

Experiencing **BPAC**



BRENTWOOD PARK
Alliance Church

Welcome

We have an amazing church here with a long history and distinct beliefs. We are excited to explore who we are as a church with you. This course is a pre-requisite for membership here at BPAC, but it's open for everyone who wants to learn what are some of the core pieces of who we are. If you have questions, please feel free to reach out to one of our Pastors or Elders, and we would love to walk with you in your spiritual journey toward membership.

Pastor Kirk Ehrhart
Lead Pastor

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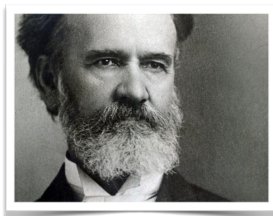
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An Overview of the Christian and Missionary Alliance

The Christian and Missionary Alliance (the C&MA) in Canada is a group of approximately 440 local churches across Canada that aims to be a Christ-centred, Spirit-empowered, and Mission-focused movement in everything we do.



History



A.B. Simpson

It was a November afternoon in 1881. Rev. Albert Benjamin Simpson—just resigned from his prestigious New York City pastorate weeks before—had called a meeting, inviting all Christians who supported “an aggressive spiritual movement” to reach New York City’s overlooked nonbelievers. Seven showed up.

Simpson felt an increasing concern for the “unchurched masses, the thousands who felt themselves alienated from the formal church but not from the Lord.” Within a few years of that humble gathering, the energetic pastor and his small band of followers planted the Gospel Tabernacle in the heart of the city, a church home for people of all ethnicities and social classes who were coming to Christ through Simpson’s evangelistic campaigns.

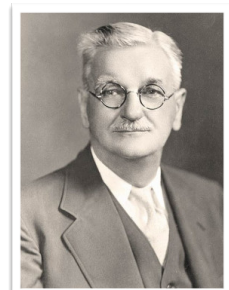
Gospel Tabernacle’s partook in outreach to the city’s ostracized. Simpson and the growing fellowship were passionate about taking Jesus’ loving message to distant lands where “Christ’s name has not been named.” To prepare those called to overseas ministry, Simpson opened the Missionary Training Institute—the first North American Bible college.

By the late 1800s, the fledgling missions society had sent 180 workers overseas—two-thirds of them women—and opened 12 new foreign fields to gospel access.

After Simpson’s passing, Dr. Paul Rader, a dynamic evangelist and pastor, was chosen to lead the burgeoning missions society now known as The Christian and Missionary Alliance (C&MA) or The Alliance.

While the Great Depression and World War II impacted The Alliance, expansion into new overseas mission fields continued. Significant risks and sacrifices within the movement during this period were embodied in the life of the pioneer Alliance missionary to Asia, Robert A. Jaffray.

When the Great Depression threatened to halt Alliance overseas work, Jaffray declared: *“Do you ask, ‘In view of the terrible economic depression of today, dare we go forward in these new*



Robert A. Jaffray

fields and commence new work?’ Yea, rather may we ask this: ‘Dare we, in the face of the command of the Lord Jesus and in the face of the encouraging miracles He is working in our behalf, hesitate for one moment?’”

Jaffray would later die in a Japanese prison camp just weeks before the end of World War II.

Following World War II, the C&MA continued to expand locally and globally. In 1974, the C&MA officially declared itself a denomination and underwent a sweeping organizational restructuring. Dr. A. W. Tozer and Dr. Louis L. King greatly influenced The Alliance during this period.

Dr. King, a former missionary to India, headed efforts to implement The Alliance indigenous church strategy—a move to develop each overseas C&MA church to become self-supporting, self-propagating, and self-governing.

Tozer, considered by some to be a modern-day prophet, pastored the Southside Alliance Church in Chicago for 30 years. In 1950, he was appointed editor of the Alliance Weekly magazine, now Alliance Life.

Since the mid-1970s, the C&MA in the United States and Canada has become increasingly multicultural. Over the years, Alliance churches have embraced, disciplined, and equipped many people from around the world who have since returned to their home cultures with a burden for the lost.

Today, we plant churches and build and administer schools, clinics, hospitals, community centres, retirement centres, and radio stations. We also partner with other churches, governments, and non-government organizations to extend care and practical support—in the name of Jesus—to families who have been devastated by disease, poverty, political turmoil, and natural disasters.

Local Alliance churches provide the foundation for our worldwide mission through prayer and sacrificial giving to the many specific projects and workers and generally to the Global Advance Fund (<https://thealliancecanada.ca/give/>)

The Alliance's mission and vision are rooted in the call to a deeper life in Christ formed during our early days, which continues to fuel our call to “go” wherever and whenever God leads.

Purpose and Vision

Purpose Statement of the C&MA 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 C&MA 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.

The Four-Fold Gospel



SAVIOR



SANCTIFIER



HEALER



COMING KING

The term Fourfold Gospel describes the historic emphasis of The Christian and Missionary Alliance in Canada (C&MA) on the person of Jesus Christ. These characteristics of Jesus and His ministry are what defined the C&MA more than 100 years ago, and they continue to lay out the foundation of our Christ-centred, Spirit-empowered, Mission-focused work today. Our founder, A.B. Simpson's life was transformed by encountering the power and presence of Jesus, and we hope you encounter Him as well.

The *cross* typifies Jesus Christ our Saviour. He died on the cross for our sins, and only through Him can we be made right with God. - *John 3:16, Acts 4:12*

The *laver* illustrates Christ as our Sanctifier. The laver—a large basin used in God's temple for washing—represents cleansing from sin by the power of the Holy Spirit. - *Hebrews 10:14, 1 Thessalonians 5:23-24*

The *pitcher* symbolizes Christ our Healer. It uses the symbol of oil for divine life and physical healing. - *Luke 4:18-19, Romans 8:11*

The *crown* stands for Christ our Coming King. He will come back to this earth and reign forever. - *Matthew 24:42-44*

“The secret of walking closely with Christ and working successfully for Him is to fully realize that we are His beloved.”

A.B. Simpson

History of Brentwood Park Alliance Church

From its founding in 1914, the story of Brentwood Park Alliance Church testifies to the work of the Spirit and dedication of its people through both the exciting and difficult times in their journey. While hardly complete, the following summary of the history of the church is presented with the hope that it will encourage, inform and serve as a catalyst to propel the church forward as we seek God's direction for the future on a new generation.

PHASE 1 Beginnings 1914 – 1931

The church marks its beginning on Sunday, October 25, 1914, with the first official service at Howard Avenue School in the Capitol Hill area of North Burnaby. It represented the natural progression of an outreach to children started the previous year due to the efforts of Miss Minnie Turner. The services Miss Turner hosted in her home, prior to the first service in the schoolhouse, incorporated Anglican liturgy. Help with this new church came from various faith groups, including Anglican, Methodist, Baptist, Congregational (Union), and Salvation Army. While different individuals would preach, the focus remained the Sunday School.

More often than not, weather, distance, other commitments and war conscription resulted in Miss Turner being the only constant. The Sunday School returned to her mother's home in February 1917 when a lack of funds meant they could no longer pay for the school. But faithfully, she continued to manage the Sunday School and fledgling church for several years.

The fact that this small group collected \$250 to purchase a lot from the Municipality of Burnaby speaks of their dedication. An abandoned Methodist Church building a few miles east in Hastings Grove was cut into sections and moved onto the Capitol Hill lot for reassembly. On Sunday, November 6, 1921, the Rev. A. E. Cooke, Pastor of the First Congregational Church, and the Rev. J. H. Wright, President of the British Columbia Methodist Conference, inaugurated the building under the name Capitol Hill Union Church.

Five months later, on April 26, 1922, Miss Minnie Turner would exchange vows with Mr. Eric Collinson, the first wedding performed in the church for which she was largely responsible. It appears Eric Collinson squired away his bride to his church, as her name rarely appears in records after her wedding. However, the church continued to be served by various individuals representing different denominations over the next five years until the Rev. John E. Fee, a retired missionary to China, became the first permanent pastor on January 20, 1926.

PHASE 2 Affiliation 1931 – 1951

The Rev. John E. Fee served as the first permanent pastor of Capitol Hill Union Church in January 1926. Five years later, a congregational vote approved an affiliation with the Christian & Missionary Alliance Church, where the church would contribute to Alliance missions and the Alliance would help supply pastors.

Why Rev. Fee left early in 1933 is not known. He may have felt his role in enfolding the church into the Alliance fold was complete, and it was time to move on,

or he may have been making room for Rev. W. H. Newman, who desired to serve with SIM (Sudan Interior Mission). Within the Alliance, a mission candidate needed to serve at least one year on the home field. Rev. Fee may have been making that possible. Ironically, when Rev. Newman moved to Toronto in July 1934, before heading to Africa, he was told that he was too old to be a missionary candidate at thirty years of age.

Under the leadership of Rev. Newman, construction of a room at the rear of the building began and was completed during the brief tenure of Rev. Wm. Newcourt. Eventually, John Fee returned to pastor the church in December 1935. When he left in May of 1938, the Rev. Newman again returned to follow Pastor Fee, only to leave a second time in July of 1940 to enlist in the Army. While the Rev. Nathaniel Strain served just one year, it was during this time the relationship with the Christian & Missionary Alliance was formalized, and the name of the church was officially changed to Capitol Hill Alliance Church.

The next decade witnessed the Rev. Fred Hargreaves, the Rev. Fred Lowe, and the Rev. Gord Chapman provide pastoral leadership. During this time, a second room was added to the building. This represented a period of establishing the church. Begun as an outreach to area children, the Sunday School ran strong between 120 and 140. Morning worship grew slowly from the handful who started the church to sixty in 1951. Attendance was growing, but already membership was failing to keep pace.

PHASE 3 Growth 1951 – 1979

During a succession of nine pastors over the previous twenty-four years, attendance showed incremental growth. Perhaps the arrival of the Rev. Pennard Hauge in September 1951 represented the marriage of a church founded on a children's ministry to a leader who loved children. In his first five years, attendance at the worship service doubled to 120, and the Sunday School mushroomed to over 200 children weekly. These numbers fluctuated little over the remainder of his time at the church.

Within the small space that defined Capitol Hill Alliance Church, every nook and cranny was pressed into service on a Sunday. The facilities were used throughout the week for kindergarten pre-daycare. The space and layout of the building initiated conversations about seeking new property.

When he left at summer's end in 1965, his thirteen-year tenure represented the longest anyone had served the church to that point. Church attendance was the largest it had seen. There remained hope and vision for the future. His warmth encouraged the congregation, and his wife's strong discipline, especially with the children who were in awe of her, helped keep things on track.

But Pennard Hauge proved a difficult act to follow. George Magnus held a brief interim role. Rev. Henry Young, Mr. Al Torhjelm, and Rev. Peter Wittenberg served two, one, and three years respectively. While the decline in attendance over those six years was not significant enough year-to-year to be noticeable, by the end of 1972, the worship service averaged less than 100 each week, and there was a 30% drop from the best years of Rev. Hauge. The Sunday School was half of what it had been at its height.

Peter Wittenberg showed himself to be a visionary. Under his leadership, he spearheaded the re-location plans, buying and paying off the property. But toward the

end of his time, several families moved away, and others chose to worship elsewhere, leading to his resignation in 1972.

The Rev. Elmer Thiessen arrived on February 4, 1973, and transitioned the congregation from Capitol Hill to Brentwood Park. The official sod-turning ceremony took place on June 9, 1974. There were lots of challenges in building the new church facility. A contractor was released, and individuals within the congregation stepped up, offering their gifts and abilities to finish the job. Still, the construction and financial pressures on the church during a time of extremely high interest rates created significant stress. The faithfulness of his six-and-a-half-year ministry stabilized the congregation, but the strain of the building made everyone weary.

The incredible Sunday School ministry and sheer numbers of the Hauge years remained within recent memory, reminding the congregation of the current losses of families from the church. The consuming focus and commitment of all to the construction of a new building and the financial pressures meant that not only was the pastor exhausted, but everyone else was as well.

PHASE 4 Renewal 1979 – 1997

Arriving on the first of August, 1979, the Rev. Arden Adrian quickly sensed the need for a ministry of encouragement to a group stretched to their limit from the demands of building a place of worship and grieving the loss of families who had moved on. Pastor Arden's warmth and heart in building up and training others began to reinvigorate the people of Brentwood Park.

Rev. Adrian envisioned utilizing students from Bible College as interns, and a succession of candidates served a practicum within the church under his mentorship.

Attendance consistently climbed during Pastor Adrian's tenure. While it included area families, youth and college ministries played a significant role. Simon Fraser University and BCIT provided an annual influx of students. These young people were disciplined, given ministry opportunities, and grew spiritually. A number headed to pastoral ministry and missions, and others became significant local church leaders. But with the completion of their education, they moved on. This period in BPAC represented a time of developing and sending out leaders.

By the conclusion of Rev. Adrian's time, many of the families were finding it beneficial to take advantage of high real estate prices in the city and move further east. His ministry rebuilt the heart and passion within the people of Brentwood Park. But demographic changes and shorter pastoral stints would lead to another downturn in attendance.

The Rev. Dan Wolfe followed Pastor Adrian. In just under three years, between 1991 and 1993, he performed thirteen funerals as elderly members of the congregation passed. Still, more families were leaving. Declining attendance resulted in reduced funds, and staff was let go. Some felt alienated and didn't appreciate his preaching style. Eventually, there was a parting of ways.

Following a seven-month interim with Pastor Ken Cooke, the Rev. Ralph Rintisch arrived on July 1, 1994. From the approximately 150 who gathered for Sunday worship at the height of Pastor Arden's time, weekly attendance now ran under 100. It was not long before tensions and trouble surfaced, leading to his resignation and departure in October of 1996. Rev. Arden Adrian had provided a glimpse of renewal,

and the church longed and prayed that they might see the Spirit breathe new life once again.

PHASE 5 Community 1997 – Present

Don Dyck, the son of missionaries to Ecuador, returned to Canada, where he completed high school. After he married, Don and Diana started attending Brentwood Park during the ministry of Pastor Adrian. Sensing God’s call on his life, Don headed to Bible College. Eventually, searching for a new pastor led BPAC to extend an invitation, and the Rev. Don Dyck returned in June 1997 to shepherd the church.

Under Pastor Don’s patient tutelage, people were encouraged to engage with the community and empowered to lead ministries and activities connected with the neighbourhood. This value was proclaimed in the motto that Brentwood Park Alliance Church would be “*a church without walls.*” Over time, it led to five significant initiatives:

Harvest Party: Presented as an alternative to Halloween, the initial Harvest Party was held in 1999. The community was welcomed in for treats, games, and a fireworks display.

Canada Day Celebration: The following year, the first Canada Day Celebration brought the neighbourhood together with activities and food. This annual event has welcomed thousands of guests to our church property.

Cuba Mission: Pastor Don’s fluency in Spanish fostered a connection in Cuba. The initial trip to Cuba in May of 2009 was to discern where BPAC could best serve on a continuing basis. Annual trips to help the church and hold a Pastors and wives retreat happened until COVID-19 halted travel.

Connections Coffee House: The dream for a local coffee shop to establish a community hub was another opportunity to be a “church without walls.” It opened in September 2011 and closed on May 26, 2019. Connections Coffee Shop required significant support from church members and was effective in building community relationships.

Living Room: Living Room began as an initiative to support individuals with mental health issues. BPAC has provided support and a place to meet since its inception in 2000.

Pastor Don served until he felt it was time for new leadership in a new era and retired on June 30, 2021. During the last sixteen years of his service, the Rev. Ron Hunka ministered with him as Associate Pastor. Ron left in September of 2022. Further migration from Burnaby to points east and the Fraser Valley facilitated a decline in attendance over the past few years.

In September of 2021, Pastor David Booker served the church as interim pastor, paving the way for many changes, such as starting building renovations with an update to the Sanctuary. In September 2023, Pastor Kirk Ehrhart and his wife, Abby, accepted a call to serve as our new lead pastor, moving here from Stratford, Ontario.

Vision, Mission & Values of BPAC

One of the responsibilities of the local church is to contextualize Jesus' teachings. The two primary teachings of Jesus that determine what we as a church are all about are called the Great Commandment and the Great Commission.

The Great Commandment - Matthew 22:37-40 (NIV)

"... 'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbour as yourself.' All the Law and the Prophets hang on these two commandments."

The Great Commission - Matthew 28:18-20 (NIV)

"Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.""

After much prayer and consideration, in November of 2023, the elders met, discussed and discerned a new vision statement, mission statement and values statement for Brentwood Park Alliance Church to contextualize these two passages for the church.

The purpose of these statements is to give us a picture of what we want to see God doing in the lives of people, and because we believe that the church is God's primary means of working in the world, they also give us a bit of a roadmap on what God is calling us to do in order to see that vision become a reality.

Our Vision

Our vision is to see all people fully alive in Jesus and sharing his love with others.

Our Mission

Our mission is to empower people to grow in a relationship with Jesus through biblical teaching, passionate worship, community service and intentional relationships

Our Values

Connecting with God through worship and prayer

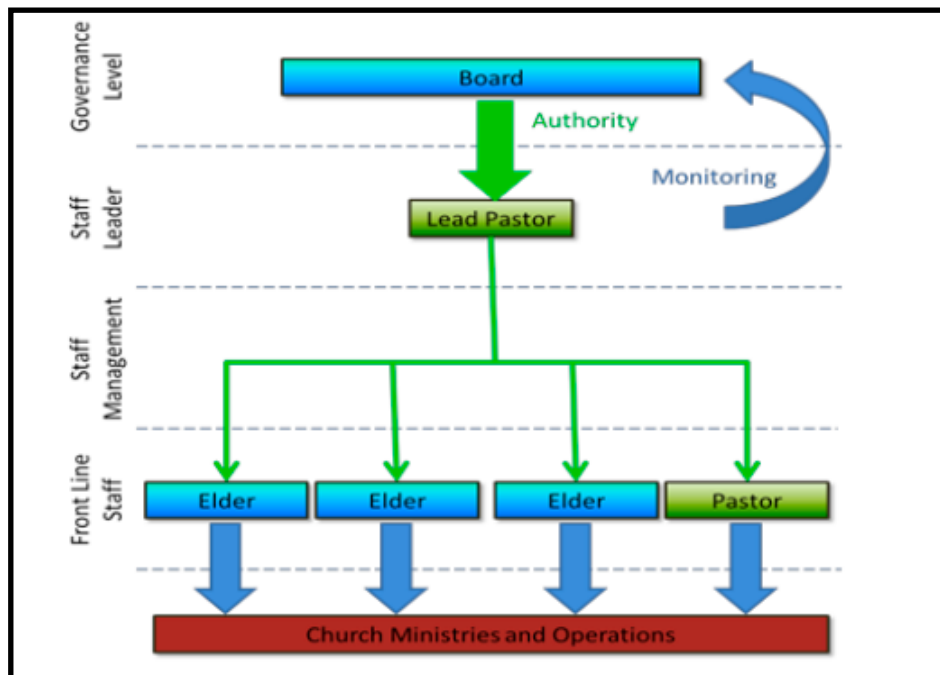
Loving our neighbour

Experiencing life-transformation

Extending God's grace to others

Organizational Structure at BPAC

Understanding the church's organizational structure is an important part of being a member. Our church is governed by the Elders Board, which is led by the Lead Pastor. The board is made up of between three and ten members of good standing from the church who have been elected from the membership at the Special Business Meeting that occurs yearly (not the AGM). Each elder is elected for a two-year term and can only serve up to a maximum of three consecutive terms before he or she has to come off of the board for at least one year.



The role of the elders board is to provide leadership and guidance for the organization of the church, spiritual mentoring and shepherding for the people of the church, and general oversight of all church affairs and ministries. The Elders Board also supervises the ministry of the Lead Pastor. The figure above shows the structure at Brentwood Park Alliance Church.

The qualifications for an elder are laid out for us in scripture in 1 Timothy 3:1-7 and Titus 1:6-9. Our understanding of the role of an elder in these passages is that the office is open to both men and women to serve, even though the language is written for a patriarchal culture.

Statement of Faith

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 6:112

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

Note: The above statement of faith was written and adopted by the Christian and Missionary Alliance in Canada and is adopted by Brentwood Park Alliance Church.

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

Roles and Responsibilities of Membership

There are many good reasons to become a member of a local church. For one, it makes your commitment to Jesus visible to others. It's one way (among others) of showing the world that you belong to God. Another reason is that it fights against the consumer culture of our age. It says that you are committed to something other than yourself and that you are here to give more than you are to get.

A third reason is that in a culture that highly prizes individuality, you declare that you are part of something bigger than yourself and that it's not all about you. Church membership also helps us be accountable in our lives. When we become members, we place ourselves under the authority of the church so that we can be encouraged, rebuked, corrected, and loved. For these reasons and more, we believe that becoming a member of the church is not only good for the church, but it's also good for you.

At BPAC, we have four levels of membership

1. **Active Members** - An Active Member is a member in good standing who has been officially confirmed as having met the requirements for membership outlined in the Constitution and the bylaws and who regularly attends and actively supports the church in ways outlined in the membership covenant. Active Members can vote in meetings, serve in ministries, and, unless otherwise restricted, can be elected to the board.
2. **Associate Members** - An Associate Member is someone who is no longer active in the life and ministry of our church but desires to retain their membership here. They cannot vote in meetings or hold an office in the church.
3. **Members not in Good Standing** - Members not in good standing are members who, in the opinion of the Board, have failed to remain active in the church, meaning that the member has been absent from the normal activities of the church for a period of six (6) months or more and has not communicated an interest in remaining a member of the church or they are a member who is under church discipline. They cannot vote in meetings, be elected to the Elders Board or lead a ministry at BPAC.
4. **Attendees** - Attendees are people who attend our church services and are involved in the life of the church but have not undergone the process of becoming Active Members. They cannot vote in meetings or be elected to the board.

As a member of BPAC, the expectation is that you:

- o Attend most worship services
- o Attend most of the church business meetings
- o Are prepared to vote knowledgeably at church business meetings
- o Serve the local church, utilizing your gifts, skills and experiences
- o Give generously to the work of the local church
- o Abide by the church's constitution, bylaws, and covenant

Membership Requirements at BPAC

Membership at Brentwood Park Alliance Church is a significant thing. We believe that membership is a sign of commitment to and alignment with a local church. Because of the significance of this role, we have a set of requirements that you have to meet in order to be considered for membership here.

1. Testimony of Faith in Jesus

The first requirement of membership is that you have made a personal decision to follow Jesus. We ask that you submit, in writing, a copy of your personal testimony of how you came to believe in Jesus and how he has impacted or is impacting your life.

2. Believer's Baptism

Each member of BPAC will have undergone the ordinance of "believer's baptism." By "believer's baptism," we mean that you were baptized by immersion at an age where you could understand it as a profession of your personal faith. While we believe that believer's baptism by immersion is the normative means of baptism, the Elders may, on a case-by-case basis, allow membership if a person meets all the other criteria and was baptized as an infant.

3. Commitment to the principles in the preamble and purpose (Article 2) of the LCC

The Local Church Constitution (LCC) is a legal document that outlines our church's purpose, nature and makeup. Each member should read, agree to and live out those principles to the best of their ability.

4. Agreement with C&MA Statement of Faith

We have adopted the statement of faith of the Christian and Missionary Alliance in Canada as our statement of faith as a local congregation. While there are many theological positions where there is freedom to hold differing views while remaining in fellowship with BPAC and the C&MA in Canada, there are also some core tenets that all members must agree with. In order to become a member at BPAC, you must sign that you agree with our statement of faith (page 13).

5. Submission to discipline procedures of C&MA

When you become a member of this church, you willingly place yourself under the leadership of the Elders Board. Their responsibility is to help shepherd you towards being more like Jesus and to protect the church from harm. If it is determined that you are living or espousing views in violation of the church covenant, the statement

of faith, the bylaws, or the constitution of Brentwood Park Alliance Church, you agree to the discipline procedure outlined in the policy above (page 15).

6. Signing of the membership covenant

Being a church member is a commitment. It comes with privileges (like serving and voting) and responsibilities. That's why we have a covenant that we ask all members to sign. It's an agreement to participate fully in the life of the church and to relate to the other members with godly and biblical maturity.

APPENDIX

Disciplinary and Restoration Policy

An Official 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 member²⁶ in every C&MA church, other than those members of C&MA churches who are official workers of the C&MA²⁷.

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 rumours 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.

²⁶ 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.

²⁷ 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.

Local Church Constitution

Preamble

The Local Church Constitution has been framed and adopted by the General Assembly of The Christian and Missionary Alliance in Canada, 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 Christian and Missionary Alliance in Canada 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 home work 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 Brentwood Park Alliance Church of The Christian and Missionary Alliance in Canada.

The church shall receive approval of the District Executive Committee of the district of The Christian and Missionary Alliance in Canada of which it is a part prior to the legal registration or use of the name.

Article 2 – Purpose

The purpose 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.

Certain principles condition the implementation of this purpose:

- 2.1. The church 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. The church 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 modelled by Christ Himself. She regards social service and good citizenship as outgrowths of the Gospel.
- 2.3. The local church is the visible, organized expression of the Body of Christ. She 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.
- 2.4. The church 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 Christian and Missionary Alliance in Canada as amended from time to time.

1. There is one God,²⁸ who is infinitely perfect,²⁹ existing eternally in three persons: Father, Son, and Holy Spirit.³⁰
2. Jesus Christ is true God and true man.³¹ He was conceived by the Holy Spirit and born of the Virgin Mary.³² 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.³³ He is now at the right hand of the Majesty on high as our great High Priest.³⁴ He will come again to establish His Kingdom of righteousness and peace.³⁵
3. The Holy Spirit is a divine Person, sent to indwell,³⁶ guide, teach, and empower the believer, and to convince the world of sin, of righteousness, and of judgment.³⁷
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.³⁸
5. Humankind, originally created in the image and likeness of God,³⁹ 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.⁴⁰ The destiny of the impenitent and unbelieving is existence forever in conscious torment, but that of the believer is everlasting joy and bliss.⁴¹
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.⁴²

²⁸ Isaiah 44:6; 45:5-6

²⁹ Matthew 5:48; Deuteronomy 32:4

³⁰ Matthew 3:16-17; 28:19

³¹ Philippians 2:6-11; Hebrews 2:14-18; Colossians 2:9

³² Matthew 1:18; Luke 1:35

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

³⁴ Hebrews 4:14-15; 9:24-28

³⁵ Matthew 25:31-34; Acts 1:11

³⁶ John 14:16-17

³⁷ John 16:7-11; 1 Corinthians 2:10-12

³⁸ 2 Timothy 3:16; 2 Peter 1:20-21

³⁹ Genesis 1:27

⁴⁰ Romans 8:8; 1 John 2:2

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

⁴² Titus 3:5-7; Acts 2:38; John 1:12; 1 Corinthians 6:112

7. It is the will of God that in union with Christ each believer should be sanctified thoroughly,⁴³ 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.⁴⁴ 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.⁴⁵
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.⁴⁶
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.⁴⁷ 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.⁴⁸
10. There shall be a bodily resurrection of the just and of the unjust; for the former, a resurrection unto life;⁴⁹ for the latter, a resurrection unto judgment.⁵⁰
11. The second coming of the Lord Jesus Christ is imminent and will be personal and visible.⁵¹ 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.⁵²

Article 4—Relationship

This church is a constituent member of the district and national organizations of The Christian and Missionary Alliance in Canada 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.

⁴³ 1 Thessalonians 5:23

⁴⁴ Acts 1:8

⁴⁵ Romans 12:1-2; Galatians 5:16-25

⁴⁶ Matthew 8:16-17; James 5:13-16

⁴⁷ Ephesians 3:6-12; 1:22-23

⁴⁸ Acts 2:41-47; Hebrews 10:25; Matthew 28:19-20; Acts 1:8, 11:19-30; 15

⁴⁹ 1 Corinthians 15:20-23

⁵⁰ 2 Thessalonians 1:7-10

⁵¹ 1 Thessalonians 4:13-17

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

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 (Article 2), and statement of faith (Article 3) of this church; submission to the discipline procedures of The Christian and Missionary Alliance in Canada; 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 (Article 2), and statement of faith (Article 3) of this church; submission to the discipline procedures of The Christian and Missionary Alliance in Canada; 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 Discipline and Restoration Policy for Members of Local Churches adopted by 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

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 his 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 him 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 as in his 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 his 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 his 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 Christian and Missionary Alliance in Canada.

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 his 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 Christian and Missionary Alliance in Canada.

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 Christian and Missionary Alliance in Canada. The church shall enlist prayer support, recruit workers, and raise financial support for the global work of The Christian and Missionary Alliance.

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 Christian and Missionary Alliance in Canada, 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, the district corporation of The Christian and Missionary Alliance in Canada, within which jurisdiction this church is located or with which it is affiliated by law. 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 Christian and Missionary Alliance in Canada, 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 Christian and Missionary Alliance in Canada 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 Christian and Missionary Alliance in Canada, 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 audit, review, or other independent evaluation annually as prescribed by the bylaws.

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 his 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 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 of, 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

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 others⁵³. 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 children⁵⁴. This is the believer's primary identity. God instituted marriage and family in creation. Yet, in a sinful and fallen world⁵⁵, 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 responsibilities⁵⁶. 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.

⁵³ Genesis 1:26-28; 2:18, 23-24.

⁵⁴ Galatians 4:4-8; Romans 8:14-17

⁵⁵ Romans 5:12

⁵⁶ 1 Corinthians 7:32ff

4. Marriage

Marriage is used as a metaphor of the love relationship between Christ and His church⁵⁷, of which covenant commitment and intimacy are hallmarks. It is a demonstration of the relationship between God and His people⁵⁸.

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 woman⁵⁹, 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 God⁶⁰.
- Lifelong. Marriage is a covenant until death⁶¹.
- 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 creation⁶². It has the capacity to reflect the nature of God to the world⁶³.
- 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 children⁶⁴.
- Exclusive. No other human relationship must interfere with the marriage commitment. Jesus treated sexual immorality, including lustful thoughts, with utmost seriousness⁶⁵. Marriage is God's intended channel for sexual expression⁶⁶.

Therefore, married people are called to be devoted to God and one another out of reverence for Christ⁶⁷, to live in mutual respect, submission and self-giving love to one another. The believer is to enter into marriage with another believer⁶⁸. 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.

⁵⁷ Ephesians 5:32

⁵⁸ Isaiah 54:5-8; Ephesians 5:31-32

⁵⁹ See Statement on Human Sexuality

⁶⁰ 1 John 4:7-122

⁶¹ Matthew 19:6

⁶² Genesis 1:27-28, 2:20-25

⁶³ Ephesians 5

⁶⁴ Genesis 2:22-25

⁶⁵ Matthew 5:27-28

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

⁶⁷ Ephesians 5:21

⁶⁸ 2 Corinthians 6:14

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 discipline⁶⁹. Children, from the moment of conception, are a blessing from the Lord. Children are to honour and obey their parents⁷⁰. 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 involved⁷¹.

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 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 design⁷². 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

⁶⁹ Proverbs 22:6; Ephesians 6:4

⁷⁰ Ephesians 6:2

⁷¹ Colossians 3:19; 1 Peter 3:7; Ephesians 5:25, 29, 33

⁷² 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

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 permissible^{73 74}.
- **Abandonment.** A spouse who refuses to continue in marriage and leaves the relationship⁷⁵, 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 covenant⁷⁶.

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 adultery⁷⁷.

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 remarry⁷⁸.
- If one spouse's betrayal through sexual immorality results in divorce, the other spouse may remarry⁷⁹.

⁷³ 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

⁷⁴ Jesus states this clearly in Matthew 19:9; cf. Matthew 5:32

⁷⁵ 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.

⁷⁶ Ephesians 5; Colossians 3:19; Exodus 21:26-27

⁷⁷ Matthew 5:32, 19:1-12; Mark 10:2-12

⁷⁸ Romans 7:2, 1 Corinthians 7:39

⁷⁹ Matthew 19:9

- If a spouse chooses to end the marriage, the abandoned spouse may remarry⁸⁰.
- 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 remarry⁸¹.

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 unrighteousness⁸². 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

⁸⁰ 1 Corinthians 7:15

⁸¹ Matthew 5:32; 19:94

⁸² 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 beings⁸³, the inherent design of male and female reflecting God's image.⁸⁴ Sexuality, our maleness and femaleness, is a dimension of our embodied existence. Sexual difference and complementarity are thus good features of our identity.⁸⁵ 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.⁸⁶ Therefore, God-honouring sexuality finds expression in the goodness of either celibate singleness or faithful heterosexual marriage.⁸⁷

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.⁸⁸ Consequently, both sexual identity and sexual desire have been affected, resulting in confusion and the temptation to sin.⁸⁹ 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.⁹⁰

⁸³ Genesis 2:18

⁸⁴ Genesis 1:26-27

⁸⁵ Genesis 5:1,2

⁸⁶ Genesis 2:24; Ephesians 5:31

⁸⁷ Hebrews 13:4

⁸⁸ Genesis 3:16

⁸⁹ Romans 1:24

⁹⁰ 1 Corinthians 10:13

Furthermore, sexual sin results in significant harm to everyone involved⁹¹. This harm takes many forms, whether objectification,⁹² abuse, or exploitation and is contrary to the inherent dignity of all people as God's image bearers.⁹³ 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.⁹⁴ Jesus perfectly embodied⁹⁵ God's original design for human sexuality, affirmed the dignity of all people,⁹⁶ spoke against those who would exploit others,⁹⁷ and reaffirmed God's plan for sexual expression within the covenant of marriage between a man and a woman.⁹⁸ 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.⁹⁹ This example reminds us that our primary identity is found in intimate relationship with God and that sex is not necessary for human wholeness.¹⁰⁰

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.¹⁰¹ United by the Holy Spirit, the Church, as the new family of God¹⁰², is called to demonstrate God's grace by inviting everyone into loving community through the practice of hospitality.¹⁰³ The Church therefore affirms the dignity of all people and strives to treat everyone with respect.¹⁰⁴ 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.¹⁰⁵

⁹¹ 1 Corinthians 6:18-20

⁹² Matthew 5:28

⁹³ 1 Corinthians 6:13

⁹⁴ John 1:14

⁹⁵ Hebrews 4:15

⁹⁶ Luke 7:36-50

⁹⁷ Mark 12:38-40; Luke 4:18-21

⁹⁸ Matthew 19:1-12

⁹⁹ Luke 10:38-42

¹⁰⁰ 1 Corinthians 7:7,8

¹⁰¹ 1 Thessalonians 4:3-8

¹⁰² Mark 3:34-35

¹⁰³ 1 Peter 4:8-10

¹⁰⁴ Romans 12:9-18

¹⁰⁵ Galatians 6:1,2

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.¹⁰⁶ 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.¹⁰⁷ In the age to come, humanity's hope of intimacy will be in loving union with God and each other,¹⁰⁸ a consummation that transcends our imagination¹⁰⁹

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.

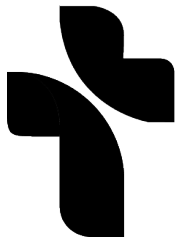
Adopted – General Assembly 2018

¹⁰⁶ Matthew 19:27-30

¹⁰⁷ Matthew 19:10-12; 1 Corinthians 7:32-35

¹⁰⁸ Matthew 22:30

¹⁰⁹ Revelation 22:1-5



BRENTWOOD PARK

Alliance Church

MEMBERSHIP DOCUMENTS

Membership Agreements

As a member of Brentwood Park Alliance Church, I, _____ ,
(Name)
agree...

- 1) With the Statement of Faith of the Christian and Missionary Alliance in Canada and of Brentwood Park Alliance Church.
- 2) To uphold the principles listed in the Preamble and the Purpose of the Local Church Constitution.
- 3) To submit to the disciplinary and restoration policy of Brentwood Park Alliance Church if deemed necessary by the Elders.
- 4) Prior to my becoming a member, to meet with two Elders and share my testimony of faith in Jesus Christ.
- 5) To adhere to the Membership Covenant of BPAC.

I was baptized on/in _____ at _____
(Date) (Church)

Signature

Date

Membership Covenant with Brentwood Park Alliance Church

I, _____, a member of Brentwood Park Alliance Church,
(Name)
covenant the following:

1. **I will glorify the Lord of my church** by seeking His fame in my life through worship, obedience to His Word, service inside and outside of the church, spiritual formation (such as regular Bible reading, pursuing the spiritual disciplines, and participation in the Lord's Supper), sharing the gospel with others, and by living a life that brings honour to Christ. I understand that I am called to honour Christ in every area and season of my life whether it be in friendship, singleness, dating, marriage, parenting, career, retirement, etc.

...yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live. - 1 Corinthians 8:6

Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God – this is your true and proper worship. Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is – his good, pleasing, and perfect will. - Romans 12:1-2

Whatever you do, work at it with all your heart, as working for the Lord, not for human masters, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving. - Colossians. 3:23-24

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." - Matthew 28:18-20

- 2. I will protect the unity of my church** by acting in love toward other church members, actively participating in a small group, refusing to gossip, following the leaders, encouraging other church members to grow in their faith, and by living in a way that does not bring disrepute to the gospel or our church. We will hold each other accountable in this unity and covenant, following the teachings of Scripture as described in the Statement of Faith of the Christian and Missionary Alliance in Canada.

“A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another.” - John 13:34-35

All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved. - Acts 2:44-47

Finally, all of you, be like-minded, be sympathetic, love one another, be compassionate and humble. Do not repay evil with evil or insult with insult. On the contrary, repay evil with blessing, because to this you were called so that you may inherit a blessing. - 1 Peter 3:8-9

Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you. - Hebrews 13:17

And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another – and all the more as you see the Day approaching. - Hebrews 10:24-25

Brothers and sisters, if someone is caught in a sin, you who live by the Spirit should restore that person gently. But watch yourselves, or you also may be tempted. - Galatians 6:1

- 3. I will share the responsibility of my church** by praying for its growth, by inviting the unchurched to attend, by warmly welcoming those who visit, by seeking to make disciples of all nations, and by financially supporting its ministry.

Devote yourselves to prayer, being watchful and thankful. And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains. Pray that I may proclaim it clearly, as I should. Be wise in the way you act toward outsiders; make the most of every opportunity. Let your conversation be always full

of grace, seasoned with salt, so that you may know how to answer everyone. - Colossians 4:2-6

Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." - John 20:21

*Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.
- 1 Peter 2:12*

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." - Matthew 28:18-20

- 4. I will serve the ministry of my church** by discovering where God wants me to serve, by discovering my gifts and talents, by being equipped to serve by my pastors, and by developing a servant's heart.

There are different kinds of gifts, but the same Spirit distributes them. There are different kinds of service, but the same Lord. There are different kinds of working, but in all of them and in everyone it is the same God at work. Now to each one the manifestation of the Spirit is given for the common good. - 1 Corinthians 12:4-7

But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body. - 1 Corinthians 12:18-20

So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. - Ephesians 4:11-13

When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you." - John 13:12-15

- 5. I will support the testimony of my church** by attending faithfully, by living a godly life, not teaching doctrine contrary to Brentwood Park Alliance Church's beliefs, and

by giving regularly. I understand that if I relocate and am unable to attend Brentwood Park Alliance Church, I will inform them of my move.

And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another – and all the more as you see the Day approaching. - Hebrews 10:24-25

Therefore, with minds that are alert and fully sober, set your hope on the grace to be brought to you when Jesus Christ is revealed at his coming. As obedient children, do not conform to the evil desires you had when you lived in ignorance. But just as he who called you is holy, so be holy in all you do; for it is written: “Be holy, because I am holy.” - 1 Peter 1:13-16

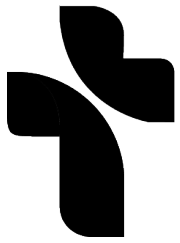
I urge you, brothers and sisters, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naive people. - Romans 16:17-18

Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. - 2 Corinthians 9:6-7

The elders who direct the affairs of the church well are worthy of double honour, especially those whose work is preaching and teaching. For Scripture says, “Do not muzzle an ox while it is treading out the grain,” and “The worker deserves his wages.” - 1 Timothy 5:17-18

Signature

Date



BRENTWOOD PARK

Alliance Church