

ZEMC BOARD OF DIRECTORS BY-LAWS

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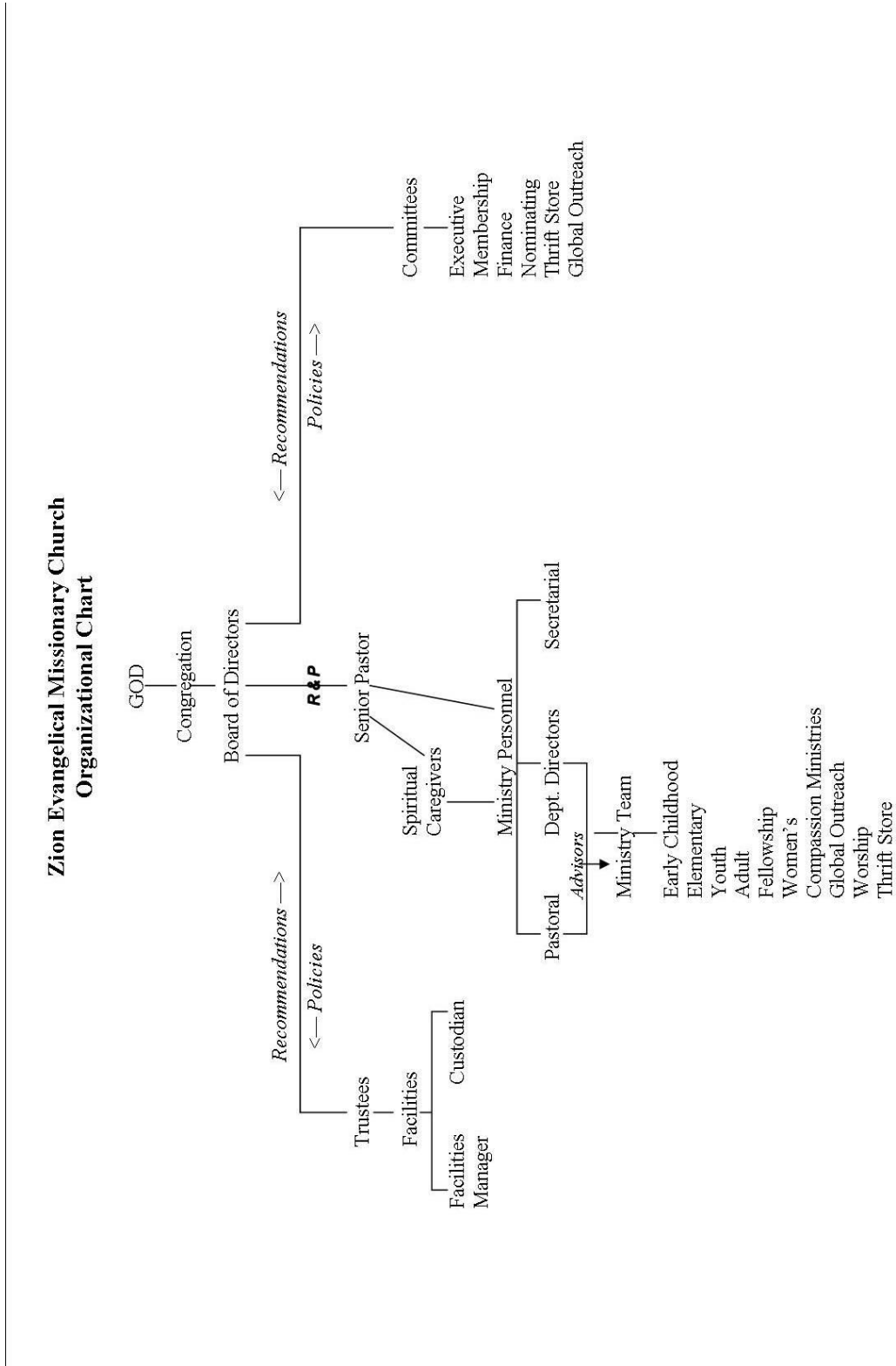
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ZEMC BOARD OF DIRECTORS BY-LAWS

I. ORGANIZATIONAL STRUCTURE:

A. Organizational chart



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B. Board of Directors

Board of Directors' By-laws are defined as core policy statements which may be additionally developed by both regulations and rationales in subsequent referenced sections.

The Board of Directors shall, in addition to the provisions of By-law No. 1 Zion EMC Fellowship, section 501, and ZEMC Congregational By-laws section D:

1. Determine the responsibilities for and appoint members to the following committees: Executive, Finance, Nominating, Membership, Thrift Store, and Trustees.
2. Establish relationships with organizations important to the ministry of ZEMC, such as Rivers Edge Camp, Rocky Mountain College, and, as required, appoint representatives to the same.
3. Designate which positions are considered part of the pastoral staff.
4. Provide for adequate insurance coverage for property and personal liability.

C. Pastoral Positions

Pastoral positions are those which require the following:

1. a vibrant growing and winsome personal relationship with Jesus Christ;
2. a call to pastoral ministry, confirmed by believers who know them;
3. a thorough grounding in Bible and theology and advanced education consistent with the demands of the position;
4. demonstrated understanding, ability, and experience necessary for strategic, long-term planning for the ministries for which they are responsible;
5. ability to design and implement programs for their areas of ministry and work with people for effective operations; and
6. possession of a license under the EMC Church.

D. Ministry Team

1. Description

The Ministry Team Executive is the Senior Pastor as chair, all members of the pastoral staff, and other ministry personnel appointed by the Senior Pastor.

2. Duties

- a. Plan, organize, and promote the ministry of ZEMC to those who attend regularly including: age group programs, fellowship, club programs, service to the needy, and spiritual nature.
- b. Plan strategically for community targeted missions by meeting, at least annually, with a representative of the Global Outreach committee and two or more persons from the congregation concerned about community outreach.
- c. Organize and promote outreach to persons in the Didsbury community who do not claim Zion as their church home.
- d. Develop and periodically evaluate goals and strategies for all of its ministry programs.
- e. Provide training and equipping for volunteer staffs in ministry programs.
- f. Present community target missions as part of the annual missions conference.
- g. Develop an operating budget for ministry programs consistent with Finance Committee guidelines.

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- h. Brief the board of Directors about its programming, particularly each new initiative, before it is launched.
- i. Report annually to the Congregation.

II. BOARD COMMITTEES

A. Committee Appointments

- 1. Committee members may be appointed to serve an unlimited number of consecutive Terms.
- 2. Chairpersons are appointed by the Board, unless otherwise stipulated, and must be members of ZEMC.
- 3. The Senior Pastor may participate as an active non-voting participant in meetings of any of the committees of which he is not listed as a member.
- 4. The Church Board reserves the right to remove any committee member at its discretion.

B. Common duties of the committees

- 1. Meet as stipulated elsewhere in these by-laws or at least bi-monthly.
- 2. Review and recommend to the Board changes to the by-laws governing their responsibilities.
- 3. Provide information, as requested, to the Finance Committee for the formation of the annual budget and keep within budget allocations.
- 4. Report to the annual congregational meeting a summary of their work.
- 5. Committee chairs shall meet annually with the Board, prior to the time for appointing committee members, to review and evaluate the work of each of their respective committees and to recommend persons to be nominated for the forthcoming vacancies.

C. Executive Committee

- 1. Composition:
The Executive Committee is four persons: three board members including the Chair and Vice Chair, with the Senior Pastor as an advisory member.
- 2. Duties:
The Executive Committee meets between meetings of the Board, at the call of the chair, to conduct business that needs to be addressed immediately, business that is delegated to it by the Board, and to consider recommendations to be presented at forthcoming board meetings.

D. Finance Committee

- 1. Composition:
The Finance Committee is five persons including one board member and the Treasurer who is a non-voting member.

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2. Duties:

The Finance Committee is responsible to:

- a. develop an annual budget for recommendation to the Board prior to the annual meeting of the congregation;
- b. monitor, during the budget year, the finances of ZEMC and report financial status and/or budget variations to the Board and the congregation as appropriate;
- c. recommend to the Board changes in the budget during the budget year;
- d. develop new and amended financial policies and recommend them to the Board;
- e. recommend to the Board a person for the position of Treasurer when that position is vacated; and
- f. liaison with the congregation concerning giving and budgets, present a strategy for giving, and encourage individual participation to achieve congregational goals.
- g. Appoint Offering Stewards.

E. Spiritual Care Givers

1. Composition:

The Senior Pastor will chair the Spiritual Care Committee. It will be comprised of 3 to 5 members recommended by the Senior Pastor and appointed by the Governing Board for an indefinite term. These appointments will be reviewed annually.

2. Duties:

- a. The Spiritual Care Givers will assist the Pastor with sensitive issues that arise in the church. It seeks to determine the will of the Lord in matters considered and may help to clarify issues, develop a plan of action & resolve inter-personal conflicts.
- b. The Spiritual Care Givers make recommendations to the Church Board when Church discipline is warranted.
- c. The Spiritual Care Givers will serve as confidential prayer partners to the Ministry Staff.
- d. The Spiritual Care Givers will provide personal encouragement & prayer support for Ministry Staff and their families.
- e. The Spiritual Care Givers will oversee all pastoral sabbaticals. All Sabbaticals require approval by the Board of Directors.
- f. The Spiritual Care Givers will oversee the Membership Roles. This will involve:
 - An annual review of the Membership roll, contact those who are not active, and make necessary recommendations to the Board concerning their continuance.
 - Review Membership applications, interview prospective members and make recommendations to the Board.

F. Nominating Committee

1. Composition

The Nominating Committee is five church members including a board member and the Senior Pastor.

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2. Duties:

The Nominating Committee is responsible:

- a. under By-law No. 1, section 6.05 to:
 - 1) elect a chair;
 - 2) seek to nominate at least one more person than positions available; and
 - 3) present nominations to the Board for approval and submission to the congregation.
- b. additionally to:
 - 1) call the church body to prayer for the selection process;
 - 2) give opportunity for the church body to submit names for positions available.

G. Thrift Store Committee

1. Composition:

The Thrift Store Committee is four to seven persons, including the Director as a non-voting member, with at least one of whom is a member of the Board.

2. Duties:

The Thrift Store Committee is responsible to:

- a. manage the affairs of the Store in a fiscally responsible manner;
- b. develop policies and guidelines for the operations of the Thrift Store and oversee their implementation in the Store's operations;
- c. recommend to the Board, as necessary, a person to serve as Thrift Store Director who shall:
 - 1) be a member of ZEMC
 - 2) carry the vision for thrift store ministry
 - 3) ensure proper care of employees and volunteers;
- d. establish and monitor a consistent budget and financial control process;
- e. disburse profits from the store consistent with guidelines developed and approved by the Board. (policy I. G.)

H. Trustees

1. Composition:

The Trustees are seven persons including the Facilities Manager as an advisory member.

2. Duties relating to the care of facilities and grounds:

The Trustees are responsible to:

- a. ensure that all church property, buildings, and equipment are kept in good repair through general maintenance and upkeep;
- b. make recommendations concerning major repairs to existing buildings and equipment;
- c. make recommendations concerning capital purchases that would result in additions to and/or replacement of existing church property;
- d. provide and supervise custodial services;
- e. ensure that adequate property insurance, including liability insurance, is secured;
- f. arrange for the care of the grounds.

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3. Duties relating to Health and Safety:

The Trustees are responsible to:

- a. Ensure that plans are prepared and in place and the congregation adequately informed to handle the following emergencies:
 1. Fire
 2. Personal emergencies such as fainting and death;
 3. A lock down required by policing authorities; and
 4. Theft
- b. Maintain effective communication with the insurance provider to ensure that all requirements for insurance protection are satisfied.
- c. Ensure that Plan to Protect requirements for the physical facilities are examined whenever changes are being considered. (Apr. 22, 2010)

I. Global Outreach committee

1. Composition:

The Global Outreach Committee is at least five persons including the member of pastoral staff responsible for missions.

2. Responsibilities:

- a. advise and partner with the Board of Governors in the development of the congregational global outreach vision including Targeted Missions in Canada and the world;
- b. recommend to the Board possible agencies to be adopted as part of the Targeted Missions program;
- c. administer, consistent with board policy, the Targeted Missions programs to Canada and the World;
- d. conduct a continuous program of missions information to encourage the congregation to pray for missions, support them financially, and consider going cross-culturally as the Lord directs;
- e. plan an annual missions conference;
- f. propose to the Finance Committee, consistent with its budget planning schedule, an annual missions budget which includes provision for targeted missions and for individual missionaries recommended for support;
- g. administer the congregation's programs for individual and group ministry trips;
- h. encourage and advise persons interested in career missions;
- i. award annually the missions scholarship;
- j. assist visiting and furloughed missionaries in their needs for accommodation, etc.;
- k. fulfill such other requirements as are indicated in board bylaws and policies.
- l. recommend to the Board of Directors missions agencies approved for full-time and short-term missionary support, and relief and development organizations approved for congregational funding; and
- m. determine when support for a missionary will cease and report the same to the Board of Directors.

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J. Plan to Protect

I. Rationale:

Local church leaders have a spiritual, moral, and legal obligation to provide a secure environment for children, youth, seniors, persons with special needs, and volunteers who participate in church ministries. Child abuse is a criminal offense as well as a violation of human conscience and dignity. It is a violation of God's moral law within the trusted context of relationship. The emotional, physical, and spiritual trauma to victims, the destructive consequences for abusers and the devastating effects on the credibility of the church ministry and the name of Christ make it essential that the church take all appropriate steps to aid in the prevention of abuse. The ZEMC Board of Directors have adopted the Plan to Protect and directed the leaders of the children's and youth departments to proceed with it's implementation.

II. Plan to Protect Committee

A. Composition:

The Plan to Protect Committee is composed of three people. The Director and one non-staff person appointed by the board of Directors and a member of the Ministry Staff appointed by the Senior Pastor.

B. Responsibilities:

- a. Using the Plan to Protect Manual, design a personalized plan for Zion and review and update annually.
- b. Give leadership to the implementation of Zion's Plan to Protect program.
- c. Appoint the persons responsible to operate the program,.
- d. Assure that individuals involved have the appropriate level of training.
- e. Ensure that the program as operated at Zion is consistent with the insurer and with legal requirements.
- f. Establish the plan of action to deal with allegations against a person serving in ZEMC programs.
- g. Report annually to the Board of Directors on the implementation of the program.

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III. Plan to Protect Director:

- A. Accountability: The Director of Plan to Protect is responsible to the Board of Directors of ZEMC.
- B. Qualifications:
 - a. Member of Zion EMCC
 - b. Person other than a staff member of ZEMC
 - c. Passionate about the safety of our children, youth, seniors, lay leaders and staff.
 - d. Proven administrative ability.

III. FINANCE

A. Fund Accounting System

ZEMC uses a fund accounting system which assures that funds are disbursed consistent with the intentions of the donor.

Specific financial policies are summarized as follows:

1. Funds given towards a budget item are disbursed consistent with the wishes of the donor and tax-deductible receipts are issued.
2. Funds given towards a program not in the budget but approved by the Board for the receipting of funds, are disbursed consistent with the wishes of the donor and are receipted.
3. The Finance Committee may approve the receipting of funds given towards non-budget programs which are sponsored by the EMCC or a registered Canadian charity. The Committee may approve receipting of funds given to an unregistered Canadian charity provided that an agreement is reached with the charity whereby the charity functions as an agent of ZEMC, agrees as to the specific disbursement of funds given, and reports regularly regarding the disbursement these funds.
4. A list of approved Missions, Missionaries, and Ministries will be determined each year by the Finance Committee in consultation with the appropriate Ministry Leader and then approved by the Board.
5. Donations not consistent with the above may be returned to the donor after consultation. The church does not wish to become a forwarding agency for other organizations.
6. Tax deductible receipts are not issued for gifts essentially from one individual to another and not part of the budget.
7. Budget allocations
 - a. Designated funds received by the Church for approved Missions, Missionaries, and Ministries will be in addition to the amount budgeted by the Church. This would apply to all areas except projects marked as "Special Fundraising Projects" which are designed to be raised from outside the budget.
 - b. Spontaneous fund-raising for non-budget projects, often to address an emergency situation, require Board approval before tax-deductible receipts may be issued. Projects towards which giving will not be receipted require approval of the pastoral staff.

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- c. Departments, e.g. youth and children, which have designated funds raised for specific events or user fees, may carry forward surpluses or deficits to the following budget year with Board approval on recommendation of the Finance Committee. The amount of surplus carried should be no more than 6% of the proposed budget. Any amount in excess of 6%, provided the previous year's commitments have been honored, should be set aside by the Finance committee which shall recommend to the Board where it should be placed
 - 8. Project offerings and fundraising:
All proposed spending will be included in the budget with a distinction made between what the ministry intends to raise and what they are actually asking from the general fund of the church. The Finance Committee will determine the priority and timing of special fundraising.
 - 9. Reserve Funds:
When the working capital in the general fund dips below 10% of the annual budget, the Finance Committee may implement spending restrictions.
 - 10. Spending Approval Guidelines:
The Finance Committee along with the Senior Pastor will be responsible for establishing spending approval guidelines.
- B. Cheque Signing Authority
In addition to the Chairman, Vice-Chairman, and Treasurer, as per section 3.04 of Bylaw No. 1, the Board may add a fourth person, any two of whom are required to sign cheques.

IV. Senior Pastor

The Senior Pastor is responsible, under God, to lead the congregation, pastoral staff and ministry teams, toward the fulfillment of the vision of ZEMC, in cooperation with the Board of Directors.

The Senior Pastor is the chief administrative officer of the church and, as such, in an advisory capacity, gives insight, counsel, and leadership to the Board of Directors. This person will be familiar with the by-laws and policies of ZEMC and carry out the responsibilities identified therein.

The Senior Pastor shall, consistent with corporation by-law 9.03:

1. be a person who has an intimate relationship with God, who consistently practices a life of faith based on an in-depth knowledge of Scripture, doctrine, and Christian practice, and who has a deep desire to share that faith whenever opportunity arises;
2. lead in developing, communicating, and promoting the vision and mission of ZEMC
3. be responsible for all services and special events;
4. assume the primary preaching role and ensure that the pulpit ministry is God-honoring and in harmony with the doctrines and mission of the Evangelical Missionary Church;
5. coordinate pastoral care of individual and congregational needs;
6. give organizational leadership to congregational ministries and report regularly to the Board;
7. support and give oversight to paid staff including annual performance reviews and regular staff meetings;
8. represent the church at community functions and maintain active participation in the local ministerial association; and
9. be responsible to the Board of Directors, reporting to it regularly, and give an annual report to the congregation.

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V. Position Papers

A. Women in Ministry

VI. Amendments to Board By-laws and Position Papers

Amendments to these By-laws, with the exception of Position Papers, may be adopted at any duly announced meeting of the Board of Directors by a majority vote provided that notice of the proposed amendment has been given in the Board agenda for that particular meeting.

Approval of and amendments to Position Papers are approved by the Board of Directors only after being discussed at a duly called congregational meeting.

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Zion Evangelical Missionary Church Position Paper ‘Ministry of Women in the Church’

Introduction:

The subject of the role of women in ministry in the evangelical Church has been debated for years. Even though we agree that the Word of God is the final authority in faith and practice, sincere believers and evangelical scholars often differ in the interpretation of matters that are not cardinal doctrines. Our intention is to protect and promote the harmony and unity of the ZEMC congregation when it addresses these types of situations. This paper will outline the position of the Evangelical Missionary Church and the local congregation as it pertains to women in ministry. It has been the longstanding practice of the Missionary and Evangelical denominations to allow women to serve in leadership roles. Following is an outline of our scriptural and historic basis for this position.

A. Biblical Position

The following points result from an inductive approach to studying the Holy Scriptures regarding God’s intended position of women and their ministry in the church. These points are not exhaustive but rather present a brief summary of the main areas to consider.

1. Woman at Creation (Genesis 1:26-27)

- ‘man’ in this passage is used in the generic or universal sense as including both the man and the woman.
- ‘let them have dominion’ shows that woman was recognized as equal with man.

2. No male and female in Christ Jesus (Galatians 3:28)

- Every Jewish male was taught to thank God daily that “God had not made him ‘a Gentile, a slave, or a woman.’”
- Paul declares that these categories, with their contrasted privileges and priorities which had long existed in the world of fallen humanity, have been done away in Christ.
- The proper understanding of this passage is that there is no ‘male and female’ distinction in Christ Jesus.

3. Woman’s Right to Prophecy

- The Scriptures say that the Holy Spirit will empower men and women to prophecy. (Acts 2:17-18)
- To prophecy in the New Testament signifies not merely to foretell future events, but to communicate religious truth in general under divine inspiration. See I Corinthians 14:3.
- The gifts of the Spirit given to ‘each one’ (both men and women) are mentioned four times in the Scriptures (Romans 12:6, I Corinthian 12:7, Ephesians 4:7,11, I Peter 4:10)

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- In I Corinthians 11:4-5, Paul sanctions the right of women as well as men to pray and prophesy. Paul is implying that women normally participate in public prayer and prophecy. This passage is not addressing whether women should be allowed to prophesy, it was whether they could do so without their veils.
- Scriptures supporting women prophesying are:
 - No distinction between men and women regarding salvation and the graces and gifts of the Holy Spirit (Galatians 3:28)
 - Women are included in the commission of world evangelization (Acts 2:17-18)
 - Philip the evangelist had four daughters who were prophetesses (Acts 21:9)
 - Paul, in Philippians 4:3, refers to those women which laboured with him in the Gospel.

4. I Corinthians 11 and 14

- Paul in I Corinthians 11:4-5 sanctions woman's right to pray and prophesy yet in I Corinthians 14:34-35 he is saying that women are to keep silent in the churches and, further, they are to wait and ask their husbands when they get home.
- A word analysis for 'speaking' and an understanding of their freedom exercised in church service worship and instruction, indicates that Paul was speaking to improper conduct of women who were causing a disturbance during church services. They were speaking 'out of turn' or 'inappropriately'; Paul was commenting against specific actions, not against the general conduct of women in public services or condoning placing them at a lower level of ministry than men.

5. I Timothy 2:8-15

- This passage at first glance seems to be in contrast to former passages of women being equal in Christ Jesus and in prophesying and Paul's use of women in ministry, (Romans 16:1-15, Phil 4:3). Therefore, we conclude that this passage, being a letter written to a local church, has to do with a local situation.
- Verse 9, referring to women, is a continuation of verse 8 which refers to men lifting up their hands in holy prayer. Verse 9 requests women, when praying as men in like manner, to dress modestly.
- What about verse 12 stating that a woman is not to teach? Verses 11 and 12 now shift from the plural to singular 'woman'. Bible scholars interpret this verse to mean that a woman or wife should not have a demeaning attitude to her husband, at home or in public. This is a husband/wife issue; it is not prohibiting women from teaching.

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6. I Timothy 3:1-7 and Titus 1:6-9:

- These passages address the qualifications of elders and overseers who were pastors of congregations.
- We do not understand the statement ‘husband of one wife’ as an absolute limit on those who are eligible to be elders. For example, we would not understand this to say that only married men can be elders and single men or widowers can’t be elders. One interpretation is that this is intended as a statement against polygamy.
- Just as the fact that Jesus chose 12 Jewish men to be disciples does not preclude Gentiles from being disciples neither does it preclude women from being disciples. It is a recognition of the state of affairs in life in the early church that with the Jewish background men were leaders.
- We recognize that in Philippians 4:2 Syntyche and Euodia are designated as Paul’s co-workers which indicates particularly when Paul was away that these women assumed leadership in the church.

7. Husband and wife relationship

- The husband/wife relationship is to reflect the beautiful relationship between Christ and the church. (Ephesians 5:21-33)
- The roles of husbands and wives and their submission to one another and to God are outlined.

8. I Corinthians 11:1-16 and Ephesians 5:21-33:

- These passages address the use of the word “head”. Many Bible scholars agree that the term may be used with one of three meanings: physical head, source or responsibility of roles. These two passages do not use the term to mean “physical head”.
- The I Corinthians passage uses the term “head” as meaning “source”. Verses 11 and 12 put the whole passage into perspective when Paul says that ‘in the Lord’ or ‘in Christian faith’ the argument of the passage about “source” is really irrelevant because God is the source of all and men and women are interdependent.
- In Ephesians 5, the term “head” relates to the responsibilities of husbands and wives in the marriage relationship.

B. History of Women in Church/Spiritual Leadership

Consistent with the principles practiced in Acts 15, we can discern God’s will by noting how He consistently works in history. God is completely consistent and dependable in all of His acts being guided by His principles for advancing the work of His Kingdom. The fact that He has used women in leadership in ministry in the Old Testament, New Testament and in the history of the church since, is a powerful indicator that this is part of His plan.

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1. Old Testament

- Deborah was used of God to give a prophetic revelation to Barak (Judges 4:4).
- Huldah gave revelation to Hilkiah, the priest, and other men about the coming judgment upon Jerusalem and Judah (II Kings 22:14-18).
- Miriam, sister of Moses and called a prophetess (Exodus 14:20). Throughout the wilderness wanderings she played a prominent role in assisting Moses in his leadership.

2. New Testament

- Christ chose Mary to tell the disciples about his resurrection; the first missionary was a woman.
- Priscilla and Aquilla taught Appolos (Acts 18:26).
- Euodia and Synthe were Philippian women who laboured with Paul in proclaiming the gospel (Philippians 4:3).
- Romans 16:1-15 provides a long list of gospel workers, men and women; some of whom were probably preachers.

3. Modern Church Era

- Catherine Booth (1829-1890), wife of William Booth who founded The Salvation Army, was called by God to teach, write and evangelize during her husband's life and following his death when she took charge of his entire evangelistic ministry.
- Jessie Penn-Lewis (1861-1927), an evangelist in England who had speaking tours throughout Europe and America, was described as 'one of the most gifted speakers the world has known' when introduced at the Moody Training Institute by Dr. R. A. Torrey.
- Henrietta Mears (1890-1963) was led of God to instruct and inspire many outstanding leaders in her classes at Hollywood Presbyterian Church. 'To challenge young men to enter the ministry was perhaps the greatest of Miss Mears' gifts. In the course of her career in Hollywood, over four hundred collegians heard God's call and turned their energies to pulpits in America or to missionary stations scattered around the world.' She also founded Gospel Light Publications.

4. Evangelical Missionary Church of Canada

The Canada West District has a history of respected women who had a positive and blessed ministry :

- Mrs. Lamont (Pearl Reist) founded the Hoadley church.
- Mrs. Hedegaard was a pastor's wife and an evangelist in Alberta.
- Mrs. Suder was a pastor and college professor at Mountain View Bible College.
- Mrs. Hallman was a pastor's wife, Bible College professor and conference leader.

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C. EMCC Constitution

The Missionary Church denomination has provided for women in ministry for many years. The following statement has been in the Constitution for the denomination since 1951 and was part of the Constitution of the Evangelical Missionary Church of Canada authorized by the founding assembly in 1993:

Any woman who feels called of God to a Christian ministry and who desires licensing shall follow the same procedure as a brother minister.

This clause was amended in 2002 to read:

Any woman who feels called of God to a Christian ministry and who desires certification, licensing or ordination shall follow District procedures for credentialling.

Conclusion

Based upon the above presentation,

- Men and women will be involved in the leadership of the Zion Evangelical Missionary Church.
- We see no Biblical conflict in allowing women to serve on the Church Board or giving leadership in other ministries of the church.
- We affirm the position of the Evangelical Missionary Church of Canada.

We recognize that there are different interpretations and understandings in evangelical Christian churches regarding this matter discussed. Throughout history there have been differing interpretations of Scriptures while retaining common agreement on the foundational doctrines of Christianity. Fellow Christians, while holding differing viewpoints, have been able to enjoy unity and Christian fellowship with each other. It is our desire and prayer that this will be the case in the Zion Evangelical Missionary Church.

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Restoration Policy

Removal from Ministry

It is our desire to see people in a healthy relationship with God. Health is reflected in their walk with God and people. There will be times that we will ask people to step out of ministry when we feel they are not in that healthy place. There are 4 reasons to remove people from a ministry:

1. Gifting – We believe that God has gifted us to do ministry with one another. At times people enter ministries that they are not gifted for. While we appreciate their servant heart we know that they and the Kingdom is best served when their gifting aligns with their ministry. We will attempt to help people find their sweet spot in ministry.
2. Character – At times people are not modeling Christ like character and as such will be asked to step down from a ministry until those qualities are addressed.
3. Personal problems – Sometimes life becomes overwhelming because of things going on in our lives. We may ask people to step out of ministry to focus attention on a specific area of their life that needs their attention.
4. Sin - Where it is deemed that habitual sin is involved and or an unwillingness to turn from any given sin they may be removed from ministry and /or membership.

In each of these cases it is always our desire to help people confront their sins and or struggles and restore them in their relationship with God and church fellowship.

Restoration Process

First we must determine the reason for removal. Each of the above scenarios requires different actions on the part of the Board.

1. Gifting – This is simply a matter of encouraging people to identify their gifting and help them find a ministry that will allow them to use that gift to honour God and build His kingdom.
2. Character – The first step is to identify what is the source of the bad modeling. If it is not sin related we would identify the habit and work with the individual to help them change the habit (i.e. habitually late)
If it has to do with sin then we would follow the guidelines under #4 below.
3. Personal problems – We will attempt to walk with people who are going through seasons of stress and provide encouragement, support and resources to help them with whatever they are dealing with (i.e. counseling, parenting courses, marriage retreats, budgeting help etc.)
If it has to do with sin then we would follow the guidelines under #4 below.
4. Sin – Where sin is evident it may require church discipline to restore the individual or individuals involved.

Restoring those who have fallen....

Updated December 2011

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Galatians 6:1

Dear brothers and sisters, if another believer is overcome by some sin, you who are godly should gently and humbly help that person back onto the right path. And be careful not to fall into the same temptation yourself.

Pastors and leaders have a tremendous responsibility to balance mercy and justice with the standards, policies and best practices of our church. When someone has had a moral failure, marriage failure, broken the law or has engaged in behaviors contrary to Scripture that caused the offender to be removed from ministry or he/she voluntarily stepped aside for the purpose of healing and restoration, we must not wound their hearts more by not actively, prayerfully and scripturally seeking to restore them into the life of the church community. How we respond and what we do will have lifelong implications on the church, the community and the sheep we have been called to shepherd.

Practical steps:

1. Avoid quick fixes and quick forgiveness and restoration. A good leader does not react, he/she must lead prayerfully and carefully. Too often the church reacts to the pain and/or the disappointment they feel for what has happened. The result is that sometimes leadership (that is wounded because of the situation) make unhealthy decisions. Also, if there are legal implications (i.e. allegations re child abuse, domestic abuse, theft etc.) let law enforcement and the legal system do their part.
2. Ascertain and assess the root cause of the failure. It is not just the alleged sin of the individual but rather what led up to this.
3. Encourage the person to work through those root issues. This may require help from a professional counselor, or other processes (e.g. Mentorship, Spiritual Direction, Addiction Counseling, etc.). Hold them accountable to follow through. Is there genuine repentance? Is there a spirit of reconciliation - the genuine asking of forgiveness between the offender and the offended.
4. Develop a growth plan for restoration. Work this through prayerfully so that the person will grow in those areas where there is alleged failure. This is not premised on a time frame but rather set goals and spiritual marks that need to be evidenced in his/her life, actions, behaviors etc.
5. Restore in stages. Trust will need to be rebuilt and evidence that the person is trustworthy so that the person can be restored to his/her leadership position and/or to membership. This will show that our church lives by strong moral standards and that our church is a restorative community and not a punitive church.

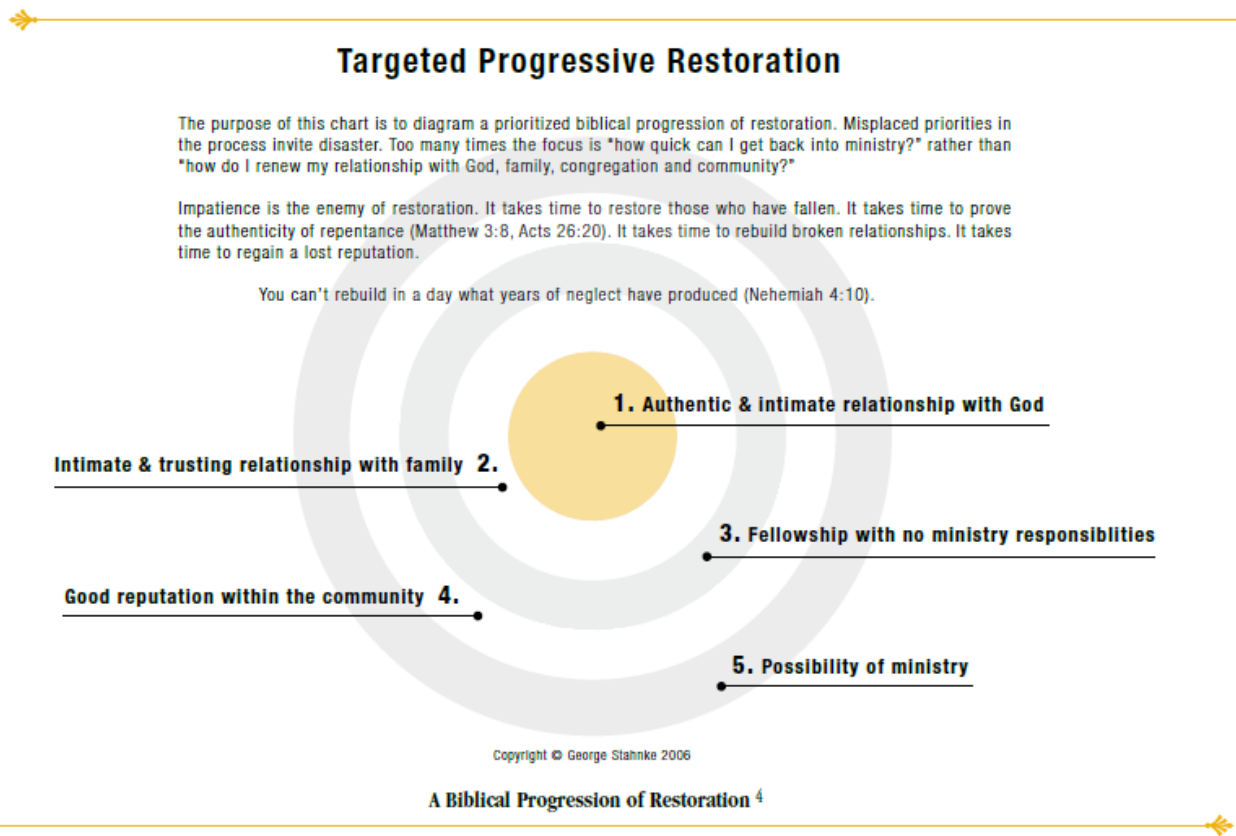
Those Responsible for the Restoration Process

1. A Board Member or Pastor may recommend to the Board to start the restoration process with an individual.
2. A Pastor, and if appropriate, a Board Member will meet with the individual to determine if the individual is ready to begin the restoration journey.

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- 3. If the person is agreeable then the Pastor will set up a mentoring relationship with a church member in good standing. The Pastor and Mentor will assume responsibility for the one seeking restoration. If it is determined that the Pastor will be the mentor, a church member in good standing will be part of that two person team.
- 4. Restoration will be complete when this two person team recommends the individual to the Board for approval, in order to be fully restored into the life and ministry of the church.

The following is a model of a restoration process that may help guide the steps we take with to restore those who have fallen.



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¹ Pastoral Restoration: A Path to Recovery – Chris Fabry - Restoring the Fallen — Ministry Today.pdf
 Updated December 2011