Meetings of Members. If no appointment is made, the chair or vice chair of the Board shall chair the meeting. In the event that the chair of the Board and the vice chair of the

Board are absent, the Members who are present and entitled to vote at the meeting shall choose one of their number to chair the meeting.

5.4. Quorum at Meetings of Members

A quorum at any meeting of the Members (unless a greater number of Members are required to be present by the Act) shall be one-third (1/3) of the registered Delegates who are entitled to vote at the meeting. If a quorum is present at the opening of a Meeting of Members, the Members present as represented by their Delegates may proceed with the business of the meeting even if a quorum is not present throughout the meeting.

5.5. Votes to Govern at Meetings of Members

At any Meeting of Members, every question shall, unless otherwise provided by the General Operating Bylaw or by the Act, be determined by a majority of the votes cast on the questions. In case of an equality of votes either on a show of hands or on a ballot or on the results of electronic voting, if so permitted by this Bylaw, the chair of the meeting shall not have a second or casting vote. Members shall not be permitted a proxy vote at Meetings of Members.

5.6. Absentee Voting at Meetings of Members

A Member's delegate who is not present at a Meeting of Members shall not have the right to vote by proxy.

5.7. Annual Meeting of Members

There shall be an annual Meeting of Members at such time and place as determined pursuant to Section 5.1 to be no later than fifteen (15) months after the last preceding annual Meeting of Members and, in any event, not later than six (6) months after the end of the Corporation's preceding financial year unless otherwise permitted by the Minister responsible upon proper application by special resolution of the Members. The purpose of the annual Meeting of Members will be to do the following:

- a) receive necessary reports from the Officers, Committees, and the Board, including the financial statements for the immediately preceding year, including the Auditor's report thereon;
- b) appoint the Auditor for the upcoming year;
- c) elect Directors to the Board as required; and
- d) transact any other necessary business.

5.8. General Assembly and the Annual Meeting of Members

When in session, the biennial General Assembly of The Christian and Missionary Alliance in Canada shall constitute the annual Meeting of Members. Unless otherwise directed in advance by majority vote of the Members present at the General Assembly, the Members hereby appoint the members of the Board to be their Delegates for the annual Meeting of Members in the year following the biennial General Assembly. In that year, the annual Meeting of Members shall be held on the date of a meeting of the Board that is not later than six (6) months after the end of the Corporation's preceding financial year.

5.9. Special Meetings

At the request of the president or the Board or upon the request of the Members in accordance with Section 2.5, other special Meetings of Members shall be called and convened with notice of any such meeting being provided in accordance with this Bylaw.

5.10. Meeting of Members Participation

Any delegate entitled to attend a Meeting of Members may participate in the meeting by telephonic or electronic means that permits all participants to communicate adequately with each other during the meeting provided the Corporation makes such means available. A person so participating in a meeting is deemed to be present at the meeting.

Article 6 – Directors

6.1. Number of Directors

The Board shall be comprised of twelve (12) Directors, including the president. No more than one Director, who is the president, shall be an employee of the Corporation.

6.2. Qualifications of Directors

In addition to the qualification provisions set out in the Act, a Director must be a member of a local church that is a Member of the Corporation.

6.3. Election and Term of Office of Directors

6.3.1. In order to be elected to the Board, a Director must receive a majority of the ballots cast.

6.3.2. The Directors shall be elected to hold office for a term expiring not later than the close of the fourth annual Meeting of Members following the election.

6.3.3. Subject to the provisions of the Act, the Board, by a majority vote, shall be entitled to fill any vacancy among the Directors and a Director appointed or elected to fill such vacancy shall hold office for the unexpired term of the predecessor director.

6.3.4. At the time of election, there shall be one member from each district of the C&MA and the other persons elected without consideration as to their district of residence.

6.3.5. Up to two-thirds of the membership may be lay persons.

6.4. Consecutive Terms

No person shall serve more than two (2) consecutive full four (4) year terms of office as a Director, with the exception of the president, subject to the conditions of Section 8.3 and Section 8.6.1. Upon completion of such maximum number of consecutive terms on the Board, a minimum of four (4) years absence from the Board is required before eligibility for re-election to the Board is restored. The time in office served by a Director who was appointed or elected to fill a vacancy part way through a four (4) year term shall not preclude such Director from serving two (2) full consecutive four (4) year terms following such partial term.

6.5. Termination Date

A Director shall immediately cease to be a Director:

- a) if a Member presents a written petition for dismissal of a Director and the dismissal is authorized by special resolution of the Delegates present at the annual Meeting of Members or at a special Meeting of Members requisitioned for such purpose;
- b) if a Director has resigned their office by delivering a written resignation to the secretary of the Corporation;
- c) if a Director is found by a court to be of unsound mind;
- d) if a Director becomes bankrupt or suspends payment or compounds with the Director's creditors; or,
- e) on death.

Provided that if any vacancy shall occur for any reason in this Section, subject to Section 6.6, the Board by majority vote may, by appointment, fill the vacancy with a member of a local church that is a Member of the Corporation.

6.6. Vacancies

So long as a quorum of the Board remains in office, a vacancy on the Board may be filled by the Board. If no quorum of the Board exists, the remaining Directors shall forthwith call a special Meeting of Members to fill the vacancies on the Board. A Director so appointed to fill the vacancy shall hold office for the unexpired term of predecessor Director. If the number of Directors is increased between the terms, a vacancy or vacancies, to the number of the authorized increase, shall thereby be deemed to have occurred, which may be filled in the manner above provided.

6.7. Calling of Meetings of the Board

Meetings of the Board may be held at any time and place to be determined by the Board provided that not less than forty-eight (48) hours written notice of such meeting shall be given, other than by mail, to each Director. There shall be not less than one (1) meeting per year of the Board. No error or omission in giving notice of any meeting of the Board or any adjourned meeting of the Board shall invalidate such meeting or make void any proceedings taken thereat and any Director may at any time waive notice of any such meeting and may ratify, approve, and confirm any or all proceedings taken or had thereat. Notice of a meeting shall not be necessary if all of the Directors are present, and no one objects to the holding of the meeting, or if those absent have waived notice of or have otherwise signified their consent to the holding of such meeting. Notice of an adjourned meeting is not required if the time and place of the adjourned meeting is announced at the original meeting. Unless this Bylaw otherwise provides, no notice of meeting need specify the purpose or the business to be transacted at the meeting except that a notice of meeting of the Board shall specify any matter referred to in subsection 138(2) (Limits on Authority) of the Act that is to be dealt with at the meeting. Subsection 138(2) sets out restrictions on the powers of a Director or a committee of the Board, if so appointed by the Board.

6.8. Meetings by Electronic Means

If all the members of the Board consent thereto generally or in respect of a particular meeting, a Director may participate in a meeting of the Board or of a Committee of the Board by means of such conference telephone or other communications facilities as permit all persons to participate. All persons participating in the meeting by such means are deemed to be present at the meeting.

6.9. Regular Meetings of the Board

The Board may appoint a day or days in any month or months for regular meetings of the Board at a place and hour to be named. A copy of any resolution of the Board fixing the place and time of such regular meetings of the Board shall be sent to each Director forthwith after being passed, but no other notice shall be required for any such regular meeting.

6.10. Votes to Govern at Meetings of the Board

At all meetings of the Board, every question shall be decided by a majority of the votes cast on the question. Each Director shall have one (1) vote except for any Director who is an employee of the Corporation, who shall not have a vote. In case of an equality of votes, the chair of the meeting shall not have a second or casting vote.

6.11. Remuneration of Directors

The Directors shall serve as such without remuneration and no Director shall directly or indirectly receive any profit from a Director's position as such; provided that a Director may be paid reasonable out-of-pocket expenses incurred in the performance of a Director's duties.

6.12. Retiring Director

A retiring Director shall remain in office until the dissolution or adjournment of the meeting at which the Director's retirement is accepted. The resignation of a Director may be accepted forthwith.

6.13. Indemnities to Directors

Every Director and Officer of the Corporation, or other person who has taken or is about to undertake any liability on behalf of the Corporation and their heirs, executors and administrators, and estate and effects, respectively, shall from time to time and at all times, be indemnified and saved harmless, out of the funds of the Corporation, from and against:

- a) all costs, charges, and expenses whatsoever which the Director, Officer, or other person sustains or incurs in or about any action, suit, or proceeding which is brought, commenced, or prosecuted against them or in respect of any act, deed, matter, or thing whatsoever made, done, or permitted by them in or about the execution of the duties of their office or in respect of any such liability; and
- b) all other costs, charges, and expenses which the Director, Officer, or other person sustains or incurs in or about or in relation to the affair thereof, except the costs, charges, or expenses occasioned by their own willful neglect or default.

6.14. Protection of Directors and Officers

No Directors or Officers of the Corporation shall be liable for the acts, receipts, neglects, or defaults of any other Director or Officer or employee or for any loss, damage, or expense happening to the Corporation through the insufficiency or deficiency of title to any property acquired by the Corporation or for or on behalf of the Corporation for the insufficiency of any security in or upon which any of the money of or belonging to the Corporation shall be placed out or invested or for any loss or damage arising from the bankruptcy, insolvency, or tortious act of any person, firm, or corporation with whom or which any moneys, securities, or effects shall be lodged or deposited or for any loss, damage, or misfortune whatever which may happen in the

execution of the duties of their respective office or trust or in relation thereto unless the same shall happen by or through their own wrongful and willful act or through their own wrongful and willful neglect or default.

6.15. Responsibility for Actions

The Directors for the time being of the Corporation shall not be under any duty or responsibility in respect of any contract, act, or transaction whether or not made, done, or entered into in the name or on behalf of the Corporation, except such as shall have been submitted to and authorized or approved by the Board.

6.16. Conflict of Interest

No Director shall place themselves in a position where there is a conflict of interest between their duties as a Director and their other interest. Every Director who is in any way directly or indirectly interested in or may become interested in a material way in an existing or proposed contract, transaction, or arrangement with the Corporation or who otherwise has a conflict of interest by virtue of involvement with a member of their family (with "family" defined as spouse, father, mother, child, brother, or sister, or spouse of such family members) or by the involvement of their partner, business associate, or corporation that the Director is involved with as either a director, shareholder, officer, employee, or agent, then such Director shall declare their conflict of interest fully at a meeting of the Board and shall withdraw from any vote thereon.

Article 7 – Committees

7.1. Committees of the Board

The Board may, from time to time, appoint such Standing Committees, Ad Hoc Committees, or any other advisory body as it deems necessary or appropriate for such purposes and, subject to the Act, with such powers as the Board shall see fit. Any such Committee may formulate its own rules of procedure, subject to such regulations or directions as the Board may from time to time make. Any Committee member may be removed by resolution of the Board. All Committees shall be fully responsible to the Board.

Article 8 – Officers

8.1. Officers

The Officers of the Corporation shall be:

- a) President;
- b) Treasurer;
- c) Secretary;
- d) Such additional Officers determined from time to time by the Board.

Any two offices may be held by the same person. All Officers must be members of a local church which is a Member of the Corporation. Any Officer may, but need not be, a Director unless otherwise stipulated.

8.2. Election of President

The president shall be elected by the Members of the Corporation at an annual Meeting of Members, which is the biennial General Assembly, or at such meeting of the Members as may be called earlier than the biennial

General Assembly for the purpose of filling any vacancy in such position and shall continue in office until the president resigns, becomes incapacitated, dies, is no longer a member of a local church which is a Member of the Corporation, or is otherwise removed by special resolution of the Board.

8.3. President as Director

Subject to the provisions of Section 8.4, the election of the president shall constitute the election of such person as a Director.

8.4. Voting Rights of President

As a Director, the President shall have the same rights, duties, privileges and obligations as all other Directors, including the right to receive notice of, attend, and fully participate at all meetings of the Board and vote on all matters requiring a vote which come before the meeting. In the event the president is an employee of the Corporation, the president shall have all of such rights, duties, privileges, and obligations - save and except the right to vote.

8.5. Appointment of Officers

The president shall nominate candidates to the Board to fill all Officer positions other than the president. The Board shall appoint such Officers from the list of candidates for such positions as submitted by the president.

8.6. Terms of Office

- 8.6.1. The president of the Corporation may, in addition to any unexpired term of a predecessor which they may be filling, hold office for a term of four (4) years. The president may be re-elected for a maximum of two (2) additional terms of four (4) years. The term of office of the president shall commence on August 1 following election.
- 8.6.2. The secretary shall serve for a term of one (1) year. There shall be no limitation on the number of consecutive terms that can be served by the secretary.
- 8.6.3. The treasurer shall serve for a term of one (1) year. There shall be no limitation on the number of consecutive terms that can be served by the treasurer.
- 8.6.4. There shall be no specified term of office for all other Officers.
- 8.6.5. Any Officer may be removed by the Board upon special resolution of the Board at a duly constituted meeting of the Board.

8.7. Duties of Officers

- 8.7.1. The president shall be chief executive officer of the Corporation and shall have the general and active management of the affairs of the Corporation. The president shall see that all orders and resolutions of the Board of Directors are carried into effect. In the event the president is a paid employee of the Corporation, the president shall have the rights as set out in Section 8.4.
- 8.7.2. The treasurer shall ensure appropriate custody of the funds and securities of the Corporation and shall ensure that full and accurate accounts are kept of all assets, liabilities, receipts, and disbursements of the Corporation in the books belonging to the Corporation. The treasurer shall perform such other duties as may from time to time be directed by the Board. The treasurer shall be appointed from amongst the Directors.

8.7.3. The secretary may be empowered by the Board, upon resolution of the Board, to carry on the affairs of the Corporation generally under the supervision of the Officers thereof and shall attend all meetings and ensure that all votes and minutes of all proceedings are recorded in the books to be kept for that purpose. The secretary shall give or cause to be given notice of all meetings to the members of the Board and shall perform such other duties as may be prescribed by the Board of Directors or president. The secretary shall be appointed from amongst the Directors.

8.8. Succession

On an annual basis, the Board of Directors shall appoint an order of succession to come into effect should the President be unable to serve for any reason, including but not limited to absence or disability.

8.9. Agents

The Board may appoint such agents and engage such employees as it shall deem necessary from time to time and such persons shall have such authority and shall perform such duties as shall be prescribed by the Board at the time of such appointment.

Article 9 –Policies, Regulations, Official Statements, and Guidelines

9.1. Adoption of Policies, Regulations, Official Statements, and Guidelines

The Board or the Members may adopt, amend, or repeal by Resolution, Policies, Regulations, Official Statements, and Guidelines not inconsistent with the General Operating Bylaw concerning the management and operation of the Corporation and how it can best achieve the charitable purposes of the Corporation as the Board or the Members may deem appropriate from time to time.

9.2. Effective Date

Any Policy, Regulation, Official Statement or Guideline adopted by the Board shall continue to have force and effect until amended, repealed, or replaced by a subsequent Resolution of the Board or the Members, which Members' Resolution, if applicable, shall take priority over any conflicting Resolution of the Board.

Article 10 – General Provisions

10.1. Books and Records

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

10.2. Minutes of Board

The minutes of the Board shall not be available to the Members of the Corporation but shall be available to the members of the Board, each of whom shall receive a copy of such minutes.

10.3. Auditor

Members shall at each annual Meeting of Members appoint an Auditor to audit the accounts of the Corporation for report to the Members at the next annual Meeting of Members. The Auditor shall hold office until the next

annual Meeting of Members provided that the Board may fill any vacancy in the office of Auditor. The remuneration of the Auditor shall be fixed by the Board.

Article 11 – Amendments

11.1. Amendments to this General Operating Bylaw

This Bylaw may be amended only by special resolution at any regular business session of the General Assembly, written notice having been given prior to General Assembly.

Article 12 – Effective Date

12.1. Bylaws and Effective Date

Subject to the General Operating Bylaw, the Board may, by a resolution that is passed unanimously by the Board, make, amend, or repeal any bylaw that regulates the activities or affairs of the Corporation. Any such bylaw, amendment, or repeal shall be effective from the date of the resolution of the Board until the next Meeting of Members, which is a biennial meeting of the General Assembly, called for the purpose of considering the bylaw where it may be confirmed, rejected, or amended by the Members by special resolution of the voting delegates of the Members. If the bylaw, amendment, or repeal is confirmed or confirmed as amended by the Members, it remains effective in the form in which it was confirmed. The bylaw, amendment, or repeal ceases to have effect if it is not submitted to the Members at the next Meeting of Members, which is a biennial meeting of the General Assembly or if it is rejected by the Members at the meeting. In the event a resolution to make, amend, or repeal a bylaw is not unanimously passed by the Board, any such proposed revision to the by-law shall be presented to the Members at the next annual Meeting of Members, which is a biennial meeting of the General Assembly, and if the proposed revision is approved or amended by special resolution of the voting delegates of the Members, such bylaw, as approved, shall have effect as of the date it is so approved.

Adopted - General Assembly 2022

Policy on General Assembly

A Policy of The Christian and Missionary Alliance in Canada

The General Assembly, thoroughly representative of the entire membership, is the ultimate authority under God of The Christian and Missionary Alliance in Canada (the "C&MA").¹

Article 1 – Presiding Officer - Moderator

A Moderator shall be appointed by the Board of Directors² one year in advance of the General Assembly meeting. The Moderator's duty shall be to act as chair of the business sessions of the General Assembly. The Moderator may be assisted in this capacity by anyone so designated by the Board of Directors.

Article 2 – Function of General Assembly

The General Assembly is the highest legislative authority in the C&MA. All legislation enacted by Assembly is therefore binding on all member churches.

The General Assembly shall require full reports from the Board of Directors through the president.

Legislation may be enacted by General Assembly. Such legislation shall direct and limit the administration.

Assembly planning committees shall ensure that in addition to adequate time for business, there are times for worship, inspiration, and fellowship at each Assembly.

Article 3 – Basis of Representation

3.1. Voting Delegates

3.1.1. Voting delegates³ include:

- a) Persons holding an Official Worker's license, issued by proper authorities in the denomination;
- b) Members of the Board of Directors, and such others as it may designate;
- c) Lay members of special committees of General Assembly who may not have been otherwise appointed;
- d) Lay members of national committees;
- e) Lay members of District Executive Committees.⁴

¹ General Operating Bylaw No.3, Article 2, Item 2.6

² General Operating Bylaw No.3, Article 5, Item 5.3

³ General Operating Bylaw No.3, Article 2, Item 2.4

⁴ Changes to Item 3.1.1. in effect by resolution of the Board of Directors from November 28, 2022 to General Assembly 2024 where it may then be confirmed, rejected, or amended by the Members.

3.1.2. All lay delegates appointed by Member churches must be members of that Christian and Missionary Alliance church⁵.

3.1.3. Churches that have adopted the Local Church Constitution of The Christian and Missionary Alliance in Canada may send two lay delegates. If the active membership of the Member church is 150 or more, another lay delegate may be sent for each additional 100 members, or fraction thereof. The Board of each Member church shall be responsible for the certification of its lay delegates. This certification is to be verified by the signature of the Secretary of the Board of the Member church.

3.1.4. Churches that have adopted the Constitution for Developing Churches of The Christian and Missionary Alliance in Canada may have one lay delegate appointed by the appropriate district superintendent, after consultation with the Advisory Committee. This appointment is to be verified by the signature of the district superintendent.

3.2. Non-voting Delegates

3.2.1. A non-voting delegate may be admitted by a two-thirds vote of the General Assembly, without the right to debate or vote.

3.2.2. Non-voting delegates include:

- a) Any member of a church of the C&MA attending the General Assembly as a visitor upon verification by an authorized representative of the member church;
- b) Any representative of any national church in working agreement with the C&MA, appointed by such national church; and
- c) Such representatives of contributing societies as the Board of Directors may invite.

Article 4 – General Assembly Committees⁶

4.1. ~~The Committee on General Assembly Committees~~

~~This committee shall be composed as follows:~~

- ~~a) One member appointed by the Board of Directors, who shall be the Chair,~~
- ~~b) One international worker on regular home assignment, appointed by the Board of Directors,~~
- ~~c) One member from each district of the C&MA, appointed by the respective District Executive Committee.~~

4.2. General Assembly Committees

General Assembly Committees shall include:

- a) Committee on Finance
- b) Committee on General Legislation
- c) Committee on Nominations

⁵ General Operating Bylaw No.3, Article 2, Item 2.4

⁶ Changes to Article 4 in effect by resolution of the Board of Directors from January 11, 2023 to General Assembly 2024 where it may then be confirmed, rejected, or amended by the Members.

- d) Committee on Rules
- e) Committee on Strategic Plan

The Board of Directors and/or General Assembly may designate other committees as the need arises.

4.3. ~~Executive Leadership of General Assembly Committees~~

~~4.3.1. The chair, vice chair, and secretary of each General Assembly committee, other than the Committee on General Assembly Committees and the Committee on Nominations, shall be appointed by the Board of Directors prior to General Assembly. Other members of these Committees shall be appointed by the Committee on General Assembly Committees.~~

4.4. Composition and Appointment of General Assembly Committees

4.4.1. The Committee on Nominations shall include:

- a) The chair; vice chair; secretary, as elected by General Assembly.
- b) Two persons elected by each District Conference.
- c) Two international workers appointed by the Board of Directors.

4.4.2. The Committee on Rules is a three-member committee composed of the chair, vice chair, and secretary only, appointed by the Board of Directors.

4.4.3. Other committees shall include:

- a) The chair; vice chair; secretary, as appointed by the Board of Directors out of the committee membership elected by District Conference.
- b) As far as possible, three persons ~~from~~ elected by each District Conference.
- c) Three international workers appointed by the Board of Directors.
- d) ~~Three representatives at large appointed by the Board of Directors.~~

Article 5 – Procedures

5.1. **Introducing Legislation at General Assembly**

5.1.1. All resolutions proposing new laws or regulations, or amendments to existing laws or regulations, presented directly on the floor of General Assembly shall be referred to the appropriate committee, or to such other standing committee as the chair will direct, before being discussed by General Assembly.

5.1.2. No legislation introduced from the floor of General Assembly, requiring submission to a General Assembly committee before being considered, shall be presented on the last day of business sessions of General Assembly.

5.2. **Approach to General Assembly**

5.2.1. District Conferences may approach General Assembly on matters pertaining to the general policies of the denomination through the Board of Directors by a properly prepared proposal. Such proposal shall receive careful consideration in its relationship to the denomination by the Board of Directors and either be passed on to General Assembly, with or without recommendation, or be referred to all

District Conferences so that, if fifty (50) percent of the conferences approve, it shall be passed on to General Assembly, and if not, it shall not be passed on to General Assembly.

- 5.2.2. Voting delegates to General Assembly have the right to appear before meetings of General Assembly committees and present their views on any subject before it, at such reasonable times as, upon request, the committee may appoint, but during the deliberation of the committee, no one has a right to be present except the members of the committee.
- 5.2.3. If any voting delegate to General Assembly desires a special privilege, the delegate shall address the chair and make known the nature of the request. If, in the judgment of the chair, the request seems to be in order, the chair may assign the delegate the floor for a period not to exceed three minutes. If the chair feels the speaker should have more time, the chair may refer it to the body for an extension.

5.3. Reports to General Assembly

5.3.1. Report of the Board of Directors

The Report of the Board of Directors, through the president, shall present a survey of all the work of the C&MA, including matters reported and referred. This report shall be placed in the hands of the delegates at the opening session of the General Assembly. The final disposition of matters that have been referred to various committees, divisions, commissions, Board of Directors, or individuals, will be included in the Board of Directors' report to the General Assembly.

5.3.2. General Assembly Committees' Reports

The committees of General Assembly shall carefully consider all reports and matters referred to them and shall report to the Assembly, with such recommendations as they may consider advisable.

Committees may also consider other matters that normally come within the scope of said committees, not growing out of these reports. Recommendations, however, growing out of matters not referred, are to be presented as a first reading before final action is taken at a subsequent session.

5.3.3. Disposition of Reports

All parts of the report from the Board of Directors shall be referred to an appropriate committee of the General Assembly before being discussed by the Assembly.

5.3.4. Reports of Special Committees or Commissions

All reports of special committees or commissions elected or appointed by the General Assembly, whose personnel are determined by the Assembly, shall be reported directly to the Assembly, and after the second reading may be discussed by the Assembly. Such reports shall be presented in written form and made available to all delegates.

5.4. Changes to the General Operating Bylaw, Policies, and Guidelines

All legislation proposing changes to the General Operating Bylaw, policies, or guidelines shall be presented to the General Assembly with the principles of such changes defined without the technical wording of the amendments. When these changes have been approved by the General Assembly, they shall then be referred to the Committee on Rules for proper wording and reported back to the General Assembly for final approval.

5.5. Quorum

5.5.1. One-third of the registered delegates shall constitute a quorum...⁷

5.5.2. In the event that elections have not been completed and a quorum is not present, all incomplete elections shall be referred to the Board of Directors with power to fill vacancies until the next General Assembly.

5.6. Rules of Order⁸

Where there is no existing legislation, the current edition of Robert's Rules of Order will apply.

Article 6 - Amendments

Amendments to the Policy on General Assembly may be made only by special resolution at any regular business session of General Assembly, written notice having been given prior to General Assembly.

Adopted – General Assembly 1980
Amended – General Assembly 2012
Amended – General Assembly 2014
Amended - General Assembly 2016
Amended – General Assembly 2018
Amended – General Assembly 2022

⁷ General Operating Bylaw No.3, Article 5, Item 5.4

⁸ General Operating Bylaw No.3, Article 1, Item 1.10

Policy on Process for Electing the President

A Policy of The Christian and Missionary Alliance in Canada

In this policy, all references to “the Committee” shall be interpreted as meaning “the General Assembly Committee on Nominations”.

1. General Assembly Committee on Nominations

- 1.1. The chair, vice chair, and secretary shall have full discretion to commence preparatory work for the nominating committee including, but not limited to, publishing a call for nominations and establishing a deadline for the submission of nominations...¹
- 1.2. The Committee shall report exclusively to the General Assembly.
- 1.3. The Committee shall request from the chair of the Board of Directors input regarding the needs of the C&MA in Canada in the next season of its life as identified by the Board.
- 1.4. The Committee shall only receive nomination papers from individuals who are committed and able to meet the criteria for a member of the Board of Directors, as outlined in General Operating Bylaw No.3, and who:
 - a) are Canadian citizens;
 - b) are approved for licensing by the C&MA in Canada before they submit their papers; and
 - c) have a significant Canadian ministry leadership experience.
- 1.5. The Committee shall exercise due diligence...² and fair treatment in its assessment of each candidate.
- 1.6. The Committee shall operate in absolute confidentiality. No person submitting nomination papers shall be identified until the committee presents its report to the constituency.
- 1.7. The Committee shall inform each candidate regarding whether or not the candidate is being recommended by the committee prior to presenting its report to the constituency.
- 1.8. The Committee shall report to the constituency regarding the nomination of the president no later than 30 days prior to the election. The report shall identify which candidate it recommends to General Assembly and shall also list:
 - a) The names of persons who submitted nomination papers whose nomination papers were found to be in order and who have not withdrawn.
 - b) A brief résumé of each candidate’s ministry.
 - c) The position statement of vision, goals, and expected outcomes during the term, as submitted by each candidate.
- 1.9. Nominations from the floor of General Assembly shall not be accepted.

¹ The establishment and composition of the Nominating Committee is in the Policy on General Assembly, Item 4.5.1.

² Due diligence shall include but not be restricted to a criminal record police check and an oral interview.

2. Nomination Papers

- 2.1. All candidates for the position of president, including the incumbent president, should the incumbent be eligible, shall file nomination papers with the chair of the Committee.
- 2.2. A candidate may withdraw their candidacy at any time prior to the vote to elect the president at General Assembly by providing notice to the chair of the Committee.

3. Incumbent

Not later than one hundred and eighty (180) days before the convening of General Assembly, the incumbent president, if eligible for re-election, shall provide written notice to the chair of the Committee stating the incumbent president's intention to allow or not allow their name to stand for re-election. The chair of the Committee shall, not later than five business days after receiving such written notification, ensure that the stated intention of the incumbent president be posted on the public website of The Christian and Missionary Alliance in Canada should such a web site exist.

4. Election Procedure

- 4.1. Immediately prior to the election, all candidates for president shall be given opportunity to present to General Assembly a speech which shall be approximately 15 minutes in length. Speaking order will be determined by drawing lots. Candidates will meet with the Moderator immediately after the session in which the second reading of the Report on Nominations is presented to establish the speaking order.
- 4.2. Following the speeches, delegates will be given 15 minutes for prayer and consideration prior to the ballots being distributed.
- 4.3. Where there is only one candidate for president, and where that candidate is the incumbent who has been elected to at least one previous term, Section 4.1 does not apply.
- 4.4. All candidates submitting nomination papers found to be in order by the Committee, and who have not withdrawn, shall be listed on the ballot with the candidate recommended by the Committee identified thereon.
- 4.5. The vote to elect the president shall take place on the afternoon of the day prior to the last day of business meetings of General Assembly.
- 4.6. In order to be elected president, a candidate must receive a majority of the votes cast. In the event that no candidate receives the required majority on the first ballot, the two candidates receiving the most votes in their favour on the first ballot shall be the only two candidates that the delegates to General Assembly shall consider on a second ballot. The delegates to General Assembly shall vote on the second ballot as soon as practicable after the moderator announces the names of the two candidates.
- 4.7. The moderator of General Assembly shall announce the name of the elected candidate as soon as conveniently possible after ballot counting has been completed.
- 4.8. The elected candidate shall be declared the president for the next term.

5. Dispute Resolution

In the event of a need for interpretation of this policy before the beginning of General Assembly, the chair of the Nominating Committee shall request such interpretation of the Board of Directors and the Nominating Committee shall abide by the ruling of the Board of Directors. Once General Assembly has commenced, the Rules Committee shall make any necessary rulings.

6. Amendments

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

Adopted – General Assembly 2006
Amended – General Assembly 2008
Amended – General Assembly 2010
Amended – General Assembly 2014
Amended - General Assembly 2016
Amended – General Assembly 2022

Policy on Official Schools (Post-Secondary)

A Policy of The Christian and Missionary Alliance in Canada

1. General

The Christian and Missionary Alliance in Canada (the “C&MA”) may designate post-secondary educational institutions as official schools of the C&MA for the purposes of teaching its beliefs and preparing persons for service.

An official school of the C&MA is one whose relationship to the C&MA (the denomination) is set out in a memorandum of understanding, officially endorsed by the governing boards of both parties, which contains, but is not limited to:

1.1. Commitments by the denomination to:

- a) Endorse and promote the school and its programs.
- b) Work collaboratively to place graduates of the school into suitable ministry in the denomination.
- c) Support the school financially in a manner approved by the Board of Directors of the denomination.
- d) License faculty members in biblical, theological, ministry, and other faculties who meet the qualifications for licensing in the Manual.
- e) Invite the chief officer of the school to attend meetings of the global leadership team of the denomination.

1.2. Commitments by the school to:

- a) Promote the teachings of the denomination as set forth in its statement of faith.
- b) Prepare persons to serve domestically and internationally in the denomination through alignment of programs and courses with the purposes and priorities of the denomination.
- c) Appoint the president of the denomination or the president’s appointee to the school’s governing board as well as a defined proportion of members of its governing board from members of member churches of the denomination.
- d) Present timely reports to the Board of Directors of the denomination of impending or actual changes regarding the tenure of the chief officer of the school and impending or actual changes to the governing documents of the school.
- e) Present annual reports (including program enrollment, placement of graduates, and the financial state of the school) to the Board of Directors of the denomination and to General Assembly when in session.

2. Current official schools of The Christian and Missionary Alliance in Canada:

Ambrose University (including Ambrose Seminary) – 150 Ambrose Circle SW, Calgary, Alberta T3H 0L5

École de Théologie Évangélique du Québec – 4824, chemin de la Côte-des-Neiges, Suite 301, Montréal, Québec H3V 1G4

3. Additional official schools of The Christian and Missionary Alliance in Canada

Any post-secondary educational institution wishing to be designated as an official school of the C&MA, or any person(s) wishing to initiate an officially designated school of the C&MA, shall make a proposal in writing to the Board of Directors through the president. The president shall conduct appropriate review and investigative procedures in connection with the application, following which the president shall make a recommendation to the Board of Directors concerning the disposition of the application.

4. Amendments

This policy may be amended by a majority vote of the Board of Directors.

Amended – Board of Directors – April 2002

Amended – General Assembly 2004

Amended - Board of Directors - November 2015

Policy on District Organization

A Policy of The Christian and Missionary Alliance in Canada

(Formerly known as District Constitution)

Each district of The Christian and Missionary Alliance in Canada (the “C&MA”) that is not incorporated shall be governed by this policy. The governing documents of incorporated districts shall reflect the provisions of this policy to the extent possible in keeping with the appropriate provincial legislation.

Preamble

District organization in the C&MA is designed to help churches grow; to provide for regional relationships; and to give oversight to the licensing, ordination, and leadership of its official workers.

While the local assembly is the primary visible form of the church, relationships beyond the congregation are essential if the local church is to fulfill its function in the fellowship, evangelism, church development, extension, and world missions.

Therefore, the C&MA churches of this district are united in governance, fellowship, and service in order to promote unity of faith in the fullness of Jesus Christ as Saviour, Sanctifier, Healer, and Coming King, and to facilitate the spread of the Gospel in Canada and globally under the guidance and enabling of the Holy Spirit.

Article 1 – Name

This district shall be known as the _____ District of The Christian and Missionary Alliance in Canada. Its boundaries are defined by the Board of Directors of the C&MA.

Article 2 – Organization and Government

The organization of this district shall be in harmony with the provisions outlined in the Manual of The Christian and Missionary Alliance in Canada and shall include all member churches, official workers, and ministries of the C&MA within this district, except such as may be under the immediate control of the Board of Directors of the C&MA.

2.1. District Conference

The District Conference shall constitute the legislative body of the district. The district superintendent shall be the chair or shall appoint the chair. Its legislation shall be limited to district affairs and in no case shall such legislation be in conflict with the actions of the General Assembly. The District Conference may provide a voice into actions contemplated by General Assembly wherein the district may be unduly impacted by such action. One third of registered voting delegates shall constitute a quorum. It shall meet biennially and shall be comprised of the following:

2.1.1. Voting Delegates

The District Executive Committee shall establish the process by which the credentials of voting delegates are confirmed.

- a) Officers and official workers licensed by the district

- b) Local church delegates:
 - i. Churches that have adopted the Local Church Constitution of The Christian and Missionary Alliance in Canada may be represented at the District Conference by two voting lay delegates appointed by the board of elders. If the active membership is 150 or more, another voting lay delegate may be appointed for each additional 100 members, or fraction thereof.
 - ii. Churches that have adopted the Constitution for Developing Churches of The Christian and Missionary Alliance in Canada may be represented at the District Conference by one voting lay delegate appointed by the district superintendent after consultation with the Advisory Committee.
- c) Lay members of the District Executive Committee
- d) Lay leaders of district ministries appointed by the District Executive Committee
- e) Members of the Board of Directors of the C&MA residing in the district
- f) A representative of the C&MA appointed by the president
- g) A representative of each official school (post-secondary) of the C&MA appointed by the chief officer of that institution
- h) Official workers, licensed by the president, residing in the district

2.1.2. Non-voting Delegates

Members of member churches of the C&MA visiting District Conferences may be admitted as non-voting delegates. These delegates shall not have the right to vote.

2.2. District Executive Committee

The administrative work of the district shall be committed to the District Executive Committee. This committee shall consist of the officers of the district and such other members as shall be elected by District Conference. As far as possible, they shall represent the diversity of the district. The district superintendent shall serve as chair or appoint the chair.

Persons shall not vote on any matter which may directly or indirectly result in financial benefit to them, whether such benefit be in the nature of salary or other payment.

2.3. Officers

The officers of the district shall consist of the district superintendent, the chair, the secretary, the treasurer and others as specified in the district bylaws.

2.3.1. District Superintendent

The district superintendent shall be the recognized head of the entire work of the district and shall be a member ex officio of all district committees.

2.3.2. Chair

The chair or an appointee of the chair shall preside at regular and special meetings of the District Executive Committee.

2.3.3. District Secretary

The district secretary shall be responsible for the minutes of the District Conference and the minutes of all meetings of the District Executive Committee and shall perform all other duties pertaining to the office or assigned by the District Executive Committee.

2.3.4. District Treasurer

The district treasurer shall oversee the financial policies and practices of the district and shall report to the District Executive Committee and the District Conference regarding the financial affairs of the district.

2.4. Elections/Appointments

2.4.1. Committee on Nominations

The district Committee on Nominations shall be composed of three members who shall be elected by the District Conference two years before the conference at which they will report, plus three other members appointed by the District Executive Committee following the election. The District Executive Committee shall appoint the chair, vice chair, and secretary from among the elected and appointed members.

2.4.2. District Superintendent

The district superintendent shall be elected by District Conference and appointed by the president¹. The term of office shall be four years, beginning August 1 following the election with eligibility for a maximum of three consecutive elected terms of office. Prior to the completion of each term, a formal evaluation of the district superintendent's ministry shall be conducted under the supervision of the president of the C&MA, in consultation with the District Executive Committee. A written report of the formal evaluation and the criteria used shall be submitted to the Committee on Nominations.

The election of the district superintendent shall be in accordance with the Policy on Process for Electing District Superintendents.

A person who is nominated for the position of district superintendent but who is not an official worker in the respective district is to be allowed a vote in the election of the district superintendent.

In the event that a decision cannot be reached by District Conference or in the event that the office of the district superintendent becomes vacant for any reason, the president of the C&MA, in consultation with the District Executive Committee and the Board of Directors, shall appoint a district superintendent until the office has been filled by election at the District Conference.

A district superintendent may be removed from office if, after consultation with the president, a resolution that the superintendent be removed from office is passed by two-thirds (2/3) of the members present at a duly called meeting of the District Executive Committee and that resolution is ratified by two-thirds (2/3) of the members present at a duly called meeting of the Board of Directors.

2.4.3. District Executive Committee

The District Executive Committee shall be elected by District Conference to terms as specified in the district bylaws.

¹ In effect by resolution of the Board of Directors from February 21, 2023 to General Assembly 2024 where it may then be confirmed, rejected, or amended by the Members.

2.4.4. General Assembly Committees.² ~~on Nominations~~

2.4.4.1. District Conference shall elect members to the following General Assembly committees to serve at the next biennial General Assembly:

- a) Two members to the Committee on Nominations.
- b) Three members to the Committee on Finance.
- c) Three members to the Committee on General Legislation.
- d) Three members to the Committee on Strategic Plan.

2.4.4.2. In the event that an elected member is not able to serve, the District Executive Committee shall appoint a replacement to serve on this committee ensuring that, as far as possible, any lay nominee who cannot serve is replaced by a lay delegate.

2.5. Licensing Committee and Ordaining Council

The District Executive Committee shall appoint licensing committee(s) and ordaining council(s) for the district.

The licensing committee shall examine and approve candidates for the official workers license in accordance with the licensing policy. All licenses approved shall be issued by the district superintendent.

The ordaining council shall examine and approve for ordination qualified candidates for the Christian ministry in accordance with the Ordination Policy of the C&MA.

2.6. Property

The district may acquire, own, improve, mortgage, hypothecate, pledge, encumber, exchange, dispose of, sell, convey, or otherwise deal with property, real and personal, for district or local church purposes, in conformity with the laws of the province or territory in which the property is situated. The District Executive Committee is empowered to act as its agent in all matters pertaining to property real and personal.

The district may empower any two of its officers to release a reversionary or other contingent interest in the real property of a local church in the event of sale of church real property, or to subordinate such interest to a mortgage, when it is in the best interest of both the church and the district.

Where special conditions warrant, the District Executive Committee may permit an incorporated member church to own property and hold the title thereto. In such circumstances, the corporate documents shall contain a clause that identifies the district as the recipient of the assets of the church should the church cease to exist or cease to be subject to the Manual which includes the Statement of Faith of The Christian and Missionary Alliance in Canada.

Should the district cease to exist as a corporate body, or cease to be subject to the purposes, usages, doctrines, and teachings of the C&MA, then all property, appurtenances, and effects then owned or held by the district shall inure to the benefit of and become the property of the C&MA as incorporated under the laws of the Government of Canada or another Alliance district as may be required by law.

2.7. Member Churches

A member church of the C&MA shall be established when an association of people who have voted to become a member church of the C&MA and to abide by the governing documents of the C&MA has been accepted as

² Changes to Item 2.4.4. in effect by resolution of the Board of Directors from January 11, 2023 to General Assembly 2024 where it may then be confirmed, rejected, or amended by the Members.

a member church by the District Executive Committee of the district within which the church is located.

Member churches of the C&MA that are fully organized shall be governed by the Local Church Constitution. The local church may adopt additional bylaws, policies, and regulations which govern the local church but in no case shall such bylaws, policies and regulations contradict the provisions of the Local Church Constitution.

Member churches of the C&MA that have fewer than fifteen (15) members or that are not yet fully organized, shall be governed by the Constitution for Developing Churches. The developing church may become fully organized and adopt the Local Church Constitution upon approval of the district superintendent.

Member churches of the C&MA that are incorporated shall be governed by the incorporating documents and corporate bylaws approved by the District Executive Committee. The incorporating documents, corporate bylaws, and policies of incorporated churches shall conform to the provisions of the Local Church Constitution.

A non-Alliance church that agrees to abide by the conditions set out in the Policy on Local Churches may become affiliated with the C&MA upon approval of the District Executive Committee of the district within which the church is located. Affiliated churches are not member churches of the C&MA and consequently are not represented at District Conference or General Assembly by lay delegates.

Gatherings of believers without the probable potential of becoming organized churches but desiring to align themselves with the C&MA, shall be governed as approved by the District Executive Committee.

2.8. Auxiliary District Ministries

District proposals for major capital projects other than church building programs shall be approved by the District Executive Committee unless the carrying costs of any single project exceeds 20% of a district's annual gross income for the immediately preceding financial year, in which case approval will be required by the Board of Directors of the C&MA.

2.9. Bylaws

District bylaws, not in conflict with the provisions of this policy, may be adopted by the District Conference by a majority vote or a higher proportion of the votes cast if such is required by provincial or territorial regulations.

2.10. Amendments

This policy may be amended by a two-thirds vote at any regular business session of General Assembly; written notice having been given prior to General Assembly.

Adopted – General Assembly 1984
Amended – General Assembly 2008
Amended – General Assembly 2016
Amended – General Assembly 2022

Policy on Process for Electing District Superintendents

A Policy of The Christian and Missionary Alliance in Canada

This policy shall govern the election of the district superintendent in each district of The Christian and Missionary Alliance in Canada (the "C&MA").

In this policy, all references to "the Committee" shall be interpreted as meaning the District Committee on Nominations.

1. District Committee on Nominations

- 1.1. The chair, vice chair, and secretary shall have full discretion to commence preparatory work for the nominating committee including, but not limited to, publishing a call for nominations and establishing a deadline for the submission of nominations¹.
- 1.2. The Committee shall report exclusively to the District Conference.
- 1.3. The Committee shall request from the chair of the District Executive Committee input regarding the needs of the District in the next season of its life as identified by the District Executive Committee.
- 1.4. The Committee shall consult with the president of the C&MA.
- 1.5. The Committee shall only receive nomination papers from individuals who are committed and able to meet the criteria for a director as outlined in the corporate documents of the district, and who:
 - a) are Canadian citizens;
 - b) are approved for licensing by the C&MA in Canada before they submit their papers; and
 - c) have a significant Canadian ministry leadership experience.
- 1.6. The Committee shall exercise due diligence² and fair treatment in its assessment of each candidate.
- 1.7. The Committee shall operate in absolute confidentiality. No person submitting nomination papers shall be identified until the Committee presents its report to the district constituency.
- 1.8. The Committee shall inform each candidate regarding whether or not the candidate is being recommended by the Committee prior to presenting its report to the district constituency.
- 1.9. A partial report of the District Committee on Nominations to the district constituency shall identify which candidate it recommends to District Conference and will occur at least 30 days prior to the beginning of District Conference. The report shall also list:
 - a) the names of the persons who submitted nomination papers whose nomination papers were found to be in order and who have not withdrawn;
 - b) a brief resume of each candidate's ministries; and
 - c) the position statement of vision, goals, and expected outcomes during the term, as submitted by each candidate.

¹ The establishment and composition of the Nominating Committee is in the Policy on District Organization, Item 2.4.1.

² Due diligence shall include, but not be restricted to, a criminal record police check and an oral interview.

1.10. Nominations from the floor of District Conference shall not be accepted.

2. Nomination Papers

- 2.1. All candidates for the position of district superintendent, including the incumbent district superintendent, should the incumbent be eligible, shall file nomination papers with the chair of the Committee.
- 2.2. A candidate may withdraw their candidacy at any time prior to the vote to elect the district superintendent at District Conference by providing notice to the chair of the Committee.

3. Incumbent

No later than one hundred and eighty (180) days before the convening of District Conference, the incumbent district superintendent, if eligible for re-election, shall provide written notice to the chair of the Committee stating the incumbent district superintendent's intention to allow or not allow their name to stand for re-election. The chair of the Committee shall, no later than five business days after receiving such written notification, ensure that the stated intention of the incumbent district superintendent be posted on the public website of the C&MA should such a website exist.

4. Election Procedure

- 4.1. Immediately prior to the election, all candidates for district superintendent shall be given opportunity to present to District Conference a speech which shall be approximately 15 minutes in length. Speaking order will be determined by drawing lots. Candidates will meet with the Moderator immediately after the session in which the second reading of the Report on Nominations is presented to establish the speaking order.
- 4.2. Following the speeches, delegates will be given 15 minutes for prayer and consideration prior to the ballots being distributed.
- 4.3. Where there is only one candidate for district superintendent, and where that candidate is the incumbent who has been elected to at least one previous term, Item 4.1 does not apply.
- 4.4. All candidates submitting nomination papers found to be in order by the Committee, and who have not withdrawn, shall be listed on the ballot with the candidate recommended by the Committee identified thereon.
- 4.5. The vote to elect the district superintendent shall take place at such time as is in accordance with the agenda adopted for the meetings of District Conference.
- 4.6. In order to be elected district superintendent, a candidate must receive a majority of the votes cast. In the event that no candidate receives the required majority on the first ballot, the two candidates receiving the most votes in their favour on the first ballot shall be the only two candidates that the delegates to District Conference shall consider on a second ballot. The delegates to District Conference shall vote on the second ballot as soon as practicable after the chair announces the names of the two candidates.
- 4.7. The chair of District Conference shall announce the name of the elected candidate as soon as conveniently possible after ballot counting has been completed.
- 4.8. ~~The elected candidate shall be declared the district superintendent for the next term.~~³

5. Dispute Resolution

³ In effect by resolution of the Board of Directors from February 21, 2023 to General Assembly 2024 where it may then be confirmed, rejected, or amended by the Members.

In the event of a need for interpretation of this policy before the beginning of District Conference, the chair of the Nominating Committee shall request such interpretation of the Board of Directors and the Nominating Committee shall abide by the ruling of the Board of Directors. Once District Conference has commenced, the Rules Committee shall make any necessary rulings.

6. Amendments

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

- Adopted – General Assembly 2010
- Amended – General Assembly 2012
- Amended – General Assembly 2014
- Amended – General Assembly 2016
- Amended – General Assembly 2022

Licensing Policy

A Policy of The Christian and Missionary Alliance in Canada

It was he who gave some to be apostles, some to be prophets, some to be evangelists; and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up (Ephesians 4:11-12).

No one takes this honor upon himself; he must be called by God, just as Aaron was (Hebrews 5:4).

Article 1 - General Principles

- 1.1. All full- or part-time¹ paid local church ministry² staff and fully or partially funded international workers are required to be licensed by The Christian and Missionary Alliance in Canada (the "C&MA"). In special circumstances self-funded workers may be issued the appropriate license.
- 1.2. Only a person of sound Christian experience, with a godly life and a keen sense of mission, and who is in full agreement with the doctrines and teachings of the C&MA, may be approved by the C&MA for licensing.
- 1.3. Individuals in active violation of Scriptural moral standards shall not be licensed. The term "violation of Scriptural moral standards" as used by the C&MA shall include, but not be limited to: guilt in a criminal offense, misappropriation of funds, dishonesty or fraud in business or legal transactions, sexual activity outside of a monogamous heterosexual marriage, and sexual harassment or assault. The implications for eligibility for licensing of previous violations of Scriptural moral standards shall be assessed on a case-by-case basis through the approval process. The innocent party in a divorce or a person married to the innocent party in a divorce may be considered for licensing and appointment to district or national offices. The decision shall be informed by, and be in accordance with, the Statement on Family and Marriage.

Article 2 - Licensing Authority

- 2.1. Authority to issue licenses on behalf of the C&MA shall be vested in the district superintendent for personnel ministering within the district and those who are international workers, and in the president for district superintendents, vice presidents, and those who minister at Ambrose University and École de Théologie Évangélique du Québec, and in the C&MA Board of Directors for the president.
- 2.2. Each license holder is ultimately accountable to the authority that issues the license. Any licensing authority of the C&MA shall recognize the action of another C&MA licensing authority in matters of licensing and discipline as equal to its own acts.
- 2.3. The licensing requirements in this policy are agreed to by all C&MA licensing authorities, and as such, each licensing authority must adhere to the licensing requirements in this policy in its entirety.

¹ Part time = 15 hours/week or more

² Local church ministry = a primary focus on meeting the spiritual needs of people and/or providing church leadership.

Article 3 - Terms of License

- 3.1. Licenses for initial appointment to a specific ministry will be issued at time of placement. All licenses are issued annually with January 1 deemed to be the anniversary date.
- 3.2. Licenses remain valid during the period of time in which the worker is appointed to a specific ministry as defined by the licensing authority. Workers who transition to a new location of ministry shall re-sign A Call to Excellence.
- 3.3. A person with a portable license who is unassigned may retain their license for the balance of the current year and one additional year. Any extension of time beyond this period shall be at the discretion of the licensing authority only. In order to retain a license, the unassigned person must be available for ministry.
- 3.4. All license holders directly employed by C&MA churches may hold any position the church determines, with the understanding that annual reporting is defined by and presented to the governing authority of the local church.
- 3.5. All license holders not directly employed by C&MA churches but serving the denomination may be granted licenses to hold any position approved by either national or district entities (dependent on the scope of such ministry), with the understanding that annual reporting is defined by and presented to the licensing authority and that such licenses may only be extended upon satisfactory presentation of such reports.
- 3.6. Official workers and workers emeritus shall retain active membership in a C&MA church unless such membership is not possible due to exceptional circumstances as approved by the licensing authority.
- 3.7. Licenses are subject to revocation by the issuing authority if conditions leading to licensing are not met or if disciplinary action under the Policy on Discipline, Restoration, and Appeal for Official Workers or Policy and Procedures on Sexual Misconduct for Official Workers and Churches is in effect. Workers who fail to be relicensed by the district superintendent for reasons other than the application of the discipline policy may appeal to the District Executive Committee, and those who fail to be relicensed by the president may appeal to the Board of Directors.
- 3.8. Lapses
 - 3.8.1. If a worker's license lapses for reasons other than disciplinary action, their license may be reinstated within two years upon appointment to a specific ministry.
 - 3.8.2. After a lapse of between two years and five years the candidate must:
 - a) affirm that the statements contained in the original application forms and doctrinal questionnaire are still valid;
 - b) comply with all current requirements for licensing; and
 - c) be interviewed by a licensing committee at the discretion of the licensing authority.
 - 3.8.3. After a lapse of five years the candidate must reapply for licensing.

Article 4 - Categories of License

- 4.1. There shall be three categories of license issued by the C&MA. These licenses are considered to be clergy licenses by the C&MA and those holding such may use the titles “pastor”, or “reverend” (upon ordination), and may oversee the administration of the ordinances and the solemnization of marriages.³
- 4.2. Portable and non-portable licenses provide voting delegate status at District Conference and General Assembly.
- 4.3. Official Worker License (Portable)**
- 4.3.1. The portable license shall be for persons who are called, gifted, and appropriately trained to serve the Church at large both within the setting of a local church and/or in other ministries.
- 4.3.2. Persons holding the portable license are eligible for ministry anywhere within, or on behalf of, the C&MA.
- 4.3.3. All senior pastors and non-local church licensed personnel⁴ shall carry the portable license unless specifically authorized by the licensing authority.
- 4.4. Official Worker License (Non-Portable)**
- 4.4.1. The non-portable license shall be for persons who are called and gifted to serve in a particular local church or as an international worker in a particular ministry.
- 4.5. Worker Emeritus License**
- 4.5.1. Those workers who have held an official worker portable license for at least twenty-five years and who have retired from employment in the C&MA may be granted a lifetime worker emeritus license by the licensing authority.
- 4.5.2. The worker emeritus license does not qualify the worker for voting status at District Conference or General Assembly.
- 4.5.3. Those carrying the worker emeritus license continue to uphold the code of ethics for licensed workers (‘A Call to Excellence’), commit to the fulfillment of other licensing conditions established from time to time by the licensing authority, and are subject to the Policy on Discipline, Restoration and Appeal for Official Workers, Policy and Procedures on Sexual Misconduct for Official Workers and Churches, and the Policy on Process for Mediation and Arbitration for Official Workers of The Christian and Missionary Alliance in Canada.

Article 5 - Prerequisites

5.1. Official Worker License (Portable)

5.1.1. Appropriate Training:

- a) theological training at a bachelor’s degree level from an accredited Bible college, college, or university; or
- b) any bachelor’s degree or for candidates who are strong theologically, its equivalent as decided by the licensing authority, plus the completion of a diploma/certificate program from an Association of Theological Schools (ATS) or an Association for Biblical Higher

³ Subject to provincial or territorial regulations.

⁴ For example, this includes district superintendents and district office staff, National Ministry Centre leadership, para-church ministry leadership, pastors of affiliated churches, chaplains, evangelists, theological faculty and leadership of official schools (post-secondary), etc.

Education (ABHE) accredited institution or other such institution as approved by the licensing authority.

- 5.1.2. Successful completion of the approval process.
- 5.1.3. Commitment to the successful completion of the Alliance History and Thought course for credit within one year.
- 5.1.4. Commitment to the successful completion of the requirements of the Ordination Policy.
- 5.1.5. Commitment to the fulfillment of other licensing conditions established from time to time by the licensing authority.

5.2. Official Worker License (Non-Portable)

- 5.2.1. Successful completion of the approval process.
- 5.2.2. Commitment to the successful completion of the Alliance History and Thought course for credit within one year.
- 5.2.3. Commitment to the successful completion of the Foundations for Ministry Certificate or its equivalent, as determined by the licensing authority, within a reasonable time frame.
- 5.2.4. Commitment to the fulfillment of other licensing conditions established from time to time by the licensing authority.

Article 6 - Approval Process

6.1. Official Worker License (Portable)

- 6.1.1. Satisfactory completion of denominational application forms. All forms shall be submitted to the appropriate licensing authority.
 - a) Application Form
 - b) Applicant Reference Form
 - c) Biographical Inventory
 - d) Doctrinal Questionnaire
 - e) A Call to Excellence: Code of Ethics for official workers of the C&MA in Canada
 - f) Criminal record check
 - g) Endorsement from the board of the local church in which the applicant is a member when applying
 - h) Applicants for international ministry may be required to complete additional application forms
- 6.1.2. Satisfactory interview with a Licensing Committee appointed by the District Executive Committee. The standard C&MA licensing interview form will be used to record the interview, along with the standard interviewer guide and candidate study guide.

6.2. Official Worker License (Non-Portable)

6.2.1. Satisfactory completion of denominational application forms. All forms shall be submitted to the appropriate licensing authority.

- a) Application Form
- b) Applicant Reference Form
- c) Biographical Inventory
- d) Doctrinal Questionnaire
- e) A Call to Excellence: Code of Ethics for official workers of the C&MA in Canada
- f) Criminal Record Check
- g) Endorsement from the board of the local church in which the applicant is a member when applying.
- h) Applicants for international ministry may be required to complete additional application forms.

6.2.2. Satisfactory interview with a Licensing Committee. The standard C&MA licensing interview form will be used to record the interview, along with the standard interviewer guide and candidate study guide. The committee will be comprised of the district superintendent or appointee and at least two other ordained persons holding a portable license. If one of these is the senior pastor of the church in which the applicant will serve, the other must be from outside that church.

Article 7 - Exceptions

7.1. A written appeal, including a clear rationale and any supporting documentation, may be submitted by the licensing authority to the president of the C&MA, requesting an exception to some requirement of the Licensing Policy on behalf of a candidate who, at the time of licensing, does not meet said requirement. The president shall conduct a thorough review of the written appeal and consult with the licensing authority. Following these steps, a summary of the president's findings shall be provided to the licensing authority and, solely at the discretion of the president, an exception may be granted.

Article 8 - Amendments

8.1. The Licensing Policy may be amended by a majority vote of the Board of Directors.

Adopted – Board of Directors, November 2007
 Amended – Board of Directors, April 2011
 Amended – Board of Directors, November 2017
 Amended – Board of Directors, May 2019
 Amended – Board of Directors, November 2019
 Amended – Board of Directors, November 2020
 Amended – Board of Directors, November 2023

A Call to Excellence

A Policy of The Christian and Missionary Alliance in Canada

As a spiritual leader in the church, I am called to Kingdom excellence in my life and ministry. I recognize that this is not possible in my own strength but must be a by-product of the indwelling Spirit of the living God. It is in union with Christ that I am sanctified thoroughly; 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. This is accomplished through being filled with the Holy Spirit, which is both a distinct event and a progressive experience in the life of the believer (1 Thessalonians 5:23; Acts 1:8; Romans 12:1, 2; Galatians 5:16-25).

Believing this to be true, I dedicate myself to conduct my ministry in the power of the Holy Spirit according to the biblical principles and ethical guidelines set forth in this code of ethics, in order that my ministry be acceptable to God, my service beneficial to the Christian community, and my life a witness to the world. I recognize that the following standards are designed to preserve the dignity, maintain the discipline, and promote the integrity of my calling as a pastor and to be a sign of the coming Kingdom of God.

Code of Ethics for Official Workers of The Christian and Missionary Alliance in Canada

Biblical principles and ethical guidelines that are pertinent to the life and ministry of leaders include:

1. **Christlikeness principle** - As representatives of Jesus Christ, C&MA official workers are to demonstrate a commitment and lifestyle that models the life of Christ in holiness, grace, compassion, and liberty (1 Corinthians 11:1; 1 Peter 2:21).
2. **Relationship principle** - Our Father in heaven is intensely relational. He invites His followers to walk with Him and know Him as "sons and daughters". He also calls them to the highest of standards in their personal relationships with self, others, and the rest of creation. Their identity in Christ is defined by the reality and visibility of their love. (Genesis 1:26; 2:18; Matthew 5:23-24; John 13:35)

Therefore:

- Knowing and walking with God will be the principal appetite of my life.
- So far as it depends on me, I will be at peace with all people and will seek both purity and health in all my relationships. (Romans 12:18)
- I will seek to be Christ-like in attitude and action toward all persons regardless of race, social class, religious beliefs, or position of influence within the church and community.
- I will place the needs of my family above those of my broader ministry family and exhibit that priority by gladly dedicating my time, love, and attention to every member of my family.
- I will be sexually and emotionally faithful to my spouse and family.
- I will seek to lead my family in such a way as to enhance my ministry effectiveness.
- I will actively resist any inclination to form improper physical or emotional relationships.
- I will seek to regard all persons to whom I minister with equal love and concern, undertake to minister impartially to their needs, and refrain from behaviour that will be divisive.
- I will endeavour to relate to all ministers, especially those with whom I serve, as partners in the work of God, by respecting their ministry, cooperating with them, and seeking to maintain supportive and caring relationships with them.

3. **Modelling principle** - A worker's private life is not exclusively their own. The Bible exhorts leaders to live lives that are above reproach (1 Timothy 3:2). A worker's witness requires that both the local church and the watching world see the life of Christ, which they proclaim first manifest in the worker's life.

Therefore:

- I will limit my freedoms rather than weaken ministry (1 Corinthians 9:27).
- Although Christians may hold different views on certain behaviours, I will avoid situations that are likely to have a negative spiritual impact on self or others (1 Corinthians 8:9).
- I will always seek to conduct myself in a way that will not discredit or diminish the public's trust in Christian leadership.
- I will responsibly perform my ministry, seeking to lead persons to salvation and to church membership without manipulation and respecting the ministries of other churches and organizations.
- I will refrain from intoxication, the use of illegal substances, the recreational use of drugs, all kinds of addictive or dependent behaviour, and other self-destructive habits (1 Corinthians 3:16).

4. **Wellness principle** - Godly leaders recognize the integrated nature of body, soul, and spirit and stay attuned to the balance required for effective service. They are to care for their bodies, souls, and spirits in a disciplined and God-honouring way (Psalm 139:13-16; Proverbs 3:1-2; 1 Corinthians 3:16-17; 6:19-20; 9:2; 1 Thessalonians 5:23).

Therefore:

- I will endeavour to lead a life of prayer, study, and meditation upon God's Word, and to maintain extended times of contemplation in order to daily seek God's face.
- I will seek to keep physically fit through the proper care of my body.
- I will manage my time well by properly balancing personal obligations, ministry duties, and family responsibilities, and by observing a weekly day off and annual vacation.
- I will seek to keep myself emotionally healthy.

5. **Servant principle** - Scripture contrasts the acts of the flesh and the fruit of the Spirit (Galatians 5:19-25). The flesh is characterized by taking and consuming. The work of the Spirit is characterized by giving and producing. Lifestyle choices are to reflect the heart of a servant, not an attitude of entitlement.

Therefore:

- I will seek to conduct myself consistently with my calling and commitment as a servant of God, maintaining a life of purity, integrity, and truthfulness.
- I will give full service to my ministry and will only accept added responsibilities if they do not interfere with the overall effectiveness of my ministry.
- I will listen to the needs of those I serve and keep in confidence information shared with me unless it will result in harm to self or harm to others, or as required by law.
- I will exercise confidence in lay leaders by inviting their meaningful participation, enabling their training, and stimulating their creativity.
- I will seek to lead the ministry for which I am responsible to achieve agreed-upon goals. I will remain open to constructive criticism and to suggestions intended to strengthen ministry.
- I will exercise my teaching/preaching responsibilities, giving adequate time to prayer and preparation, so that my presentation will be biblically based, theologically correct, and clearly communicated, speaking the truth of God's Word with conviction in love, and will acknowledge any extensive use of material prepared by someone else.

6. **Stewardship principle** - All Christians are entrusted with God’s gifts, resources, and creation. Leaders are to set an example in the stewardship of such a trust (1 Peter 4:10; 1 Corinthians 9:17)

Therefore:

- I will strive to grow through comprehensive reading and through participation in professional educational opportunities.
- I will be honest and responsible in my finances by paying all debts on time, never seeking special gratuities or privileges, giving generously to worthwhile causes, and living a Christian lifestyle.
- I will give tithes and offerings as a good steward and example to the church.
- I will gain permission from my Board or Global Ministries strategy director before starting a business or seeking additional employment.
- I will not engage in any business where I would actively solicit funds from the people to whom I minister.

7. **Submission to authority principle** – Submission to those in authority over believers is a clear biblical mandate. (Hebrews 13:17). Workers are to walk with humility and willingly submit to those in authority over them. In addition, licensed workers possess authority, influence, and duty of care for the church, and her members. From time to time, workers may disagree with policies, official statements, and guidelines of the CMA. In the event of disagreement, concern shall be expressed within the fellowship of peers and through established district and national processes, while upholding existing policies, official statements, and guidelines of the C&MA.

Therefore:

- Having chosen to minister under the authority of The Christian and Missionary Alliance in Canada (the “C&MA”), I will submit to constituted authority as identified in the Manual of the C&MA, including the leadership of the district or region within which I serve.
- I will endorse, teach, and advise, both in word and deed, in accordance with the policies, official statements, and guidelines of the C&MA in the manner prescribed by these categories.
- As a worker of the C&MA, I will unreservedly advance the vision and ministry of the C&MA, including raising generous support for the Global Advance Fund and other denominational priorities.
- Where appropriate, I will offer responsible criticism to those in authority and I will follow C&MA processes to bring change to programs and policies of the C&MA.
- I will not use my influence to alienate the ministry to which I have been appointed from the C&MA, and I will not use my influence to solicit members from my previous ministry to start another ministry unless officially endorsed by ministry leadership.
- I will encourage the ministry of my successor at the conclusion (resignation, termination, retirement) of any ministry position and will refrain from interfering in their ministry or with the people my successor serves. I will entirely remove myself from that ministry unless otherwise directed or permitted by my superintendent or Global Ministries strategy director.
- When serving in a pastoral staff role, I will offer my support and loyalty to the lead pastor or, if unable to do so, seek another place of service.
- I will only perform services in the area of responsibility of my colleague in the Christian ministry upon their request or with their consent.

8. **Mediation principle** – Disputes between believers are to be settled within the context of the church, not the secular courts. (1 Corinthians 6:1-7)

Therefore:

- If I believe that I have been wrongly treated by my denomination or local church and choose to seek redress, I will do so first by seeking mediation for resolving the dispute as outlined in the Process for Mediation and Arbitration of The Christian and Missionary Alliance in Canada.

By signing my name to this document, I declare my intention to live my life and conduct my ministry, with God's help, in a godly and ethical way. Further, I recognize that deliberate non-compliance with the statements contained in this document renders me liable to discipline in accordance with the conditions of my license to minister in the C&MA.

Name _____ Signature _____ Date _____

Amendments

A Call to Excellence may be amended by a majority vote of the Board of Directors.

- Adopted – Board of Directors, November 2011
- Amended – Board of Directors, November 2013
- Amended – Board of Directors, February 2018
- Amended – Board of Directors, February 2020
- Amended – Board of Directors, February 2023
- Amended – Board of Directors, April 2024

Policy on Process for Mediation and Arbitration for Official Workers of The Christian and Missionary Alliance in Canada

A Policy of The Christian and Missionary Alliance in Canada

The Christian and Missionary Alliance in Canada (the “C&MA”) bases its practice on the teaching of the Holy Bible...¹ The Bible commands us to make every effort to live in peace and to resolve disputes in private or within the Christian church, and not to take these disputes to a civil court (Matthew 18:15-20; 1 Corinthians 6:1-8). Holy Scripture further states that we have all received the ministry of reconciliation (2 Corinthians 5:18), and that we are to forgive one another as Christ has forgiven us (Colossians 3:13) Therefore, whenever a dispute occurs, Scripture is very clear on the method to utilize to resolve the dispute (Matthew 18:15). Further, if the dispute is not resolved, Scripture outlines that we are to go with another person (Matthew 18:16-17) to seek resolution. Therefore, in accordance with the above scriptures as well as the underlying Gospel message of love for one another (John 13:34), any official worker who has a claim or dispute arising out of ministry with the C&MA shall take all the necessary steps to settle it by a process of biblically-based mediation, or if necessary, by a legally binding arbitration process.

1. Initiation of Mediation

- 1.1. If there is a dispute either party may initiate the mediation process by contacting the secretary to the District Executive Committee (DEXCOM) of the district in which they are licensed, or, in the case of nationally granted licenses, they shall contact the secretary of the Board of Directors, and a mutually agreed upon mediator or arbitrator shall be appointed. If a mediator cannot be agreed upon, the DEXCOM or Board of Directors shall appoint one. In the event that mediation fails, the mediator will appoint an arbitrator, having invited a recommendation from each party.
- 1.2. Mediators or arbitrators shall be members in good standing of a Christian church and may be located outside the geographic boundary of the district in which the dispute exists. In order to protect the privacy of the parties involved in the dispute, both the mediator and the arbitrator will be required to sign a “confidentiality agreement,” whereby they commit to holding all aspects of the matter, as well as the names of the parties involved, to be strictly confidential. Any travel costs pertaining for the mediator or arbitrator shall be borne by the denominational organization (church, district, or national) which is a party to the mediation/arbitration. Any mediated or arbitrated resolution shall be consistent with Scripture, shall uphold the governance and by-laws of the C&MA, and shall be in accordance with any applicable legislation relevant to the matter in dispute.

2. Protocol

- 2.1. Official workers will invoke the mediation process when evidence of unjust treatment can be provided by one of the parties, who, through a previous attempt at resolution have been unable to arrive at a mutually agreeable solution. This includes, but is not limited to, for example, matters pertaining to employment, such as matters surrounding or involved in a dismissal from employment, performance of duties, transfer or change of position and responsibilities, and so on; matters pertaining to Board and pastoral disagreements regarding governance and ministry, and so on; congregational member disputes involving the pastor and/or board members, and so on.
- 2.2. The mediation or arbitration will take place as expeditiously as possible in order to bring a resolution and conclusion to the dispute.

¹ See Statement of Faith, Item 4.

- 2.3. The mediator and/or arbitrator shall report to the governing body that appointed them along with an identical report to the district superintendent, in which the events occurred, and to the president of the C&MA.

3. Statement of Agreement

I hereby submit myself exclusively to the ecclesiastical protocols of the C&MA. I am in agreement with the Statement of Faith of the C&MA, having read and signed it, and am in agreement with the principles of dispute resolution set forth in the Process for Mediation and Arbitration For Official Workers as the true and proper interpretation of the Bible, and therefore **I promise** that should I believe that I have been unjustly treated to the extent that remediation is required, that in all matters I will seek remediation in Christian mediation and/or arbitration, that I will follow the process as set forth above, and that in the event of arbitration I will submit to the ruling of the arbitrating body as the final authority.

Signed: _____ Date: _____

4. Amendments

The Policy on Process for Mediation and Arbitration for Official Workers of the C&MA may be amended by a majority vote of the Board of Directors.

Adopted - Board of Directors, November 2011

Amended - Board of Directors, April 2014

Policy on Discipline, Restoration, and Appeal for Official Workers

A Policy of The Christian and Missionary Alliance in Canada

Preamble

Discipline is an exercise of Scriptural authority for which the Church is responsible. The Christian and Missionary Alliance in Canada (the “C&MA”) believes the Scriptures establish standards of conduct and belief by which individuals serving Christ through licensed ministry within the C&MA must live. The goals of discipline are to honour God; to protect the purity of the Church; to guard other Christians from being tempted, misled, divided, or otherwise harmed; and to bring fallen Christians to repentance. Discipline is administered to achieve restoration, while also providing for the spiritual welfare of the local church. Discipline is to be corrective and redemptive. It is to be exercised with mercy, grace, and forgiveness; however, restoration to fellowship with Christ and His Church does not necessarily result in a reinstatement of licensed ministry with the C&MA.

The Policy on Discipline, Restoration, and Appeal (“the Policy”) and the disciplinary proceedings are ecclesiastical in nature, founded on the teachings of the Christian faith. The policy and proceedings seek to apply Scriptural teachings concerning conduct and belief to persons holding positions of authority and leadership within the C&MA. Unless otherwise provided for in the policy, in a case of disagreement or dispute concerning the interpretation or application of the policy, the jurisdiction to decide such matters lies solely with the C&MA president.

This Policy is intended to address issues other than those of sexual misconduct by clergy where a real or perceived differential in power or authority is deemed to be involved. The Policy and Procedures on Sexual Misconduct for Official Workers and Churches is applicable in such cases.

This Policy is not meant to replace civil process for allegations that are criminal in nature. When an allegation comes to the ecclesiastical authority that may be criminal in nature, the ecclesiastical authority will retain legal counsel. The ecclesiastical authority will seek counsel as to their responsibility to notify the civil authorities. The ecclesiastical authority will advise all parties that their situation may be criminal in nature and advise them to seek their own legal advice.

Article 1 - Biblical Basis for Discipline

1.1. Growth in Faith

Discipline serves to encourage growth and development in faith. *Rebuke them sharply, so that they will be sound in faith...* (Titus 1:13).

1.2. Redemption and Restoration

Discipline serves to spiritually redeem and restore those who have fallen into immoral or otherwise un-Christlike ways. *Brothers, if someone is caught in a sin, you who are spiritual should restore him gently* (Galatians 6:1).

1.3. Bearing One Another’s Burdens

Discipline benefits the Church because it teaches the Church to be redemptive by carrying the burden of seeking to restore fallen believers. *Carry each other’s burdens, and in this way you will fulfill the law of Christ* (Galatians 6:2).

1.4. Forgiveness, Comfort, Love

Discipline involves compassion, even for those who have committed sinful acts and espoused beliefs contrary to Scripture. *...you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow (2 Corinthians 2:5-7).*

1.5. Warning to the Divisive

Discipline serves to deter and instruct against beliefs and conduct contrary to Scripture. *Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him (Titus 3:10).*

1.6. Judgment and Expulsion

Discipline may lead to judgment, including expulsion from the church. *...Are you not to judge those inside [the church]? God will judge those outside. Expel the wicked man from among you (1 Corinthians 5:12-13).*

Article 2 - Scope of the Policy

2.1. Persons Subject to Discipline

This policy applies to all workers licensed by the C&MA.

2.2. Ecclesiastical Authority

Disciplinary proceedings will be initiated and administered by the person who licensed the individual. This is normally the superintendent of the district in which the individual was licensed. The Board of a local church may not conduct disciplinary procedures against an official worker or worker emeritus. Such discipline, when needed, will be conducted under the supervision of the district superintendent.

In the case of international workers, the district superintendent or designate will initiate and administer the disciplinary proceedings.

2.3. Basis of Discipline

Matters that may give rise to disciplinary proceedings include, but are not limited to:

- 2.3.1. Holding to and/or promulgating doctrines contrary to the fundamental tenets of the Christian faith as stated in the C&MA statement of faith.
- 2.3.2. Defiance or failure to submit to constituted authority.
- 2.3.3. Moral or ethical failure including, but not limited to sexual misconduct, theft, misappropriation of funds or property, and other financial transgressions.
- 2.3.4. Dishonesty, fraud, perjury, and other misrepresentations.
- 2.3.5. Spreading false rumors about another.
- 2.3.6. Causing dissension or division within the church.
- 2.3.7. Violence or abuse directed toward others, especially a child or vulnerable adult¹.

¹ Vulnerable Adult - A person who because of their age, a disability, or other circumstances, whether temporary or permanent, is in a position of dependence on others or is otherwise at a greater risk than the general population of being harmed by a person or persons in Positions of Trust or authority relative to him/her or by a stranger. It may also include individuals that find themselves vulnerable to a power differential.

2.3.8. Judgment of guilt by a criminal court of law.

2.3.9. Abuse of power in a pastoral relationship²:

An official worker or worker emeritus, as a holder of a position of leadership, is in a position of power and trust in pastoral relationships. These include any relationship where one who relates or has related to the worker as congregant, student, counselee, employee, or in a comparable role, while the worker was engaged in the conduct of ministry.

2.3.10. Harassment

The C&MA prohibits all official workers and workers emeritus from inappropriate, unwelcome, or offensive conduct, whether verbal, visual, physical, or otherwise. Harassment, sexual or otherwise, is illegal and will not be tolerated in any form.

Article 3 - General Procedures and Considerations

3.1. Committee Members

Members of the Investigation Committee and the Discipline Committee will be persons respected for their integrity, spiritual stature, capability of communicating loving concern, and lack of bias in the case at hand (Galatians 6:1-2).

3.2. Confidentiality and Disclosure

Disciplinary proceedings will be conducted with confidentiality in all aspects of the proceedings; however, there is no guarantee of confidentiality within disciplinary proceedings for any participant. It may be necessary to disclose the facts and circumstances of the charge, including the identities of the accused person and those submitting the allegation, in connection with investigating and remedying the charge and considering and carrying out possible restoration. In addition, the findings and conclusions of the disciplinary proceeding may be announced to appropriate parties who were an integral part of the proceedings, affected members of the C&MA, and official workers associated with the body that most recently licensed the charged worker.

If a member of the Investigation Committee or a member of the Discipline Committee is contacted by the press, law enforcement authorities, lawyers or other individuals associated with civil/criminal proceedings, or other persons not involved with the disciplinary proceedings but seeking information, the ecclesiastical authority responsible for the case will be contacted immediately. No information may be disclosed without the permission of the appropriate authority unless otherwise required by law.

The findings, conclusions and records of the disciplinary proceedings may be communicated to churches and entities within the C&MA for decisions concerning employment and official worker's status. A record of the findings and conclusions will be entered in the worker's file and may be conveyed with the file if the worker seeks to transfer from one C&MA organization to another. Information may be transmitted even after restoration to the individual's former position or status. The C&MA and its ecclesiastical authorities reserve the right, within their discretion, to disclose any information to outside parties as they determine appropriate under the circumstances.

² A "pastoral relationship" does not include: a married minister's relationship with the minister's spouse; or an unmarried minister's dating relationship with an unmarried person with whom the minister has had a pastoral relationship, if the minister has clearly communicated to the person that the minister will not provide for, and another minister should provide for, all one-to-one pastoral ministerial responsibilities concerning the person.

Since ecclesiastical proceedings 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 respondent 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 ecclesiastical authority who licensed the worker. All disciplinary matters shall be reported to the president of the C&MA.

3.3. Relationship to Employment

- 3.3.1. In the case of an individual employed by a C&MA entity or by a district or church entity (referred to herein as employing entity), where the ecclesiastical authority determines in their discretion that it would be just to do so, the ecclesiastical authority may place in abeyance immediately the license of an individual licensed by the C&MA where:
 - 3.3.1.1. An allegation has been made that the individual engaged in conduct that may give rise to a charge or disciplinary proceeding (regardless of whether the individual is then subject to a charge or disciplinary proceeding) or against whom a charge or disciplinary proceeding has been brought, or
 - 3.3.1.2. The ecclesiastical authority has reasonable grounds to believe that the individual engaged in conduct that may give rise to a charge or disciplinary proceeding.
- 3.3.2. In deciding whether it is just to place the individual's license in abeyance, the ecclesiastical authority may consider:
 - 3.3.2.1. Whether dissension is likely to arise if the individual's license is not placed in abeyance,
 - 3.3.2.2. Whether the individual's licensed ministry will be seriously impaired if the individual's license is not placed in abeyance,
 - 3.3.2.3. Whether it is necessary to place the individual's license in abeyance to protect the freedom of witnesses or to guard the course of justice, or
 - 3.3.2.4. Any other factors that the ecclesiastical authority considers relevant and appropriate in the circumstances.
- 3.3.3. Where possible, the ecclesiastical authority shall consult with the individual's employing entity before placing the individual's license in abeyance. Where the ecclesiastical authority has placed an individual's license in abeyance, then for the period of such abeyance, the individual shall not be in active ministry; the individual shall not claim the status or any functionality that comes with their licensing; including speaking of themselves as being licensed and the employing entity shall immediately suspend the individual from public ministry activities and shall, where possible and appropriate in the circumstances, continue payment of the individual's wages and benefits.
- 3.3.4. Information presented in any disciplinary proceeding may be conveyed to the supervisor(s) of the individual and may affect the employment relationship independent of the disciplinary proceeding. Also, the information may form the basis for a charge or complaint under another C&MA policy or regulation.
- 3.3.5. An individual subject to a charge or disciplinary proceeding may be immediately suspended from public ministry or subject to other personnel action as determined by the employing entity (which in some cases may be the ecclesiastical authority).

Article 4 - Procedures for Disciplinary Proceedings

4.1. Allegations and Confessions

The disciplinary process is initiated when a formal allegation of conduct subject to discipline is submitted to the appropriate ecclesiastical authority either in person or in writing, or when such conduct is confessed by the offender to the ecclesiastical authority. Normally an allegation should be presented by at least two witnesses (1 Timothy 5:19), but there may be circumstances where an inquiry would be initiated on the basis of one person's allegation. When the allegation is submitted verbally, the nature of the offense shall be recorded in writing and signed by the person(s) making the allegation. An allegation is not properly submitted if it is not a basis for discipline (see item 2.3) or if the accused person is not subject to discipline (i.e. does not hold a worker's license).

The person making the allegation shall receive no retaliation or retribution for a report that was provided in good faith – and that was not done primarily with malice to damage another or the organization.

Any person(s) making false statements in submitting an allegation or providing false information in a disciplinary proceeding may be subject to discipline or other actions at the discretion of the appropriate ecclesiastical authority.

When an official worker or worker emeritus confesses to the ecclesiastical authority, in the absence of a written allegation, the authority will initiate an inquiry to determine whether the confession is complete.

4.2. Inquiry

Reports of actions by an official worker and worker emeritus warranting discipline will be subject to a preliminary inquiry by the appropriate ecclesiastical authority or designate (the inquirer) to determine whether there is basis for and/or evidence supporting the allegations. Such inquiry shall be done in a timely manner.

4.2.1. Preliminary Interviews

The person(s) who brought the allegation of sinful conduct (the complainant) will be interviewed to ascertain the facts and to clarify any portions of the allegation. The person conducting the inquiry may interview other persons as necessary to determine the veracity of the facts related to the allegation.

4.2.2. Interview with the Respondent

The person accused of a disciplinary offense (the respondent) may be interviewed regarding the allegation as part of the inquiry process.

An oral statement of confession, a statement of intent to resign one's ministry, and/or return their license to the C&MA, or an oral decision to immediately resign one's ministry and/or return their license to the C&MA, will be noted by the inquirer and recorded by the ecclesiastical authority; however, the ecclesiastical authority may continue the inquiry and/or investigation process as outlined herein with or without the cooperation of the respondent. A resignation from one's place of ministry or return of license to the C&MA while a disciplinary action is pending, shall not be given effect until the church has fulfilled its God-given responsibility to encourage repentance, attempt the restoration of the respondent, and bring the disciplinary process to an orderly conclusion.

4.2.3. Dismissal of Allegation

If, after the preliminary inquiry, the inquirer determines that there is no basis for and/or insufficient evidence supporting the allegation, the inquirer may inform the complainant that no further action will be taken.

4.2.4. Response to Confession

If the inquirer determines that the confession is complete and if the ecclesiastical authority judges that the offense is subject to a reprimand rather than a more serious form of discipline, the ecclesiastical authority may reprimand the offender and initiate a restoration program. If the offense is of a more serious nature, the ecclesiastical authority may move directly to a disciplinary hearing.

4.3. Investigation

When warranted, the appropriate ecclesiastical authority will appoint two or more persons as an Investigation Committee to conduct an investigation of the allegation. It is wise to appoint a female as a committee member when either the respondent or the complainant is a woman. The appointment of the members of the committee will be by letter and a copy of the letter will be provided to the respondent and the next level of ecclesiastical jurisdiction. The investigative process may include:

4.3.1. Interview with the complainant(s).

4.3.2. Interview with the respondent. Prior to the interview, the respondent will be provided with a written copy of the allegation and informed of the right to submit a written response to the allegation. A Christian advocate may be chosen by the respondent to provide guidance and counsel in the preparation of their reply once the respondent has received a copy of the allegation and to accompany the respondent to any interview.

Unwillingness to appear at a scheduled interview without acceptable reason will be noted in the report. The ecclesiastical authority shall continue the investigation as outlined herein.

4.3.3. Interview with witnesses identified by the complainant(s), the inquirer, and the respondent and other witnesses requested by the committee.

4.3.4. Review of any written statements provided by the respondent and any documents presented by the complainant(s), or any other person identified as having relevant information.

4.3.5. Collection and review of other documentary evidence relevant to the allegation.

The Investigation Committee will determine the scope of investigation. Interviews with the complainant(s), victims of the alleged wrongful conduct (if they did not submit the charge), and the respondent will be conducted by at least two committee members. Recordings may be made of any sessions of investigation with the full knowledge of all participants.

The Investigation Committee will prepare a written report of the investigation including a summary of evidence relevant to the allegation. The report will outline specific charges substantiated by the evidence and recommendations. A copy will be provided to the respondent and the ecclesiastical authority.

4.4. Response to the Investigation

Upon receipt of the report of Investigation Committee, the ecclesiastical authority will take one of the following actions:

- 4.4.1. If it has been determined by the Investigation Committee that the allegation is unsubstantiated, and there is no reasonable basis for proceeding with a hearing, letters will be provided to the complainant(s), the respondent, and, if appropriate, personnel who had knowledge of the allegation(s), informing them of the decision to dismiss all allegations. The ecclesiastical authority shall ensure that appropriate pastoral care is provided to the respondent.
- 4.4.2. If it is decided by the Investigation Committee that the allegation is substantiated and that a formal disciplinary hearing is warranted, the appropriate ecclesiastical authority shall appoint a Discipline Committee.

Article 5 - Disciplinary Hearing

5.1. Discipline Committee

The Discipline Committee shall consist of no less than three members. The ecclesiastical authority shall appoint the members of the committee and may fill vacancies in the committee as necessary. The ecclesiastical authority or appointee shall serve as the moderator and will provide copies of the following documents to each member of the committee: the written charge, the written response statement, if any, and the Investigation Committee's report. If the charges are undisputed or admitted, the hearing may be limited to specific matters of response, restitution and restoration to full fellowship with Christ and the church. The Discipline Committee will make decisions by majority vote and determine its own procedure as consistent with this Policy.

5.1.1. Moderator

The moderator will be responsible for the orderly conduct of the hearing and may rule on all procedural questions and questions related to the admission of tangible evidence including witness testimony subject to reversal by a majority vote of the committee.

5.1.2. Secretary

A secretary will be appointed by the moderator to keep accurate records of all proceedings and to preserve all documents submitted to the committee.

5.2. Scheduling the Disciplinary Hearing

A disciplinary hearing will be conducted as soon as possible after the appointment of a Discipline Committee. The moderator will schedule the disciplinary hearing at a date and time mutually agreed to by the respondent and others participating in the hearing.

If the respondent is unable to be present at a scheduled hearing, the respondent may request to have a Christian representative appear in their place or may request a rescheduling of the hearing. Unwillingness to appear or be represented at a hearing without acceptable reason may be considered an admission of guilt. The absence of the respondent or a representative at any hearing will not prevent the Discipline Committee from proceeding with the hearing.

5.3. Participants

5.3.1. Persons Present

Persons present during the hearing will only include the members of the Discipline Committee, the reporter, the respondent, and one witness at a time while testifying. The spouse and the representative for the respondent may also be present while any testimony is being given. At the discretion of the Discipline Committee, the complainant may also be present.

5.3.2. Reporter

The investigation committee shall choose a reporter to present the findings of the committee along with any witnesses and documents relevant to the charge. An effort will be made to present only the witnesses and documents of greatest relevance to the issues raised in the charge, both favorable and unfavorable to the respondent. If possible, repetitive testimony will be avoided. The reporter will be excused prior to final deliberations.

5.3.3. Respondent

The respondent may recall witnesses presented by the reporter, call additional witnesses, provide additional testimony on their behalf, and/or submit a written statement at the time of the hearing. The respondent will have the right to appoint a representative at the hearing.

5.3.4. Witnesses

Witnesses may be examined by the reporter, the respondent (and the advocate for the respondent, if any), and one or more members of the Discipline Committee including the moderator. One or more members of the committee (usually not the moderator) may be selected to question the respondent and any witnesses on behalf of the committee.

5.4. Evidence

Along with witness testimony, the committee may also consider relevant documents, the report of the Investigation Committee, and other documents submitted by the parties. Tape recordings and other types of magnetic and/or digital recordings will be admitted as evidence if the recordings had been made with the full knowledge of those giving testimony or being charged, recognizing exceptions may be necessary at the discretion of the Committee.

5.5. Record of Proceedings

The report of the Investigation Committee, the conclusions of all disciplinary actions, and all records of actions relating to the suspension of license and/or the expulsion of official workers from the C&MA shall be forwarded to the president.

5.6. Conduct of the Hearing

5.6.1. Both the reporter and the respondent or advocate will have opportunity to present evidence, summarize their conclusions, and respond to the evidence and conclusions of the other party. In circumstances where the person subject to disciplinary action has confessed, and where there is evidence of genuine repentance and a willingness to submit to a restoration process as outlined by the ecclesiastical authority, it is permissible, with the consent of all parties, to omit unnecessary procedures.

5.6.2. Members of the Discipline Committee may question the reporter, the respondent, and any witnesses.

5.6.3. The Discipline Committee will render a decision on each charge. A majority vote is required for a decision of guilty. At its option, the committee may permit a written summation by the reporter and the respondent to be submitted within five (5) days of the hearing but prior to any deliberations.

5.7. Judgement of the Discipline Committee

The committee will submit its decision in writing with respect to each charge and the discipline to be imposed and will advise the respondent of the right to appeal and the process to be followed. Each member of the committee will sign the document and a signed copy will be given to the person(s) subject to discipline. A copy

will be forwarded to the next higher level of jurisdiction. The committee may announce its decision at the conclusion of the hearing or later in its written report. Usually, the committee's written decision will be prepared and issued following the conclusion of the hearing.

Article 6 - Determination of Severity of Discipline

The facts and circumstances of an individual case determine what discipline will be imposed. If the offense is isolated and considered relatively minor with no actual harm to others, then a less severe discipline may be appropriate. If the offense involves flagrant misconduct, maliciousness, gross rejection of Scriptural principles or C&MA doctrine, failure to submit to constituted authority, repeated incidents, or a pattern of wrongful behavior involving harm to others, then more severe discipline may be deemed necessary. Evidence of remorse and repentance and a genuine desire to change, especially if occurring prior to the disciplinary proceeding, may be grounds to opt for a lesser penalty. In determining the discipline to be imposed, the Discipline Committee will seek guidance in Scripture and through prayer, and will seek to promote the purity and faith of the spiritual body of believers while striving to promote growth and restoration of the erring believer to fellowship with Christ and the church.

6.1. One of the following forms of discipline will be imposed for any offense for which a person is found guilty:

6.1.1. Reprimand

This is the lowest degree of censure and consists of reproving the offender, warning the respondent of their guilt and danger and exhorting them to a more consistent walk with the Lord. The respondent's relationship to the C&MA is not impaired. Disclosure of the reprimand shall be at the sole discretion of the ecclesiastical authority.

6.1.2. Probation

Where the respondent has been found guilty of a violation of Scriptural moral standards, imprudent and unchristian conduct, or of repeated defiance of constituted authority, or of charges that may need the passing of time to determine whether there has been true repentance, the respondent shall be placed on probation for a period of time to be decided by the committee on discipline. During this period the license is retained and, if possible, the worker's employment will be maintained.

6.1.2.1. By probation, it is further understood that the respondent's ministries are confined strictly to the local church. In the case of international workers, the scope of ministry will be determined by the Global Ministries strategy director in consultation with the field leader.

6.1.2.2. During this period the respondent is to walk circumspectly, proving himself/herself before God, the Board of the local church, the district superintendent/Global Ministries strategy director, and the president.

6.1.2.3. A review of the respondent's case shall be made at the termination of the period of probation.

6.1.2.4. Disclosure of the disciplinary action shall be at the sole discretion of the ecclesiastical authority.

6.1.3. Suspension of License

If the respondent is found guilty of a violation of Scriptural moral standards, continued insubordination, or if the nature of the offence requires their removal from public ministry, the respondent shall deposit their license with the district superintendent or president and resign from

all ministry appointments for a period of at least one year. The suspension may be removed after there has been evidence of true repentance and a request for spiritual restoration.

When an individual ordained by the C&MA has returned their license, and circumstances arise that would normally warrant the initiation or completion of the disciplinary process, but the C&MA no longer has direct authority over the individual, it is within the purview of the ecclesiastical authority to recommend to the appropriate Ordaining Council the withdrawal of the individual's ordination. A decision to withdraw an individual's ordination will be automatically appealed to the next higher level of jurisdiction.

Disclosure of the disciplinary action shall be at the sole discretion of the ecclesiastical authority but shall include the official workers in the district of the guilty person (the home district and region of service of an international worker). The ecclesiastical authority shall inform the president who shall inform all district superintendents and international strategy directors.

6.1.4. Expulsion

Where the respondent has been found guilty of a violation of Scriptural moral standards, or of promulgating doctrines contrary to the basic tenets of the Christian faith as set forth in the Statement of Faith of the C&MA, or of any other items listed as offenses, and has demonstrated no evidence of repentance or change in willful and continued defiance of constituted authority, the respondent shall be dismissed as an official worker or worker emeritus and shall have their license removed. When this person has been ordained by the C&MA, their ordination will automatically be removed. All contractual agreements with the C&MA shall be null and void.

The ecclesiastical authority shall inform the president, who shall inform all district superintendents and international strategy directors. Further disclosure of the disciplinary action shall be at the sole discretion of the ecclesiastical authority.

- 6.2. In addition to, or in lieu of, the above penalties, the Discipline Committee, at its discretion and in consultation with the local church Board of Elders, may impose requirements on the terms and conditions of the guilty person's employment, including but not limited to personnel action such as adjustment in job duties, transfer, demotion, or reassignment, disciplinary action, and/or immediate termination of employment.

Article 7 - Appeal Process

- 7.1. Appeals may be made from any decision of a committee on discipline to the next level of jurisdiction. The basis on which appeals may be made include penalties that may seem too severe, the violations of the rights of the respondent to a fair hearing, failure of a committee on discipline to recommend the restoration of the license and privileges of the respondent after the designated term of probation or suspension, or a faulty designation of the offenses of which the respondent has been found guilty.
- 7.2. Appeals shall be made, in writing, not later than 30 days after the verdict of the committee on discipline has been rendered or the respondent's failure to respond to overtures concerning the restoration of rights and privileges.
- 7.3. The secretary of the Discipline Committee shall forward to the ecclesiastical authority of the next level of jurisdiction to which the appeal is made, a copy of all the proceedings of the committee, with copies or originals of all correspondence involved with the one making appeal. The body to which the appeal has been made shall review all the proceedings with no additional evidence or testimony permitted, unless there exists exceptional circumstances. This appellate body may vote to sustain the lower body or to recommend a lighter penalty, but

in no case a heavier penalty. It may refer the matter back to the lower level of jurisdiction recommending another hearing for the offending party.

- 7.4. If the respondent is a licensed district or international worker, the appeal is made to the president or, if the president participated in the Investigation or Discipline committees, the appeal is made to the chair of the Board of Directors. If the respondent is a C&MA National Ministry Centre employee or officer, the appeal is made to the chair of the Board of Directors.
- 7.5. When an appeal is granted and results in a decision being altered, and where both parties were licensed workers, the discipline case of the other licensed worker will be reviewed automatically.

Article 8 - Restoration Process

- 8.1. Throughout the Scripture it is obvious that God does not allow sin to go unpunished; however, the Bible also clearly illustrates that God's agenda is much larger than punishing those who break His commandments. He is always willing to forgive the penitent and to bring full restoration (Psalm 51; Isaiah 57:14-21; Jeremiah 30; Hosea 14; Luke 15; John 8; 2 Corinthians 5:18,19; Galatians 6:1). To reflect God's attitude, we must diligently work to restore those who sin and are disciplined under provisions of this policy. We must also balance our concern for justice with our own need to forgive so that the purpose of discipline is accomplished.
- 8.2. In the event the respondent is placed under discipline, the Discipline Committee shall appoint a mentor to provide pastoral care and counsel during and for a reasonable time beyond the period of discipline. Prayer shall be sought on behalf of the respondent from those who are advised of the discipline under provisions of this policy.
- 8.3. At the discretion of the Discipline Committee, the offended party or parties may be invited to participate in the restoration procedure so that they can work through the necessary steps to forgiveness. This step is particularly important where the offended party is the church body.
- 8.4. At the conclusion of the period of discipline the Discipline Committee shall make a recommendation regarding the suitability of the respondent returning to ministry. Where the restoration process is successful and where appropriate within the bounds of the policies, official statements and guidelines of the C&MA, the Discipline Committee shall recommend that the respondent be given opportunity to return to ministry.
- 8.5. Reinstatement to a position of ministry in the C&MA is not assured even if an individual has satisfactorily completed requirements for restoration to fellowship. The committee may determine that the person's conduct was so heinous and/or their attitude so contrary to Christian principles that reinstatement to licensed ministry or other public ministry is not possible at any time. In the case of an official worker or worker emeritus found guilty of sexual abuse of a child or vulnerable adult, by either a Discipline Committee or a court of law, there will be no possibility of regaining a license for ministry in the C&MA.

If the discipline committee determines that the person under discipline will not be reinstated, the committee will inform the person in writing giving the reasons for non-reinstatement.

- 8.6. Restoration will not involve an agreement by the ecclesiastical authority, Discipline Committee, employing entity, or any other person involved in the disciplinary proceeding to withhold information concerning the proceeding, including the results, in the event the restored individual seeks a new position with the denomination, district, or C&MA church entity, or a supporting organization of the C&MA.
- 8.7. The results of the review at the conclusion of the period of discipline shall be reported to the extent possible to coincide with the disclosure of the disciplinary action.

Article 9 - Care for the Offended

- 9.1. God has great compassion for those who are abused or oppressed (Ezekiel 34:16; Isaiah 61:1-8).
- 9.2. Whole communities are impacted by offenses committed even against one person (Acts 5:11; 1 Corinthians 5:4, 5, 6:1ff).
- 9.3. The Scriptural pattern suggests that the offended is to be involved in the discipline and restoration process of the offender (Leviticus 24:10-23; Numbers 5:5-8, 35:19; Deuteronomy 19:11-13).
- 9.4. Jesus Christ's ministry on earth often focused on improving the situation for the victims of abusive systems, ministering healing to the offended, and caring for those who had no advocate.
- 9.5. Jesus also clearly instructed the abused and offended to forgive, not retaliate or judge (Luke 6:27-36).
- 9.6. Using these principles as guidelines, discipline committees shall involve the offended in the discipline process where appropriate. They shall also determine what steps to take that will ensure that the grievances of the offended are addressed and appropriate help is offered to aid in the healing process.

Article 10 - Amendments

Amendments to this document may be made by the Board of Directors.

Adopted - Board of Directors, November 2008
Amended - Board of Directors, November 2015
Amended – Board of Directors, November 2018
Amended – Board of Directors, November 2020
Amended – Board of Directors, January 2021
Amended – Board of Directors, June 2021
Amended – Board of Directors, February 2022
Amended – Board of Directors, February 2023

Policy and Procedures on Sexual Misconduct for Official Workers and Churches

A Policy of The Christian and Missionary Alliance in Canada

The Alliance Canada is committed to creating and ensuring safe environments for worship, witness, and work free from sexual misconduct and will not tolerate sexual misconduct in any form including sexual harassment, sexual abuse, and child abuse by its licensed workers, (non-licensed) employees, contract workers, or volunteers in service to or with The Alliance Canada, its churches, congregations, districts, institutions, agencies, organizations, or other bodies that operate under its name. **To make a complaint regarding sexual misconduct where a real or perceived differential in power or authority is involved, please go to: <https://www.cmacan.org/report-sexual-misconduct/>**

Preamble

The Christian and Missionary Alliance in Canada (the “C&MA”) will not tolerate or condone any behaviour by C&MA personnel or services that constitutes sexual misconduct. The C&MA will actively seek to prevent such behaviour and respond to any such behaviour when it occurs. The Policy and Procedures on Sexual Misconduct for Official Workers and Churches (the “Policy”) is in place to guide the response to any such matter in a thorough, sympathetic, and fair fashion.

The C&MA is committed to providing a safe environment for worship, witness, and work in all its churches, congregations, districts, institutions, agencies, organizations, and other bodies that operate under its name. The C&MA condemns abuse against any person in their receipt of professional or pastoral services from C&MA personnel or participation in any C&MA sanctioned activity.

Complaints of sexual misconduct will be taken seriously and investigated with integrity and fairness promptly and with concern for the wellbeing of complainants and other involved parties. The Policy places the responsibility and authority for dealing with any such cases in the office of a national advisor who operates at arms-length from governing bodies, licensing authorities, and employers and is appointed with regard for appropriate expertise and experience.

The term “sexual misconduct” encompasses a wide range of behaviours and may vary in seriousness and consequences. For the purposes of this Policy, “sexual misconduct” includes but is not limited to the following, all of which are described in Article 10 and include abuse; production, viewing or distribution of child pornography; concealment of abuse; grooming behaviour; image-based abuse; sexual assault; and sexual harassment.

The Policy is in place to address issues of sexual misconduct where a real or perceived differential in power or authority is deemed to be involved. The use of the term “sexual misconduct” in this Policy refers to sexual misconduct involving a real or perceived differential of power or authority. The Policy on Discipline, Restoration and Appeal for Official Workers and the Discipline and Restoration Policy for Members of Local Churches of The Christian and Missionary Alliance in Canada deal with allegations of other types of sexual misconduct.

Where the Policy uses terms such as “complainant” and “allegations,” such terms are not intended to imply any element of inherent scepticism, and the approach taken does not imply any conclusion has been reached in respect of allegations.

Article 1 – Biblical Basis for Discipline on Matters of Sexual Misconduct

Abuse and harassment committed by workers and volunteers in the church are particularly grievous types of sin. All sin is harmful; this sin may involve a devastating betrayal of trust by a worker or volunteer in a position of power over someone who is in a vulnerable position.

The Bible speaks clearly of God’s love for justice and God’s heart for the abused and the oppressed. Sins of sexual misconduct committed by workers and volunteers in the church are particularly difficult sins to deal with because, as Jesus taught, they involve leaders who utilize deception and secrecy to harm others— “wolves in sheep’s clothing” (Matthew 7:15). The Bible advises that mercy, grace, forgiveness, and restoration be offered to sinners who are genuinely humble and repentant, but not to “wolves” who continue to deceive. In cases of abuse, especially abuse committed by workers and volunteers in the church, accountability and protecting the church from further harm must take priority.

The following passages provide biblical grounds for dealing with cases of sexual misconduct in the church.

1.1 All people are created by God with inherent dignity and value

- All humans are created with dignity and worth as image bearers of God (Genesis 1:27).
- God makes provision for the care and protection of the vulnerable who are particularly open to abuse and oppression. These categories include the immigrant, the poor, children (especially orphans), the elderly (especially widows), the disabled, etc. (Exodus 22:21-24).
- Jesus attributed high value to children (Mark 9:37).

1.2 Power may be misused and abused in the church

- The Bible condemns key aspects of predatory behaviour (Psalm 10).
- The Bible laments when the vulnerable have no one to intervene (Ecclesiastes 4:1).
- Jesus challenged how his disciples viewed and used power and condemned authoritarian uses of power (Matthew 20:25,26).
- Jesus condemned predatory behaviour against children (Matthew 18:6).
- Jesus condemned predatory behaviour against widows (Mark 12:38-40).

1.3 Justice is given a high place in the economy of God

- The Lord loves justice (Psalm 37:28; Isaiah 61:8).
- Justice is the foundation of God’s throne (Psalm 89:14; 97:2).

1.4 Instructions to care for the needy are prevalent in the Bible

- Leaders are responsible to care for the oppressed, destitute, poor, and needy (Proverbs 31:4f.,8f.; Jeremiah 22:15f.).
- God’s people are to care for the oppressed, the fatherless, and the widow (Isaiah 1:17).
- Jesus illustrates love for neighbour by telling of proper and improper response to an assault (Luke 10:30-37).

1.5 The need for protection from predators is taught in the Bible

- The prophets condemn shepherds who do not protect but rather prey upon the sheep (Jeremiah 23:1-4; Ezekiel 34:1-31).
- Jesus spoke of dangerous wolves and innocent sheep needing protection (Matthew 7:15; 10:16; John 10:12,13).
- A person guilty of gross sexual misconduct was to be cast out of the church (1 Corinthians 5:1-5).

- The epistles warn of those who seek to do harm from within the church (Romans 16:17,18; 2 Timothy 3:1-6).

Article 2 - Scope of the Policy

2.1. Persons Subject to the Policy

The Policy applies to all current and former licensed workers, (non-licensed) employees, contract workers, and volunteers in the course of their work with C&MA churches, congregations, districts, institutions, agencies, organizations, or other bodies that operate under its name.

2.2. Ecclesiastical Authority

The C&MA delegates the implementation of all proceedings contained in and related to the Policy to the national advisor. No other ecclesiastical authority (e.g. local church board, District Executive Committee, Board of Directors) may initiate disciplinary procedures concerning the matters covered by the Policy.

2.3. Reporting Obligation

Every complaint of sexual misconduct as defined in the Policy against a person to whom the Policy applies must be addressed according to the Policy and, therefore, must be brought to the attention of the national advisor immediately.

2.4. Misconduct that may give rise to discipline includes, but is not limited to:

- Abuse of any kind¹
- Production, viewing or distribution of child pornography¹
- Concealment of abuse¹
- Grooming behaviour¹
- Image-based abuse¹
- Sexual assault¹
- Sexual harassment¹

Article 3 – Administration of the Policy

3.1. Managing the Process

The oversight and administration of the Policy is the responsibility of the national advisor.

3.1.1. National Advisor Reporting

The national advisor is accountable to the Board of Directors to report activity only, so as to ensure the confidentiality of any investigation.

3.1.2. Responsibilities of National Advisor

In response to each allegation received, the national advisor shall have the authority and responsibility to ensure that each element of the procedure outlined in the Policy is carried out as expeditiously as possible including, but not limited to, receiving allegations, communicating with complainants, respondents, and witnesses, collecting and examining evidence for the purposes of determining the application of the Policy to the allegations, consulting with and adhering to C&MA

¹ A definition of this matter is found in Article 10 – Definitions.

policies, managing the investigations and providing a report which includes advice regarding discipline to be presented to the appropriate ecclesiastical authority or employer.

The national advisor shall ensure that the advisor for the complainant and the advisor for the respondent are notified of progress being made throughout the process.

At his or her discretion, the national advisor may outsource any component of the procedure in response to any allegation received, including retaining the services of an independent investigator.

3.1.3. Appointment of Complaint Advisor

The national advisor may appoint complaint advisors who are capable and qualified to receive complaints. The national advisor may provide contact information for a complaint advisor for publication on national and district websites or assign a complaint advisor to any complaint received through any website associated with the C&MA that contains a means of receiving such complaints. Reports created by a complaint advisor of any complaint(s) received shall be forwarded promptly to the national advisor only.

3.2. Receiving Complaints

3.2.1. Obtaining complaints

Each C&MA local church and district and the national office shall post on its website, if any, and include in their staff/employee and volunteer handbooks, if any, the following statement:

The Alliance Canada is committed to creating and ensuring safe environments for worship, witness, and work free from sexual misconduct and will not tolerate sexual misconduct in any form including sexual harassment, sexual abuse, and child abuse by its licensed workers, (non-licensed) employees, contract workers, or volunteers in service to or with The Alliance Canada, its churches, congregations, districts, institutions, agencies, organizations, or other bodies that operate under its name. **To make a complaint regarding sexual misconduct where a real or perceived differential in power or authority is involved, please go to: <https://www.cmacan.org/report-sexual-misconduct/>**

3.2.2. The C&MA website shall contain an easily located list of complaint advisors and the email address for the national advisor.

3.3. Reporting Complaints

3.3.1. Any licensed worker, (non-licensed) employee, contract worker, or volunteer who becomes aware of an alleged sexual misconduct incident involving C&MA personnel or activities shall report it to their ministry or workplace supervisor and to the national advisor without delay.

3.3.2. The immediate responsibility of the ministry or workplace supervisor and the national advisor is to ensure the safety of the person(s) affected by any alleged incident, and the safety of others who may be vulnerable. Every supervisor has a responsibility to ensure sexual misconduct ends as soon as they become aware of it.

3.4. Timeline for Resolution of Complaints

It is intended that all complaints will be resolved within 120 days of being reported. Complainants will be made aware that resolution can exceed 120 days depending on the nature of the allegations.

The national advisor shall make complainants aware that there is a time limit for filing a complaint with the applicable provincial human rights commission or tribunal.

Article 4 – Investigative Process

An investigation is reasonable and appropriate when it is demonstrated to be thorough, documented, fair, and able to withstand legal scrutiny. Each investigation will implement and document all prescribed steps. All investigative plans for internal and external investigations will be approved by the national advisor. The prescribed steps for external and internal investigations are as follows:

4.1. Initial Procedure

4.1.1. Expressing Allegation

The complainant who has an allegation of sexual misconduct can inform the national advisor or a complaint advisor assigned by the national advisor in writing of the broad scope of the allegation of sexual misconduct involving C&MA personnel or activities they wish to see addressed. In the event the complainant chooses not to put the complaint in writing or is unable to do so, the notes made by the national advisor or complaint advisor when speaking with the complainant will serve as the written record of the complaint to be investigated.

A complaint may be brought by a person who has first-hand knowledge (has observed or has evidence) of sexual misconduct. In such a case, the subject of the complaint may, at any time, become the complainant.

4.1.2. Determination of Application of Policy

Upon receipt of any allegation, the national advisor shall determine if the Policy applies.

4.1.2.1. If, after consideration by the national advisor of the nature of allegation and any other relevant information, it is determined that the Policy applies, the process will continue.

4.1.2.2. If, after consideration by the national advisor of the nature of allegation and any other relevant information, it is determined that an informal resolution process is in order, such a process may be offered to the complainant.

An informal resolution process is used to resolve, only in appropriate cases, simpler and less-serious complaints that may not require a full investigation (e.g., where the complaint is simple and contains only one allegation, and the respondent admits to that allegation and wants to make restitution).

The informal resolution process may not be appropriate in every circumstance and does not apply to any complaint that has been assigned for external investigation.

The informal resolution process must be facilitated by a third-party facilitator approved by the national advisor, the complainant, and the respondent. The facilitator will ensure a safe and confidential environment for all parties. Upon completion of the informal resolution process, the facilitator will submit a written report to the national advisor regarding whether the process was successful in whole or in part.

Any informal resolution process is voluntary and, in order to proceed, requires the agreement of the complainant, the respondent, and the national advisor. The process may be suspended prior to or after commencement when either party chooses to withdraw or the national advisor withdraws support.

4.1.2.3. If, after consideration by the national advisor of the nature of allegation and any other relevant information, it is determined that the Policy does not apply, the complainant will be notified of that decision with an explanation based on the Policy and the process will conclude. Where

there may be another C&MA policy applicable to the allegation(s), the national advisor may direct the complainant to that C&MA policy to address their allegation(s).

4.1.3. Notifications and Assignments

4.1.3.1. Notification of Ecclesiastical Authority or Employer

Upon receipt of an allegation that has been determined to be subject to the Policy, the national advisor shall notify the relevant ecclesiastical authority or employer of the respondent and provide them with a summary of the complaint as follows:

- In the case of a volunteer² in a local church, the supervising pastoral staff member, the senior pastor, the church board, and the district superintendent shall be notified.
- In the case of a (non-licensed) employee³ in a C&MA church, congregation, district, institution, agency, organization, or other body that operates under its name, the supervisor, the relevant governing board (if any), and the next level supervisor (if any) shall be notified.
- In the case of a licensed worker in a local church⁴ other than the senior pastor, the senior pastor, the church board, and the district superintendent shall be notified.
- In the case of a senior pastor⁴, the church board, the district superintendent, and the president shall be notified.
- In the case of a licensed worker⁴ in a C&MA district, institution, agency, organization, or other body that operates under its name, the supervisor, the relevant governing board (if any), and the next level supervisor (if any) shall be notified.
- In the case of an unassigned official worker⁴ or worker emeritus⁴, the district superintendent and the president shall be notified.
- In the case of an international worker⁴, the Global Ministries strategy director, district superintendent, the International Vice President, and the president shall be notified.
- In the case of a district superintendent⁴, the District Executive Committee and the president shall be notified.
- In the case of a Global Ministries strategy director⁴, the district superintendent, the International Vice President, and the president shall be notified.
- In the case of the president⁴, the Board of Directors shall be notified.

4.1.3.2. Notification of Respondent

- For licensed workers, upon receipt of an allegation that has been determined to be subject to the Policy, the national advisor shall fully disclose the allegation to the respondent in the presence (physical or virtual) of their immediate ecclesiastical authority and provide a written copy of such allegation, review the policy and process, specify repercussions that may arise should the allegations be substantiated, and indicate any recourse that is available to the respondent.
- For (non-licensed) employees of a C&MA church, congregation, district, institution, agency, organization, or other body that operates under its name, upon receipt of an allegation that has been determined to be subject to the Policy, the national advisor shall fully disclose the allegation to the respondent in the presence (physical or virtual) of their

² For volunteers against whom an allegation has been made, suspension shall be considered by the supervisor, the relevant governing board (if any), or the next level supervisor.

³ For employees against whom an allegation has been made, administrative leave may be considered in accordance with provincial or territorial labour laws.

⁴ See Policy on Discipline, Restoration and Appeal for Official Workers, section 3.3 – Relationship to Employment for details regarding placing an official worker's license in abeyance.

employer and provide a written copy of such allegation, review the policy and process, specify repercussions that may arise should the allegations be substantiated, and indicate any recourse that is available to the respondent.

- For volunteers of a C&MA church, congregation, district, institution, agency, organization, or other body that operates under its name, upon receipt of an allegation that has been determined to be subject to the Policy, the national advisor shall fully disclose the allegation to the respondent in the presence (physical or virtual) of their supervisor and the relevant ecclesiastical authority or employer and provide a written copy of such allegation, review the policy and process, specify repercussions that may arise should the allegations be substantiated, and indicate any recourse that is available to the respondent.
- In cases where the Respondent is unwilling to participate with the notification or investigation, it is not deemed as an omission or confession of guilt, however, the investigation will proceed without the Respondent's cooperation.

4.1.3.3. Assignment of Care

Upon receipt of an allegation that has been determined to be subject to the Policy, the national advisor shall ensure that the following responsibilities are properly assigned:

4.1.3.4. An advisor for the complainant will be appointed who will:

- Inform the complainant of the policy and process.
- Determine with the complainant, and in consultation with the national advisor, how the complainant (and family, if applicable) shall be supported and cared for throughout the process, including the provision of protection.
- Ask the complainant how they would like to see the complaint resolved. This information shall be communicated to the national advisor, but does not commit the national advisor to a particular course of action. This action allows the complainant an opportunity to be consulted, heard, and considered.
- Keep the complainant advised of at what stage the process is at a mutually agreed upon frequency.
- Retain meaningful connection with and supply relevant information to the complainant until the report of the review committee or the outcome of an appeal process has been delivered to the relevant ecclesiastical authority or employer.

4.1.3.5. An advisor for the respondent will be appointed who will:

- Determine with the respondent, and in consultation with the national advisor, how the respondent (and family, if applicable) shall be supported and cared for throughout the process.
- Keep the respondent advised of at what stage the process is at a mutually agreed upon frequency.
- Retain meaningful connection with and supply relevant information to the respondent until the report of the review committee or the outcome of an appeal process has been delivered to the relevant ecclesiastical authority or employer.

4.1.3.6. The immediate ecclesiastical authority or employer or employer of the supervisor of the respondent will be notified and will ensure the care and health of any affected church, congregation, institution, agency, organization, or other body involved or affected.

4.2. Additional Procedure When a Minor is Involved

4.2.1. Reporting Allegation

When an allegation has been made of sexual misconduct towards a minor, as designated by provincial or territorial law, involving C&MA personnel or activities, or where there are reasonable grounds to suspect sexual misconduct involving C&MA personnel or activities, any person, including the national advisor, who receives such an allegation or who suspects such sexual misconduct shall immediately report the allegation and the information on which it is based to the proper authority as defined in provincial or territorial laws in the jurisdiction in which the misconduct is alleged to have occurred.

Such procedures may apply in cases where time has elapsed and the individual who is the subject of the sexual misconduct involving C&MA personnel or activities has reached the age of an adult. Reporting of such sexual misconduct to the proper authority by the now adult shall be encouraged, but subject to the will of the complainant.

Any person reporting any alleged or suspected sexual misconduct is encouraged to record the details of such allegation or the reasonable grounds for suspicion with relevant dates and places. The person reporting is to keep the information confidential, except as required by law, in order to protect the identity of the minor(s) involved.

4.2.2. Involvement of National Advisor

Following the reporting of any alleged or suspected sexual misconduct towards a minor involving C&MA personnel or activities to the proper authority, the person who received the allegation or has reasonable grounds to suspect sexual misconduct will advise the national advisor of such alleged or suspected sexual misconduct.

While the alleged or suspected misconduct is being investigated by the proper authority, neither the national advisor nor any representative of the C&MA will question the alleged victim, the alleged respondent, or any potential witness concerning the investigation, until such a time as the proper authority indicates such questioning may proceed, or when the national advisor, after receiving legal advice, initiates a full or partial investigation as circumstances allow.

4.3. The Components of the Process

4.3.1. Type of Investigation

All investigations will be performed under the authority of the national advisor, either internally or externally as determined by the national advisor and shall contain all of the same components.

4.3.1.1. An internal investigation is employed where, in the opinion of the national advisor, an allegation meets the criteria for an internal investigation in Appendix A and shall be conducted by the church, district, institution, agency, organization, or other C&MA body involved.⁵

4.3.1.2. An external investigation is employed where, in the opinion of the national advisor, an allegation meets the criteria for an external investigation in Appendix A and shall be conducted from outside the church, district, institution, agency, organization, or other C&MA body.⁶

⁵ The criteria for determining an internal investigation are found in Appendix 'A'.

⁶ The criteria for determining an external investigation are found in Appendix 'A'.

4.3.2. An investigator deemed by the national advisor to be independent, impartial, and who is skilled at handling sensitive matters and guiding the process (i.e. trauma-informed) shall be assigned by the national advisor to each internal and external investigation.

4.3.3. Components of an Investigation

4.3.3.1. All allegations of sexual misconduct shall be investigated according to the “Sexual Misconduct Investigative Plan.”⁷ Any deviation from this plan must be approved in writing by the national advisor.

4.3.3.2. The investigator shall provide and present a written report to the national advisor which shall include a determination of findings, evidence considered, and a recommendation as to the disposition of the allegation.

4.3.3.3. The national advisor will forward a copy of the report of the investigator to both the review committee (see Article 5) and the respondent.

4.3.3.4. The respondent will be given fifteen (15) business days to respond in writing to the report of the investigator. Any such response will be attached to the investigative report and forwarded to the review committee.

4.3.3.5. In the event that the investigator determines that any new allegation against the respondent has surfaced in the investigative process which falls outside the scope of the Policy, the national advisor shall be notified of such findings and shall determine which, if any, alternate C&MA process should be activated to deal with the new allegation, or which ecclesiastical authority or employer should be notified to consider any new allegation. In such a case, reports or evidence submitted to the review committee with regard to the original complaint may only be made available for the ensuing process if all references to the complainant and any alleged sexual misconduct are redacted in order to protect the privacy of the complainant and to ensure that the respondent is not investigated twice for the allegation that led to the original complaint. The national advisor will be responsible for the redaction of records.

4.4. Confidentiality

Information about allegations and complaints under this Policy shall be kept confidential to the extent possible. Information obtained related to the allegations, including identifying information about any individuals involved, will not be disclosed unless disclosure is necessary to investigate the incident, take corrective action, or otherwise required by law.

While the investigation is ongoing, the complainant, the respondent and any individuals participating in the investigation should not discuss the incident or complaint or the investigation with each other or other third parties, unless necessary to obtain advice about their rights. The investigator may discuss the investigation and disclose the allegations or complaint-related information as necessary to conduct the investigation.

Article 5 – Review Process

5.1. Review Process for Determining Findings for an Internal Investigation

5.1.1. The national advisor shall appoint a person (e.g. Senior Pastor, Executive Pastor) or an entity (e.g. church board) or another qualified party to review the investigation report. The national advisor shall

⁷ The “Sexual Misconduct Investigative Plan” is found in Appendix ‘B’.

provide the person or entity responsible for review (the “Reviewer”) with a copy of the investigation report.

- 5.1.2. The Reviewer shall commence its work no sooner than fifteen (15) days after the report of the investigator has been delivered to the respondent.
- 5.1.3. Upon receiving all relevant documentation, including any response to the report of the investigator by the respondent (see 4.3.3.4), and prior to concluding the review or corrective action or remedies, the Reviewer may seek advice from the national advisor or legal counsel.
- 5.1.4. Upon receiving the investigation report and recommendation from the investigator, the Reviewer will meet individually with the complainant and respondent, with their advisors present if requested, to:
 - 5.1.4.1. Satisfy itself that the “Sexual Misconduct Investigative Plan”⁸ was followed and the investigation was completed fully and fairly.
 - 5.1.4.2. Utilize and address in writing each component of the “Sexual Misconduct Investigative Plan.”⁸
 - 5.1.4.3. Request further investigation or written clarification from the investigator if further investigation is required prior to making a recommendation.
- 5.1.5. If the complaint is upheld, the Reviewer will recommend corrective action(s) for the respondent and appropriate remedy(ies) for the complainant.
- 5.1.6. Upon completion of the review process, the Reviewer will forward to the national advisor all of the relevant material received and otherwise obtained as support for any decision(s) made and to ensure the integrity of the complaint, investigative, and review processes.
- 5.1.7. The national advisor may reject a decision made by the Reviewer when a reasonable and demonstrated belief that the decision made by the Reviewer is contrary to the evidence and that the integrity of the C&MA, its churches, congregations, districts, institutions, agencies, organizations, or other bodies that operate under its name will be brought into disrepute if the decision is upheld.
- 5.1.8. The national advisor shall present the report of the Reviewer, and any contrary opinion of the national advisor (see 5.1.7), to the appropriate ecclesiastical authority or employer for implementation no sooner than fifteen (15) days after it has been presented to the complainant and the respondent, and only if no appeal is being pursued.
- 5.1.9. If a complaint is upheld, it is the responsibility of the national advisor and the relevant ecclesiastical authority to determine appropriate discipline for a licensed worker and the responsibility of the national advisor and the relevant employer to determine outcomes for (non-licensed) employees and volunteers.
- 5.1.10. Upon receiving the report of the Reviewer, and any contrary opinion of the national advisor (see 5.1.7), the employer or ecclesiastical authority is to ensure that appropriate care is offered to the complainant and the respondent for a reasonable period of time.

5.2. Review Process for an External Investigation

- 5.2.1. A review committee shall be appointed by the national advisor. The national advisor shall be a member ex officio of this committee without vote and shall chair the committee. Other members shall include the ecclesiastical authority or employer and two other persons chosen for their ability

⁸ The “Sexual Misconduct Investigative Plan” is found in Appendix ‘B’.

to carefully analyze complex information that requires interpretation and discernment, and for their independence (relationally and vocationally) from the parties and entities involved.

- 5.2.2. Upon receiving all relevant documentation and prior to concluding the review or determining corrective action(s) or remedy(ies), the review committee may:
 - 5.2.2.1. Request further investigation or written clarification from the investigator if it requires further investigation to make a decision.
 - 5.2.2.2. Seek advice from the national advisor or legal counsel.
- 5.2.3. Upon receiving the investigative report and recommendation from the investigator, and any response to the report of the investigator by the respondent (see 4.3.3.4), the review committee will meet individually with the complainant and respondent, with their advisors present if requested, to:
 - 5.2.3.1. Satisfy itself that both the complainant and the respondent have been represented fully and fairly in the investigative process;
 - 5.2.3.2. Satisfy itself that the “Sexual Misconduct Investigative Plan”⁹ was followed and the investigation was completed fully and fairly;
- 5.2.4. If the complaint is upheld, the review committee will recommend corrective action(s) for the respondent and appropriate remedy(ies) for the complainant.
- 5.2.5. The national advisor shall present the report of the review committee to the appropriate ecclesiastical authority or employer for implementation no sooner than fifteen (15) days after it has been presented to the complainant and the respondent.
- 5.2.6. If a complaint is upheld, it is the responsibility of the national advisor and the relevant ecclesiastical authority to determine appropriate discipline for a licensed worker and the responsibility of the national advisor and the relevant employer to determine outcomes for (non-licensed) employees and volunteers.
- 5.2.7. Upon receiving the report of the review committee, the ecclesiastical authority or employer is to ensure that appropriate care is offered to the complainant and the respondent for a reasonable period of time.

Article 6 – The Appeal Process

6.1. Scope of Process

- 6.1.1. The national advisor shall deliver a copy of the report of the Reviewer or the review committee to both the complainant and the respondent. The national advisor shall make the respondent aware, in writing, of their right to appeal the decision of the Reviewer or the review committee related to the matters set out in 6.1.2. and provide details regarding the time frame for appeal, and where and how to submit the appeal.
- 6.1.2. A respondent may appeal the decision of the Reviewer of the review committee regarding its decision related to the following:
 - 6.1.2.1. upholding or dismissing the complaint
 - 6.1.2.2. corrective action(s) determined

⁹ The “Sexual Misconduct Investigative Plan” is found in Appendix B.

6.1.2.3. remedy(ies) determined

6.2. Components of the Process

- 6.2.1. Any appeal shall be made in writing within thirty (30) days of the report of the review committee being delivered.
- 6.2.2. Any appeal shall be heard by the governing body of the church, district, institution, agency, organization, or other C&MA body involved.
- 6.2.3. The governing body hearing the appeal may sustain the original decision or recommend a lighter penalty, but in no case a heavier penalty.
- 6.2.4. When an appeal is granted and results in a decision being annulled, and where both parties were licensed workers, the discipline case of the other licensed worker will be reviewed automatically.

Article 7 – Workplace Complaints

7.1. Definition and Exclusion

Workplace sexual misconduct complaints are complaints made by an employee against a co-worker or supervisor where both parties are employed by the same C&MA church, congregation, district, institution, agency, organization, or other body that operates under its name.

This article applies to licensed workers and (non-licensed) employees of and contract workers in service to or with a C&MA church, congregation, district, institution, agency, organization, or other body that operates under its name only.

7.2. Legislation

Workplace complaints are further governed by additional legislation such as provincial or territorial occupational health and safety legislation, and federal, provincial, and territorial human rights legislation.

7.3. Corrective Action

Corrective action for a respondent who is an employee of a C&MA church, congregation, district, institution, agency, organization, or other body that operates under its name may include any of the following depending on the nature and severity of the offence and shall be proposed by the employer and approved by the national advisor.

- Written reprimand remaining on the employee's record for a period of no less than six (6) months and no more than two (2) years, after which it will be removed from their personnel file.
- Written reprimand remaining on the employee's permanent record.
- Suspension, with or without pay.
- Transfer, if it is not reasonable for the people involved to continue working together.
- Demotion.
- Dismissal.
- Requirement to attend anti-harassment, anger-management, or other appropriate types of training.
- Other actions deemed applicable by the review committee.

7.4. Remedies for a Complainant

Remedies for a complainant who is an employee of a C&MA church, congregation, district, institution, agency, organization, or other body that operates under its name and for an offense that occurred in the workplace may include any of the following actions, depending on the nature and severity of the offense, and shall be proposed by the employer and approved by the national advisor:

- An oral or written apology from the respondent and the C&MA church, congregation, district, institution, agency, organization, or other body that operates under its name.
- Recovery of lost wages.
- A job or promotion that was denied.
- Compensation for lost employment benefits, such as sick leave.
- Other remedies deemed applicable by the review committee.

7.5. Mediation towards Reconciliation

Following the review and any appeal process, an opportunity for both the complainant and respondent to enter into a mediative process utilizing a third-party mediator may be extended by the national advisor for the purpose of restoring relationships after a decision is rendered.

Article 8 – Discipline for Licensed Workers

This article applies to licensed workers of the C&MA only. Application of any discipline for licensed workers of the C&MA shall be in accordance with the provisions and levels of discipline contained in the Policy on Discipline, Restoration and Appeal Article 6 - Determination of Severity of Discipline.

Article 9 – Sexual Misconduct Database

9.1. Establishment of Database

A strictly confidential Sexual Misconduct Database (the “Database”) shall be established, maintained, and remain exclusively accessible to the national advisor. The Database shall be the property of the C&MA.

9.2. Contents of Database

The Database shall contain the names of licensed workers, (non-licensed) employees, contract workers, and volunteers in service to or with C&MA churches, congregations, districts, institutions, agencies, organizations, or other bodies that operate under its name who have been found after an investigation to have engaged in sexual misconduct according to the Policy or who admitted to engaging in sexual misconduct according to the Policy.

For each individual case, the Database shall contain the names of all participants and appointees involved in the case, the allegation(s) registered, the decision reached, the outcome of any appeal, the application of any discipline and the lifting or further application of any discipline, including expulsion, and the dates when each part of the Policy occurred. Any matter that was decided in a court of law shall have the relevant information included.

9.3. Access to Database information

Any district, C&MA local church, congregation, institution, agency, organization, or other body that operates under its name conducting an employment search is strongly encouraged to solicit information in the Database from the national advisor on any applicant for employment in a district, C&MA local church, congregation,

institution, agency, organization, or other body that operates under its name regarding the applicant having found to have engaged in a case of sexual misconduct according to the Policy.

The national advisor shall report to the inquiring entity either the absence of the applicant's name in the Database or that the applicant's name appears in the Database and, if so, relay only the discipline applied to or lifted from the applicant by the review committee along with the date(s) of any such action(s).

The national advisor shall notify the ecclesiastical authority over the C&MA local church, congregation, institution, agency, organization, or other body that operates under its name of any such report that was made.

Article 10 – Definitions

C&MA licensed workers are bound by a code of conduct outlined in A Call to Excellence – Code of Ethics for Official Workers of The Christian and Missionary Alliance in Canada. C&MA workers commit to conduct themselves in a manner consistent with their calling as servants of God, maintaining a lifestyle of purity, integrity, and truthfulness. Local churches may have similar codes of conduct which apply to employees and volunteers serving under the supervision of the local church.

Sexual misconduct is a violation of a sacred trust in which a person in a position of spiritual leadership takes advantage of a person under their leadership, instead of protecting them. Sexualized behaviour by a spiritual leader is always inappropriate¹⁰ and abusive for these reasons:

- it is a violation of Biblical teachings
- It is a violation of professional ethics
- It is a misuse of power and authority
- Vulnerability and trust are exploited
- The unequal balance of power precludes meaningful consent

The term “sexual misconduct” encompasses a wide range of behaviours and may vary in seriousness and consequences. For the purposes of this Policy, “sexual misconduct” includes but is not limited to the following, all of which are described below: abuse; production, viewing or distribution of child pornography; concealment of abuse; grooming behaviour; image-based abuse; sexual assault; and sexual harassment.

10.1. Abuse

Abuse is behaviour that causes harm to another person, that may place another person at the risk of harm, or that a reasonable person would judge could harm another person...¹¹ Harm to a person may be physical, emotional, financial, psychological, sexual, and/or spiritual.

Abuse occurs, for the purposes of this Policy, when a person in a position of trust or authority, either intentionally or unintentionally, uses their position to exploit or violate others for personal advantage rather than to serve the other person in love.

Sexual abuse may be caused through grooming behaviour, sexual harassment, sexual exploitation, image-based abuse, child sexual abuse, and/or violence, as are defined in this section...¹²

¹⁰ See Policy on Discipline, Appeal and Restoration for Official Workers, footnote 2, for exceptions related to a dating relationship.

¹¹ Adapted from the Anglican Communion Safe Church Commission.

¹² Adapted from GRACE (Godly Response to Abuse in the Christian Environment).

10.2. Production, Viewing or Distribution of Child Pornography

Child pornography describes or depicts a person who is or who appears to be a child engaged in sexual activity, or in a sexual context. It can include any film, printed matter, electronic data, computer image and any other depiction¹³.

10.3. Concealment of Abuse

Concealment of abuse means the attempt to hide abuse, to deceive, or to prevent abuse from becoming known by other persons, the church authority, or civil authority¹³. This includes requirements or attempts to coerce secrecy and silence from another person, to control another person, or to isolate another person from support. This also includes any attempt(s) to hide an abusive relationship by avoiding oversight and scrutiny from others, for example, by meeting in private locations or deleting electronic communications.

In the event a worker or volunteer fails to fully cooperate with a sexual misconduct investigation, to err on the side of protection of others, the worker or volunteer may be deemed to be concealing abuse for the purposes of the investigation.

Fully cooperating with sexual misconduct investigation may include providing cell phone records, texts, emails, and other data, electronic or otherwise, to investigators.

10.4. Grooming Behaviour

Grooming behaviour occurs when a worker or volunteer deliberately undertakes actions with the aim of engaging and influencing an adult, vulnerable person, child or young person for the purpose of exploitation (for example, sexual or financial). Grooming may include grooming those close to the victim by developing trust with parents, family members, other workers, and the Church community with the goal of exploiting the victim. Grooming commonly precedes other forms of abuse and often involves the use of technology to build the relationship with the victim due to its private nature.

Grooming is subtle to detect but often involves some, if not all, of the following six stages:

- Stage 1: Targeting the victim by identifying vulnerabilities, emotional neediness, and desires.
- Stage 2: Gaining the victim's trust—and the trust of the victim's Church community, family, and friends.
- Stage 3: Fill a need of the victim, the victim's family, or the victim's Church community (e.g. gain Church employment or volunteer).
- Stage 4: Isolate the victim to create situations where they are alone together, including the use of private electronic communication.
- Stage 5: Exploit the victim (for example, sexually).
- Stage 6: Maintain control often using the victim's affection for the abuser, blaming and shaming the victim, threats, demanding secrecy, violence against the victim or their family, friends, or pets, and/or damaging or stealing possessions¹⁴.

10.5. Image-based Abuse

Image-based abuse occurs where a worker engages in the taking of, distribution of, or threat to distribute intimate, nude and/or sexual images of another person without their consent. The images may be original and

¹³ Adapted from the Anglican Communion Safe Church Commission.

¹⁴ Adapted from Saskatoon Sexual Assault and Information Centre.

photoshopped photos, drawn pictures, and videos. It is called “sexting” when technology is used to distribute the image. It is called “sextortion” when the worker tries to get sexual favours, money or something else, by threatening to reveal intimate images of the other person, or requests money, additional images, or sexual favours for removing the images online¹⁵.

10.6. Sexual Assault

Sexual assault occurs where a worker engages in any intentional or reckless act, uses force or threatens to use force involving some form of sexual activity against a person without their consent, or with their consent in circumstances where consent is not a defense to such sexual activity under the applicable laws. Children who are under the age of consent, or any adult on their behalf, cannot consent to sexual activity. Sexual assault will normally constitute a criminal offence and includes:

- Rape
- Touching a person in a sexual manner
- Inviting, inducing, inciting, or forcing a child, young person or vulnerable adult to touch themselves, the worker or another person in a sexual manner

10.7. Sexual Harassment

Sexual harassment means:

- Engaging in a course of vexatious comment or conduct against a person because of sex where the course of comment or conduct is known or ought reasonably to be known to be unwelcome.
- Making a sexual solicitation or advance where the person making the solicitation or advance is in a position to confer, grant, or deny a benefit or advancement to another person and the person knows or ought reasonably to know that the solicitation or advance is unwelcome.

Sexual harassment can involve unwelcome words or actions associated with sex that are that are known or should be known to be offensive, embarrassing, humiliating, or demeaning to another person or group of people. It can also include behaviour that intimidates or isolates an individual.

Sexual harassment may include:

- Asking questions, talking, or writing about sexual activities
- Rough or vulgar humour or language related to sexuality, sexual orientation or gender
- Taking, displaying, or circulating pornography, sexual images, or offensive sexual jokes in print or electronic form
- Leering or inappropriate staring
- Invading personal space
- Unnecessary physical contact, including inappropriate touching, tickling, playful aggression, prolonged hugs
- Demanding hugs, dates, or sexual favours
- Making gender-related comments about someone's physical characteristics, mannerisms, or conformity to sex-role stereotypes
- Verbally abusing, threatening, or taunting someone based on gender or sexual orientation
- Threatening to penalize or otherwise punish a worker if they refuse a sexual advance
- Asking, pressuring, manipulating, or coercing someone into sending an intimate photo
- Sending someone an unsolicited sexual or nude photo of yourself or someone else
- Showing or disseminating an intimate photo of someone sent to you to anyone else

¹⁵ Adapted from the Anglican Communion Safe Church Commission.

- Taking, viewing, possessing, producing, or distributing child pornography¹⁶

10.8. Volunteer

A licensed or non-licensed person who volunteers for a church, district, institution, agency, organization, or other C&MA body whose participation has been requested by that body, where that body organizes the activity, and the volunteer provides a service to that body (e.g. teaches, supervises, administrates, etc.).

10.9. Worker

A licensed or non-licensed employee or contract worker who performs work or supplies service for monetary compensation.

Article 11 – Amendments

Amendments to this document may be made by the Board of Directors.

Adopted, including appendices 'A' and 'B' – Board of Directors, February 2022

Amended – Board of Directors, November 2023

Amended – Board of Directors, February 2024

¹⁶ Adapted from the Ontario Occupational Health and Safety Act and <https://www.ontario.ca/page/understand-law-workplace-violence-and-harassment>.

Appendix 'A' - Criteria for Determining an Internal or External Investigation

Policy and Procedures on Sexual Misconduct for Official Workers and Churches

Once the national advisor determines the Policy and Procedures on Sexual Misconduct for Official Workers and Churches applies to a complaint, the national advisor shall determine whether the investigation will be conducted internally or externally.

A1. An internal investigation may occur:

When the national advisor deems, in his or her discretion, that an external investigation is not required (including, but not limited to, less serious complaints or complaints where the respondent has admitted guilt), the investigation will be carried out by the C&MA church, congregation, district, institution, agency, organization, or other body that operates under its name by an impartial person or persons appointed/approved by the national advisor.

A2. An external investigation shall occur:

The national advisor may, in his or her discretion, require that an external investigation must be conducted. The national advisor will generally require an external investigation in the following circumstances:

A2.1. If the complaint involves physical force or pressure between the complainant and respondent and/or physical contact with the breasts, buttocks, vagina, or penis of the complainant or respondent.

A2.2. When there are particularities of the complaint that are beyond the ability of internal investigators to competently investigate.

A2.3. When the complaint is made against a denominational leader, such as a District Superintendent, Global Ministries strategy director, or worker at a district or the national office.

A2.4. If the complainant was a minor at the time of the occurrence or if the complaint includes instances of the respondent making, printing, publishing, or possessing child pornography of the complainant's person. (In these cases, investigations will be run concurrently with law enforcement investigations, with law enforcement investigations taking priority).

A2.5. When there is particular complexity to the complaint and investigation.

A2.6. When the respondent is a lead pastor, chairperson of the board, or a person in a position of power within a C&MA church, congregation, district, institution, agency, organization, or other body that operates under its name that would create difficulties in that entity conducting an impartial, unbiased investigation.

A2.7. When the respondent been charged, previously charged, or convicted by a law enforcement agency for sexual misconduct.

A2.8. When there are multiple complaints by the complainant against the respondent, or there are multiple complainants against the respondent.

A2.9. When, in the determination of the national advisor, the C&MA church, congregation, district, institution, agency, organization, or other body that operates under its name lacks the ability, expertise, resources, or desire to conduct a proper investigation.

Appendix 'B' - The Sexual Misconduct Investigative Process

Policy and Procedures on Sexual Misconduct for Official Workers and Churches

B1. The Purpose

All investigations will follow and document all steps in The Sexual Misconduct Investigative Process. Investigations will be carried out to a high human resources/legal level. All investigative plans for internal and external investigations will be approved by the national advisor, to ensure that the investigation is thorough, documented, fair, and able to withstand legal scrutiny.

B2. The Process

The process must include, at a minimum, each of the following components, but the order may be changed.

B2.1. The national advisor shall:

- B2.1.1. Define the scope and purpose of the investigation.
- B2.1.2. Establish terms of reference.
- B2.1.3. Assign a qualified investigator/company.

B2.2. The investigator shall:

- B2.2.1. Receive the "Complaint/Suspicion" of the complainant as recorded by the national advisor and, when applicable, interview the complainant.
- B2.2.2. Identify any witness(es) and determine which witness(es) should be interviewed.
- B2.2.3. Interview respondent and bring full disclosure.
- B2.2.4. Obtain statement from witness(es).
- B2.2.5. Determine whether there is physical evidence to collect or conserve (video, email, texts, social media posts, cell phone records, security records, etc.)
- B2.2.6. Collect any relevant written records and documents.
- B2.2.7. Collect any relevant and appropriate physical evidence.
- B2.2.8. Obtain the respondent's reply and evidence to the allegation(s) after giving the respondent adequate time to consider the allegations and have access to counsel and a support person.
- B2.2.9. Interview any new witness(es), re-interview previous witness(es), or gather additional evidence, as necessary and appropriate based on new information provided by respondent.
- B2.2.10. Review all applicable C&MA policies, labour laws, etc., and present a written report to the national advisor which shall include a determination of findings, evidence considered, and advice regarding the disposition of the allegation.

B2.3. The investigator may, in their professional judgment, modify or eliminate any of the steps in section B2.2. provided that at all times the investigator conducts a fair, impartial, and thorough investigation applying best practices and maintaining the integrity of the investigation process.

Ordination Policy

A Policy of The Christian and Missionary Alliance in Canada

Ordination is the solemn observance whereby representatives of the church corporate, together with the elders representing the local congregation, set apart and charge those persons whom God has called already and equipped for ministry, through the laying on of hands and the offering of prayer for spiritual endowment.

The following general directives will govern the process leading to ordination:

1. The president shall be responsible for the Ordination Policy, including the Ordination Requirements. Administration of the policy shall be the responsibility of district superintendents. They shall also submit recommended changes to the policy or list of requirements to the president.
2. The examining and ordaining body shall be constituted according to the Policy on District Organization.
3. Requirements for ordination are outlined in the Ordination Requirements policy.
4. Those who hold a portable license issued by the C&MA are required to go through the ordination process...¹
5. The final decision for ordination rests with the licensing authority.
6. Candidates shall be required to complete the ordination requirements within a three-year period after placement in ministry. Oral examination will not be conducted until a minimum of two years of service is completed...²
7. The ordination of ordained persons with acceptable ministry experience in a recognized denomination or group may be sustained by the ordaining council. The licensing authority of each district will determine whether the candidate's previous ordination experience aligns with C&MA ordination requirements, or supplementary work will be required.
8. The conducting of an ordination service for and/or the conferring of the title of "Reverend" upon the successful candidate may be waived with the permission and at the discretion of the licensing authority.
9. Ordination may be revoked by the C&MA at the recommendation of a discipline committee.
10. While gifting and spiritual power may remain, when a person no longer bears a portable or worker emeritus license of the C&MA, that person's ordination is to be considered in abeyance. This does not indicate that they have had their ordination withdrawn, as may be the case were they found guilty under The Policy in Discipline, Restoration and Appeal for Official Workers, but that, no longer being licensed for ministry, they may not claim the title, status, or any functionality that comes with ordination, including speaking of themselves as being ordained.

Amendments

The Ordination Policy may be amended by a majority vote of the Board of Directors.

Amended – Board of Directors - March 1996

Amended – General Assembly 2012

¹ Rare exceptions may be permitted at the sole discretion of the licensing authority.

² Extensions may be granted at the sole discretion of the licensing authority.

Amended - Board of Directors - November 2015
Amended – Board of Directors – November 2020
Amended – Board of Directors – November 2023

Ordination Policy for Indigenous Pastors

A Policy of The Christian and Missionary Alliance in Canada

1. The policy concerning ordination procedures for indigenous pastors is as follows:
 - 1.1. Evidence of a specific call of God through the life and ministry of the applicant.
 - 1.2. Graduate of a recognized theological college, or cycle one of Theological Education by Extension with Volume I – Preaching, or an equivalent of Bible knowledge.
 - 1.3. Four years of successful ministry, two years of which should be under the direction of a senior indigenous minister or a missionary.
 - 1.4. Interview by a special ordaining council appointed by the First Nations Alliance Churches of Canada committee.
2. The recommended membership of the special ordaining council is as follows:
 - 2.1. Director of First Nations Alliance Churches of Canada (Moderator)
 - 2.2. A district superintendent
 - 2.3. One member of a district ordaining council
 - 2.4. Two members appointed by the First Nations Alliance Churches of Canada committee

Amendments

The Ordination Policy for Indigenous Pastors may be amended by a majority vote of the Board of Directors.

Amended – Board of Directors - 1990

Amended – Board of Directors - March 1996

Amended – General Assembly 2012

Amended – Board of Directors – November 2019

Ordination Requirements

A Policy of The Christian and Missionary Alliance in Canada

1. Reading List¹

Candidates shall read the following books and submit a two-page report focusing on personal application:

1.1. History (Choose 1)

- All For Jesus (Robert L. Niklaus)
- Footprints: The Beginnings of the Christian and Missionary Alliance in Canada (Lindsay Reynolds)
- Rebirth: The Redevelopment of the Christian and Missionary Alliance in Canada (Lindsay Reynolds)
- A.B. Simpson and the Making of Modern Evangelicalism (Daryn Henry)
- Advancing the Vision: The Fourfold Gospel in Contemporary and Global Contexts (Bernie Van De Walle)

1.2. Biblical Theology (Choose 2)

- The Heart of the Gospel: A.B. Simpson, the Fourfold Gospel and Late Nineteenth-Century Evangelical Theology (Bernie Van De Walle)
- The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics (Richard B. Hays)
- Abide and Go: Missional Theosis in the Gospel of John (Michael J. Gorman)
- Rethinking Holiness: A Theological Introduction (Bernie Van De Walle)
- Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church (N.T. Wright)

1.3. Deeper Life (Choose 1)

- River Dwellers: Living in the Fullness of The Sprit (Dr. Rob Reimer)
- Strengthening the Soul of Your Leadership: Seeking God in the Crucible of Ministry (Ruth Haley Barton)
- The Empowerment Pivot: How God Is Redefining Our View of Normal (Douglas A. Balzer)
- Hearing God: Developing a Conversational Relationship With God (Dallas Willard)

1.4. Missions (Choose 1)

- Completion of the Kairos course
- Short term mission trip with the C&MA²
- The Mission of God: Unlocking the Bible's Grand Narrative (300 pages) (Christopher J.H. Wright)
- On Mission: Why We Go (Ronald Brown) **Choose 1 of the volumes
- The Mission of God's People: A Biblical Theology of the Church's Mission (Christopher J.H. Wright)

1.5. Holy Scripture (Choose 1)

- God Has Spoken (J.I. Packer)
- The Blue Parakeet: Rethinking How You Read The Bible (Scot McKnight)

¹ The licensing authority may swap out a book(s) at their discretion if a given book is not available in a particular language. Candidates are encouraged to use the books on this reading list as sources for their other assignments.

² To be eligible for inclusion, this Short-term mission trip must have occurred AFTER the candidate enrolled in the Ordination program and must be approved by the licensing authority.

- Misreading the Scripture with Individualist Eyes: Patronage, Honor, and Shame in the Biblical World (E Randolph Richards and Richard James)
- Misreading the Scripture with Western Eyes: Patronage, Honor, and Shame in the Biblical World (E. Randolph Richards & Richard James)

1.6. Biblical Anthropology (Choose 2)

- Strange New World: How Thinkers and Activists Redefined Identity and Sparked the Sexual Revolution (Carl R. Trueman)
- The Genesis of Gender (Abigail Favale)
- Love Thy Body (Nancy Pearcy)

1.7. Disciple-Making (Choose 1)

- Contagious Disciple Making: Leading Others on a Journey of Discovery (David and Paul Watson)
- Spent Matches: Igniting the Signal Fire for the Spiritually Dissatisfied (Roy Morgan)
- A Jesus Shaped Life: Discipleship and Mission for Everyday People (Bob Rognlien)
- The Great Omission: Reclaiming Jesus' Essential Teachings on Discipleship (Dallas Willard)

1.8. Specific Ministry Focus (Choose 1)

- Book pertaining to one's field of ministry.

1.9. C&MA Manual

1.10. Bible in a previously unread translation

Candidates may submit their written reports in the language of their preference. In some instances, where books are unavailable in the language of the candidate, other books may be substituted. All substituted books must reflect Alliance doctrine. When substitution of reading requirements becomes necessary, the selection of books shall be done in consultation with the district superintendent and the chair of each appropriate national cultural association recognized by The Christian and Missionary Alliance in Canada (the "C&MA"). Languages not represented by national organizations may substitute books in consultation with the district superintendent.

2. Theological Integration and Teaching the Scriptures

- Candidates shall submit an assignment (in the language of their preference) on each of the 5 specified topics below, addressing one or more of the questions, reflecting theologically on their understanding of the subject and demonstrating insight into its application to their personal life and ministry.
- Candidates may submit assignments in a range of formats approved by the district, which may include written papers, bible studies, videos, short sermon series, kids' curriculum, etc.
- For at least ONE of their five assignments, candidates must choose three role-appropriate oral teachings that successfully demonstrate the ability to exegete biblical text, steward God's Word with care, and integrate theology into contemporary situations as their chosen format. Those in a primary teaching role will submit three sermons. For other ministry roles, formats may include: sermons, podcasts, bible studies, devotionals, etc.
- For the other four topics, the candidate may choose from the range of format options offered in their district.

2.1. Christ-Centred Life and Ministry

When the C&MA has talked about being Christ-centered or “Jesus Only”, its intent has been to stress the fact that, in and through Christ alone, believers have full access to God and all that He has in store for them. As such, the C&MA asserts that Jesus, Himself, is sufficient for the fullness of human life, redemption, and thriving. Christ is, Himself, the means, measure, and purpose of Christian life and disciple-making. Please address one or more of the following questions in your assignment:

- What is the biblical basis for the centrality of Christ in Christian worship? (Why do we give preference to Christ-centred rather than Father-centred or Spirit-centred?)
- In what ways does the all-sufficiency of Jesus impact your life and ministry? (How might you teach this to help others experience the all-sufficiency of Jesus for themselves?)
- How does one or more of the elements of the Fourfold Gospel have a practical impact on the life and ministry of a Christian worker? How can we restore the life-changing impact of these historic tenets of the Alliance tradition in our ministries today?
- What might it look like for a Christ-centred believer to have an active and intentional discipleship to Jesus, including the making of other disciples? How does the life and ministry of Jesus as revealed in the Gospels inform the way you centre your own life around Jesus as his disciple and help others to do the same?
- Why is hearing the voice of Jesus essential to living a Christ-centred life? How would you disciple someone to hear Jesus’ voice? What are the ways in which you would coach someone to listen for it?

2.2. Spirit-Empowered Life and Ministry

Spirit-Empowerment through sanctification and the filling of the Holy Spirit have long been Alliance distinctives and are essential in the life of the believer and ministry leaders. Please address one or more of the following questions in your assignment:

- Part of the Fourfold Gospel is the proclamation that Jesus Christ is our Sanctifier. Explain the dynamic link between being Spirit-empowered and the sanctifying work of Christ. Why do we believe this, why does it matter, and what are the implications – for you personally? For the church? In a post-Christian Canada?
- What does it mean to be filled with the Holy Spirit? What would be evidences that someone is ‘Spirit-filled’?
- What is the biblical precedent for Spirit-empowerment as we understand it?
- What kinds of spiritual practices might someone utilize to invite a deeper work of the Spirit? How have these helped you personally? How might you disciple others to cultivate greater Spirit-empowerment?
- Define the term cessationism and explain why the Alliance rejects the doctrine of cessationism.

2.3. Mission-Focused Life and Ministry

For more than 100 years, we've been known as The Christian & Missionary Alliance. And, while in past season, we may have primarily identified a 'missionary' as someone who served in an international context somewhere around the globe, our more recent emphasis has been on growing a missionary mindset no matter where God has called us. We are all to join God in His mission to see all of humanity redeemed and restored to Him. Please address one or more of the following questions in your assignment:

- Why is "Mission" important today? How does the fate of humanity motivate the Church to be engaged in mission?
- Trace the mission of God from Genesis to Revelation. What are key supporting scriptures found in at least 10 OT and at least 10 NT books of the Bible?
- How would you articulate the 'Mission of God' and what scriptures would you use to challenge all believers to participate, regardless of their vocation or where they live?
- Identify some key barriers of perception people have about believers being on 'mission'. How would you address these?
- Describe how your life currently is aligned with the mission of God and how you are intentionally seeking to live out a 'missionary' mindset in your community (outside the walls of the church and 'mission-specific' programming). Reflect on your practice of prayer, time & energy, personal strategy, and financial habits. Make sure you reflect theologically on the mission of God.
- How is mission motivated by the return of Christ? What role did the return of Christ play in the formation of the Alliance's doctrine of mission, and what role does/should it play today?

2.4. The Scriptures

The Scriptures are the Word of God and are authoritative and foundational for all of life and ministry practice. Please address one or more of the following questions in your assignment:

- Why do we believe this, why does it matter, and what are the implications – for you personally? For the church? In a post-Christian Canada?
- How did we get the Bible as we have it today? What role did the early church councils play in the development of a Christian understanding of the canonicity of Scripture? How does this support the validity of the scriptural claims?
- What is the basis for claiming the Bible as the authority for our lives?
- What are the range and limits of the terms: inspiration, inerrancy and infallibility? Why are these doctrines important in a post-modern culture where truth is often considered relative?
- Articulate how you would respond to at least 3 of the following common objections to the validity of the Bible:
 - The Bible is full of contradictions and discrepancies and is therefore unreliable.
 - The Bible should be labeled as 'hate speech' (after all, it's full of violence, genocide, prejudice and injustice – often commanded by God).
 - The Bible has been proven wrong by science.

- The Bible is a book written by ancient and primitive people – we’ve progressed in our thinking and understanding since then.
- Christians can’t agree on proper interpretation, so there’s no way to really know what is true.
- It is common for Christian to use claims within the Bible itself to defend the idea that the Bible is the Word of God. This is circular reasoning.

2.5. Divine Healing

Canadian culture is on an increasingly secular trajectory. In some places and for various reasons, even evangelical church culture presently and practically denies the supernatural and contemporary effects of Christ’s atoning work, at least for our physical being, and at least for today. In the face of this, the C&MA declares that Christ is our Healer and that His healing touch applies not only to the whole of human being, body and soul, but that it is active and effective today—in the here and now. Please address one or more of the following questions in your assignment:

- What do the Scriptures teach about the availability of divine healing for today? To whom and to what does it apply? What might it look like in practice?
- How might we wisely steward this gift of grace with those we encounter?
- Describe the relationship between the provision for healing and the atonement.
- What do we mean when we say that Christ is our Healer?
- How would you counsel someone who has been prayed for and yet not received healing? How do you integrate a theology of suffering with a theology of healing?

3. Oral Examination

Candidates shall complete an oral examination before the ordaining council. To the extent possible, ordaining councils shall include ordained pastors fluent in the language of the candidate. The council will examine a candidate's:

- a) call to the Gospel ministry;
- b) personal experience and maturity in Christ;
- c) theological understanding and working knowledge of Scripture;
- d) completion of the study, written and speaking requirements; and
- e) evaluations from local church leadership and the district superintendent.

4. Amendments

Ordination requirements may be amended by the president as per Ordination Policy, item 1.

Revised May 2010

Amended by the president - July 2016

Amended by the president – February 2024

Policy on Local Churches

A Policy of The Christian and Missionary Alliance in Canada

Article 1 - Affiliated Church

- 1.1. A non-Alliance church may become affiliated with the C&MA upon approval of the District Executive Committee of the district within which the church is located. Affiliated churches are not member churches of the C&MA and consequently are not represented at District Conference or General Assembly by lay delegates.
- 1.2. The non-Alliance church shall:
 - a) agree with the statement of faith of the C&MA in Canada;
 - b) call only pastoral and other ministry staff who are licensed by the C&MA;
 - c) contribute to the Alliance Retiral Fund on behalf of the pastors and staff in accordance with its guidelines;
 - d) support the national and global ministries of the C&MA through prayer, recruiting workers and giving to the Global Advance Fund, and (if applicable) to the District Operating Budget; and
 - e) sign a memorandum of understanding with the District Executive Committee that shall expire at the end of five years and is subject to renewal.

Article 2 - Member Church

- 2.1. A member church of The Christian and Missionary Alliance in Canada (the "C&MA") shall be established when an association of people who have voted to become a member church of the C&MA and to abide by the governing documents of the C&MA has been accepted as a member church by the District Executive Committee of the district within which the church is located.
- 2.2. Member churches of the C&MA that are fully organized shall be governed by the Local Church Constitution. The local church may adopt additional bylaws, policies, and regulations that govern the local church, but in no case shall such bylaws, policies, and regulations contradict the provisions of the Local Church Constitution and the policies, procedures, and statements contained within the Manual of the C&MA in Canada.
- 2.3. Member churches of the C&MA that have fewer than fifteen (15) members or that are not yet fully organized shall be governed by the Constitution for Developing Churches. The developing church may adopt additional bylaws, policies, and regulations that govern the church, but in no case shall such bylaws, policies, and regulations contradict the provisions of the Constitution for Developing Churches. The Developing Church may become fully organized and adopt the Local Church Constitution upon approval of the district superintendent.
- 2.4. Member churches of the C&MA that are incorporated shall be governed by the incorporating documents and corporate bylaws approved by the District Executive Committee. The incorporating documents, corporate bylaws, and policies of incorporated churches shall conform to the provisions of the Local Church Constitution and the policies, procedures, and statements contained within the Manual of the C&MA in Canada.
- 2.5. In addition to abiding by the governing documents of the C&MA, member churches shall contribute to the Alliance Retiral Fund on behalf of the pastors and staff in accordance with its guidelines.

Article 3 – Church Closure

- 3.1. In the rare and unfortunate situation where it seems appropriate to close a church, the District Superintendent shall explore possible ways to keep the church open, engaging both church leadership and the congregation. In the case of an organized church, the church may be moved from organized to developing status.
- 3.2. The District Executive Committee of the District in which the church resides has authority to close a church if:
 - a) The church leadership requests that the church be closed, or
 - b) Church attendance is static or declining over a period of several years and two or more of the following conditions have existed for one year or more:
 - The church is unable to pay its bills or support its pastor,
 - The District Superintendent has not been able to appoint a pastor,
 - The church does not have a viable plan for effective ministry,
 - For an organized church, the church cannot elect an elder’s board, or
 - For an organized church, the membership of the church has fallen below the number required for a church to be organized.
- 3.3. When it is not possible to keep a church open, the District Superintendent shall ensure that the affairs of the church are concluded in a proper manner to abide by the regulatory and legal requirements.

Article 4 - Amendments

This policy may be amended by a majority vote of the Board of Directors.

Adopted – Board of Directors, April 2012

Amended – Board of Directors, February 2020

Amended – Board of Directors, February 2023

Amended – Board of Directors, May 2023

Amended – Board of Directors, November 2023

Local Church Constitution

A Policy of The Christian and Missionary Alliance in Canada

Preamble

The Local Church Constitution has been framed and adopted by the General Assembly of The Christian and Missionary Alliance in Canada (the “C&MA”), the denomination’s highest legislative body.

Because each Christian and Missionary Alliance church is an integral part of the national and worldwide fellowship, it is united in governance, fellowship, and service in order to promote unity of faith in the fullness of Jesus Christ as Saviour, Sanctifier, Healer, and Coming King, thereby facilitating the spread of the Gospel at home and abroad under the guidance of the Holy Spirit. Each local church shall be governed by the following constitution.

This constitution has two objectives:

- 1) to state the purpose of this local church and to define the nature of the relationships of this local church to the C&MA and the district of which it is an integral part; and
- 2) to stipulate the enabling instruments, legal procedures, and the empowering conditions under which this local church is to carry out its local and worldwide work.

The local church is the fundamental unit of Christian fellowship as exemplified in the Scripture. Faithfulness in multiplying churches around the world that are nourished in the Bible and full of the Holy Spirit is the Scriptural pattern for carrying out the redemptive purposes of God and the Great Commission of our Lord and Saviour. The statement of our founder, A.B. Simpson, is as relevant today as when he gave it in his address to General Council in 1912:

We need to be perfectly adjusted in our loyalty to Christ and at the same time in our responsibility to the special trust which he has committed to our hands. God does not want us to be afraid of losing our consecration by being true to The Christian and Missionary Alliance, by knowing how to keep rank and by marching loyally under our own standard.

Further, we must have the right adjustment of our home and foreign work, and the interdependence each upon the other, the homework as the constituency of the foreign, and the foreign as the outlet and complement of the other.

Our foreign work is not only the fulfillment of the supreme duty of the Church of Christ, but the loftiest inspiration and uplift of our whole Christian life at home.

God grant that this work may never lose its old simplicity, self-sacrifice and separation, not only from the secular but from the religious world in its spirit and practice. But at the same time, we must keep abreast of the progress of our age and be men and women of today in our message and ministry to our generation.

Article 1 – Name

The name of this church shall be _____
of The Christian and Missionary Alliance in Canada.

The church shall receive approval of the District Executive Committee of the district of the C&MA of which it is a part prior to the legal registration or use of the name.

Article 2 – Purpose and Objective

- 2.1. The purpose of this church is to:
- 2.1.1. Advance religion by preaching and practicing the teachings, religious tenets, doctrines, and observances associated with the Christian faith.
 - 2.1.2. Support and maintain missions and missionaries in order to propagate the Christian faith.
 - 2.1.3. Undertake activities that are ancillary and incidental to the attainment of the above charitable purposes.
- 2.2. The objective of this church is to glorify God by proclaiming the Good News of Jesus Christ and persuading men and women to become His disciples and dependable members of His Church. To achieve this objective, the church:
- 2.2.1. Fosters spiritual maturation through participation of its members in worship and nurturing activities according to their maturity, gifts, and abilities in ministering to the needs of the body in her task of evangelization at home and abroad.
 - 2.2.2. Observes the ordinances of believer’s baptism and the Lord’s Supper and complies with the biblical qualifications for selection of church leadership. She considers the basic methods of communicating the Gospel to be through worship, preaching, teaching, witnessing, and example. She takes discipline and restoration of the offender seriously. She holds that the fullness of the Holy Spirit is essential for holiness of life and effective witness. She affirms the necessity for fervent prayer, faithful service and sacrificial giving as modeled by Christ Himself. She regards social service and good citizenship as outgrowths of the Gospel.
 - 2.2.3. Being the visible, organized expression of the Body of Christ, conducts her affairs decently and in order. She organizes herself so that all members can contribute according to their gifts and abilities to the total working of the body. She operates on the assumption that the congregation finds broader meaning and outreach by fulfilling her biblical responsibilities within and beyond the life and witness of the denomination.
 - 2.2.4. Cultivates fellowship and not sectarianism. Her local and extended family seeks for common spiritual ground on which fellowship with other groups may be enriched and strengthened through an open and transparent relationship.

Article 3 – Statement of Faith

This church subscribes to the following statement of faith which is the Statement of Faith of the C&MA as amended from time to time.

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

¹ Isaiah 44:6; 45:5-6

² Matthew 5:48; Deuteronomy 32:4

³ Matthew 3:16-17; 28:19

⁴ Philippians 2:6-11; Hebrews 2:14-18; Colossians 2:9

⁵ Matthew 1:18; Luke 1:35

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

3. 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
4. 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
5. 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
6. 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
7. It is the will of God that in union with Christ each believer should be sanctified thoroughly...¹⁶ 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

8. 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
9. 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

⁶ 1 Corinthians 15:3-5; 1 John 2:2; Acts 13:39

⁷ Hebrews 4:14-15; 9:24-28

⁸ Matthew 25:31-34; Acts 1:11

⁹ John 14:16-17

¹⁰ John 16:7-11; 1 Corinthians 2:10-12

¹¹ 2 Timothy 3:16; 2 Peter 1:20-21

¹² Genesis 1:27

¹³ Romans 8:8; 1 John 2:2

¹⁴ Matthew 25:41-46; 2 Thessalonians 1:7-10

¹⁵ Titus 3:5-7; Acts 2:38; John 1:12; 1 Corinthians 6:11

¹⁶ 1 Thessalonians 5:23

¹⁷ Acts 1:8

¹⁸ Romans 12:1-2; Galatians 5:16-25

¹⁹ Matthew 8:16-17; James 5:13-16

²⁰ Ephesians 3:6-12; 1:22-23

locally and globally. The local church enters into relationships with other like-minded churches for accountability, encouragement and mission...²¹

10. 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
11. 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

Article 4—Relationship

This church is a constituent member of the district and national organizations of the C&MA as such organizations are defined in the Manual. The policies and regulations of this church shall be consistent with, and the church shall operate in accordance with, the Manual of The Christian and Missionary Alliance in Canada as amended from time to time.

Article 5—Ordinances

Believer's baptism and the Lord's Supper are recognized as the two ordinances of the Church as commanded by the Lord Jesus Christ. Baptism is an act of obedience for all believers. While other modes of believer's baptism are recognized, baptism by immersion is taught and practiced as the Scriptural mode. The Lord's Supper is administered regularly and offered to all believers.

Article 6 – Membership

6.1. Privileges and Qualifications

There shall be a voting membership and such additional types of association as may be defined in the bylaws.

The privileges of membership include eligibility to vote, to be considered for election to serve on the Board subject to Article 8, and such further privileges as may be specified in the bylaws.

The qualifications for membership include a credible testimony of faith in the Lord Jesus Christ before members of the Board; believer's baptism; a commitment to the principles of the Preamble; a commitment to the Purpose and Objective (Article 2), and statement of faith (Article 3) of this church; submission to the Policy on Discipline and Restoration for Members of Local Churches of The Christian and Missionary Alliance in Canada and the Policy and Procedures on Sexual Misconduct for Official Workers and Churches; and such further qualifications as may be specified in the bylaws.

While affirming the above as normative, the Board of Elders of the local church may discern on a case by case basis whether to extend membership to individuals who were baptized as infants and who now present a credible testimony of faith in the Lord Jesus Christ before members of the Board; a commitment to the principles of the Preamble; a commitment to the Purpose and Objective (Article 2), and statement of faith (Article 3) of this church; submission to the Policy on Discipline and Restoration for Members of Local Churches

²¹ Acts 2:41-47; Hebrews 10:25; Matthew 28:19- 20; Acts 1:8, 11:19-30; 15

²² 1 Corinthians 15:20-23

²³ 2 Thessalonians 1:7-10

²⁴ 1 Thessalonians 4:13-17

²⁵ 1 Corinthians 1:7; Titus 2:11-14; Matthew 24:14; 28:18-20

of The Christian and Missionary Alliance in Canada and the Policy and Procedures on Sexual Misconduct for Official Workers and Churches; and such further qualifications as may be specified in the bylaws.

6.2. Discipline

Discipline is an exercise of that spiritual authority that the Lord Jesus has given to His Church. The purposes of discipline are to maintain the honour of the Redeemer, the purity of the Church, the spiritual benefit of the members, and the restoration of the offender. The discipline of a member shall be the responsibility of the Board or its designates and shall be in accordance with the Policy on Discipline and Restoration for Members of Local Churches of The Christian and Missionary Alliance in Canada. It shall be a condition of membership that persons accept and comply with the Policy on Discipline and Restoration for Members of Local Churches of The Christian and Missionary Alliance in Canada.

Article 7 – Government

There shall be an annual meeting of the membership to be held as specified in the bylaws. It shall receive reports from the senior pastor and the Board, receive financial statements, and shall conduct such other business as may be presented in keeping with the bylaws.

Unless another process for election is stipulated in the bylaws, at the annual meeting the members shall elect a Board from among the voting membership to be responsible for the affairs of the church between annual meetings. The Board is amenable both to the membership and to the district superintendent as constitutionally defined.

Meetings of the membership may be called by the Board by proper notice to the membership as specified in the bylaws. The senior pastor or appointee shall act as the chair of meetings of the membership.

Article 8 – Board

8.1. Composition and Responsibilities

The highest functioning authority of the local church shall be the Board of Elders which may be called by another name and is herein referred to as the “Board”. Board members shall be elected, and along with the senior pastor, will provide oversight of the ministry and operation of the local church. Criteria for membership on the Board are the biblical qualifications of elders.

The church may, by a two-thirds majority of the members present at a duly called meeting of the membership, choose to have women serve on the Board.

The Board shall have a minimum number of four members, including the senior pastor, with the maximum number to be established by the bylaws.

With the exception of the senior pastor, who is a member ex-officio, the members of the Board shall be elected at the annual meeting unless another process for election is stipulated in the bylaws.

The senior pastor or a member of the Board appointed by the senior pastor shall be the chair. The senior pastor shall have primary responsibility for oversight of the Board and the church and shall function within the job description approved by the Board.

The Board shall serve with the senior pastor in the oversight of the church. It shall have authority to fill vacancies between annual meetings. It shall hold regular meetings for prayer and business and shall report as the church membership may decide. Special meetings of the Board may be called by the chair or upon written request by

a majority of its members. All other officers and organizations, except the Nominating Committee, are amenable to the Board.

Persons shall not vote on any matter that may directly or indirectly result in financial benefit to them, whether such benefit be in the nature of salary or other payment.

8.2. Officers

The officers of the church shall include, but not be limited to, the chair, vice chair, secretary, and treasurer. Additional officers of the church may be designated by the bylaws of the church or laws of the province or territory in which this church is located. They shall be appointed from among the Board members, except in the case of the chair, when that post is filled by the senior pastor.

8.3. Duties

The officers shall carry out the following duties and such additional duties as directed from time to time by the Board:

8.3.1. Chair

The chair shall preside at regular and special meetings of the Board.

8.3.2. Vice chair

The vice chair acts in the absence or at the request of the chair.

8.3.3. Secretary

The secretary shall keep the minutes of meetings of the Board and the membership. The secretary shall have the care of the corporate seal, if any, and ensure the safekeeping of the official records. The secretary shall conduct the official correspondence of the church as directed by the Board.

8.3.4. Treasurer

The treasurer shall ensure that all funds of the church are received and disbursed as directed by the Board, shall ensure that proper records are maintained, and shall report as required.

8.4. Trustees

Where required, trustees shall be selected in conformity with the laws of the province or territory. They shall be under the direction of the membership and the Board.

Article 9 – Pastor and Official Workers

9.1. Senior Pastor

The district superintendent shall suggest to the Board the names of such workers who in the superintendent's judgment have proper qualifications for senior pastor of this church (who may be given another title). The Board shall give consideration only to candidates approved by the district superintendent. The senior pastor of the church shall be called by the Board and appointed by the district superintendent. Upon appointment by the district superintendent, the senior pastor and spouse become members of the church.

Churches, which by a two-thirds majority vote of the members present at a duly called meeting of the membership have affirmed to have women serve on the Board, may call a woman to serve as senior pastor in consultation with the district superintendent.

The senior pastor may resign from the church by giving due notice of intention to the district superintendent and the Board. The Board may, with the written approval of the district superintendent, terminate the employment of the senior pastor in accordance with the policies of the C&MA.

The district superintendent may, after consultation with the Board and with the approval of the District Executive Committee, terminate the appointment of the senior pastor.

9.2. Pastors (other than senior) and Official Workers

The senior pastor shall consider for ministry staff only those candidates who in the senior pastor's judgment have proper qualifications for pastors or official workers in the church and are approved by the district superintendent. All official workers shall be nominated by the senior pastor, called by the Board, and appointed by the district superintendent. Upon appointment, the official worker and spouse become members of the church.

The official worker may resign from the church by giving due notice of intention to the senior pastor and the district superintendent and through the senior pastor to the Board. The senior pastor may, with the approval of the Board, and after consultation with the district superintendent, terminate the employment of workers covered in this section in accordance with the policies of the C&MA. The district superintendent may, after consultation with the senior pastor and Board and with the approval of the District Executive Committee, terminate the appointment of the official worker.

Article 10 – Organizations

The Board may establish organizations, committees, and teams strategic to fulfilling the purpose of this church. They shall be under the authority of the Board and shall fulfill the duties determined by the Board.

Article 11 – Missions

The biblical basis of missions and the current efforts to transform the world for Christ shall be emphasized and promoted throughout the year in conjunction with the district and national programs of the C&MA. The church shall enlist prayer support, recruit workers, and raise financial support for the global work of the C&MA.

Article 12 – Property and Records

12.1. Property

This church will be operated without purpose of gain for its members, and any profits or other assets of the organization will be used solely to promote its objectives.

Real property may be acquired, disposed of, improved or encumbered by order of the Board, subject to the approval of the membership and the District Executive Committee. Except as otherwise provided herein, all real property shall be registered in the name of the district in which the property is situated, and the district shall be deemed to be the legal and beneficial owner of all real property, appurtenances and effects. The district shall be entitled and authorized to mortgage, hypothecate, pledge, or otherwise create a security interest in, or charge on, all or any part of such property to secure payment of debt or performance of any other obligation of either the church or the district.

The above requirements may be waived by an incorporated church by a two-thirds majority of the members present at a duly called meeting of the membership and with the approval of the District Executive Committee. In such cases, the church shall have a clause in its bylaws which states that, should the church cease to exist as

a corporate body, or cease to be subject to the Manual, which includes the Statement of Faith of the C&MA, all of its real property, appurtenances, and effects then owned or held by it shall inure to the benefit of, and become the property of, a qualified donee as described in current legislation, with priority given to the district corporation of the C&MA, within which jurisdiction this church is located or with which it is affiliated by law, and then the national corporation of the C&MA with which it is affiliated. Further, the church will assume full responsibility for all encumbrances with respect to the subject property and will obtain a full release for the district of any security interest provided by the district for the benefit of the local church.

Should the church cease to exist or cease to be subject to the Manual, which includes the Statement of Faith of the C&MA, all of its real property, appurtenances, and effects associated with the member church prior to its withdrawal shall inure to the benefit of and remain the property of the district corporation of the C&MA within which this church is located or with which it is affiliated by law.

Should the church cease to be subject to the Manual, which includes the Statement of Faith of the C&MA, but continue to abide by a similar statement of faith and promote similar purposes, the District Executive Committee of the district within which this church is located or with which it is affiliated by law may allow the church to acquire ownership of some or all of the real property, appurtenances, and effects associated with the member church prior to its withdrawal.

12.2. Records

The official records of all officers of this church and all its departments are the property of the church. All financial records shall be prepared and maintained according to Accounting Standards for Not-For-Profit Organizations, and shall be subject to an independent audit, review, or compilation by a Chartered Professional Accountant annually as prescribed by the bylaws. Only churches with an annual revenue not exceeding \$250,000, if permitted by federal, provincial, or territorial regulations, may by special resolution of the membership, choose a compilation annually on an accounting basis that is acceptable to their district that may be other than Accounting Standards for Not-For-Profit Organizations. To remain in effect until such time as annual revenue exceeds \$250,000 or is revoked by a special resolution of the membership.

In the event of the death or resignation of an incumbent officer or upon the election or appointment of a successor, the current records of the office shall be returned to the secretary of the Board. All records, other than the current ones, shall be kept in a secure repository designated by the Board.

Article 13 – Nominating Committee

The Nominating Committee, when required, shall consist of the senior pastor and a minimum of four members with equal representation from the Board and the membership, the number to be established in the bylaws. The senior pastor or appointee shall chair this committee. They shall be elected by ballot by the respective bodies at least three months prior to the annual meeting and shall serve until the annual meeting. In cases where only the required number is nominated, the ballot may be waived by unanimous vote.

Article 14 – Elections

In preparation for elections at the annual meeting, the Nominating Committee shall present and post, at least three weekends prior to the annual meeting, one name for each office to be filled. Any procedures for receiving additional nominations from the membership shall be specified in the bylaws. Elections shall be by ballot and, in order to be elected to the Board, a nominee must receive a majority of the ballots cast.

Article 15 – Bylaws

Church bylaws may not be in conflict with this Constitution. Bylaws and subsequent revisions become valid upon adoption by a majority of the votes cast at a duly called meeting of members, or a higher proportion of the votes cast if such is required by provincial or territorial regulations, and approval of the District Executive Committee. A copy of the bylaws must be filed with the district.

Article 16 – Amendments

This constitution may be amended only by special resolution at any regular business session of General Assembly, written notice having been given prior to the General Assembly.

Adopted – General Assembly 2004

Amended – General Assembly 2010

Amended – General Assembly 2014

Amended – General Assembly 2016

Amended – General Assembly 2018

Amended – General Assembly 2022

Constitution for Developing Churches

A Policy of The Christian and Missionary Alliance in Canada

Preamble

Each Christian and Missionary Alliance church is an integral part of the national and worldwide fellowship, and it is united in governance, fellowship, and service in order to promote unity of faith in the fullness of Jesus Christ as Saviour, Sanctifier, Healer, and Coming King, thereby facilitating the spread of the Gospel at home and abroad under the guidance of the Holy Spirit. Member churches of The Christian and Missionary Alliance in Canada (the "C&MA") that have not adopted the Constitution for Local Churches shall operate in accordance with this Constitution.

This constitution has two objectives:

- 1) to state the purpose of this local church and to define the nature of the relationships of this local church to the C&MA and the district of which it is an integral part; and
- 2) to stipulate the enabling instruments, legal procedures, and the empowering conditions under which this local church is to carry out its local and worldwide work.

The local church is the fundamental unit of Christian fellowship as exemplified in the Scripture. Faithfulness in multiplying churches around the world that are nourished in the Bible and full of the Holy Spirit is the Scriptural pattern for carrying out the redemptive purposes of God and the Great Commission of our Lord and Saviour. The statement of our founder, A.B. Simpson, is as relevant today as when he gave it in his address to General Council in 1912:

We need to be perfectly adjusted in our loyalty to Christ and at the same time in our responsibility to the special trust which he has committed to our hands. God does not want us to be afraid of losing our consecration by being true to The Christian and Missionary Alliance, by knowing how to keep rank and by marching loyally under our own standard.

Further, we must have the right adjustment of our home and foreign work, and the interdependence each upon the other, the homework as the constituency of the foreign, and the foreign as the outlet and complement of the other.

Our foreign work is not only the fulfillment of the supreme duty of the Church of Christ, but the loftiest inspiration and uplift of our whole Christian life at home.

God grant that this work may never lose its old simplicity, self-sacrifice and separation, not only from the secular but from the religious world in its spirit and practice. But at the same time, we must keep abreast of the progress of our age and be men and women of today in our message and ministry to our generation.

Article 1 – Name

The name of this church shall be _____
of The Christian and Missionary Alliance in Canada.

The church shall receive approval of the District Executive Committee of the district of the C&MA, of which it is a part prior to the legal registration or use of the name.

Article 2 – Purpose and Objective

2.1. The purpose of this church is to:

- 2.1.1. Advance religion by preaching the teachings, religious tenets, doctrines, and observances associated with the Christian faith.
- 2.1.2. Support and maintain missions and missionaries in order to propagate the Christian faith.
- 2.1.3. Undertake activities that are ancillary and incidental to the attainment of the above charitable purposes.

2.2. The objective of this church is to glorify God by proclaiming the Good News of Jesus Christ and persuading men and women to become His disciples and dependable members of His Church.

To achieve this objective, the church:

- 2.2.1. Fosters spiritual maturation through participation of its members in worship and nurturing activities according to their maturity, gifts, and abilities in ministering to the needs of the body in her task of evangelization at home and abroad.
- 2.2.2. Observes the ordinances of believer's baptism and the Lord's Supper and complies with the biblical qualifications for selection of church leadership. She considers the basic methods of communicating the Gospel to be through worship, preaching, teaching, witnessing, and example. She takes discipline and restoration of the offender seriously. She holds that the fullness of the Holy Spirit is essential for holiness of life and effective witness. She affirms the necessity for fervent prayer, faithful service, and sacrificial giving as modeled by Christ Himself. She regards social service and good citizenship as outgrowths of the Gospel.
- 2.2.3. Being the visible, organized expression of the Body of Christ, conducts her affairs decently and in order. She organizes herself so that all members can contribute according to their gifts and abilities to the total working of the body. She operates on the assumption that the congregation finds broader meaning and outreach by fulfilling her biblical responsibilities within and beyond the life and witness of the denomination.
- 2.2.4. Cultivates fellowship and not sectarianism. Her local and extended family seeks for common spiritual ground on which fellowship with other groups may be enriched and strengthened through an open and transparent relationship.

Article 3 – Statement of Faith

This church subscribes to the following statement of faith which is the Statement of Faith of the C&MA as amended from time to time.

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

¹ Isaiah 44:6; 45:5-6

² Matthew 5:48; Deut. 32:4

³ Matthew 3:16-17; 28:19

2. 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
3. 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
4. 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
5. 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
6. 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
7. It is the will of God that in union with Christ each believer should be sanctified thoroughly...¹⁶ 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
8. 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

⁴ Philippians 2:6-11; Hebrews 2:14-18; Colossians 2:9

⁵ Matthew 1:18; Luke 1:35

⁶ 1 Corinthians 15:3-5; 1 John 2:2; Acts 13:39

⁷ Hebrews 4:14-15; 9:24-28

⁸ Matthew 25:31-34; Acts 1:11

⁹ John 14:16-17

¹⁰ John 16:7-11; 1 Corinthians 2:10-12

¹¹ 2 Timothy 3:16; 2 Peter 1:20-21

¹² Genesis 1:27

¹³ Romans 8:8; 1 John 2:2

¹⁴ Matthew 25:41-46; 2 Thessalonians 1:7-10

¹⁵ Titus 3:5-7; Acts 2:38; John 1:12; 1 Corinthians 6:11

¹⁶ 1 Thessalonians 5:23

¹⁷ Acts 1:8

¹⁸ Romans 12:1-2; Galatians 5:16-25

¹⁹ Matthew 8:16-17; James 5:13-16

9. 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

10. 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
11. 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

Article 4—Relationship

This church is a constituent member of the district and national organizations of the C&MA as such organizations are defined in the Manual. The policies and regulations of this church shall be consistent with, and the church shall operate in accordance with, the Manual of The Christian and Missionary Alliance in Canada as amended from time to time.

Article 5—Ordinances

Believer's baptism and the Lord's Supper are recognized as the two ordinances of the Church as commanded by the Lord Jesus Christ. Baptism is an act of obedience for all believers. While other modes of believer's baptism are recognized, baptism by immersion is taught and practiced as the Scriptural mode. The Lord's Supper is administered regularly and offered to all believers.

Article 6 – Membership

6.1. Qualifications

The pastor and the district superintendent or the district superintendent's appointee(s) shall constitute the Committee on Membership. The qualifications for membership include a credible testimony of faith in the Lord Jesus Christ; believer's baptism; a commitment to the principles of the Preamble; a commitment to the Purpose and Objective (Article 2), and Statement of Faith (Article 3) of this church; submission to the Policy on Discipline and Restoration for Members of Local Churches of The Christian and Missionary Alliance in Canada and the Policy and Procedures on Sexual Misconduct for Official Workers and Churches; and such further qualifications as may be specified in the bylaws.

²⁰ Ephesians 3:6-12; 1:22-23

²¹ Acts 2:41-47; Hebrews 10:25; Matthew 28:19-20; Acts 1:8, 11:19-30; 15

²² 1 Corinthians 15:20-23

²³ 2 Thessalonians 1:7-10

²⁴ 1 Thessalonians 4:13-17

²⁵ 1 Corinthians 1:7; Titus 2:11-14; Matthew 24:14; 28:18-20

While affirming the above as normative, the Committee on Membership may discern on a case by case basis whether to extend membership to individuals who were baptized as infants and who now have a credible testimony of faith in the Lord Jesus Christ; a commitment to the principles of the Preamble; a commitment to the Purpose and Objective (Article 2), and Statement of Faith (Article 3) of this church; submission to the Policy on Discipline and Restoration for Members of Local Churches of The Christian and Missionary Alliance in Canada and the Policy and Procedures on Sexual Misconduct for Official Workers and Churches; and such further qualifications as may be specified in the bylaws.

6.2. Discipline

Discipline is an exercise of that spiritual authority that the Lord Jesus has given to His Church. The purposes of discipline are to maintain the honour of the Redeemer, the purity of the Church, the spiritual benefit of the members, and the restoration of the offender. The discipline of a member shall be the responsibility of the district superintendent or designate(s) and shall be in accordance with the Policy on Discipline and Restoration for Members of Local Churches of The Christian and Missionary Alliance in Canada. It shall be a condition of membership that persons accept and comply with the Discipline and Restoration Policy for Members of Local Churches.

Article 7 – Government

The church shall be under the direction of the district superintendent, who will appoint an Advisory Committee to assist the district superintendent and the senior pastor with oversight of the church.

There shall be an annual general membership meeting where the membership shall receive reports from the pastor and Advisory Committee, including financial reports. Any recommendations from the membership shall be subject to the approval of the district superintendent.

When the number of members exceeds fifteen (15) or a higher number as established by the District Executive Committee, the church may adopt the Local Church Constitution, which shall replace this constitution.

Article 8 – Advisory Committee

8.1. Composition and Responsibilities

The Advisory Committee shall serve with the senior pastor in the oversight of the church. All officers and organizations of the church are amenable to the Advisory Committee. The Advisory Committee shall report to the district superintendent quarterly or as the district superintendent shall decide.

The senior pastor or a member of the Advisory Committee appointed by the senior pastor shall be the chair. The senior pastor shall have primary responsibility for oversight of the Advisory Committee and the church and shall function within the job description approved by the district superintendent.

Persons shall not vote on any matter that may directly or indirectly result in financial benefit to them, whether such benefit be in the nature of salary or other payment.

8.2. Officers

The officers of the church shall be appointed by the district superintendent and shall include, but not be limited to, the chair, vice chair, secretary, and treasurer.

8.3. Duties

The officers shall carry out the following duties and such additional duties as directed from time to time by the district superintendent:

8.3.1. Chair

The chair shall preside at regular and special meetings of the Advisory Committee.

8.3.2. Vice Chair

The vice chair acts in the absence or at the request of the chair.

8.3.3. Secretary

The secretary shall keep the minutes of meetings of the Advisory Committee. The secretary shall ensure the safekeeping of the official records. The secretary shall conduct the official correspondence of the church as directed by the Advisory Committee.

8.3.4. Treasurer

The treasurer shall ensure that all funds of the church are received and disbursed as directed by the Advisory Committee, shall ensure that proper records are maintained and shall report as required.

8.4. Trustees

Where required, trustees shall be selected in conformity with the laws of the province or territory. They shall be under the direction of the Advisory Committee.

Article 9 – Pastor and Official Workers

9.1. Senior Pastor

The senior pastor (who may be given another title) shall be appointed by the district superintendent. Upon appointment by the district superintendent, the senior pastor and spouse become members of the church. The senior pastor shall have general oversight of the church and is a member ex officio of all committees.

The senior pastor may resign from the church by giving due notice of intention to the district superintendent. The district superintendent may, after consultation with the Advisory Committee and with the approval of the District Executive Committee, terminate the appointment of the senior pastor.

9.2. Pastors (other than senior) and Official Workers

The senior pastor shall consider for ministry staff only those candidates who in the senior pastor's judgment have proper qualifications for pastors or official workers in the church and are approved by the district superintendent. All official workers shall be nominated by the senior pastor and appointed by the district superintendent. Upon appointment, the official worker and spouse become members of the church.

The official worker may resign from the church by giving due notice of intention to the senior pastor and the district superintendent. The senior pastor may, after consultation with the district superintendent, terminate the employment of workers covered in this section in accordance with the policies of the C&MA. The district superintendent may, after consultation with the senior pastor and with the approval of the District Executive Committee, terminate the appointment of the official worker.

Article 10 – Organizations

The Advisory Committee may establish organizations, committees, and teams strategic to fulfilling the purpose of this church. They shall be under the authority of the Advisory Committee and shall fulfill the duties determined by the Advisory Committee.

Article 11 – Missions

The biblical basis of missions and the current efforts to transform the world for Christ shall be emphasized and promoted throughout the year in conjunction with the district and national programs of the C&MA. The church shall enlist prayer support, recruit workers, and raise financial support for the global work of the C&MA.

Article 12 – Property and Records

12.1. Property

This church will be operated without purpose of gain for its members, and any profits or other assets of the organization will be used solely to promote its objectives.

Real property may be acquired, disposed of, improved, or encumbered by order of the District Executive Committee.

Except as otherwise provided herein, all real property shall be registered in the name of the district in which the property is situated and the district shall be deemed to be the legal and beneficial owner of all real property, appurtenances and effects. The district shall be entitled and authorized to mortgage, hypothecate, pledge or otherwise create a security interest in, or charge on, all or any part of such property to secure payment of debt or performance of any other obligation of either the church or the district.

Should the church cease to exist or cease to be subject to the Manual which includes the Statement of Faith of the C&MA, all of its real property, appurtenances, and effects associated with the member church prior to its withdrawal shall inure to the benefit of and remain the property of the district corporation of the C&MA within which this church is located or with which it is affiliated by law.

Should the church cease to be subject to the Manual which includes the Statement of Faith of the C&MA, but continue to abide by a similar statement of faith and promote similar purposes, the District Executive Committee of the district within which this church is located or with which it is affiliated by law may allow the church to acquire ownership of some or all of the real property, appurtenances, and effects associated with the member church prior to its withdrawal.

12.2. Records

The official records of all officers of this church and all its departments are the property of the church. All financial records shall be prepared and maintained according to Accounting Standards for Not-For-Profit Organizations, and shall be subject to an independent audit, review, or compilation by a Chartered Professional Accountant annually. Only churches with an annual revenue not exceeding \$250,000, if permitted by federal, provincial, or territorial regulations, may with approval of the District Superintendent choose a compilation annually, on an accounting basis that is acceptable to their district that may be other than Accounting Standards for Not-For-Profit Organizations. To remain in effect until such time as annual revenue exceeds \$250,000 or is changed by the District Superintendent.

In the event of the death or resignation of an incumbent officer or upon the election or appointment of a successor, the current records of the office shall be returned to the secretary of the Advisory Committee. All records, other than the current ones, shall be kept in a secure repository designated by the Advisory Committee.

Article 13 – Bylaws

Church bylaws may not be in conflict with this Constitution. Bylaws and subsequent revisions become valid upon approval of the District Executive Committee. A copy of the bylaws must be filed with the district.

Article 14 – Amendments

This Constitution may be amended by a majority vote of the Board of Directors of the C&MA.

Adopted - Board of Directors, April 2012

Amended – General Assembly 2018

Amended – Board of Directors, February 2020

Amended – Board of Directors, June 2020

Amended – Board of Directors, November 2021

Amended – General Assembly 2022

Discipline and Restoration Policy for Members of Local Churches of The Christian and Missionary Alliance in Canada

A Policy of The Christian and Missionary Alliance in Canada

Preamble

Discipline is an exercise of Scriptural authority for which the Church is responsible. The Christian and Missionary Alliance in Canada (the "C&MA") believes the Scriptures establish standards of conduct and belief by which believers are to live. The goals of discipline are to honour God, to protect the purity of the Church, to guard other Christians from being tempted, misled, divided, or otherwise harmed; and to bring fallen Christians to repentance. Discipline is administered to achieve restoration, while also providing for the spiritual welfare of the local church. Discipline is to be corrective and redemptive. It is to be exercised with mercy, grace, and forgiveness.

The Policy on Discipline, Restoration, and Appeal ("the Policy") and the disciplinary proceedings contained herein are ecclesiastical in nature, founded on the teachings of the Christian faith. The policy and proceedings seek to apply Scriptural teachings concerning conduct and belief to members of C&MA churches. Unless otherwise provided for in the policy, in a case of disagreement or dispute concerning the interpretation or application of the policy, such matters may be appealed to the District Executive Committee.

This Policy is not meant to replace civil process for allegations that are criminal in nature. When an allegation comes to the ecclesiastical authority that may be criminal in nature, the ecclesiastical authority will retain legal counsel. The ecclesiastical authority will seek counsel as to their responsibility to notify the civil authorities. The ecclesiastical authority will advise all parties that their situation may be criminal in nature and advise them to seek their own legal advice.

Article 1 – Biblical Basis for Discipline

1.1. Growth in Faith

Discipline serves to encourage growth and development in faith. Rebuke them sharply, so that they will be sound in faith... (Titus 1:13).

1.2. Redemption and Restoration

Discipline serves to spiritually redeem and restore those who have fallen into immoral or otherwise un-Christlike ways. Brothers, if someone is caught in a sin, you who are spiritual should restore him gently (Galatians 6:1).

1.3. Bearing One Another's Burdens

Discipline benefits the Church because it teaches the Church to be redemptive by carrying the burden of seeking to restore fallen believers. Carry each other's burdens, and in this way you will fulfill the law of Christ (Galatians 6:2).

1.4. Forgiveness, Comfort, Love

Discipline involves compassion, even for those who have committed sinful acts and espoused beliefs contrary to Scripture. ...you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow (2 Corinthians 2:5-7).

1.5. Warning to the Divisive

Discipline serves to deter and instruct against beliefs and conduct contrary to Scripture. Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him (Titus 3:10).

1.6. Judgment and Expulsion

Discipline may lead to judgment, including expulsion from the church. ...Are you not to judge those inside [the church]? God will judge those outside. Expel the wicked man from among you (1 Corinthians 5:12-13).

Article 2 – Scope of the Policy**2.1. Persons Subject to the Policy**

This policy applies to each member¹ in every C&MA church, other than those members of C&MA churches who are official workers of the C&MA².

2.2. Ecclesiastical Authority

Disciplinary proceedings will normally be initiated and administered by the Board.

2.3. Basis of discipline

This Policy is intended to address issues other than those of sexual misconduct where a real or perceived differential in power or authority is deemed to be involved. The Policy and Procedures on Sexual Misconduct for Official Workers and Churches is applicable in such cases.

Matters that may give rise to disciplinary proceedings include, but are not limited to:

- 2.3.1. Holding to and/or promulgating doctrines contrary to the fundamental tenets of the Christian faith as stated in the C&MA statement of faith.
- 2.3.2. Defiance or failure to submit to constituted authority.
- 2.3.3. Violation of Scriptural moral standards including, but not limited to, sexual activity outside of a monogamous heterosexual marriage, sexual harassment, homosexual behaviour, substance abuse, theft, misappropriation of funds or property, and other financial transgressions.
- 2.3.4. Dishonesty, fraud, perjury, and other misrepresentations.
- 2.3.5. Spreading false rumors about another.
- 2.3.6. Causing dissension or division within the church.
- 2.3.7. Violence or abuse directed toward others, especially a child or vulnerable adult.
- 2.3.8. Judgment of guilt by a criminal court of law.

¹ Note that Local Church Constitution Article 6 – Membership, Section 6.2 – Discipline, states “It shall be a condition of membership that persons accept and comply with the Discipline and Restoration Policy for Members of Local Churches.

² All official workers of the C&MA and workers emeritus of the C&MA are subject to the “Policy on Discipline, Restoration and Appeal for Licensed Workers; A Policy of The Christian and Missionary Alliance in Canada” and the “Policy and Procedures on Sexual Misconduct for Official Workers and Churches.”

Article 3 – General Procedures

- 3.1. Ecclesiastical law permits proceedings on the presumption of innocence.
- 3.2. Proceedings will commence only when one or more responsible persons present charges to a member of the board by signing their names to a written statement or by giving personal testimony with full consent that they may be identified before commencing an investigation.
- 3.3. It is required 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, testimony given which is proven to be malicious or grossly imaginative may render them subject to civil suit for defamation of character.
- 3.4. All investigations shall be conducted with Christian sincerity and with a view to corrective outcomes that will strengthen the faith of the member(s) in question and the testimony of the church. Accusations must be tested against reliable evidence to determine what substance they may contain.
- 3.5. The integrity of the church demands thorough and unbiased investigation of alleged wrongdoing. Where there is sound and reliable evidence of guilt, there is required also the application of suitable discipline.
- 3.6. Ecclesiastical law permits the respondent to testify on behalf of himself/herself, but any 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 to prevent unauthorized use. All records shall be filed with the pastor. The pastor shall report all disciplinary matters to the district superintendent.
- 3.7. Recordings of proceedings 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.

Article 4 – Procedures for Disciplinary Proceedings

- 4.1. A member(s) of the Board or a member(s) of the local church pastoral staff shall be delegated to meet with the member(s) 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 and the member(s) in question. If the matter is resolved at this stage, a report will be presented to the Board with pertinent details of the resolution including, but not limited to, the formal accusation, the findings of the delegation, and any discipline applied. The proceedings will then conclude, subject to section 4.5.
- 4.2. If the matter is not resolved by 4.1, the senior pastor, or designated representative, and a subcommittee of the Board shall be delegated to meet with the member(s) in question and attempt to resolve the matter to the satisfaction of the Board and the member(s) in question. If the matter is resolved at this stage, a report will be presented to the Board with pertinent details of the resolution including, but not limited to, the formal accusation, the findings of the delegation, and any discipline applied. The proceedings will then conclude, subject to section 4.5.
- 4.3. If the matter is not resolved by 4.2, a special meeting of the Board may be called by the chair, or designated representative, to deal exclusively with the matter of the allegation(s) against the member(s) in question. The member(s) in question shall be notified and invited to the special meeting. The chair of the Board, or designated representative, shall act as the chair of this meeting. The board shall allow the member(s) in question to have an agent or representative to present their case for them at the special meeting. At this meeting, the allegations

against the member in question shall be summarized and questions and discussion shall be allowed by those present during the meeting.

- 4.4. At the special meeting, or within 15 days of the special meeting, and after prayer and having given due consideration to the issue, the Board shall meet to determine specific terms and conditions of any discipline that it deems appropriate including any related restorative course of action. The actions of the Board and the results of the vote shall be final and binding on the Board, the local church, and the member(s) in question, and the proceedings will then conclude, subject to section 4.5 and the rights of appeal contained in Article 5.
- 4.5. When disciplinary action has been taken against a member(s), the Board may choose whether or not to inform the membership of the local church and the manner in which the any report shall be stated.

Article 5 – Appeal Process

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 4.3 above.

- 5.1. 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.
- 5.2. 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 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 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.
- 5.3. 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, the member(s) in question, the district corporation, and The Christian and Missionary Alliance in Canada.

Article 6 – Amendments

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

Amended – General Assembly 1996

Amended – General Assembly 2004

Amended – General Assembly 2022

Whistleblower Policy

A Policy of The Christian and Missionary Alliance in Canada

Preamble

The Christian and Missionary Alliance (the “C&MA”) is committed to the highest standards of ethics, integrity, and accountability. In line with that commitment, the Whistleblower Policy (the “Policy”) is intended to encourage and enable employees and others to disclose serious concerns of wrongdoing internally so that the C&MA can address and correct inappropriate conduct and actions. The Policy provides assurance that such a concern made in good faith may be submitted in confidence, without fear of reprisal, victimization, recrimination, disadvantage, or subsequent discrimination.

Article 1 - Definitions

- 1.1. “Whistleblower” is defined as any person who reports a concern, such as illegal or harmful activity or gross mismanagement occurring in a C&MA church, congregation, district, institution, agency, organization, or other body that operates under its name to someone in authority. Such wrongdoing may include, but is not limited to, an egregious violation of a law, policy, or regulation, or a direct threat to public interest such as fraud, health/safety violations, sexual misconduct, or corruption.
- 1.2. “Reprisal” is defined as a retaliatory act. In situations such as the following:
 - a) A disclosure of wrongdoing made in good faith;
 - b) Advice sought about making a disclosure of wrongdoing;
 - c) When a person has cooperated in an investigation; or
 - d) When a person has declined participation in an act of wrongdoing,

Reprisal is defined as taking or directing any of the following measures, including but is not limited to:

- a) Dismissal, layoff, suspension, demotion, transfer, discontinuation, or elimination of a job, change of job location, reduction of wage, change of hours, or reprimand;
- b) Any measure that adversely affects the employment or working terms or conditions of the C&MA worker; or
- c) A threat to take any of the above measures.

Article 2 - Scope of Policy

- 2.1. The governing authority of the C&MA church, congregation, district, institution, agency, organization, or other body that operates under the C&MA name (the “C&MA Governing Authority”) has responsibility to abide by all of the provisions of the Policy. The C&MA Governing Authority will maintain a record of concerns raised and the outcomes and will report as required by policy.
- 2.2. This Policy does not replace or limit other means by which individuals may seek redress, including but not limited to reporting to law enforcement or regulatory bodies, criminal or civil proceedings, or alternative dispute resolution.

- 2.3. All current and former licensed workers, (non-licensed) employees, contract workers, and volunteers, in the course of their work with C&MA churches, congregations, districts, institutions, agencies, organizations, or other bodies that operate under the C&MA name (“Relevant Persons”) are subject to this Policy.
- 2.4. This Policy is to provide clear guidance for the safe disclosure of and response to any alleged wrongdoing or reprisal occurring within the C&MA, and to provide protection from reprisal for C&MA members who disclose, in good faith, wrongdoing or reprisal occurring within the C&MA.
- 2.5. This policy facilitates the disclosure and investigation of significant and serious matters and wrongdoings that meet the definition of wrongdoing outlined in Article 1 and not already addressed by, the Policy and Procedures on Sexual Misconduct for Official Workers and Churches, the Policy on Discipline, Restoration, and Appeal for Official Workers, the Discipline and Restoration Policy for Members of Local Churches of The Christian and Missionary Alliance in Canada, or the Policy on Process for Mediation and Arbitration for Official Workers of the Christian and Missionary Alliance in Canada.

Article 3 – Roles and Responsibilities

- 3.1. The National Advisor will be responsible to do the following:
 - 3.1.1. Ensure a safe environment that encourages and enables Relevant Persons to disclose wrongdoing and reprisals.
 - 3.1.2. Direct concerns to the ecclesiastical authority to manage processes for inquiring, investigating, and reporting wrongdoing and reprisal.
 - 3.1.3. Ensure concerns under this Policy are dealt with appropriately.
 - 3.1.4. Ensure confidentiality and discretion are followed.
 - 3.1.5. Ensure sufficient resources are provided to achieve the objectives of this Policy.
 - 3.1.6. Review, apply, or delegate the application of appropriate disciplinary actions pursuant to this policy, and follow up on corrective measures taken or directed pursuant to this Policy.
 - 3.1.7. Direct procedures respecting other matters specified under legislative regulations and C&MA policy.
 - 3.1.8. Report the outcome of the evaluation and any recommended actions and referrals to the whistleblower, subject to legal constraints.
 - 3.1.9. Report all concerns, regardless of their nature to the C&MA Board of Directors on a biannual basis.
 - 3.1.10. Perform a thorough review of this policy with input from ecclesiastical authorities and the Review Committee, at least once every two years, and present any recommendations to the Board of Directors.
- 3.2. The designated ecclesiastical authority shall:
 - 3.2.1. Receive and oversee the investigation of disclosures under this Policy.
 - 3.2.2. Determine referrals for concerns that are more appropriately handled by another party.
 - 3.2.3. Prepare relevant reports required by the National Advisor.
 - 3.2.4. Liaise with the National Advisor.

- 3.2.5. After a determination is made, prepare a report for the National Advisor, including any appropriate recommendations for actions or policies.
- 3.3. If it is determined that the designated ecclesiastical authority is in a conflict of interest regarding a concern of wrongdoing or reprisal, the National Advisor shall designate an alternate officer with sufficient objectivity to review and oversee the concern.

Article 4 – National Advisor and Review Committee

- 4.1. The National Advisor shall be responsible for implementing and ensuring adherence to this Policy.
- 4.2. The National Advisor shall lead a Review Committee (the “Committee”). The Committee shall include 3 additional members nominated by the National Advisor and appointed by the Board of Directors for terms of 2 years, subject to reappointment without limit. Members shall be selected based on qualifications and experience in human resources and related disciplines.
- 4.3. The Committee shall support the National Advisor in the implementation of this Policy.
- 4.4. The Committee shall monitor adherence to this Policy through periodic reviews, spot-checking and other compliance measures as it may deem necessary from time to time.

Article 5 - Confidentiality

Information about any concern subject to this Policy shall be kept confidential to the extent possible. Information obtained related to the concern, including identifying information about any individual(s) involved, will not be disclosed unless disclosure is necessary to investigate the incident, take corrective action, or otherwise required by law.

Article 6 - Submission of a Concern

Concerns of wrongdoing and reprisals shall be reported online at: [https:// thealliancecanada.ca/whistle-blowing/](https://thealliancecanada.ca/whistle-blowing/)

Or by e-mail to: whistleblower@cmacan.org

6.1. Anonymous Complaints

Concerns submitted anonymously must be submitted in writing. The Committee, after consultation with the appropriate C&MA Governing Authority, shall decide whether the concern has merit. Such a decision shall be made by considering the seriousness of the concern(s) raised, the credibility of the concern(s); and the likelihood of confirming the concern(s) from attributable sources.

Article 7 – Procedural Fairness

- 7.1. The whistleblower shall be provided opportunity to disclose in a safe environment his/her concerns of any alleged wrongdoing or reprisal occurring within C&MA.
- 7.2. Every effort shall be made to minimize bias in the investigators chosen to conduct the investigation.
- 7.3. The respondent shall receive reasonable notice of any investigation against them as well as sufficient specifics to understand the alleged wrongdoing.

- 7.4. The respondent shall be provided with a reasonable opportunity to respond to the alleged wrongdoing and provide their account of the matter/incidents/report under investigation.
- 7.5. Subject to privacy legislation and policies, the whistleblower and respondent shall be provided with:
 - a) The outcome of any investigation in response to the disclosure; and
 - b) Recommendations for corrective action that may flow from the investigation, as appropriate.

Article 8 – Response to Disclosure and Decision to Investigate

- 8.1. The National Advisor holds the authority to determine whether an inquiry will proceed under the Whistleblower Policy and/or another appropriate C&MA policy.
- 8.2. An initial response from the National Advisor will be provided to the whistleblower within 15 business days of receiving the concern.
- 8.3. The National Advisor may refer a concern elsewhere for assessment and investigation if it is more appropriately dealt with by law enforcement agencies, professional regulatory bodies or an external party.
- 8.4. When making a decision of whether or not an investigation is warranted under this Policy, the National Advisor will consider whether:
 - a) The subject matter of disclosure meets the definition in Article 1 of wrongdoing;
 - b) The C&MA has jurisdiction regarding the subject matter of disclosure;
 - c) The disclosure relates to a matter that is the subject of ongoing or threatened legal or tribunal proceedings, or an external investigation;
 - d) The disclosure is more appropriately dealt with elsewhere;
 - e) Legislation, bylaws, collective agreements, other terms and conditions of employment, or policies may be impacted;
 - f) The disclosure is frivolous, or vexatious; and
 - g) Any other factors the National Advisor may determine relevant.
- 8.5. The National Advisor may direct that a single investigation proceeds if multiple disclosures of the same matter are received.
- 8.6. If additional wrongdoing is identified in the course of an investigation under this Policy, the investigator shall report any additional wrongdoing to the designated ecclesiastical authority, who will seek the advice of the National Advisor to determine the most appropriate process to address the additional wrongdoing, including, but not limited to:
 - a) Continuing to investigate as part of the original disclosure;
 - b) Initiating a separate investigation under this Policy; and/or
 - c) Referring the matter to another external party.
- 8.7. If reprisal is identified in the course of an investigation under this Policy, the investigator shall report the reprisal to the designated ecclesiastical authority and the National Advisor. The National Advisor will engage with the Review Committee as soon as practical for determination of additional handling.

- 8.7.1. The National Advisor will suspend the investigation of matters noted in 8.6 and 8.7. The National Advisor may resume a suspended investigation only after consultation with the Review Committee and the President, and/or any legal or law entity that would apply, where the reprisal has been finally disposed or completed.

Article 9 - Good Faith

- 9.1. Anyone submitting a concern must act in good faith. A whistleblower who reports a concern in good faith will not be subject to reprisal.
- 9.2. Any concern found by the National Advisor to have been made frivolously, maliciously, or for personal gain, renders the individual submitting such a concern subject to disciplinary action, which may result in termination of employment. In the case of a concern found to be made frivolously, maliciously, or for personal gain, every attempt will be made to give any person(s) unjustly accused the benefit of any necessary remedies.
- 9.3. Protection from reprisal is not intended to be used by Relevant Persons as a tool to circumvent or halt ongoing performance management nor an investigation under any C&MA policies.

Article 10 - Protection from Reprisal

- 10.1. The C&MA is committed to empowering and encouraging Relevant Persons and any other persons to raise any concerns that they may hold about wrongdoing. In order to alleviate any apprehension of possible repercussions of making a report, the C&MA shall take all reasonable steps to support whistleblowers and protect them from intimidation, retribution, or other adverse consequences as a result of raising a genuine concern in good faith.
- 10.2. In the event that a whistleblower claims to be subject to any adverse consequences as a result of making a report, they should immediately notify the National Advisor.
- 10.3. The C&MA does not tolerate any form of intimidation, retribution, or any other form of harm directed against whistleblowers. Any Relevant Person who retaliates against someone who has reported a concern in good faith will be subject to disciplinary action, which may result in termination of employment.

Article 11 - Amendments

Amendments to this Policy may be made by the Board of Directors.

Adopted – Board of Directors – November 2022

Amended – Board of Directors – November 2023

Amended – Board of Directors – February 2024

Practical Application of the Statement on Human Sexuality for Ministry and Leadership

A Policy of The Christian and Missionary Alliance in Canada

Preamble

The church is called to demonstrate God's grace by inviting everyone into loving community through the practice of hospitality. The church affirms the dignity of all people and strives to treat everyone with respect. The Christian and Missionary Alliance (the "C&MA") acknowledges that the church has historically struggled in addressing matters related to human sexuality. The church must make every effort to be a safe place of grace for all people, including those facing sexual temptations and failures, providing accountability and support in the midst of struggle.

The following is the outworking of the C&MA Statement on Human Sexuality and reflects the religious beliefs of the C&MA and its members.

Article 1 - Instructions for Districts and Official Workers

The C&MA acknowledges that as sinful humans everyone stands equally in need of a Lord and Saviour, whatever brokenness they face. However, the life of a Christian leader is to model a life of holiness, which includes humility, confession and repentance, obedience and dependence on the Holy Spirit. While all people are welcomed by Jesus and thus welcomed in C&MA churches, leadership and membership in the C&MA are reserved for those who are able to not only affirm the beliefs and practices of the C&MA, but also committed to walking in holiness.

As a result of this, persons who are, without repentance, engaging in sexual behaviour and relationships contrary to the Statement on Human Sexuality (this includes, but is not limited to pre-marital relationships, extra-marital relationships, same-sex relationships, and polyamorous relationships) or persons who are not able to abide by the Statement on Human Sexuality shall not:

- a) Be accepted as candidates for ministry
- b) Be licensed as official workers
- c) Be ordained as ministers in the C&MA
- d) Be appointed to organizational leadership in the C&MA
- e) Be issued formal membership in a Christian and Missionary Alliance Church
- f) Be in a position of leadership in local church ministries

Because of the C&MA's understanding of God's intention for marriage between one man and one woman as outlined in the Statement on Human Sexuality, no licensed worker or employee in any C&MA ministry or local church shall, under any circumstances, sanction, bless, conduct, or officially participate in a marriage ceremony, civil or religious, that does not reflect the intention of the Statement on Human Sexuality. No C&MA local church facilities or other properties belonging to any aspect of the life and work of the C&MA may be used in any way that would result in a marriage or civil union that does not reflect the intention of the Statement on Human Sexuality.

Given the inherent dignity of all persons, and the call of followers of Christ to love their neighbours, persons who are accused of hate or intolerant speech towards others because of their gender, sexuality and belief will be subject to disciplinary investigation as outlined in the Manual of the Christian and Missionary Alliance in Canada.

Article 2 - Instructions for Local Churches

Local churches should ensure that their local church bylaws and membership covenant align with the Practical Application of the Statement on Human Sexuality for Ministry and Leadership.

The C&MA acknowledges that as sinful humans everyone stands equally in need of a Lord and Saviour, whatever brokenness they face. However, the life of a Christian leader is to model a life of holiness, which includes humility, confession and repentance and dependence on the Holy Spirit. While all people are welcomed by Jesus and thus welcomed in C&MA churches, leadership and membership in the C&MA are reserved for those who are able to not only abide by the beliefs and practices of the C&MA, but also committed to walking in holiness.

As a result of this, persons who are, without repentance, engaging in sexual behaviour and relationships contrary to the Statement on Human Sexuality (this includes, but is not limited to pre-marital relationships, extra-marital relationships, same-sex relationships, and polyamorous relationships) or persons who are not able to abide by the Statement on Human Sexuality shall not:

- a) Be issued formal membership in a Christian and Missionary Alliance Church.
- b) Be in a position of leadership in local church ministries (leadership to include pastors, elders, people in teaching positions and other leadership positions as defined by the local church).

Article 3 - Amendments

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

Adopted – General Assembly 2018

Statement of Faith

An Official Statement of The Christian and Missionary Alliance in Canada

(Also contained in the Local Church Constitution and the Constitution for Developing Churches)

1. There is one God,¹ who is infinitely perfect,² existing eternally in three persons: Father, Son, and Holy Spirit.³
2. 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
3. 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
4. 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
5. 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
6. 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
7. It is the will of God that in union with Christ each believer should be sanctified thoroughly,¹⁶ thereby being separated from sin and the world and fully dedicated to God, receiving power for holy living and sacrificial

¹ Isaiah 44:6; 45:5-6

² Matthew 5:48; Deuteronomy 32:4

³ Matthew 3:16-17; 28:19

⁴ Philippians 2:6-11; Hebrews 2:14-18; Colossians 2:9

⁵ Matthew 1:18; Luke 1:35

⁶ 1 Corinthians 15:3-5; 1 John 2:2; Acts 13:39

⁷ Hebrews 4:14-15; 9:24-28

⁸ Matthew 25:31-34; Acts 1:11

⁹ John 14:16-17

¹⁰ John 16:7-11; 1 Corinthians 2:10-12

¹¹ 2 Timothy 3:16; 2 Peter 1:20-21

¹² Genesis 1:27

¹³ Romans 8:8; 1 John 2:2

¹⁴ Matthew 25:41-46; 2 Thessalonians 1:7-10

¹⁵ Titus 3:5-7; Acts 2:38; John 1:12; 1 Corinthians 6:11

¹⁶ 1 Thessalonians 5:23

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

8. 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
9. 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

10. 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
11. 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

Amendments

Amendments to the Statement of Faith may be made only by special resolution at any regular business session of General Assembly, written notice having been given prior to General Assembly.

¹⁷ Acts 1:8

¹⁸ Romans 12:1-2; Galatians 5:16-25

¹⁹ Matthew 8:16-17; James 5:13-16

²⁰ Ephesians 3:6-12; 1:22-23

²¹ Acts 2:41-47; Hebrews 10:25; Matthew 28:19-20; Acts 1:8, 11:19-30; 15

²² 1 Corinthians 15:20-23

²³ 2 Thessalonians 1:7-10

²⁴ 1 Thessalonians 4:13-17

²⁵ 1 Corinthians 1:7; Titus 2:11-14; Matthew 24:14; 28:18-20

Statement on Family and Marriage

An Official Statement of The Christian and Missionary Alliance in Canada

1. Introduction

God is relational in nature and in His goodness and according to His likeness, He has created human beings to be in relationship with Him and with others¹. Identity, fulfillment and the path to human flourishing is founded on this relationship. God has given the family, through marriage, birth, or adoption, as a place to experience and grow in Him. Family forms a key relational context for the formation of society. It is designed to be a place of security and refuge, nurture and encouragement, giving and forgiving, instruction and correction, acceptance and love, mutual respect and honour, grace and blessing.

2. Theological Foundations for Understanding the Family

God is love, inherently relational, existing eternally as the Father, the Son, and the Holy Spirit. Those in Christ are given the right to be children of God. Through His atoning work they have been given access to the Father as adopted children². This is the believer's primary identity.

God instituted marriage and family in creation. Yet, in a sinful and fallen world³, no family perfectly fulfills the vision and calling for which family has been created. Thus, all families are in need of the redemptive work of Christ's grace in their relationships as they grow up into full maturity in Him.

3. Singleness

Whether called to a lifetime or a season of singleness, the single person has the opportunity of deep devotion to God. Their focus is not divided by marital responsibilities⁴. A single person is called to a life of celibacy for as long as they are single. God is able to meet the profound need for loving companionship and intimacy through His own presence, as well as through the family of God. Just as with those who are married, the church is responsible to care for, encourage, and equip single people who are part of the body of Christ. Jesus himself, as a celibate single, modelled a fulfilled and fruitful life, complete and holy in his union with the Father.

4. Marriage

Marriage is used as a metaphor of the love relationship between Christ and His church⁵, of which covenant commitment and intimacy are hallmarks. It is a demonstration of the relationship between God and His people⁶. Because of this, the church ought to do everything it can to encourage, nurture, and protect marriage relationships. Marriage is a sacred union between a man and a woman, reflecting the relationship between Christ and His church.

Marriage is instituted by God and entered into by one man and one woman⁷, through a ceremony recognized by both the church and state, whereby they are united in a covenant, which is:

- **Loving.** Marriage is a relationship rooted in the love of God⁸.

¹ Genesis 1:26-28; 2:18, 23-24.

² Galatians 4:4-8; Romans 8:14-17

³ Romans 5:12

⁴ 1 Corinthians 7:32ff

⁵ Ephesians 5:32

⁶ Isaiah 54:5-8; Ephesians 5:31-32

⁷ See Statement on Human Sexuality

⁸ 1 John 4:7-12

- **Lifelong.** Marriage is a covenant until death⁹.
- **Sacred.** Marriage is sacred in its establishment by God and in its function under God. Marriage was given for human companionship, union, fruitfulness and care of creation¹⁰. It has the capacity to reflect the nature of God to the world¹¹.
- **Intimate.** Marriage involves leaving one's family of origin, being united in a one-flesh union, and establishing a new family unit with the potential of children¹².
- **Exclusive.** No other human relationship must interfere with the marriage commitment. Jesus treated sexual immorality, including lustful thoughts, with utmost seriousness¹³. Marriage is God's intended channel for sexual expression¹⁴.

Therefore, married people are called to be devoted to God and one another out of reverence for Christ¹⁵, to live in mutual respect, submission and self-giving love to one another. The believer is to enter into marriage with another believer¹⁶. The husband and wife are equal before God, since they are created in God's image. The marriage relationship models the way God relates to his people and together husband and wife are called to model Christ, first towards one another, and then towards the world.

5. Parent-Child Relationship

Parents are to reflect God's love to their children and demonstrate His pattern for marriage. Parents are to raise their children to be mature and godly by training them in righteousness and intimacy with God. Parents, supported by the church, are to lead and teach them in these ways through the example of their own lifestyle, through instruction, and through loving discipline¹⁷. Children, from the moment of conception, are a blessing from the Lord. Children are to honour and obey their parents¹⁸. As children mature, they are also called to grow in Christlikeness and reflect God in all aspects of their lives.

6. Abuse

Familial abuse is defined as behaviour intended to gain and maintain power and control over another that may span a number of spheres including physical, sexual, emotional, spiritual and/or otherwise in the context of the family. Abuse is recognized as a very serious violation of the marriage covenant. Safety and security of victims is of paramount concern. Separating the abuser and the abused may be immediately necessary for those involved¹⁹.

7. Separation

During any period of separation, no matter its length, marriage vows are still in place and husbands and wives are not free to pursue other intimate relationships.

8. Reconciliation

The forgiveness and reconciliation found in God through Christ can extend into even the most broken of marriages. In any situation one must not be hasty to break the marital ties. Any damaged relationship that has been restored

⁹ Matthew 19:6

¹⁰ Genesis 1:27-28, 2:20-25

¹¹ Ephesians 5

¹² Genesis 2:22-25

¹³ Matthew 5:27-28

¹⁴ 1 Corinthians 7:1-5, 8-9; Hebrews 13:4

¹⁵ Ephesians 5:21

¹⁶ 2 Corinthians 6:14

¹⁷ Proverbs 22:6; Ephesians 6:4

¹⁸ Ephesians 6:2

¹⁹ Colossians 3:19; 1 Peter 3:7; Ephesians 5:25, 29, 33

through godly forgiveness and reconciliation displays the transforming love of Christ. Careful discernment is required on the part of local church leadership to accompany struggling marriages, particularly in cases of abuse.

9. Divorce

The fall of humanity resulted in brokenness on all levels, including marital relationships. Divorce is not part of God's design²⁰. Scripture bears witness to the transforming love of Christ and the power of the Holy Spirit, which heals, restores, and brings things back to life. In circumstances where divorce may be seen as a biblical option, it is never meant to be the first or sole option. Rather, even for those struggling through the pain of a fractured relationship, Christ constantly calls his followers toward wholeness and reconciliation. Any discussion about divorce from a Christian perspective must be viewed through this lens.

- **Sexual Immorality.** Sexual immorality violates the marriage covenant. In such cases, when reconciliation cannot be realized, divorce is permissible²¹ ²².
- **Abandonment.** A spouse who refuses to continue in marriage and leaves the relationship²³, violates the marriage covenant. Divorce is permissible.

Behaviour intended to gain and maintain power and control over another is a potential ground for divorce. Abuse is a violation of a person's inherent dignity and worth as an image-bearer of God, and a violation of the marriage covenant²⁴.

A person who has been divorced, for whatever reason, should seek help and support from the church as they move toward restored health and wholeness in every aspect of their life.

10. Remarriage

The divorced believer, or one who has become a believer following divorce, should always bear in mind that God's desire is to bring restoration to the original marriage relationship. If this is not possible, the divorced person may consider marriage to another person only if this new marriage is on biblical grounds.

Scripture permits remarriage following divorce only if the divorce was on biblical grounds. Persons who remarry after being divorced on other than biblical grounds are guilty before God of adultery²⁵.

The remarriage of persons who have been divorced, is permitted by Scripture only under these circumstances:

- If one of the original spouses dies after a divorce, the remaining partner may remarry²⁶.
- If one spouse's betrayal through sexual immorality results in divorce, the other spouse may remarry²⁷.
- If a spouse chooses to end the marriage, the abandoned spouse may remarry²⁸.
- If a person is divorced on other than Scriptural grounds and previous attempts to reconcile were not reciprocated, or if his or her former partner remarries, the original relationship is dissolved and the remaining partner may remarry²⁹.

²⁰ Malachi 2:10-16; Matthew 5:31-32; Matthew 19:1-9; Mark 10:2-12; Luke 16:18; Romans 7:2-3; 1 Corinthians 7:10-11,39; Ephesians 5:21-33

²¹ God's divorce of Israel was because of her spiritual unfaithfulness – intimacy with other gods. Isaiah 57:1-13; Ezekiel 23:1-18; Hosea 2:1-23; Jeremiah 3:20

²² Jesus states this clearly in Matthew 19:9; cf. Matthew 5:32

²³ In this situation, the believing spouse is called to let his or her partner leave, and in this way pursue peace, rather than attempt to force a relationship in which only one party is willing. 1 Corinthians 7: 12-13, 15.

²⁴ Ephesians 5; Colossians 3:19; Exodus 21:26-27

²⁵ Matthew 5:32, 19:1-12; Mark 10:2-12

²⁶ Romans 7:2, 1 Corinthians 7:39

²⁷ Matthew 19:9

²⁸ 1 Corinthians 7:15

²⁹ Matthew 5:32; 19:9

11. Restoration

Unbiblical divorce and remarriage should be treated with the same grace and hope of redemption as all other sin. For those who confess and turn from wrong, Jesus Christ is faithful and just to forgive, and cleanse from unrighteousness³⁰. In the case of past unbiblical divorce and remarriage, if someone confesses this as sin, taking steps to bring restoration to the relationship in as far as this is possible, they should be forgiven and welcomed in fellowship with the Body of believers.

12. Amendments

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

Adopted – General Assembly 2022

³⁰ 1 John 1:9

Statement on Human Sexuality

An Official Statement of The Christian and Missionary Alliance in Canada

Summary

God-honouring, life-enhancing sexuality finds its expression in the goodness of either celibate singleness or the life-long covenant of marriage between one man and one woman. Sexuality, the distinctiveness of our experience as male and female rather than as undifferentiated humans, is a feature of God's creation of humanity. Sexual intimacy is intended for marriage and sexual intimacy outside of this protective bond is therefore contrary to God's good design for humanity.

1. The Good Design in Creation

In the beginning, God created humans as relational beings¹, the inherent design of male and female reflecting God's image.² Sexuality, our maleness and femaleness, is a dimension of our embodied existence. Sexual difference and complementarity are thus good features of our identity.³ While identity, fulfillment, and the path to human flourishing are founded on a relationship with the Creator, God made sex as an expression of intimacy, love, and self-giving, to be experienced between one man and one woman in a lifelong covenant.⁴ Therefore, God-honouring sexuality finds expression in the goodness of either celibate singleness or faithful heterosexual marriage.⁵

2. Sin and its Effect on Sexuality

Sexuality has been profoundly distorted by humanity's fall into sin resulting in broken relationships with God and each other.⁶ Consequently, both sexual identity and sexual desire have been affected, resulting in confusion and the temptation to sin.⁷ To be tempted is not in itself sinful; sexual sin is the choice to act on temptation in thought, speech, or behaviour that falls outside of God's good boundaries.⁸

Furthermore, sexual sin results in significant harm to everyone involved.⁹ This harm takes many forms, whether objectification,¹⁰ abuse, or exploitation and is contrary to the inherent dignity of all people as God's image bearers.¹¹ All are affected by this, though women and children tend to experience victimization most frequently.

3. The Reaffirmation of God's Design

To restore our broken world, God became human and lived among us.¹² Jesus perfectly embodied¹³ God's original design for human sexuality, affirmed the dignity of all people,¹⁴ spoke against those who would exploit others,¹⁵

¹ Genesis 2:18

² Genesis 1:26-27

³ Genesis 5:1,2

⁴ Genesis 2:24; Ephesians 5:31

⁵ Hebrews 13:4

⁶ Genesis 3:16

⁷ Romans 1:24

⁸ 1 Corinthians 10:13

⁹ 1 Corinthians 6:18-20

¹⁰ Matthew 5:28

¹¹ 1 Corinthians 6:13

¹² John 1:14

¹³ Hebrews 4:15

¹⁴ Luke 7:36-50

¹⁵ Mark 12:38-40; Luke 4:18-21

and reaffirmed God's plan for sexual expression within the covenant of marriage between a man and a woman.¹⁶ As a celibate single, Jesus also modelled a fulfilled life, complete and pure in his union with the Father and the Spirit, but also rich in friendship with both women and men.¹⁷ This example reminds us that our primary identity is found in intimate relationship with God and that sex is not necessary for human wholeness.¹⁸

4. The Empowerment for Restored Human Sexuality

After his ascension, Jesus sent his Holy Spirit to indwell and empower his followers to experience ever-increasing holiness, including sexual wholeness.¹⁹ United by the Holy Spirit, the Church, as the new family of God²⁰, is called to demonstrate God's grace by inviting everyone into loving community through the practice of hospitality.²¹ The Church therefore affirms the dignity of all people and strives to treat everyone with respect.²² The Church is called to be a safe place of grace for all people, including those of us who are facing sexual temptations and failures, providing accountability and support in the midst of struggle.²³

Furthermore, the Church aspires to help people to experience the truth that healthy relationships with God and each other are more valuable than sexual gratification.²⁴ In this current age, as in any other age, some followers of Jesus will be called to lives of celibate singleness for the sake of the Kingdom of God.²⁵ In the age to come, humanity's hope of intimacy will be in loving union with God and each other,²⁶ a consummation that transcends our imagination.²⁷

Given the inherent dignity of all persons, and the call of followers of Christ to love our neighbours, we will not tolerate any language of hate or loathing toward those who hold to a differing view on human sexuality. C&MA churches, pastors, workers and members will treat all persons regardless of gender, belief or sexuality with respect and compassion.

5. Amendments

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

Adopted – General Assembly 2018

¹⁶ Matthew 19:1-12

¹⁷ Luke 10:38-42

¹⁸ 1 Corinthians 7:7,8

¹⁹ 1 Thessalonians 4:3-8

²⁰ Mark 3:34-35

²¹ 1 Peter 4:8-10

²² Romans 12:9-18

²³ Galatians 6:1,2

²⁴ Matthew 19:27-30

²⁵ Matthew 19:10-12; 1 Corinthians 7:32-35

²⁶ Matthew 22:30

²⁷ Revelation 22:1-5

Statement on the Roles of Men and Women in Ministry

An Official Statement of The Christian and Missionary Alliance in Canada

Historically, the C&MA in Canada has valued unity in vision while accepting diversity in biblically-supported theological positions. Continuing in this biblically-grounded practice, we welcome, respect, and value those who hold differing views on the role of men and women in the church. We desire for all to work together in unity, requiring none be silent about or betray their convictions. Our differences are to be managed, not eliminated. We heartily believe that the Alliance “theological tent” is large enough for all of us, and that the person and presence of Jesus Christ is our unifying centre. To this end, the following document has been prepared to assist us in affirming the convictions that we share, understanding and learning from our differences, and covenanting to move forward together amidst our diversity with mutual love and respect as we seek to reach the nations for the glory of God.

1. Before God and one another we share agreement in the following truths:

- 1.1. **Created Equal.** Men and women are both created in the image of God and invited into relationship with Him. As such, they are equal in value, dignity and worth (Genesis 1:27; Galatians 3:26-29).
- 1.2. **Gifted and Empowered to Lead.** Both men and women are filled with the Holy Spirit and gifted to serve and lead in the Body of Christ. Throughout Scripture God has used both men and women in places of leadership, having influence in governance and in spiritual affairs (Joel 2:28-32; Acts 2:17-18; 1 Corinthians 11:4-5; Romans 12:3-8; Ephesians 4:11-16; 1 Peter 4:10-11; 1 Corinthians 12).
- 1.3. **Called to Biblical Leadership.** All leaders in the church are called to follow the model of Christ by leading with sacrifice, humility, and love. There is no room in the church for domineering or abusive forms of leadership. The Bible is our guide for discerning the qualifications and mandate of leaders in the church (Philippians 2:5-8; Mark 10:42-45; 1 Timothy 3:1-13; 1 Peter 5:1-5).
- 1.4. **Commissioned to Participate in a Global Mandate.** In responding to the call of our Lord Jesus to follow Him and take His message of love and reconciliation to the whole world, we in the C&MA believe that God has called both men and women, empowered by God’s Spirit, to serve in this Kingdom task (Acts 1:8; Matthew 28:18-20).

2. Before God and one another, we covenant:

- 2.1. To wholeheartedly embrace, teach, and lead in willing submission to our C&MA statement of faith.
- 2.2. To hold fast to the unity that is founded upon our mutual belonging to Christ and each other, while respecting and appreciating the differences among us on this issue (Ephesians 4:1-6).
- 2.3. To be men and women who continue to diligently study the Scriptures, being open to the Spirit’s leading as we respectfully enter into continuing dialogue, understanding that our theological disagreement doesn’t need to stir division, but rather can strengthen us by sharpening our commitment to be grounded in God’s truth (2 Timothy 2:15, 3:14-17; 1 Corinthians 2:10b-16; 1 John 2:27).
- 2.4. To be servant-leaders who are accountable and sensitive to the Spirit of God for the way we release and empower men and women to serve in vital ways within our church context, paying particular attention to those appointed to the office of elder/overseer, ensuring that their life and doctrine reflect the biblical qualifications (1 Timothy 4:16).
- 2.5. To allow churches the freedom to hire based upon their theological convictions.

- 2.6. To be a denomination that trains, licenses, and ordains those who interpret Scripture from both egalitarian and complementarian perspectives. We will welcome both to fill denominational leadership positions. The Alliance is committed to allowing denominational leaders to live within their theological convictions regarding the roles of men and women in the church while providing reasonable accommodations that enable them to uphold Alliance policies where conflict between convictions and policy arises.

3. Amendments

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

Adopted – General Assembly 2016

Amended – General Assembly 2022

Statement on Family and Marriage: Guidelines for Ministry and Practical Care

(A companion to the Statement on Family and Marriage)

A Guideline of The Christian and Missionary Alliance in Canada

Pastors and leaders have an immense responsibility and privilege with regard to shepherding persons toward healthy and God honouring relational experiences within their families. The following is the outworking of the Statement on Family and Marriage of The Christian and Missionary Alliance in Canada.

1. Singleness

As a body of believers, the church is formed by a group of diverse people who each have a unique and important role in the body of Christ. Pastors and leaders are privileged to ensure that churches affirm single persons as complete in Christ, offering witness to the sufficiency of God's love. These leaders have a possibility to intentionally care for, pastor, and empower, single persons to succeed and flourish as they grow in Christ and in relationship with those around them. As the family of Christ, the church is an important place for single persons to be received with love, nurtured, disciplined, and equipped for ministry.

2. Struggling Marriages

As Pastors and leaders our intention is the preservation of marriage as a loving, lifelong, sacred, intimate, and exclusive covenant. They lovingly hold out the hope of forgiveness and reconciliation while at the same time working with the disputing partners with respect and grace. Neither of the disputing and hurting partners should be neglected, but should be nurtured towards Christlike holiness, as they pursue spiritual, emotional, and relational health both personally and in relation to their spouse.

3. Abuse

Abuse of any kind is a complicated power dynamic in families and requires specialized training to fully understand and properly intervene. It is important for pastors and leaders to know the limits of their understanding and training in handling situations of domestic violence of any kind. They should make themselves aware of federal and provincial laws pertaining to domestic violence, including violence against children, fully complying with these laws. They should also be careful to help those under their spiritual care seek the professional expertise necessary for each person's well-being in cases of familial abuse, first and foremost facilitating the safety of victims. Compliance with laws and consultation with professionals is of utmost importance. Ensuring the safety of victims in cases of familial abuse should be a priority for pastors. Victims who choose to separate from the abuser would greatly benefit from support from their pastor.

4. Separation

Pastors and leaders should sensitively care for those who have entered into any process of separation. Separation is not entered into lightly. It can be an intentional intervention designed to give fresh perspective and help both parties take personal responsibility in working toward reconciliation, restoration, and relational wholeness. The support and communal discernment of a church community is essential.

5. Divorce

Pastors and leaders must exercise great care and love in shepherding divorced persons in the church. They need to demonstrate the love and grace of Christ as they walk with the divorced person in the following areas:

- **Seeking God.** Every believer's first responsibility is to grow and maintain an intimate relationship with Christ. A pastor or leader's responsibility is to encourage a divorced person to seek spiritual health and wholeness, and embrace the healing and restorative grace of God.
- **Accountability.** A pastor or leader's responsibility is to walk with divorced persons as they seek the help of counsellors and fellow believers to avoid repeating any destructive attitudes or actions in future relationships.
- **Care for the Whole Family.** The impact of separation and divorce is far reaching in families. Wise and compassionate pastoral care of families experiencing divorce should include a focus on the holistic care of both the adults and children involved. This may include providing families with counselling, access to resources and referrals to divorce care programs in their community. In the call to love and support families, pastors and leaders can provide a safe and supportive environment for children affected by divorce, ensuring they feel welcome as part of the church family.
- **Exercising Caution.** Pastors and leaders should counsel divorced believers in wise development of new relationships. This may include: steps to find fresh healing and grace, examining and identifying any attitudes or actions that may have contributed to previous relational breakdown, and entering into a context of Godly support and accountability.

6. Local Church Fellowship and Membership

A person who was divorced or remarried on Scriptural grounds is entitled to the full privileges of fellowship and membership in the church. This person should not be disqualified from places of leadership in the local church on this basis.

A person who was divorced or remarried on other than Scriptural grounds, may be entitled to the full privileges of fellowship and membership in the church¹, by following the process outlined in the Restoration portion of the Statement on Marriage and Family. These individuals may be able to participate in leadership in the local church on this basis.

7. Amendments

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

Adopted – General Assembly 2022

¹ Membership in the local church would still require the individual to meet the standards of membership as outlined in the Local Church Constitution.

The Roles of Men and Women in Ministry: Complementarian and Egalitarian Guidelines

(A companion to the Statement on The Roles of Men and Women in Ministry)

A Guideline of The Christian and Missionary Alliance in Canada

Complementarian Guideline

1. Both men and women are created equal before God as persons, and as such are encouraged, equipped, and empowered to use their gifts to serve the body of believers in the church, as is consistent with Scripture.
2. Complementarians hold to the distinctions of the male and female roles as found in Scripture to be ordained by God, and as such are not subject to change. In a marriage and in the church, headship is assigned by God to men - the husband in a marriage and biblically-qualified men in the church. Headship consists of the God-ordained responsibility for the flourishing of those under one's leadership and a corresponding authority to carry out that task. Adam's headship in marriage was established by God before the fall and is not a result of sin. Since the fall into sin brought distortions in these roles, the Gospel provides not a nullification of those roles but a restoration to their original purpose and glory (Genesis 2:16-18, 21-24; Genesis 3:1-13; 1 Corinthians 11:7-9).
3. Christ, our Saviour, demonstrates both headship (in relation to the Church) and submission (in relation to God the Father). Christ's example shows the glory, beauty, and worth of both roles (Ephesians 5:22-29; Philippians 2:5-11).
4. While both husbands and wives are responsible for leading and teaching within the home, God has assigned headship specifically to the man, not as a weapon used to lord over, but to mirror the sacrificial love seen in Jesus Christ and His love for His Church (1 Timothy 2:12; 3:1-2; 1 Corinthians 11:7-9).
5. Elders have been assigned authority through the headship of Jesus to lead with, preach, and teach the Word of God to the body of believers. The role of elder (or its equivalent) is therefore restricted to biblically-qualified men (1 Timothy 2:12; 3:1-2; Titus 1:6-9).
6. Biblical headship in the church requires that the elders bear primary responsibility to ensure that the church is led by, fed with, protected with, shaped by, and obedient to the Word of God, and, in so doing, ensure that the church is ultimately led by Christ, her Head, who loved her enough to take her punishment. It is the responsibility of the elders of a church to ensure that women and men are pursued as co-labourers in the Gospel, equipped with the Word, and given opportunities to serve wherever they are gifted and Scripture would not forbid. In so doing, they ensure that all the gifts that the Spirit would graciously give us are being used to build up the Church for Christ's glory.
7. We believe that headship and submission within marriage and Church were ordained by the Lord to be living parables of the Gospel. Therefore, the church's embrace of this design bears witness to the Gospel. We believe that obedience to Christ's complementarian design for marriage and the church is a way of testifying to Christ and the Gospel and therefore is a conscience-binding religious/faith conviction.

Complementarian Practice

1. In the local church, only biblically qualified males are to fill the office of elder, which includes the lead pastor (or equivalent). Beyond that, many variables produce a spectrum of how complementarian theology is taught and practiced.

2. Local church leadership (elders and pastors) is responsible to prayerfully affirm the ministry functions of men and women in the local church.
3. Church leaders may teach a complementarian interpretation of Scripture with conviction and humility while respecting those who, with equal conviction and humility, come to other conclusions.

Egalitarian Guideline

1. In creation, women and men together reflect the image of God by illustrating the unity and diversity of the Godhead. Together, women and men, in equal partnership, are charged to be fruitful, to fill the earth, and to steward creation (Genesis 1:26, 28). Man and woman's relationship of mutuality, partnership, and equality was marred through sin, resulting in a distortion of the created order and the subjugation of the woman under the man (Genesis 3:14-19).
2. The former inequality between men and women has been eradicated in Christ, and the original unity and equality — rooted in creation — can now be restored (Galatians 3:28; Colossians 3:11). Scripture reveals God's grace, breaking down inequality and moving toward what God first intended. This restoration has profound social and relational implications with respect to gender and leadership. The primary expression of Christian leadership is servanthood, including the empowerment of others to serve (Mark 10:42-45; 1 Peter 5:1-4).
3. At Pentecost, God established and empowered His Church by pouring out the Holy Spirit on women and men. In the Church, the Holy Spirit sovereignly distributes gifts to all members, without gender preference or limitation (Joel 2:28; Acts 2:14-18; 1 Corinthians 12:7, 11). Gifts of leadership, teaching, pastoring, and prophecy are to be used by the women and men to whom they are given.
4. Every disciple of Jesus, young and old, male and female, married and single, has been given spiritual gifts to glorify Christ, to build up His Body, and to bear witness to the world (1 Peter 4:10-11). The church is to create an environment in which all of God's people — women and men — are encouraged to exercise all of the Spirit's gifts in all the biblical offices in order to fulfill these tasks. Women and men who lead within the church extend God's blessing to the world and glorify God through their obedient service.

While Scripture does limit the speech, teaching, and improper authority of some women in some specific contexts, this cannot be applied to all women in all situations (1 Corinthians 14:34, 35; 1 Timothy 2:11, 12). The Bible portrays women employing spiritual gifts in a variety of leadership roles, including judge (Judges 4:4, 5), apostle (Romans 16:7), prophet (Exodus 15:19-21; 2 Kings 22:14; Acts 21:7-9; 1 Corinthians 14:26-31), teacher/preacher (Acts 18:24-26), evangelist (Ephesians 4:11; Philippians 4:2,3), deacon (Romans 16:1,2), and house church leader (Romans 16:1,2; Romans 16:7; 1 Corinthians 14:31; Acts 18:26). These examples of female ministry, leadership, and authority model valid and necessary roles for women within the Church today and guide churches to provide opportunities for ministry on the basis of spiritual giftedness and godly character.

Because men and women image God together — in life and in leadership — they are invited to submit to God and to one another out of reverence for Christ (Ephesians 4:15; 5:21). Christ's relationship to the Church as Head illustrates how relationships can work within a church and a marriage. Christ's headship is explicitly expressed through humble, self-sacrificing love (Ephesians 5:25-28). The Church distinguishes herself from those who rule by power and control as men and women follow His example together (Mark 10:42-44).

5. The Gospel breaks down barriers of restriction and privilege, replacing old hierarchies with new freedom (Galatians 3:28). This freedom has personal, theological, and social implications. Jesus and Paul demonstrate a respect for and inclusion of women (Matthew 28:5-7; Luke 24:9-11; Luke 10:38-42; Luke 8:1-3; Acts 18:18, 18:26; Romans 16:1,3,7; 1 Corinthians 11:5), modelling the freedom the Gospel extends and encouraging the church to extend this same freedom.

Egalitarian Practice

1. In the local church, only biblically qualified individuals are to fill the office of elder, which includes the lead pastor (or equivalent). Beyond that, many variables produce a spectrum of how egalitarian theology is taught and practiced.
2. Local church leadership (elders and pastors) is responsible to prayerfully affirm the ministry functions of men and women in the local church.
3. Church leaders may teach an egalitarian interpretation of Scripture with conviction and humility while respecting those who, with equal conviction and humility, come to other conclusions.

Amendments

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

Adopted – General Assembly 2016

Ecumenical Guidelines

A Guideline of The Christian and Missionary Alliance in Canada

1. Introduction

Strategic partnerships for the advancement of God’s Kingdom are vital. We will never reach the nations of the world in isolation; however, we must be wise and discerning in the kinds of partnerships in which we engage.

In seeking to establish a discernment pathway, we recognize that there is a high level of complexity and diversity in the area of ecumenical partnerships. In other words, how do we both understand and implement “entering into relationships with other like-minded churches for accountability, encouragement, and mission?”

At a foundational level, this is lived out as churches relating to each other in The Christian and Missionary Alliance in Canada (the “C&MA”), regionally in districts, nationally as a denomination, and internationally through the Alliance World Fellowship.

Beyond those relationships, there are other spheres of partnership in which we can and should engage. As opportunities for partnership present themselves, more questions surface.

Therefore, simply making a list of which organizations are “in” or “out” is both extremely complicated and could result in grieving the Holy Spirit and minimizing our Kingdom advancement. This document is designed to provide congregations with discernment questions that will assist them to make wise decisions in the types of partnerships that will serve the Kingdom of God most effectively, taking special care in the areas of evangelism and discipleship.

2. Attentive Discernment

We want to introduce what we call “Attentive Discernment.” “Attentive” reflects the reality that we cannot and must not judge based on labels or stereotypes; rather, we must be attentive to the theology that is taught and the life that is lived. We must be willing to evaluate each potential partnership with an open heart and teachable spirit to hear what the Spirit is saying in this specific situation. Discernment reflects the need to be wise and careful in thinking through the various aspects of any partnership. This will include the type of partnership and the degree of connection.

Unity among Christians is certainly something that Jesus prayed for: *My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me* (John 17:20-21).

The Apostle Paul urged us to endeavor to *Make every effort to keep the unity of the Spirit through the bond of peace* (Ephesians 4:3). The Bible also warns us, *Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness?* (2 Corinthians 6:14).

I am astonished that you are so quickly deserting the one who called you to live in the grace of Christ and are turning to a different gospel—which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God’s curse! (Galatians 1:6-8).

We invite you as churches to consider the following discernment questions as a starting place in developing your own clarity and convictions in how to work with others in advancing God’s Kingdom.

2.1. What kind of partnership are we considering?

Expectations and agreements will be very different for partnerships around justice and compassion issues as opposed to evangelism and discipleship issues. When there is a common opinion or stance on an ethical,

moral, or social issue, we need to have the freedom to join with organizations, religious or not, that carry the same concerns and perspective that we do.

Standing up for traditional marriage, defending the right to life of the unborn, or fighting against pornography are examples of issues of deep passion shared by a variety of groups with varied religious perspectives and opinions about God.

To lend our support on these matters is both wise and powerful; however, if we are considering a partnership around evangelism and discipleship, other layers of discernment need to be employed.

2.2. Do we have common consensus on the core aspects of the Christian faith?

The C&MA has always cooperated in ministry with agencies and churches of evangelical perspective in the pursuit of Christ's mission and in obedience to our Lord's Great Commission. Matters of secondary theological importance that have been debated by orthodox believers for centuries shall not be deemed of sufficient importance to hinder believers from working together to proclaim the Gospel in those places where Christ's saving work is unknown.

Another way of stating this would be to affirm that the C&MA works freely with those believers who affirm the Apostles' and Nicene Creeds (both included in Hymns of the Christian Life, the C&MA hymnal) and who live Christ-centred, Spirit-empowered, Mission-focused lives.

It is vital to explore not only what is affirmed theologically, but also what is practised. The Spirit sometimes works slowly; therefore, we must look for the trajectory or movement in others, not just their current reality.

The Apostles' Creed was written at least 150 years after the apostles had all died. It is called the Apostles' Creed because it is a record of what the apostles taught. The Nicene Creed was first adopted in A.D. 325 at the Council of Nicea.

The Roman Emperor Constantine had convened the Council of Nicea in an attempt to unify the Christian church with one doctrine, especially on the issues of the Trinity and the deity and humanity of Jesus Christ. These creeds provide a good summary of Christian doctrine and form a basis of theological consensus that will assist us in discerning who we can work well with on evangelism, mission, and discipleship.

2.3. Does it seem good to the Holy Spirit and to us?

When the Early Church was faced with a tough theological issue around the question of whether *The Gentiles must be circumcised and required to keep the law of Moses* (Acts 15:5), it was a combination of testimony, the Scriptures, and the mystical work of the Holy Spirit that guided them to a positive conclusion.

At the end of the discernment process they were able to affirm, *It seemed good to the Holy Spirit and to us...* (Acts 15:28). Mystery is a place where each of us may feel uncomfortable, but it is the very realm in which we need to grow. In terms of deciding which partnerships are right for us, we must consider the inner testimony of the Holy Spirit.

Put another way, "Do we sense increased peace or increased discomfort in our decision?" There can be times when every other aspect of our "attentive discernment" points us toward a clear "yes," and yet there is an increasing discomfort in our spirit towards the partnership. On the other hand, there might be moments when our "attentive discernment" raises some concerns, and yet we sense the Holy Spirit pulling us to move forward. These internal tugs of the Holy Spirit must not be ignored.

3. Conclusion

“Attentive Discernment” is not a perfect science, but rather a place of honest reflection before God and with others in a community of faith. Each church needs to be empowered to find their own comfort zone when it comes to helpful ecumenical partnerships. Each community is unique, and what works in one setting may be disastrous in another.

We must provide freedom within the Alliance for various applications of ecumenical partnerships without judgment or scepticism. We have every opportunity to ask for clarification on decisions others have made, but we must be willing to trust the work of the Holy Spirit in them as much as we trust His work in us. *For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline* (2 Timothy 1:7).

There will always be risks involved in partnering with other individuals and groups—and we need to be willing to take risks for the Kingdom—but we believe that such risks can be minimized by using this “Attentive Discernment” process. Each church might want to add other questions to their discernment process, and we encourage them to do so. In the end, the focus needs to be seeing God’s Kingdom advanced and God’s glory revealed.

4. Amendments

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

Adopted - General Assembly 2016

The Apostles’ Creed

I believe in God the Father Almighty, Maker of heaven and earth.

I believe in Jesus Christ, His only Son, our Lord, who was conceived of the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. On the third day He arose again from the dead; He ascended into heaven and sits on the right hand of God the Father Almighty; whence He shall come to judge the quick and the dead.

I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

The Nicene Creed

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

I believe in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate. He suffered and was buried; and the third day He rose again according to the Scriptures, and ascended into heaven, and sits on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life, who proceeds from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spoke by the prophets. And I believe in one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

Guidelines on Process for Property Issues Regarding Member Church Withdrawal from The Christian and Missionary Alliance in Canada

A Guideline of The Christian and Missionary Alliance in Canada

Preamble

Any consideration of member church withdrawal from The Christian and Missionary Alliance in Canada (the “C&MA”) shall be a matter of interaction between the member church seeking to withdraw (the “Church”) and the district within which this church is located or with which it is affiliated by law (the “district”).

The intent of such interaction is to establish good-faith attempts at understanding and reconciliation, including time for prayer, reflection, and discernment, as follows:

- a) Initial discussion between the lead pastor of the Church or designate and the district superintendent or designate intended to clarify and resolve the key issue(s) prompting the consideration of withdrawal, and if this step has not suspended or concluded the process,
- b) Formal discussion between the Board of the Church (the “Board”) and the district superintendent intended to clarify and resolve the key issue(s) prompting the consideration of withdrawal, and if this step has not suspended or concluded the process,
- c) Consideration of a mediated settlement of unresolved issues conducted by a mediator who is mutually agreed upon by the Board and the District Executive Committee (the “DEXCOM”), in which case the process for the Church to withdraw from the C&MA concludes, and if this step has not suspended or concluded the process,
- d) The consideration and execution of any other mutually acceptable means of resolving the key issue(s) prompting consideration of withdrawal, and if this step has not suspended or concluded the process,
- e) Convening of a meeting of the members of the Church, mutually agreed upon by the Board and the DEXCOM, to consider withdrawal from the C&MA.

If and when all practical options to retain the Church as a member church of the C&MA have been exhausted, and if the Church duly votes to withdraw from the C&MA, these guidelines seek to ensure that all matters of a legal or financial nature are adequately addressed and that the process used by the DEXCOM to make a determination on any changes to the ownership of the real property, appurtenances, and effects (“Assets”) associated with the Church prior to its withdrawal is handled in a timely manner.

In all matters prior to and subsequent to any withdrawal, the district will maintain a cordial relationship with all parties in order to preserve the honour of the name of Christ.

1. Related Policy

Provision is made for a member church of the C&MA to withdraw from the C&MA. The means by which a member church would withdraw from the C&MA are contained in General Operating Bylaw No.3 (“GOB”), Section 3.2 – Withdrawal of Membership, which states “*Any Member may withdraw from membership by delivering to the district office, within which the Member is located, a formal resolution of resignation approved by special resolution of the people who are members of the local church (i.e. Member) seeking to withdraw.*”

The means by which a church which has withdrawn from membership in the C&MA may be permitted to acquire ownership of some or all of the Assets associated with the church prior to its withdrawal are found in GOB Section

3.4 which states: *“Subject to the Articles, upon any termination of membership, the rights of the Member, including any rights in the property of the Corporation, automatically cease to exist. Notwithstanding the foregoing, should the church cease to be subject to the Manual which includes the Statement of Faith of The Christian and Missionary Alliance in Canada, but continues to abide by a similar Statement of Faith and promote similar purposes, the District Executive Committee of the district within which the church is located or with which it is affiliated by law may allow the church to acquire ownership of the property, appurtenances, and effects associated with the member church prior to its withdrawal.”*

This provision is mirrored in Local Church Constitution, Section 12.1 – Property, para. 5, and in the Constitution for Developing Churches Section 12.1 – Property, para. 5, which both state: *“Should the church cease to be subject to the Manual which includes the Statement of Faith of the C&MA, but continue to abide by a similar statement of faith and promote similar purposes, the District Executive Committee of the district within which this church is located or with which it is affiliated by law may allow the church to acquire ownership of the property, appurtenances, and effects associated with the member church prior to its withdrawal.”*

2. Considerations Leading to Possible Transfer of Assets

- 2.1. In the event that a member church has voted by a two-thirds majority of the members listed on the membership role of the member church to withdraw from the C&MA (the “Withdrawn Church”), in keeping with the provisions of Local Church Constitution Section 12.1 – Property, para. 2, (and the identical wording in the Constitution for Developing Churches Section 12.1 – Property, para. 2) which states “Real property may be acquired, disposed of, improved or encumbered by order of the Board, subject to the approval of the membership and the District Executive Committee. Except as otherwise provided herein, all real property shall be registered in the name of the district in which the property is situated and the district shall be deemed to be the legal and beneficial owner of all real property, appurtenances and effects,” and para. 4 (and the identical wording in the Constitution for Developing Churches Section 12.1 – Property, para. 4), which states “Should the church cease to exist or cease to be subject to the Manual, which includes the Statement of Faith of the C&MA, all of its real property, appurtenances, and effects then associated with the member church prior to its withdrawal shall inure to the benefit of and remain the property of the district corporation of the C&MA within which this church is located or with which it is affiliated by law,” the name, charity status, and business number of the member church shall remain the property of and under the authority of the district. The appropriate government authorities, including Canada Revenue Agency, and other entities with a pecuniary interest, including financial institutions and insurance providers, will be notified by the district that the church is no longer a member church of the C&MA.
- 2.2. A Withdrawn Church that continues to utilize the Assets that were associated with the member church prior to its withdrawal becomes a lessee of the District until the District decides otherwise.
- 2.3. Any and all costs of whatsoever nature related to withdrawing from the C&MA shall be borne by the Withdrawn Church.
- 2.4. If the Withdrawn Church applies to gain ownership of any or all Assets associated with the member church prior to its withdrawal, the Withdrawn Church shall present to the district the doctrinal statement and purposes of the Withdrawn Church within 30 days of delivery to the district of the formal resolution to withdraw.
- 2.5. The district shall respond to the Withdrawn Church within 45 days of receiving the doctrinal statement and purposes of the Withdrawn Church with the determination it has made, at its sole discretion:
 - a) Regarding whether the doctrinal statement of the Withdrawn Church is similar to the statement of faith of the C&MA and whether the purposes of the Withdrawn Church are similar to the purposes of the C&MA; or

- b) Not to accept a request from the Withdrawn Church to gain ownership of any Assets associated with the member church prior to its withdrawal.
- 2.6. In the event that the district determines that the doctrinal statement or the purposes of the Withdrawn Church are not similar to the statement of faith and the purposes of the C&MA, the Assets associated with the member church prior to its withdrawal shall be retained by the district.
- 2.7. In the event that the district determines that the doctrinal statement and the purposes of the Withdrawn Church are similar to the statement of faith and the purposes of the C&MA, any formal letter expressing the application of the Withdrawn Church to acquire some or all of the Assets related to the member church prior to its withdrawal shall be delivered to the district within 30 days of such determination. The letter shall outline the request of the Withdrawn Church in detail and shall include a report of the net assets associated with the member church prior to its withdrawal based on a fair market assessment by an independent appraiser who shall be approved by the Withdrawn Church and the district.
- 2.8. In the event that the Withdrawn Church has applied to acquire some or all of the Assets related to the member church prior to its withdrawal, the district shall, at its sole discretion, within 60 days, determine what portion, if any, of the Assets related to the member church prior to its withdrawal may be transferred to the Withdrawn Church.
 - 2.8.1 Any transfer of Assets to the Withdrawn Church from the district shall be handled within a reasonable time. It is understood that the district (a registered Canadian charity) can only legally transfer assets at less than fair market value to another registered Canadian charity.
- 2.9. In the event of disagreement, the Withdrawn Church has a right to appeal to the Board of Directors of the C&MA. The determination of the Board of Directors shall be final.

3. Amendments

These guidelines may be amended by a majority vote of the Board of Directors.

Adopted – General Assembly 2018

Amended – Board of Directors February 2020