

MEMBERSHIP

Passionate about
the transformation
of people into fully
devoted followers
of Christ

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They devoted themselves to the apostle’s teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts... and the Lord added to their number daily those who were being saved

Acts 2:42-47

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WHY MEMBERSHIP?

So you are considering becoming a member at Valley View Alliance Church; but you may be wondering why? Why should I really become a member? Do I need to become a member? Who can become a member, and how?

What comes to mind when someone talks about “church”? You may think of a building, a service, a group of Christians, a specific denomination or a set of rules. In the bible the word “Church” is used in several different ways.

The Church Universal

This is referring to “All the followers of Christ for all time”, or another way of saying this is; ‘all persons everywhere who are saved through faith in Christ’. The following scriptures use the term church in this way.

Matthew 16:18 | I will build my church.

Ephesians 1:22, 23 | God appointed him to be the head over everything for the church.

Hebrews 12:23 | to the church of the firstborn, whose names are written in heaven.

The Church Local (Geographical)

The other way the word “church” is used is to refer to a local group, a specific place. Specific references such as ‘the church at Corinth’, ‘the church that met in Lydia’s home’, ‘the church that was on the hill’ which are all similar uses to ‘the church here at Valley View’.

This is the local sense of the word 'church'. This word church is only used four times in the Bible referring to a general universal sense. Almost every time we see the word "church" in the Bible it's used to refer to a specific group of believers like we are here today.

Once you became a believer you were automatically a part of the Universal Church of God; automatically, the moment you gave your life to Christ. But you don't become a part of a local church until you make that choice. Just as when you were born physically, you were automatically entered into the human race. You didn't have a choice. You became a part of the human race the moment you were born. But you didn't become a part of any local family until somebody chose to take you home from the hospital. As followers of Christ, we need to become part of a local church family. There are many commands in the Bible that can only be fulfilled if we are part of a local church. So when we think of "church, we need to think "followers of Christ", not "building".

And this is the basis for our thinking on Membership; "...you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone ." Eph. 2:19 We can learn several truths about the church from this verse.

The Church is a Family

The verse above says "God's Household (Family)". It doesn't say the church is like a family. It says the church is a family. It's a spiritual family. In fact, our spiritual family is going to outlast our physical family! The reality on earth is that some families are sick, some are strong, some are weak, some are small, and some are big. The same is true with church families. We want to focus on what makes a healthy church family.

We Are Expected To Be a Contributing Part Of The Family

Notice he says, "You are a member of God's household" That says it's God's will. It's not optional. Every Christian needs a church family. A Christian without a church family is like a person who says "I want to play NHL hockey but I don't want to be a part of any team" or "I want to be in the army but not serve in any platoon" or "I want to play a French horn but not be in an orchestra." The fact is, we need each other to be strong in our Christian faith.

There Are Attendees And There Are Contributors

The difference between "attendees" and contributors" can be summed up in one word, commitment. At Valley View we recognize the need for a logical sequence to ministry opportunities. We ask our people to make increasingly more serious commitments for five reasons...

A Biblical Reason

Christ is committed to the church. "...Christ loved the church, and he gave his life for it." (Eph. 5:25)

A Cultural Reason

It is an antidote to our society. We live in an age where very few want to be committed to anything...a job, a marriage, a country. This attitude has even produced a generation of "church shoppers and hoppers". Commitment swims against the current of North America's "consumer religion." Commitment is an unselfish decision. Commitment always builds character.

A Practical Reason

It defines to a degree, - who can be counted on. Every team must have a roster. Every school must have an enrollment. Every business has a payroll. Every army has an enlistment. Even our country takes a census and requires voter registration. The different levels of training and commitment identify our family members.

A Personal Reason

It produces spiritual growth. The New Testament places a major emphasis on the need for Christians to be accountable to each other for spiritual growth. It is very difficult to be accountable when you're not committed to any specific church family.

A Legal Reason

Part of being a Canadian Citizen requires that we adhere to Canadian Laws. One such law requires that churches be registered as officially recognized "Charitable Organizations". This classification comes with various legislative guidelines some of which include organization, financial integrity, constituted authority and social responsibility.

We operate under the constitution of the "Christian and Missionary Alliance in Canada", the documentation of which includes a local church constitution requiring both members and directors. Although there was no Canadian Constitution in place when the book of Acts was written, we are still mandated to live and work within the laws given us by God-ordained Authorities.

WHO CAN BECOME A MEMBER

Once someone has come to a personal faith in Christ, there are important steps in the Christian journey which must be taken before proceeding into official church membership. These are 'Baptism', and living in 'Fellowship' (demonstrated through communion).

BAPTISM

As followers of Christ we are commanded to follow in the example set by Jesus in the act of baptism. This act is a demonstration that you are really a follower of Christ. In baptism we identify with the Christ in his death, burial and resurrection, and we proclaim our new life as a follower of Christ. Baptism doesn't make anyone a believer, rather, it shows that one already believes. Baptism does not "save" us, only God, by His grace and through our faith in Christ does that. Baptism is like a wedding ring in that it is the outward symbol of the commitment one makes in their heart. There is no reason to delay. As soon as you have decided to receive Christ into your life, you can and should be baptized. If you wait until you are "perfect", you'll never feel "good enough"!

At Valley View we follow a 2000 year Orthodox Christian tradition in encouraging our children to wait until they are old enough to believe and understand the meaning of baptism before we baptize them. (Generally about 10-12 years and older, although exceptions are made at the discretion of the Pastor and parents together.)

It is a membership requirement that each member has experienced baptism.

LIVING IN FELLOWSHIP (COMMUNION)

Part of being in the church, which the Bible calls “the body”, includes a concept that Jesus and Paul both taught about. This concept is interdependency. Simply stated, We need one another. And as much as I need others, others need me. The only way we can begin to obey the many commands concerning one another is to be with one another. Yes we may sit in a room together once a week, but so also do morning commuters on a bus or train. To be ‘in fellowship’ one must be engaged with, interacting with, and of one spirit with those with whom fellowship is being built. And one opportunity that presents itself as an ultimate declaration of unity of the Spirit through the bond of peace (Eph. 4), is when we gather together and participate in Communion, or The Lord’s Supper.

Jesus never asked His disciples to remember His birth. But He did instruct them to remember His death and resurrection. He gave the church two visible symbols (called “ordinances”) as reminders of His death. These two ordinances are: Baptism and The Lord’s Supper. The Lord’s Supper is an object lesson that represents a great spiritual truth for believers. The two symbols of the Lord’s Supper are the bread and the cup, representing the body and the shed blood of Christ. The Lord’s Supper is a statement of faith and is reserved for those who are already Followers of Christ. The first Lord’s Supper is remembered in 1 Cor. 11:23-28.

The Lord’s Supper should be prepared for by an individual’s thorough self-examination (1 Cor. 11:27), through a confession of sins (1 John 1:9), a re-commitment to Christ (Rom. 12:1) and a restoration of relationships (Matt. 5:23-24)

At WVAC we normally observe the Lord’s Supper on the first Sunday of each month. (On the Second Sunday in the months that have long weekend holidays) If Valley View is your home church and you are a follower of Christ who observes The Lord’s Supper and has been baptized, then Membership may be the next step in your faith journey in this biblical community.

WHAT WE ARE A PART OF

Valley View Alliance Church is part of the Christian and Missionary Alliance (C&MA) in Canada. The C&MA was founded by a Presbyterian pastor, A.B. Simpson in 1887 in the U.S.A. Simpson’s main emphasis was a very strong missionary outreach and a desire for the “Deeper Life” in Christ. After nearly a century of union between the U.S. and Canada, federal legislation required that the C&MA become autonomous in Canada in 1981.

The Canadian Body currently (2019) has 440 churches, 1642 Official Workers (Pastors etc), and over 244 missionaries. Our churches are operating in 81 countries of the world. The current President of the C&MA in Canada is Dr. David Hearn who was elected in 2012, and again in 2016.

The Training facilities for C&MA pastors and workers is the Ambrose University College, home of Canadian Bible College and Theological Seminary (CBC & CTS) which is located in Calgary, Alberta with a campus in Quebec (IBVIE) and a western campus in Vancouver (ACTS).

OUR LOGO**C&MA**

The Logo of the C&MA is made up of four symbols which symbolize the four parts or elements of the fourfold gospel.



The **cross** represents Christ our Savior the foundation for the Alliance Church is that Jesus was sent by God to bring salvation and to cleanse us of our sins. (John 12:6). The symbol of the cross is a reminder of the death and resurrection of Jesus Christ. (John 3:16).

The **wash basin** is a symbol of Christ our Sanctifier. Through Christ we can be renewed and transformed (Rom. 12:1-2). Christ makes us holy through the use of the Holy Spirit so that we can please God. (1 Thes. 5:23, 24).

The **pitcher of oil** is the symbol for healing. Oil is used to heal and it is the Holy Spirit who pours out healing upon us. Christ is our Healer, our Great Physician the Apostle James reminds us that we can come to Christ for healing. In the Christian and Missionary Alliance Church you can have elders pray for you and to anoint you with oil for the healing of your physical body. The Lord is our healer. (Exodus 15:26). After the death and resurrection of Christ this healing power was passed on as we see the disciples healing. (Heb. 3:8).

The **crown** symbolizes Christ our Coming King. It is prophesied in the bible that Christ will return to reign as King on earth. (Matt. 24:14, 24:44, 28:19-20).

VVAC LOGO



The double "V" design is reflective of the name Valley View, but also has a deeper meaning. Jesus taught us to love God as our highest priority and to love others next. The vertical lines depict our connection upward toward God, and the angled lines representing open arms, indicate our reaching out to others with God's love. The various heights in the vertical lines represent "spiritual growth" and also indicate a type of steeple, reminding us of our great heritage in the traditions of Orthodox Christianity.

WHAT WE BELIEVE

STATEMENT OF FAITH

(revised and approved at Assembly 2008)

About God

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

Isa. 44:6; 45:5-6, Matt. 5:48, Deut. 32:4, Matt. 3:16-17; 28:19.

About Jesus Christ

Jesus Christ is true God and true man. He was conceived by the Holy Spirit and born of the Virgin Mary. 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. He is now at the right hand of the Majesty on high as our great High Priest. He will come again to establish His kingdom of righteousness and peace.

Phil. 2:6-11, Heb. 2:14-18, Col. 2:9, Matt. 1:18, Luke 1:35, 1 Cor. 15:3-5, 1 John 2:2, Acts 13:39, Heb. 4:14-15; 9:24-28, Matt. 25:31-34, Acts 1:11.

About The Holy Spirit

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

John 14:16-17, John 16:7-11, 1 Cor. 2:10-12. Isa. 44:6; 45:5-6, Matt. 5:48, Deut. 32:4, Matt. 3:16-17; 28:19.

About The Bible

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.

2 Tim. 3:16, 2 Peter 1:20-21.

About Us (All People)

Humankind, originally created in the image and likeness of God, 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. The destiny of the impenitent and unbelieving is existence forever in conscious torment, but that of the believer is everlasting joy and bliss.

Gen. 1:27, Rom. 8:8, 1 John 2:2, Matt. 25:41-46, 2 Thes. 1:7-10.

About Salvation

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.

Titus 3:5-7, Acts 2:38, John 1:12, 1 Cor. 6:11.

About Life

It is the will of God that in union with Christ each believer should be sanctified thoroughly, thereby being separated from sin and the world and fully dedicated to God, receiving power for holy living and sacrificial and effective service toward the completion of Christ's commission. This is accomplished through being filled with the Holy Spirit which is both a distinct event and progressive experience in the life of the believer.

1 Thes. 5:23, Acts 1:8, Rom. 12:1-2, Gal. 5:16-25.

About Healing

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

Matt. 8:16-17, James 5:13-16.

About the Church

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. 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.

Eph. 3:6-12; 1:22-23, Acts 2:41-47, Heb. 10:25, Matt. 28:19-20, Acts 1:8; 11:19-30; 15.

About Resurrection

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

1 Cor. 15:20-23, 2 Thes. 1:7-10.

About Christ's Second Coming

The second coming of the Lord Jesus Christ is imminent and will be personal and visible. 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.

1 Thes. 4:13-17, 1 Cor. 1:7, Titus 2:11-14, Matt. 24:14; 28:18-20.

OUR MISSION, VISION, & VALUES

MISSION

Our mission statement is typical to most any other Orthodox Christian Church.

Valley View Alliance Church exists to honour God with Excellence, through Spirit led:

- Authentic worship, biblical teaching and prayer
- Caring communities
- Intentional outreach and evangelism, both locally and globally

Eph. 4: 13, Acts 2: 42, 47

BREAKING DOWN OUR MISSION

We exist to honour God through authentic worship. Worship may be defined as: Expressing my love to God.

"Worship the Lord your God, and serve Him only." (Matt. 4:10)

"...The Father seeks worshipers... His worshipers must worship Him in spirit and in truth." (John 4:23-24)

Expressions of Worship include but not limited to:

- Singing (Eph. 5:19)

- Meditating (Hab. 2:20)
- Commitment (Rom. 12:1-2)
- Baptism (Rom. 6:3-4)
- Praying (Ps. 95:6)
- Giving (1 Cor. 16:1-2)
- Hearing the Word (John 17:17)
- Lord's Supper (1 Cor. 11:23-26)

ELDERS' STATEMENT ON WORSHIP

Our objective is to worship God in spirit and truth, and honour Him in all we do. Our worship will be awe-inspiring, and usher us into the presence of God. We worship not only through music, but through scripture readings, prayers and drama that support the message of the day. Our worship will be relevant to our congregation and our community, in the language and style of our day, so that those who seek may find Him. Our worship will be genuine and unlimited, neither excluding nor requiring any particular style. It will be driven by our worship objectives, not personal agendas or preferences.

We exist to honour God through biblical preaching and prayer (discipleship)

*Discipleship may be defined as:
Becoming spiritually mature.*

The scriptures speak to the necessity of the believer to grow in Christ.

“Let us leave the elementary teachings about Christ and go on to maturity...” (Heb. 6:1)

“Grow in grace and knowledge of our Lord Jesus Christ.” (2 Peter 3:18)

“[God has given]...some to be pastors and teachers, to prepare God's people for works of ministry, so that the Body of Christ may be built up until we all become mature... like Christ.” (Eph. 4:11-13)

We exist to honour God through caring communities (fellowship). *Fellowship may be defined as: Learning to live together in community.*

“Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another....” Heb. 10:25

“Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart.” (1 Peter 1:22)

“Dear friends, since God so loved us, we also ought to love one another.” (1 John 4:11)

“Therefore encourage one another and build each other up, just as in fact you are doing.” (1 Thes. 5:11)

Attendance at a large weekend Celebration service is a vital and exciting time to God and grow spiritually. But the heartbeat of care through Valley View is our Small Groups. Every person needs to be a part of a small group. It is the primary means by which we build relationships, give and receive love and remain personally connected in a growing

church community. A Small Group usually has 8-12 people that meet in someone's home, place of business, coffee shop, or at the church. We gather for a bible study, encouragement, and prayer. Small Groups are the ideal way to make good and lasting friends in a large church. Contact any pastor or elder and tell them you want to be a part of a Small Group!

We exist to honour God through intentional outreach and evangelism both locally and globally. Evangelism may be defined as: Sharing God's good news with other who are not yet followers of Christ.

“His intent was that through the church, the manifold wisdom of God should be made known...” (Eph. 3:10)

“Everyone who calls on the name of the Lord will be saved. How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent?” (Rom. 10:13-14)

The heartbeat of a community that is passionate about transformation is the life changing process which changes a person spiritually. Moving people along in their faith journey is a large part of why the church exists and is what motivates us to make decisions for the sake of those who are still on their way to faith. We believe that we can advance the return of Christ by seeing that the Gospel is preached to every tongue, tribe, nation and people. Jesus said, “... and then the end will come”.

We exist to honour God by devoting ourselves to all of the above as we each serve to do our part in service (ministry). Ministry may be defined as: Devoting ourselves to serving others.

“They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to and miraculous signs were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he 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 favour of all the people. And the Lord added to their number daily those who were being saved”.
(Acts 2:42-47)

This is the heart of Membership; “A commitment for an imperfect person to live in community with other imperfect people in order that they together may follow The Perfect One”.

VISION

To be a church body, passionate about the transformation of people into new, growing and fully devoted followers of Christ. (Acts 2:42)

CORE VALUES

As followers of Jesus, we will be a people who model Grace Gifts, Giving, and Growth;

Grace - Jesus was about Grace.

- We have been saved by Grace - Eph. 2:8, 9
- We are living in Grace - Rom. 5: 20, 21
- We should be a reflection of Grace - 2 Cor. 8:9

Gifts - We as a church will value the discovery, development, diversity, and deployment of spiritual gifts.
Eph. 4:11-13. Rom. 12:4-8, 1, Cor. 12: 1-11

Giving - We should freely give as Christ gave freely to us.
2 Cor. 8: 3-9, Acts 2:45, Acts 4: 32-35

Growth - We value growth in servant-hood toward increased sacrificial service.
Phil. 2: 5-11, Rom. 12: 1-2, John 13: 14-17

HOW WE WORK TOGETHER

“For God is not a God of disorder, but of peace...Everything should be done in a fitting and orderly way.” (1 Cor. 14:33; 40)

HOW WE ARE GOVERNED

There are generally speaking, three broad forms of Church Government Structures.

Episcopal

In this form of government, authority resides in the Bishop. Found in denominations such as Methodist, Anglican, and Roman Catholic.

Congregational

In this form of government, ultimate authority lies in the local congregation. The underlying concepts are democracy and autonomy.

Found in denominations such as Baptist, Associated Gospel Church, Congregationalist and Lutheran.

Presbyterian

In this form of government, authority resides in the Elders. The denomination’s governing assembly holds ultimate authority. Found in denominations such as Presbyterian, Reformed and Christian & Missionary Alliance.

VALLEY VIEW ALLIANCE CHURCH GOVERNANCE AND MANAGEMENT STRUCTURES

Elders are elected by the Membership, who generally accept the recommendation of a nominating committee. The Elders normally serve a three-year term. The Senior Pastor may choose to be the Chairman or appoint one of the Elders to do so.

In our church, The Board of Elders is expected to provide strong governance leadership. The congregation comes together for three meetings each year. In the fall, (Oct. / Nov.), we elect two people to the Nominating Committee. In the winter, (Mar. / Apr.), the budget for the next fiscal year is presented. In the spring, (June) the annual report is received and audited financial statements presented for the year past (May - April)

The Senior Pastor leads, responds to, and is under the authority of the Board of Elders as a whole.

MANAGEMENT

The pastoral staff bear the responsibility and authority for the leadership and operation of the various ministries within the church. While the staff are often more knowledgeable of people, situations, and details and are far more involved because of the time available, they serve under the authority of the Elders board as a whole, through the Senior Pastor.

All pastoral and support staff respond to and are under the authority of the Senior Pastor (or his designate).

All sub-committees of the Board of Elders are under the authority of the Board of Elders. All other committees are under the authority of the Pastors. Except for the Nominating Committee, which is the only committee not amenable to the Board.

We recognize that as a church grows larger, it becomes more and more difficult to communicate and at listen to the congregation.

ROLE OF THE PASTORAL STAFF (APRIL 2019)

Rev. Garry James - Senior Pastor

- The primary "Vision" caster. Provides strategic leadership and "Vision" to the staff, elders, and congregation
- Teach and ensure for the teaching of the Word of God
- Manage and develop VVAC operationally

Duane Jukema - Pastor, Student Ministries

- Provide strategic leadership to Children and Youth Ministry, from cradle to Sr. High
- Oversight of Plan to Protect (all ages)

Justin James - Pastor, Worship Arts and Young Adults

- Provide strategic leadership to the Worship and Creative Arts Ministries
- Provide strategic leadership to the Young Adults Ministry
- Oversee communication and information technology.

ROLE OF VOLUNTEERS

The day we accept Jesus Christ as Saviour and Lord of our lives we become a "minister" for Him. In any church, the role and ministry of volunteers is very important. You are part of God's family at VVAC and in every family each person has an important role. God has equipped each of us to function as a vital part of His church. It is His expectation that we use our God given spiritual gifts, our talents and abilities to serve and minister within and through the local church. There are lots of opportunities at Valley View!

EVERYONE'S ROLE

Making Valley View an enjoyable place to belong!
We need to respond to an important biblical principle.

“Whoever sows generously will also reap generously.” (II Cor 9:6)

It is expected and understood that as members of Valley View, we each need to invest the following:

Time

In order to reap what God wants us to enjoy, we need to sow “time” at and through the ministries of Valley View. We need to spend time for worship and to receive teaching. We need to spend time in fellowship and prayer. We need to spend time using our spiritual gifts in service both within and through the ministries of Valley View. People often ask, “But How much time should we invest?” We suggest that you invest yourself in not more than one major area of ministry + one minor area of ministry

Talent

The Bible describes the church as being like a body. Each part of the body has different abilities and responsibilities. In a healthy body, each part is functioning well (I Cor. 12:12-31). What are your spiritual gifts and how will you use them here at Valley View?

Tithe

The tithe is an Old Testament term used normally to describe the 10 per cent which each Jewish family gave to God. While Christians are not under the Old Testament law, it does provide a healthy target for us. It seems appropriate that in response to God’s gift of salvation we would want to demonstrate generosity as we joyfully give to God through the tithe, to the local church. After that we support missionary endeavors and special projects through our offerings.

Scholars estimate that the average follower of Yahweh gave back over 30 per cent of his earnings to the Lord through tithes and offerings. We are not supportive of a legalistic pattern rather; we believe that the scripture teaches that as redeemed people, we will want to be giving cheerfully, generously, proportionately and timely (II Cor 9:6-7).

Tongue

Our tongue can be a great source of encouragement and blessing (Prov. 16:24; 25:11, 12).

Our tongue can also cause terrible damage and division (James 3:3-12).

We ask each person to emphasize compliments, not criticism.

If you have a problem with a fellow Christian, you should speak to him or her directly and not gossip to others about that person (Prov. 17:9; Matt. 18:15).

This approach is biblical, avoids gossip and rumours, quells slander and puts the brakes on division and disharmony in the body of Christ.

As well, criticism should be conducted in private. It shows respect, protects the other person’s dignity and gives you a far better chance of being heard and really listened to. If you have questions or criticisms regarding the church leadership, please go to that particular leader with your concerns and/or questions. Let us not undermine our leadership by sharing criticism with others (Heb. 13:17).

HOW I CAN BE INVOLVED IN MINISTRY

Many churches have member and non-member status with various connected ministry opportunities. At Valley View, we incorporate a wider spectrum to allow broader opportunities to serve while at the same time equipping people to serve with excellence and in agreement with our mission, vision, values and purpose.

Those who consider Valley View Alliance “my church” and attend regularly with a willingness to serve are welcome to serve in a variety of non-teaching, non-leading and non-coaching roles.

Those who consider Valley View home and have read our Membership book, are committed to the C&MA Statement of Faith and to our vision, mission, purpose and values are free to be involved in a number of teaching, leading and coaching roles.

Those who have become official members are eligible for voting at congregational meetings or for nomination to the Elders Board.

Notes: A member from an Alliance Church desiring to transfer membership to WVAC should have a letter of reference from their previous church and request a transfer of membership. An interview with representatives of our Elders Board may also be necessary.

In order to allow time for new people to get to know WVAC and the leadership of WVAC to get to know new people, we strongly recommend that (under normal circumstances)

those transferring from other Alliance churches, with a letter of reference, should wait four months before applying for membership, and that all others should wait eight months from their time of attending Valley View before applying for membership.

THE NEXT STEPS

Once you have read this membership book, and you feel you can support the vision, mission, purpose and values of Valley View, and if you meet the requirements for membership, you may fill out the "Membership Self Evaluation" and the "Application for Membership" documents, and forward them to the Chairman of the Elders Board or place them in the "Church Office" file in the foyer. An Elder will contact you to set up an interview time in the near future. Following a successful interview, you will be affirmed as a member in a public service in the near future. Most of our members are already serving in some capacity before they come into membership!

APPENDIX 1

A Brief History Canadian Christian and Missionary Alliance
The Christian and Missionary Alliance was founded and lead by Albert Simpson. In the early fourteenth century the reform influence of Christian leaders such as John Knox, William Tyndale and John Wycliffe were transforming the faith of many lords, earls and barons. However, when a devout Catholic Queen Mary (1553-1558) came to power there followed extreme persecutions of Protestants, many of which fled to Scotland or the New World. In 1774 William Simpson a Scottish Presbyterian decided to immigrate to Prince Edward Island with his eight children. William Simpson, an officer of the church passed along his knowledge and devotion to his son Albert who was born December 15, 1843 in PEI. At 18 he studied that Knox College in Toronto and follow graduation was ordained in the Presbyterian Church, he married and began his 8 years of ministry in Hamilton, ON.

Upon receiving an invitation to pastor in Louisville, Kentucky he moved and began a pastoring with evening services which converted hundreds (1873-1879). Simpson's vision grew greater as he envisioned the publication of a missionary magazine; it was at this time he was called to pastor in New York City. He became pastor of Thirteenth Street Church (1879-1881) and in February 1880 the first issue of *The Gospel in All Lands* was published. When Simpson realized that his church was not committed to outreach and evangelism he cut all ties and was baptized in the Baptist church. It was in February 1882 that 35 adherents joined together at Simpson's home to begin a church and in August 1887, the work was expanded to The

Christian Alliance and The Evangelical Missionary Alliance.

It was not the intent of the Christian Alliance to become a new church. Members were urged to remain members to their church and encouraged to meet in prayer and fellowship with other Missionary Alliance members. The purpose of The Evangelical Missionary Alliance was to recruit, train, and then send out missionaries. Their leaders were called superintendents, not pastors.

Within ten years, The Christian Alliance and the Evangelical Missionary Alliance amalgamated and became known as The Christian and Missionary Alliance and the branches of this new church grew with new converts and people who were unhappy in their own church. These branches strived to give birth to new church overseas and trained rescue mission workers and missionaries. At was at this point the when workers returned to their local churches they found they were no longer welcome so The Christian and Missionary Alliance transformed into local churches.

In the later 1930's, The Christian and Missionary Alliance in the process of change and growth became an indigenous church. However, it was not until 1960, when the president, Harry L. Turner declared, "Rightly or wrongly, the days are past when we were only a fellowship. Today we are a church." The motto of the Christian and Missionary Alliance is "Christ our Saviour, Healer, Sanctifier, and Coming King."

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APPENDIX 2

SIGNIFICANT MILESTONES FOR THE CHRISTIAN AND MISSIONARY ALLIANCE IN CANADA

1865

21 year old Albert Simpson, founder of The Christian and Missionary Alliance, preached his first sermon as a pastor in one of Canada's most prestigious pulpits; became ordained; got married; honeymooned; and returned to his pulpit inside one week!



1870s

The Holy Spirit revolutionized Simpson's life. His passion was for the souls of the poor and neglected masses at home and abroad. Sophie Lichenfels, a scrub-woman and member of Simpson's New York City church, said, "Pastor, he went to another fancy church in New York City before he gave it all up to preach to plain folk like me."

1885

In Canada, John Salmon, a young Scottish immigrant, left his Toronto pastorate to launch an independent ministry to the "least, last and lost." When Salmon met his U.S. counterpart in life and ministry, an instant, life-long friendship and association developed.

1887

Compelled by a sense of urgency to take the gospel message to all nations, Simpson and Salmon were used by God to give birth to The Christian and Missionary Alliance. Dr. William Cassidy, a Toronto medical doctor, was the first

ordained missionary in the new mission society. He died of small-pox en route to China. However, Cassidy's death was the "spark that ignited the Alliance missionary blaze," which has burned to this day.

1920s

The "mission society" became a major evangelical movement on both sides of the border. In Canada, saddle-bag preachers visiting the homesteads of the West, and evangelists conducting campaigns in the East, harvested many souls.

1930s

Church growth in the '30's was in direct contrast to the depression experienced by the entire country.

1941

The Western Canadian Bible Institute was opened in Regina as a direct result of the need for trained workers in Western Canada. Rev George Blackett, principal and dean, said, "No one is backing it, save the Lord."



1950s

The Alliance in the '50's saw steady, but not dramatic growth. The Alliance stood on the threshold of unprecedented expansion. One very effective means of outreach during those years was radio!

1961

The first Chinese Alliance church in North America was organized in Regina. The church had its beginnings in 1932 when Ruby Johnston of the Regina Alliance Gospel Hall had a burden for the Chinese of her city. Today, there are over 50 Chinese Alliance churches across Canada.

1980

The first Canadian General Assembly convened in Winnipeg. Dr. Melvin P. Sylvester was elected the first President. There were 228 churches in Canada.

**1981**

The Christian and Missionary Alliance in Canada became autonomous on January 1st! The Canadian body had 251 churches, 44,549 inclusive members, 436 official workers and 112 missionaries. Global Advance Fund giving was over \$3 million.

1987

U.S. and Canada joined to celebrate the Alliance centennial! Canada's missionary count surged ahead from 112 to 204 after autonomy.

1988

The fifth Canadian General Assembly took place in Saskatoon. Plan 2000 was adopted, focusing our attention on the year 2000. The President said, "Goals stretch us. Goals prepare us for the future."

1990

The sixth Canadian General Assembly convened in "la belle province" - Quebec. In the hour that the fate of the Meech Lake Accord was decided, the Alliance Church joined hands proclaiming the unity we enjoy in the body of Christ.

1992

The seventh Canadian General Assembly elected Dr. Arnold L. Cook as our second president. A vision for revival, godly leadership and the refocusing of Alliance missions were the tenants of his leadership.

**1994**

The eighth Assembly gathered under the banner "The Church Chosen to Triumph" - celebrating God's promise that the church is the only earthly organization that will succeed. "I will build my Church..." (Matt. 16:18)

1998

We saw the formation of Global Ministries leadership and the appointment of four Canadian Regional Developers.

2000

Dr. Franklin Pyles was elected third President of the C&MA in Canada at the Calgary General Assembly. Delegates also adopted a strategic plan that introduced the Vision Prayer and launched the Alliance into the 21st Century with renewed vigour and excitement.

**2003**

The Canadian Bible College and Seminary relocated to Calgary, Alberta.

2004

On February 24, 2004 Alliance University College (AUC) was launched when the province of Alberta designated AUC as an institution that may grant Bachelor of Arts degrees. We emphasized our commitment to reaching into the difficult areas through the Four S Venture - Silk Road (Europe, the Middle East and Central Asia), Caribbean Sun (Venezuela, Guatemala, Mexico and Caribbean islands), Desert Sand (North Africa and the Sahara region) and Asian Spice (Indonesia to China).



2007

Alliance University College changed its name to Ambrose University College.

2008

The Fifth S - Sea to Sea - church planting movement was launched.

**2008**

Dr. Franklin Pyles was re-elected for his third and final term as President.

2012

David Hearn elected fourth president of C&MA Canada



APPENDIX 3

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

Member churches of The Christian and Missionary Alliance in Canada that are not yet fully organized shall operate in accordance with the Regulations - Churches Working Toward Charter Membership.

Member churches of The Christian and Missionary Alliance in Canada that are incorporated shall be governed by the incorporating documents and corporate bylaws approved by the District Executive Committee. The incorporating documents, corporate bylaws and policies of incorporated churches shall conform to the provisions of the Local Church Constitution.

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 "C&MA"), the denomination's highest legislative body.

Because each Christian and Missionary Alliance church is an integral part of the national and worldwide fellowship, it is united in governance, fellowship and service in order to promote unity of faith in the fullness of Jesus Christ as Saviour, Sanctifier, Healer and Coming King, thereby

facilitating the spread of the Gospel at home and abroad under the guidance of the Holy Spirit. Each local church shall be governed by the following constitution.

This constitution has two objectives:

- to state the purpose of this local church and to define the nature of the relationships of this local church to the C&MA and the district of which it is an integral part
- 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 I – Name

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

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

Article II – 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.

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. 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 modeled by Christ Himself. She regards social service and good citizenship as outgrowths of the Gospel.

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.

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 III – Statement of Faith

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

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

2. Jesus Christ is true God and true man.⁴ He was conceived by the Holy Spirit and born of the Virgin Mary.⁵ He died upon the cross, the just for the unjust, as a substitutionary sacrifice, and all who believe in him are justified 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

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

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

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

¹⁴ Matthew 25:41-46; 2 Thessalonians 1:17-10

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

¹⁶ 1 Thessalonians 5:23

¹⁷ Acts 1:8

¹⁸ Romans 12:1-2; Galatians 5:16-25

¹⁹ Matthew 8:16-17; James 5:13-16

²⁰ Ephesians 3:6-12; 1:22-23

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

Article IV – Relationship

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

Article V – 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 VI – Membership

Section 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 VIII and such further privileges as may be specified in the bylaws.

The qualifications for membership include a credible

²¹ Acts 2:42-47; 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

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 II), and Statement of Faith (Article III) 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.

Section 2: Discipline

Discipline is an exercise of that spiritual authority which 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 VII – 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 Pastor or his appointee shall act as the Chair of meetings of the membership.

Article VIII – Board

Section 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 which may directly or indirectly result in financial benefit to them, whether such benefit be in the nature of salary or other payment.

Section 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.

Section 3: Duties

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

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

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

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.

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.

Section 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 IX – PASTOR AND OFFICIAL WORKERS

Section 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. 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 intention to the district superintendent and the Board. The Board may, with the written approval of the district superintendent, terminate the employment of the senior pastor in accordance with the

policies of the C&MA.

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

Section 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 licensed workers in the church and are approved by the district superintendent. All official workers shall be nominated by the senior pastor, called by the Board and appointed by the district superintendent. Upon appointment, the official worker and spouse become members of the church.

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

ARTICLE X – 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 XI – 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 C&MA. The church shall

enlist prayer support, recruit workers and raise financial support for the global work of C&MA.

ARTICLE XII – PROPERTY AND RECORDS

Section 1: Property

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

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

The above requirements may be waived by an incorporated church by a two-thirds majority of the members present at a duly called meeting of the membership and with the approval of the District Executive Committee. In such cases the church shall have a clause in its bylaws which states that, should the church cease to exist as a corporate body, or cease to be subject to the Manual which includes the Statement of Faith of the C&MA, all of its real property, appurtenances and effects then owned or held by it shall inure to the benefit of, and become the property of, the district corporation of the C&MA, 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 C&MA, all of its real property, appurtenances, and effects associated with the member church prior to its withdrawal shall inure to the benefit of and remain the property of the district corporation of the C&MA within which this church is located or with which it is affiliated by law.

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

Section 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, with the following exception: churches with an annual revenue not exceeding \$250,000 may by special resolution of the membership choose instead to utilize a compilation engagement to be completed by an independent Chartered Professional Accountant if permitted by federal, provincial or territorial regulations. To remain in effect until such time as annual revenue exceeds \$250,000 or revoked by a special resolution of the membership²⁶.

In the event of the death or resignation of an incumbent officer

²⁶ In effect by resolution of the Board of Directors from May 1, 2020 to General Assembly 2022 where it may then be confirmed, rejected, or amended by the Members.

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 XIII – 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 XIV – 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 at least a majority of the ballots cast.

ARTICLE XV – BYLAWS

Church bylaws may not be in conflict with this Constitution. Bylaws and subsequent revisions become valid upon adoption by a majority of the votes cast at a duly called meeting of members, or a higher proportion of the votes cast if such is required by provincial or territorial regulations²⁷, and approval of the District Executive

²⁷ In effect by resolution of the Board of Directors from May 1, 2020 to General Assembly 2022 where it may then be confirmed, rejected, or amended by the Members.

Committee. A copy of the bylaws must be filed with the district

ARTICLE XVI – AMENDMENTS

This constitution may be amended at any regular business session of the General Assembly of The Christian and Missionary Alliance in Canada by a two-thirds majority of the votes cast, written notice having been given prior to the General Assembly.

Adopted - General Assembly 2004
Amended - General Assembly 2010
Amended - General Assembly 2014

Amended - General Assembly 2016
Amended - General Assembly 2018
Amended - General Assembly 2020

APPENDIX 4

DISCIPLINE AND RESTORATION POLICY

For Members of Local Churches of The Christian and Missionary Alliance in Canada

Preamble

WHEREAS The Christian and Missionary Alliance in Canada has stated its recognition and intent with respect to the discipline of members of local churches within the denomination (see Local Church Constitution Article 6, Item 6.2);

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

AND WHEREAS The Christian and Missionary Alliance in Canada desires to establish clear, fair and scriptural regulations for the implementation of church discipline;

The following Uniform Regulations shall be used by all local churches in The Christian and Missionary Alliance in Canada.

1. Uniform Regulations

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

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

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

2. General Directives for Investigation and Discipline

2.1. Ecclesiastical law permits proceedings on the presumption of innocence, but it does not endorse hasty action on the basis of rumour. It is therefore necessary that one or more responsible persons substantiate charges by signing their names to a written statement or by giving personal testimony with full consent that they may be identified before proceeding with an investigation.

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

2.3. The offenses for which a person may be given a hearing include violation of a scriptural moral standard, promulgation of doctrines that are contrary to the basic tenets of the Christian faith as set forth in the Statement of Faith of The Christian and Missionary Alliance in

Canada, and any violation of the law of which he/she has been found guilty.

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

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

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

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

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

2.7.2. **Step 2:** If the matter is not resolved by Step 1, then the senior pastor, or his designated representative, and a subcommittee of the Board of the local church shall 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.

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

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 report shall be stated.

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

2.9 **THE DISTRICT EXECUTIVE COMMITTEE** has exclusive authority and jurisdiction to exercise the powers conferred on it pursuant to paragraph 8 above of these Uniform Regulations. The District Executive Committee has exclusive authority and jurisdiction to determine all questions of fact, scriptural moral standards, doctrinal truth and proper Christian behaviour

for the purposes of these Uniform Regulations. The District Executive Committee decision is final and binding on all parties. No decision or ruling of the District Executive Committee shall be appealed, judicially reviewed, reconsidered or overturned by any court or tribunal whatsoever.

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

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

3. Amendments

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

Amended - General Assembly 1996

Amended - General Assembly 2004

APPENDIX 5

VALLEY VIEW ALLIANCE CHURCH

Bylaws To The Local Church Constitution

as adopted by the members of Valley View Alliance Church at the Annual Meeting, Wednesday, June 15, 1994
amended at the Annual Meeting, Sunday June 27, 1999
amended at the Congregational meeting October 26, 2003
amended at the Annual Meeting, Monday, June 12, 2006
amended at congregational meeting October 28, 2007
and amended at the Annual Meeting June 14, 2010

Article I – Name

The official name of this congregation is the “Valley View Alliance Church of The Christian and Missionary Alliance in Canada”.

Article II – Purpose

The purpose of Valley View Alliance Church is to bring as many people as possible to maturity in Christ.

Article III – Statement Of Faith

The statement of faith is as stated in the Local Church Constitution of the Christian and Missionary Alliance in Canada.

Article IV – Relationship

As a constituent member of the district and national organizations of The Christian and Missionary Alliance in Canada, the church will support financially its Senior Pastor and, as financially feasible, it's credentialed church staff as delegates to the General Assembly. The church will support financially all of its credentialed church staff as delegates to

the District Conference. Lay delegates may be supported as financially feasible.

Article V – Ordinances

Bylaw 1: All candidates for baptism will be interviewed by the Elders or their designate(s).

Bylaw 2: Baptismal services will be held at the discretion of the Pastor and the Board of Elders.

Bylaw 3: Pre-baptismal instruction is required and will be made available to all baptismal candidates.

Bylaw 4: The Lord's Supper shall be administered regularly, at the discretion of the Pastor and the Board of Elders.

ARTICLE VI – MEMBERSHIP

Bylaw 1: All applicants for membership will be interviewed by a minimum of two elders to ensure their conformity with the membership requirements, outlined in the Local Church Constitution (Alliance Manual).

Upon approval, candidates shall be admitted into membership in a public service.

Bylaw 2: The Board of Elders shall have the right to classify members according to the following categories:

Honorary - Those persons who have left the local church as active members, for full-time Christian ministry. Honorary members may exercise all the privileges of active membership upon their return to the church.

Active - Those in full fellowship with the doctrines and practices of the church and those who attend regularly its public services.

Associate - For those persons who have confessed Christ as Saviour up to the age of 18.

Bylaw 3: Members who transfer from one category to another or to another church or who wish to resign should indicate their intentions in writing to the secretary of the Board of Elders.

Bylaw 4: An associate member cannot vote.

Bylaw 5: Absence from the church for an extended time may result in the loss of membership at the discretion of the Board of Elders.

Bylaw 6: The Board of Elders shall ensure that the membership roll is revised annually. The revised roll of members shall be posted two (2) Sundays prior to the Annual Meeting. The active membership shall constitute the voting strength of the Church.

Bylaw 7: Members unable to attend public service because of illness, or disability or other just cause, but who continue to actively support the church through prayer, interests, gifts, or other means, will be considered active members.

Bylaw 8: All candidates for active membership will be required to attend membership class(es).

Bylaw 9: All incoming members will endeavor, by the help of God, to adhere to the covenant of membership.

Bylaw 10: It is the spiritual responsibility of the Board of Elders to lovingly administer disciplinary action when necessary. This action may consist of instruction, correction, withdrawal from ministry, or revocation of membership. During the discipline period an elder or elders shall be assigned to encourage the full restoration of the individual(s). Uniform regulations on discipline and appeal for members of local churches of the Christian and Missionary Alliance in Canada as outlined in the C&MA manual, shall guide the process.

ARTICLE VII – GOVERNMENT

Bylaw 1: The fiscal year shall be from May 1 to April 30.

Bylaw 2: The Board of Elders shall establish the date of the Annual Meeting which will be held within the first two months following the completion of the fiscal year.

Bylaw 3: Due notice of congregational meetings shall be in writing and by public announcement at least two Sundays preceding the meeting.

Bylaw 4: A quorum for any meeting of members shall consist of those members present.

Bylaw 5: The term of office for persons elected at the Annual Meeting shall begin and end at the time of an Annual Meeting.

Bylaw 6: Membership meetings shall be conducted in compliance with the Local Church Constitution, the bylaws of the church, and the most current edition of Robert's Rules of Order.

Bylaw 7:

a) The Board of Elders will ensure that an internal financial audit of all church organizations is carried out annually prior to the Annual Meeting.

b) An external auditor shall be appointed to audit the record of the church treasurer.

c) This external auditor shall be appointed by the congregation at the Annual Meeting for the forthcoming year.

Bylaw 8: Special congregational meetings may be called by the Board of Elders during the year and in accordance with Article VII, Bylaw 3.

Bylaw 9: Members may request a special meeting of the congregation. This request must be in writing to and remain at the discretion of the District Superintendent. Such a request must be accompanied by the written support of at least twenty five per cent (25%) of the active members.

Bylaw 10:

a) The proposed agenda and written reports for consideration at the Annual Meeting shall be made available to the members no later than the Sunday prior to the meeting.

b) The agenda for the Annual Meeting shall include, but is not limited to, the following: reports from the pastoral staff, the auditors report (#7b).

Bylaw 11: Minutes of any congregational meeting shall be submitted to the Board of Elders at its next general meeting.

Bylaw 12: The deposition of ballots will be determined by motion of the membership at the congregational meetings. Where no direction is given, deposition of the ballots shall be determined by the chair.

ARTICLE VIII – BOARD OF ELDERS**Section 1: Composition and Responsibilities**

Bylaw 1: The Board of Elders are responsible for the overall leadership and management of the church.

Bylaw 2: The Board of Elders will appoint those committees deemed necessary to assist them in their duties.

Bylaw 3: At the official meetings of the Board of Elders, a quorum shall consist of 50% of its members.

Bylaw 4: The Board of Elders shall consist of no more than ten (10) members including the Senior Pastor. The exact number is to be determined by the Board of Elders.

Bylaw 5: Elders are elected by the church membership at the Annual Meeting or at the discretion of the board, at a Congregational Meeting prior to the Annual Meeting. They shall be elected for a three (3) year term, and shall assume responsibility for their office at the Annual Meeting.

Bylaw 6: No offerings may be solicited without the approval of the Board of Elders.

Bylaw 7: The Board of Elders is empowered to undertake such financial obligations that they deem necessary.

Section 2: Officers

Bylaw 1: At the first meeting of the Board of Elders subsequent to the Annual Meeting the elders shall appoint from their members a Vice-Chairman, Secretary and Treasurer.

Bylaw 2: If scriptural cause is shown, an officer or member of the Board of Elders may be removed from office by at least a seventy five per cent (75%) vote of the Board of Elders.

ARTICLE IX – PASTOR & LICENSED WORKERS

Bylaw 1: A minimum of seventy-five per cent (75%) vote of the Board of Elders is required before a call is extended to a candidate for the position of Senior Pastor.

Bylaw 2: All additional Pastoral staff are directly responsible to the Senior Pastor.

ARTICLE X – ORGANIZATIONS

Bylaw 1: All church organizations, with the exception of the Nominating Committee, are subject to the authority of the Board of Elders.

Bylaw 2: In addition, their frames of reference and leadership will be approved by the Board of Elders.

ARTICLE XI – MISSIONS

Bylaw 1: Valley View Alliance Church shall conduct regular mission emphasis events to promote Alliance and world missions.

ARTICLE XII – PROPERTY & RECORDS

Bylaw 1: The official records of the church are to be maintained by the Secretary of the Board of Elders and located in the church office.

ARTICLE XIII – NOMINATING COMMITTEE

Bylaw 1: The nominating committee shall be composed of the Senior Pastor, two members elected by the congregation and two members appointed by the Board of Elders.

Bylaw 2: The Senior Pastor (or his designate) shall serve as chairman of this committee.

Bylaw 3: The report of the nominating committee shall be posted no later than three weekends prior to the meeting in which the elections are held.

Bylaw 4: Additional nominations may be made by active members when:

- a) The nominee is an active member;
- b) The nomination is submitted to the chairman of the Nominating Committee by the Sunday morning

6. Before coming to Valley View, did you have a home church?

Yes No

Church Name: _____ City: _____

7. Did you ever notify the pastor or church office that you were leaving that church?

Yes No

Please indicate your reason for leaving that church.

8. How long have you been attending Valley View Alliance Church?

____years ____months

Could you describe the reasons you have decided to make Valley View you're church home?

9. Have you been involved in serving at Valley View in any way up until now?

Yes No

If yes, please tell us in what ministries you have been involved. If no, tell us where you would like to serve in the future.

10. Have you ever read or been taught about spiritual gifts?

(Rom. 12, 1 Cor. 12)

Yes No

11. Could you identify what spiritual gifts God has given you?

Yes No

If yes, please indicate. _____

12. Have you established the habit of giving regularly (tithe) and generously (offering) to the church?

Yes No

13. Are you prepared to uphold biblical standards of righteousness?

Yes No

These include:

- Sexual relations only within a marriage of one woman/one man
- A recognition of marriage as a lifelong commitment
- Avoiding drunkenness or use of illegal drugs
- Avoiding violence or theft
- Honesty in business and financial affairs
- Love of God and love of neighbour

14. Do you understand and agree with our strong commitment to Small Groups as a vital part of normal church life?

Yes No

Are you presently a part of a small group?

Yes No

15. Will you help us reach others with the Good News of Christ and help them grow in their relationship with Him?

Yes No

16. Have you ever established the personal discipline of daily bible reading and prayer?

Yes No

Do you need help in this area?

Yes No

17. Do you have any special abilities that we should know about which might be used at or through Valley View? (Don't be shy).

18. Are there questions you would like answered either at the Membership interview or in a personal conversation? Please indicate and we will be happy to respond.

APPENDIX 7

APPLICATION FOR CHURCH MEMBERSHIP IN THE CHRISTIAN AND MISSIONARY ALLIANCE IN CANADA

I would like to request membership in Valley View Alliance Church.

1. I have experienced the new birth.

Yes

No

2. I have made a public confession of my faith in Christ by baptism.

Yes

No

3. I have read and accept the Statement of Faith of The Christian and Missionary Alliance in Canada.

Yes

No

4. I have read and accept the Regulations on Discipline and Appeal for Members.

Yes

No

5. I have read and agree with the Local Church Constitution.

Yes

No

Name: _____ Date: _____

Address: _____

City: _____ Province: _____

Please download these forms and email them to office@vac.ca.



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NEWMARKET
ON L3Y 2R5
905.830.9619
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