



2021 Annual General Meeting (online)
Thursday June 24th at 7:30pm

Zoom Link for AGM:
<https://zoom.us/j/3371182394>
Meeting ID: 337 118 2394

Agenda

7:30pm Annual General Meeting

1. Welcome, Agenda and Prayer
2. Updates
3. Motions:
 - a) Approve Minutes of 2020 AGM
 - b) Approve New Elders for 2021 / 2022
 - c) Approve Audited Financial Statement for 2019 / 2020
 - d) Approve Budget for 2021 / 2022
 - e) Appoint Auditors for 2020 / 2021
 - f) Approve Membership changes
 - g) Approve Policy approval changes
 - h) Approve By-law changes
5. Elders Update
6. Prayer

AGM Package Table of Contents

Agenda	Page 1
Minutes from 2020 AGM	Page 3
Elders team for 2021-2022	Page 7
Recommended Budget for 2021-2022	Page 8
Recommended Changes to Membership	Page 14
Introduction	
Recommended Bylaw change	
Recommended Membership Policy change	
Overview of Covenant Baptism	
Recommended Changes to Policy Approval	Page 27
Context	
Opportunities	
Recommendation	
Recommended By-law changes	Page 30

2020 Annual General Meeting (online)
Sunday September 27th at 12:30pm

Chair: Jim Carrie

Secretary: Peggy Tyers

Attendance/Membership: Jamie Bay

36 members present (Quorum is 18)

1. Welcome: Jim Carrie at 12:30

- a. Agenda & Prayer

2. Updates

- a. COVID team: **Jim Carrie**

A dedicated team has been meeting since March. This is an important team to stay informed of the rules and regulations set out by various levels of government. This is the team that made the decision to close the church and determine guidelines for SAGA. The team includes Jim Carrie, Karen Bentham, Wendy Machry, Jamie Bay, Ryan McKerlie, Laura O'Neill

- b. Strategic Planning: **Jamie Bay** Our focus toward strategic planning began with evaluating the results of the survey that was sent out to members, stakeholders. The elders and staff then began to review our current reality and the strengths, weaknesses, opportunities and threats of our current ministry. With the beginning of COVID our 3-5-year strategic planning shifted to five different timelines for planning:

- I. Immediate strategy for the closing of the church, as we considered how to best continue to worship together.

- II. Spring planning as we worked toward online worship that allowed us to continue to hear from multiple people and see many different faces.

- III. What does summer camp look like? It turns out 400 kids a day logged on

- IV. What does the fall look like as we reopen the church building but continue to prioritize online worship?

- V. What do the next 3-5 years look like for us as a church? This is challenging to answer now as we are unsure what the timeline is for continued online and in-person gatherings.

- c. Reopening Plan: **Jamie Bay**

Team wanted to be intentional in opening this. Opening slowly, Live music not happening. Recorded music is being appreciated. Online will continue to allow for the greatest participation. Unique season with preaching live and online.

- d. Jamie's Sabbatical: **Jamie Bay** Wanted to say thank you for that season rest. It turns out to be providential as the rest prepared him for leadership through this unusual season of Covid

Questions & Conversation

1. Kamil asked if there is a live service planned for Oct. 4. Response" Jamie said yes.
2. Louise: have you partnered with other churches to see what they are doing through this.
Response: Jamie has participated with several other church related Facebook groups to benefit on what works for them and what doesn't. i.e. live streaming was replaced by recorded sessions. We are prioritizing the screen versus the stage as it is reaching more people.
3. Kamil thanked Jamie for his positive energy. It hypes him for the service and the excellent sermons
4. Anthony: How do you balance the pre-recorded session with the spontaneity of a live service?
Response: Jamie changed the way he prays. On Wed. he prays that God will use him to preach what the people need on Sunday. On Sunday, they pray this will be a gift. Praying the giving and the receiving which happens on different days that God will meet the needs, just as God did when those two things happened on the same day.
5. Kamil; Thanks God for kicking his habit of smoking.
6. Linda: Online services; How long do you think this will go on?
Response: Jamie: It is appears to be a new reality. We have no idea how long this will actually go on. We are constantly reviewing the situation. I.e. Many are interested in being baptized. How do we do that in this time when it requires physical contact with the participant.

3. Motions:

Introduction: Jim

Training for voting online: Jamie

a. Approve Minutes of 2019 AGM: Jim Carrie

Motion: "The members of Clarkson Community Church approve the minutes of the June 2, 2019 AGM as presented"

Moved by *Dave Klassen*

Seconded by *Karen Bentham*

Carried

b. Approve New Elders for 2020 / 2021: Jim Carrie

Motion: "The members of Clarkson Community Church approve the appointment of Wendy Machry and Lisa Hines to the Elders Team (Board) of Clarkson Community Church for a three-year term."

Moved by *Anthony Samchek*

Seconded by *Dave Warner*

Carried

c. Approve audited financial statement for 2018 / 2019: Laura O'Neill

Motion: "The members of Clarkson Community Church approve the audited financial statements for the year ended June 30, 2019 as presented."

Moved by *Maureen Barr*
 Seconded by *Karen Bentham*
Carried

d. Approve Budget for 2020 / 2021: **Laura O'Neill**

Motion: "The members of Clarkson Community Church approve the July 2020 - June 2021 budget as presented."

Moved by *Dino Morson*
 Seconded by *Linda Robinson*
Carried

Laura:

This budget was based on this unusual season. Who knows how long this pandemic will continue? What we do know is that this community has been financially faithful through this Covid season. In fact, the giving's over this summer were ahead of summer 2019. The Lord has been good!

Revenue based on last year and expectation of what Covid will do. We are starting to see rental requests coming in.

Expenses: Held in line with last year's budget.

Notable changes:

- Increase in the phone expense for new children's director
- Increase to repairs and maintenance due to purchases to meet Covid standards
- We have increased the percentage allocation of staff costs to Saga.
- 1%COL for staff.
- Taking David Mensah out of Mission funding. We will fund him with one year of transition funding from General Missions.

Questions:

Dave Klassen; What are we planning to do if anything with the surplus from 2019?

Jamie: We are looking at purchasing chairs to replace the pews

Maureen: We allowed a 1% COL for staff, but the total salary amount is lower than last year

Laura: Last year we paid for people to support staff during Jamie's sabbatical,

Christine: What is the amount for Community outreach for?

Laura: This is the funding to the "Dam", Food Banks, The Compass, our community events here including funds to Saga

Adam: I'm wondering whether increased accessibility (gradual ramp, robust elevator) might be a future priority?

Jamie: This is a major expense, and this is being addressed over the longer-term with the building committee.

The Jardine's would be in favour of putting the surplus funds in to the building fund

Anthony: Should funds be going to online services?

Jamie: We are stable at this time and are budgeting for online activity as part of the overall 2020/21 budget.

e. Appointing Auditors for 2019 / 2020: **Laura O'Neill**

Motion: "The members of Clarkson Community Church approve the Elders' team recommendation of the appointment of **Norton McMullen & Co. LLP Chartered Accountants** for the audit of the fiscal year ending June 30, 2020.

Moved by *Milne Breakwell*

Seconded by *Dave Warner*

Carried

There were initial conversations with other accounting firms about audits. This initiative was deferred to 2020/21 due to the pandemic.

Thank you to Ali McMullen (not connected to Norton McMullen) for all her hard work in this area and our staff for their input.

Jim thanked Grant Kilpatrick for his service and commitment to the board over the past 3 years.

Thanks to 33 Zoom participants (representing 41 people) for joining us today. Thank you to Jamie and the staff for all you do. Most importantly thank you to God for being faithful though Covid.

4. Prayer: Jamie

Elders Team for 2021-2022

Over the past year our Elders board has consisted of ten members. We are grateful for the leadership and service of all of our elders.

Six of the elders are in the midst of their term. Those continuing their terms as elders for the coming year, followed by the number of years remaining in their term, are:

Mary Lafleur (1 year)
 Maureen Barr (1 year)
 Milne Breakwell (1 year)
 Peggy Tyers (2nd term, 1 year)
 Lisa Hines (2 years)
 Wendy Machry (2nd term, 2 years)

This year Darrell Smith, Laura O'Neill and Karen Bentham are completing their first three-year term as elders. Laura and Karen are standing for another term, while Darrell stepped down from the elders in May. In addition, Jim is stepping off the elders after two years of his second term. We are grateful for the roles Darrell and Jim have played as elders.

In January the nominating team recommended candidates who should be considered to serve as elders for an initial three-year term. The elders approached four candidates, of whom one has agreed to stand.

The names of those who are being presented at the AGM to either begin their first three-year term or a second three-year term as elders are as follows:

Michelle Craig*
 Laura O'Neill (2nd term)
 Karen Bentham (2nd term)

*Michelle has let us know that she will only be able to serve two years of the three year term due to an upcoming sabbatical

Clarkson Community Church Proposed 2021-22 Budget

The following is a summary of the projected financial results for the fiscal year July 2020-June 2021 and the proposed budget for the 2021-22 fiscal year as recommended by the Elders Board for presentation to members at the upcoming Annual General Meeting on Thursday, June 24, 2021.

Explanatory notes are provided for some elements of our income and expenses, related to the projected 2020-21 results, the recommended 2021-22 budget and comparisons of the recommended budget to last year's budget and actuals.

As we have done in the past, the budget has been prepared by looking back at our financial performance in the previous year and prayerfully looking ahead to what God is calling us to in the coming year. It is incredible to realize that our building has been closed for this entire fiscal year due to Covid-19 restrictions. Despite the unusual circumstances, we are so pleased to be able to report that from a financial perspective, Clarkson Community Church has managed well in the fiscal year 2020-2021. It is with gratitude for your ongoing faithful support that we present the budget for 2021-22, trusting that with God's blessing, we can continue to pursue our calling to live by faith, be known by love and to be a voice of hope to our community, friends and families.

	Jul20-Jun21	Jul20-Jun21	% of	2021-22
	Forecast	Budget	Budget	Budget
Income				
4001 · Ministry Funds	469,576	477,500	98.3%	478,000
4002 · Rental	640	4,700	13.6%	4,500
4004 · Interest Received	1,038	2,500	41.5%	1,500
Total Income	471,253	484,700	97.2%	484,000
Expense				
Total 5001 · Finance & Administration	23,963	23,250	103.1%	23,650
Total 5040 · Property & Maintenance	53,699	58,950	91.1%	59,700
Total 5050 · Christian Education	2,689	4,750	56.6%	4,750
Total 5055 · Youth Ministry Expenses	854	3,000	28.5%	3,000
Total 5065 · Communication & Fellowship	2,036	4,500	45.2%	4,500
Total 5075 · Ministry	9,701	8,500	114.1%	5,500
Total 5085 · Ministry Personnel	333,110	339,961	98.0%	345,710
Total 5110 · Missions & Outreach	16,000	16,000	100.0%	16,000
Total 5170 · Community Outreach	24,295	25,800	94.2%	25,800
Total Expense	466,346	484,711	96.2%	488,610
Net Income	4,907	(11)		(4,610)

Notes

Income

Total projected income for the fiscal year ended June 30, 2021 is \$471,253 compared to the budget of \$484,700. This is 97.2% of budget. We experienced shortfalls in all income streams: ministry funds, rental income and interest earned. This is not terribly surprising, given the continuation of the Covid-19 pandemic and the year-long closure of the church building. Despite the inability of our community to be together physically, your tithes and offerings have continued to fund and sustain the ministry of our church. For this, we are very thankful.

For the upcoming year, we have held our income projections essentially flat at \$484,000. We are trusting that a return to in-person worship, as well as the ability to rent out our building, will close the income gap experienced this fiscal year.

Expenses

As always, expenses are carefully monitored throughout the year and are kept in line with our income. As a result, we project finishing the fiscal year with total expenses of approximately \$466,346, creating a profit of \$4,907 overall. Thank you to our staff for being conscientious in their spending over the year. In this next fiscal year, the spending budget remains conservative as we seek to steward the resources entrusted to us well.

Finance and Admin: A \$400 increase in budget from last year is due to an increase in audit and telephone expenses.

Property and Maintenance: The 2021-22 budget has increased by \$750 from last year as we anticipate the building being back in use again soon.

Christian Education, Youth Ministry, Communications and Fellowship: Expenses in these categories are budgeted to be similar to last year.

Ministry: Budgeted Ministry expenses have been decreased to reflect a return to in-person services therefore a decrease in the cost of video production of online services.

Ministry Personnel: The 2021-2022 personnel includes: Lead Pastor, Discipleship Pastor, Family Pastor, Children's Director, Part-time Worship Director, Office Manager and Part-time Financial Administrator. Salaries and benefits include a 1% cost of living adjustment for some staff.

Missions and Community Outreach: Budgeted expenses have been held steady.

Net Income/Loss: We are budgeting a loss of \$4,610 for the upcoming fiscal year. This is not common practice for us, but given the highly unusual circumstances of the past two years, we have elected to use a portion of the profit/surplus from 2019-2020 (\$15,000) and 2020-2021 (\$4,900) to fund the upcoming year.

Extra-budgetary ministry investments (not included in the budget)

Throughout the year gifts are given which are designated for a specific use outside of budget. Any of these funds not spent within the ministry year are listed as deferred funds and are retained to be spent in the area to which they were designated.

Clarkson Community Village	
Funds outside of Budget - 31 May 2021	
DEFERRED FUNDS	31 May 21
BENEVOLENCE	12,379.72
BUILDING & PROPERTY	8,058.43
CHRISTMAS FUND	-
COMPASS	-
DOWNTOWN WINDSOR - Camerons	30.00
MENS RETREAT	2,087.29
MISSIONS GENERAL	4,179.70
REFUGEES PROJECT	1,101.67
SPECIAL MINISTRY	16,196.44
WOMENS RETREAT	2,843.09
YOUTH MISSION TRIPS	6,989.98
TOTAL	103,684.44
DESIGNATED FUNDS	
CLARKSON DESIGNATED FUND	49,818.12
TOTAL	49,818.12

DEFERRED FUNDS

The list to the left shows the status of these funds as at May 31, 2021.

- Benevolence is overseen by our benevolence team and is used to support those in need.
- Building & Property funds are used to support building and property needs. In the past year, we have used this fund for our new sign, to complete a washroom renovation and to upgrade our rear entrance and windows.
- Refugees Project includes donations as well as funds from Reconciliation Ministries.
- Retreats include finances that have been given specifically to support retreats for men and women.

DESIGNATED FUNDS

In addition to these deferred funds, the church holds two designated funds, separate from our ministry budget. These are the Clarkson Designated Fund and the Saga Ministry Fund.

- Clarkson Designated Fund contains legacy gifts given by various people. These gifts have not been given with any designation attached. At the recommendation of our Auditor this has been made into a separate fund which can be spent at the elder's discretion. This year we have spent funds in several ways. Money was used to augment the budget for the washroom renovation and also to provide our staff with bonuses at Christmas.
- Saga Ministry Fund consists of both the donations given for summer camp and the registration fees that were surplus from past years. This fund is reported and budgeted on a calendar year and the budget was approved by the members in a January members meeting. An update on the Saga Ministry Fund will be provided at the January members meeting.

If you have any questions regarding the budget or ongoing financial stewardship, please contact Laura O'Neill or Jim Carrie.

Clarkson Community Church Proposed 2021-22 Budget (Full Budget)

	Forecast	2020-2021		2021-22
	Jul20-Jun21	Budget	\$ Over Budget	Budget
Ordinary Income/Expense				
Income				
4000 · Income				
4001 · Ministry Funds	469,576	477,500	(7,924)	478000
4002 · Rental	640	4,700	(4,060)	4500
4004 · Interest Received	1,038	2,500	(1,462)	1500
Total 4000 · Income	471,253	484,700	(13,447)	484,000
Total Income	471,253	484,700	(13,447)	484,000
Expense				
5000 · Expense				
5001 · Finance & Administration				
5003 · Audit & Acct Fees	7,372	6,950	422	7350
5010 · Office Expenses				
5011 · Stationery	0	700	(700)	300
5013 · Other Office Expenses	1,526	2,000	(474)	2000
Total 5010 · Office Expenses	1,526	2,700	(1,174)	2,300
5016 · Copier Leases	4,428	4,500	(72)	4500
5012 · Postage	528	500	28	500
5020 · Telephone	7,583	7,100	483	7500
5025 · Computer Expenses	1,333	250	1,083	250
5030 · Bank Charges & Interest	1,193	1,250	(57)	1250
Total 5001 · Finance & Administration	23,963	23,250	713	23,650
5040 · Property & Maintenance				
5042 · Insurance	9,181	9,000	181	9000
5043 · Maintenance & Services	25,104	24,500	604	26500
5044 · Major Reps & Bldg Improvements	5,270	8,000	(2,730)	8000
5045 · Supplies	4,027	3,500	527	3500
5046 · Utilities & Taxes	9,018	12,000	(2,982)	11000
5047 · Furniture & Equipment	0	1,250	(1,250)	1000
5048 · Audio	1,100	700	400	700
Total 5040 · Property & Maintenance	53,699	58,950	(5,251)	59,700

5050 · Christian Education				
5051 · Ladies Ministry	0	250	(250)	250
5052 · Children's Ministry-SagaSunday	1,050	2,000	(950)	2000
5054 · Fellowship Grp Ministry	1,638	2,500	(862)	2500
Total 5050 · Christian Education	2,689	4,750	(2,061)	4750
5055 · Youth Ministry Expenses				
5057 · Youth Events	854	3,000	(2,146)	3000
Total 5055 · Youth Ministry Expenses	854	3,000	(2,146)	3,000
5065 · Communication & Fellowship				
5066 · Church Family Fellowship	903	1,200	(297)	1200
5067 · Kitchen & Hospitality	5	2,250	(2,245)	2250
5068 · Flowers & Presentation	597	450	147	450
5069 · Web-Site & Design	531	600	(69)	600
Total 5065 · Communication & Fellowship	2,036	4,500	(2,464)	4,500
5075 · Ministry				
5078 · Worship & Music	9,201	7,000	2,201	4000
5079 · Pulpit Supply	500	1,500	(1,000)	1500
Total 5075 · Ministry	9,701	8,500	1,201	5,500
5085 · Ministry Personnel				
5084 · Wage Subsidy - COVID 19		0	0	
5086 · Payroll Expenses	270,647	273,568	(2,921)	274319
5087 · CPP - ER	13,887	13,366	521	14070
5088 · EI - ER	6,011	5,975	36	6084
5089 · RRSP - ER	12,791	12,732	59	14647
5090 · Health Benefits	26,278	25,920	358	27190
5091 · Fee for Service	0	500	(500)	500
5095 · Travel & Expenses	2,118	6,500	(4,382)	6500
5100 · Pastors' Educational Material	577	400	177	400
5105 · Pastors' Professional Dev	801	1,000	(199)	2000
Total 5085 · Ministry Personnel	333,110	339,961	(6,851)	345,710

5110 · Missions & Outreach				
5115 · Foreign Missions				
5124 · Lighthouse Dominican Republic	8,000	8,000	0	8000
5125 · GRID - David Mensah		0	0	
Total 5115 · Foreign Missions	8,000	8,000	0	8,000
5140 · Home Missions				
5145 · Downtown Windsor - Camerons	8,000	8,000	0	8000
Total 5140 · Home Missions	8,000	8,000	0	8,000
Total 5110 · Missions & Outreach	16,000	16,000	0	16,000
5170 · Community Outreach				
5171 · My Life Centre	3,000	3,000	0	3000
5173 · The Dam	1,000	1,000	0	1000
5174 · The Compass	8,000	8,000	0	8000
5175 · Young Life - Mississauga	3,000	3,000	0	3000
5176 · Clarkson Training	823	1,000	(177)	1000
5179 · Saga	8,000	8,000	0	8000
5181 · Community Events	472	1,800	(1,328)	1800
Total 5170 · Community Outreach	24,295	25,800	(1,505)	25,800
Total 5000 · Expense	466,346	484,711	(18,365)	488,610
Total Expense	466,346	484,711	(18,365)	488,610
Net Ordinary Income	4,907	(11)	4,918	(4,610)
Net Income	4,907	(11)	4,918	(4,610)

Recommended Changes to Membership

Introduction

The primary goal of this proposal is to recommend that the membership requirements of Clarkson Community Church be changed from the current four requirements:

1. A clear testimony as to one's faith in Jesus Christ;
2. A demonstrable commitment to becoming like Jesus Christ in all areas of life and character;
3. A public declaration of one's faith through baptism by immersion; and
4. A public commitment to the Church as evidenced by the public affirmation of the Membership Covenant.

And be replaced with the following five requirements:

1. A clear commitment to following Jesus and becoming like him in all areas of life and character;
2. Evidence of commitment to the church, whether through volunteering, financial giving or caring for people.
3. A desire to love and bring hope to others, whether in the neighbourhood, workplace or other areas where God has placed you.
4. Having been baptised; and having made a public affirmation of faith in Jesus, and
5. A public commitment to the Church, as evidenced by the public affirmation of the Clarkson Community Church Membership Covenant.

For the sake of clarification, the change to baptism as a requirement for membership means that baptism would remain required for membership, although the form of baptism is expanded. This does not change the practice of Clarkson Community Church as we will continue to practice believer's baptism by immersion. It simply serves to welcome into membership those who have come from traditions that practice other forms of baptism, while still requiring a public confession of faith in Jesus.

Additional goals of this proposal are to broaden the requirements of membership, clarify the membership process, and update the membership covenant and membership at Clarkson Community Church documentation.

In 2013 the elders of Clarkson Community Church began a discussion around changing the requirements of membership. Central to this discussion was the belief that we should continue to practice believers baptism by immersion, but that we should consider opening our membership to those who have been baptised by forms other than immersion as believers. This would primarily serve to include those who have received covenant baptism, known to us as infant baptism (see Appendix A).

The reasons for this are as follows:

1. We have people in our church who are committed to the church, serve in a variety of ways, give leadership in multiple ministries, yet are unable to become members because their form of baptism does not meet our membership requirements.
2. Membership is an important part of our church tradition and we want to be clear and intentional about who is able to become a member.
3. Currently the only measurable membership requirement is baptism. These changes clarify that we have other priorities that are important to us as part of the membership process.

By changing our membership requirements we create an opportunity to make membership both more intentional and more welcoming:

- Welcoming by including those who have been baptised in traditions other than ours.
- Intentional by having more specific requirements that, while remaining broad, have a deep tie to our mission to live by faith, be known by love and be a voice of hope.

By doing this we recognise that the church is bigger than those whose practices agree with us and that there are other church practices and beliefs which we believe are not barriers to being part of the same church family.

Recommended Bylaw Changes

As described above, The goal of this proposal is to recommend that the membership requirements of Clarkson Community Church be changed from the current four requirements:

1. A clear testimony as to one's faith in Jesus Christ;
2. A demonstrable commitment to becoming like Jesus Christ in all areas of life and character;
3. A public declaration of one's faith through baptism by immersion; and
4. A public commitment to the Church as evidenced by the public affirmation of the Membership Covenant.

And be replaced with the following five requirements:

1. A clear commitment to following Jesus and becoming like him in all areas of life and character;
2. Evidence of commitment to the church, whether through volunteering, financial giving or care for people.
3. A desire to love and bring hope to others, whether in the neighbourhood, workplace or other area where God has placed you.
4. Having been baptized; and having made a public affirmation of faith in Jesus, and
5. A public commitment to the Church, including agreement with the Clarkson Community Church Membership Covenant.

While most of the content from the current requirements remain, the first two are put together as they are not significantly different.

The third and fourth current requirements also remain, although the wording is changed to remove the requirement that baptism be by immersion, add the requirement for a public affirmation of faith in Jesus, and clarify the requirements for the membership covenant.

In addition to these changes, the proposed membership requirements add a commitment to participating in the life of the church and a commitment to participating in the mission of the church.

- Participating in the life of the church is summarized by a commitment to volunteering, financial giving or caring for people. Ideally members would be involved in several of these, but by listing them as options we clearly name participation in the life and ministry of the church as important.
- Participating in the mission of the church is summarized by a desire to love and bring hope to others in whatever sphere of influence we have been placed.

Beyond these changes to the bylaw, there are several changes to the membership policy that flows from this bylaw. Of primary concern is making a decision on the bylaw requirements as we can then clarify the membership process and policy based on the bylaw. I have begun this process below.

Bylaw changes

The elders Recommend the following changes be made to the Clarkson Community Church General By-law to the members at the next Annual General Meeting of Clarkson Community Church:

1. That section 5 of the Clarkson Community Church By-law be changed from:

5. Membership in the Church shall be limited to persons committed to furthering the Mission of the church and whose request for membership has been approved by the Board. Requirements for membership are:

1. A clear testimony as to one's faith in Jesus Christ;
2. A demonstrable commitment to becoming like Jesus Christ in all areas of life and character;
3. A public declaration of one's faith through baptism by immersion; and
4. A public commitment to the Church as evidenced by the public affirmation of the Membership Covenant.

To:

5. Membership in the Church shall be limited to persons committed to furthering the Mission of the church and whose request for membership has been approved by the Board. Requirements for membership are:

1. A clear commitment to following Jesus and becoming like him in all areas of life and character;
2. Evidence of commitment to the church, whether through volunteering, financial giving or care for people.
3. A desire to love and bring hope to others, whether in the neighbourhood, workplace or other area where God has placed you.
4. Having been baptised, and having made a public affirmation of faith in Jesus, and
5. A public commitment to the Church, as evidenced by the public affirmation of the Clarkson Community Church Membership Covenant.

B. That section 7 of the Clarkson Community Church By-law be changed from:

7. The following process, which is discussed in more detail in the Governance and Leadership Handbook, is followed in order to become a member:

1. Potential members review the 'Membership at Chartwell' documentation, including the Faith and Formation Values.
2. Board members or Pastoral Staff will meet with potential members to discuss membership and their agreement to the "Membership at Chartwell" and the Faith and Formation Values.
3. The Board Member or Pastoral Staff member will present the name of the person for affirmation from the Board.
4. The potential member affirms the membership covenant as a public commitment to the Chartwell community.

To:

7. The following process, which is described in more detail in the **Clarkson Community Church Core Documents**, is followed in order to become a member:

1. Potential members review the "Membership at **Clarkson Community Church**" documentation, including the **Statement of Faith, Mission, Vision and Values**.
2. Board members or Pastoral Staff will meet with potential members to discuss membership and their agreement to the "Membership at **Clarkson Community Church**" documentation, including the **Statement of Faith, Mission, Vision and Values**.
3. The Board Member or Pastoral Staff member will present the name of the person for **approval** from the Board.
4. The potential member affirms the membership covenant as a public commitment to the **Clarkson Community Church family**.

Recommended Membership Policy Changes

The membership document is made up of five components:

1. The membership requirements, as stated in the by-law
2. The membership process, which the by-law outlines and says is found in the governance and leadership handbook.
3. The membership covenant, as referred to in the by-law and requiring membership approval to change
4. The membership covenant supporting information, which is not referred to in the bylaw, but by nature of being among the belief statements and core practices will require membership approval to change; and
5. The statement of faith, mission and vision of Clarkson Community Church

Changes to components 1 and 2 require bylaw changes and are both proposed above.

Changes to component 3 (the membership covenant) does not require a bylaw change, but does require member approval.

Changes to component 4 (membership covenant supporting information), as part of the core documents, will require member approval.

The following recommendations are for changing components 3 & 4.

The current membership covenant states:

“As a follower of Jesus Christ and a member of the Body of Christ I consider Chartwell my church home and regular worship community. I believe that these people are my people, and so I commit to invest my time, my talents, my resources and my relationships for the purpose of worshiping God, loving each other, caring for the community and serving the world in the power of the Holy Spirit.”

The updated membership covenant does not change the structure, but rather updates the wording to reflect the mission of Clarkson Community Church rather than the former multi-site Chartwell Baptist Church.

The proposed membership covenant states:

“As a follower of Jesus Christ and a member of the Body of Christ I consider **Clarkson Community Church** my church home and regular worship community. I believe that these people are my people, and so I commit to invest my time, my talents, my resources and my relationships for the purpose of **living by faith, being known by love and being a voice of hope.**”

The remainder of the Membership at Clarkson Community Church documentation retains the same structure, although has been simplified with some wording updated to reflect the current name, mission, vision and values of the church. The membership process has been updated to match the process defined in the bylaw.

The Elders Recommend: That the elders recommend the following changes be made to the Clarkson Community Church Membership Policy, as part of the Core Documents, to the members at the next Annual General Meeting of Clarkson Community Church:

Membership at ~~Chartwell Baptist Church (Clarkson Village)~~ Clarkson Community Church

Membership

Those interested in becoming members will be asked to agree with the church’s Membership Covenant and to follow the membership process. Why membership? Why the formality? Why do we encourage

membership? What does it mean to be a member of Chartwell Clarkson Community Church? These questions are addressed in the following.

1. Membership Covenant

Those who seek membership in Chartwell Clarkson Community Church agree:

“As a follower of Jesus Christ and a member of the Body of Christ I consider Chartwell Clarkson Community Church my church home and regular worship community. I believe that these people are my people, and so I commit to invest my time, my talents, my resources and my relationships for the purpose of worshipping God, loving each other, caring for the community and serving the world in the power of the Holy Spirit living by faith, being known by love and being a voice of hope.”

2. Membership Covenant Supporting Information

1. Who is Chartwell Clarkson Community Church?

Chartwell Clarkson Community Church is a church community in Mississauga, rooted in God’s love, and called to forming passionate followers of Jesus Christ. Though a member of the Fellowship of Evangelical Baptist Churches in Canada, Chartwell Clarkson Community Church operates as an autonomous and self-governing church.

2. Where does the idea of membership come from?

Membership as an idea is rooted in the Apostle Paul’s notion that Christians are incorporated by virtue of their baptism and profession of faith into the body of Christ, which is the Church (Rom. 12:4-8; 1 Cor. 12:12-31; Eph. 4:1-13). Each Christian is therefore considered to be a part (or member) of the spiritual body whose head is Jesus Christ. In light of this, each person belonging to and involved in a local Christian church is already a member by virtue of their faith in Jesus. Another way to say this is that Christians in a local church who take the formal step of becoming a member of that community were actually already members in a spiritual sense.

3. Why have a formal act of becoming a member?

The entire Christian life is one that is lived out of the prior spiritual reality of what Christ has accomplished for us. In Christ there is a new creation (2 Cor. 5: 17) and as Christians we are called to live ever more fully into this new reality. The spiritual reality of our membership in the body of Christ continually calls out for more complete and expressive embodiment in our lives. And so formal church membership is an affirmation of a commitment to, support of, accountability within, and responsible involvement in, the life of the local church.

4. What is covenant relationship?

Covenants occur regularly in the Bible. Most covenants are between God and His people. Promises are made and loyalty is pledged. We readily acknowledge that our ultimate commitment is to Christ. We are in covenant relationship with Him because of the blood of the New Covenant shed for us (Mark 14:24). At the same time, the people of God commit to one another in such relationships as marriage and church.

The details of this covenant are not a mere list of duties to be fulfilled. It is rather that the Triune God, in relationship with Each Other from all eternity, invites us to share His life of relationship and mission. The outworking of this covenant is the overflow and expression of the life of the Trinity.

3. Requirements for Membership

At Chartwell Clarkson Community Church, we have four five requirements for membership:

1. A clear testimony as to one’s faith in Jesus Christ;
2. A demonstrable commitment to becoming like Jesus Christ, allowing him to transform us in all areas of life and character;
1. A clear commitment to following Jesus and becoming like him in all areas of life and character;
2. Evidence of commitment to the church, whether through volunteering, financial giving or care for people.
3. A desire to love and bring hope to others, whether in the neighbourhood, workplace or other area where God has placed you.

3. ~~A public declaration of one's faith through baptism by immersion; and~~
4. ~~A public commitment to the Church as evidenced by the public affirmation of the Membership Covenant.~~
4. Having been baptised; and having made a public affirmation of faith in Jesus; and
5. A public commitment to the Church, as evidenced by the public affirmation of the Clarkson Community Church Membership Covenant.

6. Responsibilities of Members

Commitment to membership is demonstrated as you ~~develop community, invest in others and live out our faith values~~ **live by faith, are known by love and become a voice of hope**, which are **is** what we believe Christ **Jesus** has called us as a church to be.

1. Community develops as members make their lives together a priority through active participation in the life of the church and in the lives of the people in their community.
2. Members are encouraged to invest in the community by spending their time for the benefit of the community, using their talents to serve and develop the community, giving their resources, both financial and other, for the work and mission of the community and developing relationships with others inside and outside the church context.
3. Members build their lives around active involvement in our four-fold values of ~~worshipping God, loving each other, caring for the community and serving the world~~ mission, prayer, relationships and equipping.
4. Members are called to live out the love of Christ wherever they find themselves.

5. Care for Members

As a member of ~~Chartwell Baptist Church~~ **Clarkson Community Church**, our commitment is to welcome you, care for you, and love you. If you struggle, we will walk with you. If you stray, we will challenge you. If disputes arise, we will act according to New Testament principles to hold each other accountable and restore relationships. We are committed to a membership covenant being one of mutual care, concern, and sacrificial love.

6. Becoming a Member (Process)

We welcome all those who are followers of Jesus Christ to seek formal membership in Chartwell **Clarkson Community Church**. As we encourage membership and individuals express a desire for membership, the following process takes place:

1. ~~Information: The 'Membership at Chartwell' documentation will be made available to the potential member, including the Faith and Formation Values, allowing an individual to more formally understand "what Chartwell is all about".~~
2. Potential members review the "Membership at Clarkson Community Church" documentation, including the Statement of Faith, Mission, and Vision.
3. ~~Conversation: Elders Team members or Pastoral Staff will meet with potential members to discuss membership, their agreement to the "Membership at Chartwell" and Faith and Formation Values documentation; and opportunities for the potential member to engage in the community.~~
- b. Board members or Pastoral Staff will meet with potential members to discuss membership and their agreement to the "Membership at Clarkson Community Church" documentation, including the Statement of Faith, Mission, and Vision.
4. ~~Affirmation: The Elders Team or Pastoral Staff member will present the name of the person for affirmation from the Elders Team.~~
- c. The Board Member or Pastoral Staff member will present the name of the person for approval from the Board.
5. ~~Celebration: In the context of a Congregational Gathering the potential member will be asked to repeat or respond to the membership covenant as a public commitment to the Chartwell community.~~
- D. The potential member affirms the membership covenant as a public commitment to the Clarkson Community Church family.

7. Our Purpose

1. What we believe (Statement of Faith)

Preamble

We affirm our call to love others as Christ loved us. We acknowledge that we are called to love the Lord our God with all our heart, all our soul, and all our mind. We are called to love each other, our neighbours, our community, and our enemies. All that we are and do as a church is rooted in this call to love as Christ loves us.

We affirm the historic Apostle's and Nicene creeds. We affirm our cooperation with all those who seek to exalt and serve Jesus Christ.

We affirm the Lordship of Jesus Christ and the authority of scripture. We proclaim the message of a personal faith in the crucified Messiah and a transformed life in the Spirit, which calls us to live in community as part of the body of Christ. We seek to serve the global church in all its cultural diversity. We embrace the biblical call to seek justice and peace and to serve the poor, the vulnerable and oppressed.

We believe that:

- There is one true living God who exists eternally in three persons, the Father, the Son and the Holy Spirit. God alone is the Creator, Sustainer and Lord of all things visible and invisible, at work in the world to redeem creation.
- The eternal Son of God, incarnate in Jesus of Nazareth, was conceived by the Holy Spirit and born of the virgin Mary. He declared God's kingdom and embodied that reign in his life, teaching, ministry, death and resurrection. Having lived a life of perfect human obedience to the Father, he died on the cross as a vicarious and victorious atonement for sin. In his atoning death and resurrection, Christ opened the way of rescue from sin and death, and offered forgiveness and healing, in reconciling the world to God. Exalted as Lord, he continues to intercede for his people.
- Holy Scripture, both Old and New Testaments together, is the authoritative written word of God, inspired by the Holy Spirit, truthful and trustworthy in all that it teaches.
- Human beings alone, both male and female, are created in the image of God. All people are created to enjoy relationship with God, with one another and with creation over which we are called to be stewards. Humankind's sinful rebellion resulted in God's just judgement, bringing sin and guilt upon all humanity.
- God in mercy and grace redeems all who repent of their sin and trust Jesus Christ alone for their salvation, justifying them through faith, restoring their relationship with God, giving them new life by the Spirit, and forming them into the image of Jesus.
- The one holy, catholic and apostolic church occurs in local communities of believers all over the world. The sacraments of Baptism and the Lord's Supper are central to Christian worship and discipleship.
- We affirm the baptism of believers by immersion on profession of faith in Jesus Christ.
- Jesus Christ will come again to renew all things and to judge the living and the dead. He will establish his kingdom of peace and he will reign forever.

2. Who are we becoming?

Mission: To be followers of Jesus who live by faith, are known by love and are a voice of hope.

Vision: As followers of Jesus we participate in his mission of reconciliation. As we do this we will see the kingdom of God advanced in south-west Mississauga, and we will be sent on mission to all our places of influence.

Key Principles **Values**

Mission is why the church exists

We will participate in mission that calls us beyond ourselves to care for people and reconcile them to the life that God intends.

Prayer is our first resort

We will discern and pray in order to hear the call of God on our lives together and separately

Relationships matter more than programs

We will meet people where they are, walk with them and call them into life with Christ

Equipping in faith leads to Christ-likeness

We will grow spiritually as we focus on the character and purposes of God through formative worship and teaching, accountability, mentoring and the study of scripture

Who

1. People within south-west Mississauga, with an understanding that the Clarkson neighbourhood is our priority.
2. People who are excited about and want to invest in the mission God has given us.

Overview of Covenant Baptism

For several years at Clarkson Community Church our introduction to a baptism service has involved the same four-fold description of Baptism:

- First, baptism is a time when God tells us that he loves us.
- Second, baptism gives us a picture of how we are connected with God.
- Third, baptism is a way God uses to form us into a family - the body of Christ, the church.
- Fourth, baptism is a way we go public with our love for Jesus.

Each of these four descriptions also have their place within the covenant baptism tradition (baptism of infants), as well as the believers baptism tradition (baptism of people who confess faith in Jesus).

First, baptism is a time when God tells us that he loves us.

In recent years in churches like ours it has become common to describe baptism as the act of an individual toward God, however this is not the primary understanding of Baptism. We have been intentional at Clarkson Community Church to name that Baptism begins with God. Baptism is an act of God, an act that proclaims the grace of God and the love of God toward people. We understand this from Jesus baptism and believe that God says to us the same thing that he said to Jesus at his baptism: You are my child and I love you; with you I am well pleased (Jamie's paraphrase of Luke 3:22)

Likewise, those churches who practice covenant baptism believe that Baptism is first and foremost an act of God's grace, rather than an act of human will. This means that the primary actor in baptism is not the person being baptized, nor their parents, but rather the primary actor is God, in and through the church. Because of this baptism is a gift that names what we know to be true: that we are loved into being by God, that all people are lost because of sin, but that Jesus Christ has come to redeem and save us so that we can live new lives in anticipation of his coming again. Baptism is an expression of God's love for the world, proclaiming that we are all helpless infants, unable to save ourselves and dependent on the grace and love of God.

Whether a person is baptized as an infant or as a believer, baptism tells the same story about our dependence on God and God's love for us.

Second, baptism gives us a picture of how we are connected with God.

Central to our understanding of baptism is that baptism tells a story. Yet we know that the same story can be told in different ways (which is why there are four gospels). Baptism tells the story of God's commitment to his people and his saving work that calls us into relationship with God.

In believers' baptism this story is told through the enacting of the death and resurrection of Jesus. We go under the water to enact the death of Jesus, then are brought back up from the water to enact the resurrection of Jesus. In this way we are said to have participated in the death and resurrection of Jesus through baptism.

Covenant baptism tells this same story through the lens of God's covenant. From the time of Abraham God has established a covenant relationship with his people. This Covenant bridges both the Old and New Testament and recognizes that throughout the two there is one single redemptive thread. Both testaments work together for the fulfilment of one divine promise: "I will be your God and you will be my people" (Ex. 6:7; 29:45; Ezek. 11:20; 2 Cor 6:16; Rev 21:3). This promise begins with Abraham when God promises that he and his descendants would know God's blessing on the basis of faith in God's provision (Gen. 15:1-6; 17:1-8). In this Covenant God makes a commitment to his people, instructs them how to live and gives them the act of infant circumcision as a sign of the covenant (Gen. 17:1-14; Ex. 24:1-12). In the midst of this covenant God points his people toward the prophecy of a new covenant (Jer. 31:31-34).

In the New Testament we see the new covenant arrive through Jesus and an invitation to all people to become part of the covenant community of God (Gal. 3:28-29; Rom. 11:17). The New Testament makes clear that the everlasting covenant God has made with Abraham continues with us, as those who believe are considered children of Abraham (Gal. 3:6-7, 9, 14, 17, 29; Eph. 3:6). There is no way to be a child of God except to be included in the covenant of God that began with Abraham and is made new by Jesus.

This covenant is the promise that Peter refers to when he frames his call to salvation by speaking of a promise that applies to his listeners and their children, as well as those who are “far off” (Acts 2:28-29).

In the Old Testament the sign of this covenant was circumcision, but in the New Testament the sign that tells the story of God’s salvation becomes baptism. While the covenant continues, its sign changes to reflect what God has done to maintain his promises. The bloody sign of circumcision that prefigured the shedding of Christ’s blood no longer remains appropriate after the Lamb of God has shed his blood once for all in order to remove our sin (cf. Heb. 10:10; 1 Pet. 1:18). Therefore, New Testament believers receive a new sign for the covenant that indicates what Christ has accomplished for them. Baptism with water is the sign of the washing away of our sin (cf. Acts 22:16; 1 Corinthians 6:11; Hebrews 9:14), whether the water is of a small or great amount. Emphasizing the continuity of the covenant as well as the changed nature of the sign that accompanies it, the Apostle Paul writes to the Colossian believers, “In him [Christ] you were also circumcised in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead” (Col. 2:11-12). These words remind us that salvation comes through faith, and also that the rite of circumcision that once signified the benefits of Abraham’s covenant has been replaced by baptism.

As with circumcision, baptism is not an act of salvation, but rather a sign of the covenant God has made with his people and a seal of the certainty that God will make all things new and redeem his people into the life that they were made for. And as with circumcision, covenant baptism is enacted at the point where a young child enters into a family of faith who are committed to raising them in the life that is found in Jesus. Since the old sign was applied to children prior to their ability to express personal faith, there would be no barrier to applying the new sign prior to a child’s personal profession of faith in Christ. As a seal, baptism would indicate the visible pledge of God that when the conditions of his covenant were met (confession of faith), the promised blessings would apply (salvation).

Whether a person is baptized as an infant or as a believer, the picture of how we are connected with God is told through baptism. In neither case is baptism an act of salvation, but rather, when it comes to baptism, we don’t baptize people to start a new process; we baptize them to give a visible picture of what God is already doing. That picture can be told through the lens of the death, burial and resurrection of Jesus, or through the lens of God’s covenant with his people, for they are both in fact the same story. Likewise, the water used at baptism is part of telling a story and because it is purely ceremonial the different quantities of water serve to tell the same story, albeit in different ways.

Third, baptism is a way God uses to form us into a family - the body of Christ, the church.

A shift in our view of baptism has been in the understanding that baptism is not merely an individualistic or private occasion, but that it is about the formation and celebration of a family. Baptism is not rooted in the American dream of self-sufficiency but rather in the christian notion of the family of faith, the christian community.

In believers' baptism we describe baptism as something that not only reminds those watching of their own baptism, but also communicates that we are in this together. We are part of the same family. We have said before that baptism communicates that the purposes and family of God become our primary purposes, ahead of our own dreams and ambitions, ahead of our parents or friends' dreams for us. And even more so, our identity is now found in Christ, ahead of even our own nuclear family.

In covenant baptism the same proclamation is made, although here it is made not just for an individual but for the raising of a child. While in the Old Testament circumcision was a family commitment made by the males in the home, now the commitment to the family of faith is made by the entire family. When we read the New Testament accounts of baptism, every person identified as having a household present at his or her conversion also had the household baptized. Luke says that all of the jailer’s household was baptized (Acts 16:33) but, then, the writer uses a singular verb to describe who rejoiced and believed in God that night (Acts 16:34). The jailer himself believed (singular verb) but his whole house was baptized. The other household baptisms recorded in the New Testament are well known: Cornelius and his household (Acts 10:38); Lydia and her household (Acts 16:15); and, the household of Stephanus (1 Cor. 1:16). Crispus and

his household probably should also be included in the list when one considers together Acts 18:8 and 1 Corinthians 1:14. It seems clear in scripture that when men and women believed in Christ, they were baptized. Further, whenever an individual baptism is described in detail in the New Testament, the household, if it was present, also received the covenant sign of baptism. To participate in covenantal baptism is, then, a bringing together of the nuclear family and the family of faith.

Whether a person is baptized as an infant or as a believer, the community of baptism are required to speak the grace and love and call of God over those who are baptized as they grow and discover more of who Jesus is. This is especially true in the covenant baptism of an infant, but is equally important in both forms of baptism. It is also interesting to note that covenant baptism is reserved for those who have Christian parents who intend to raise them within the family of faith, while believers' baptism is available to all who profess to follow Jesus, regardless of the faith of their parents.

Fourth, baptism is a way we go public with our love for Jesus.

While confession of faith is an essential part of following Jesus (Rom. 10:9), there is much difference in when this should take place. Some traditions connect this to baptism, while others connect it to confirmation or even to conversion. Our church tradition has regularly connected this to a person's baptism, although there are many other times where a person can go public with their faith in Jesus.

In believers baptism, the public demonstration is of a decision that has been made by the person being baptized. The act of baptism is not seen as an act of salvation, nor as a requirement for faith in Jesus, but rather a sign of a commitment that has been made to follow Jesus. A public commitment by parents as to the way they will raise their child is made through the act of child dedication.

In covenant baptism the public declarations are usually reversed. Baptism includes a public declaration of the parents that demonstrates their commitment to be faithful stewards of the precious gift of a child's life that God grants us to nurture for a season. The baptism of an infant is the first public testimony of parents that they will trust and follow God in the raising of their child. Most covenant baptism traditions also have an act of confirmation through which a person who was baptized as an infant can make a public declaration of their love for Jesus.

Whether a person is baptized as an infant or as a believer, the water and the public declaration both have a part to play. For some this is done at the same event, while for others it is spread out for several years. Likewise, most christian traditions have an opportunity for parents to make a public commitment to raising their child in faith, as well as an opportunity for the person themselves to make a public confession of their faith. In both traditions, however, baptism is a sign and is not an act that leads to salvation.

Conclusion.

For 1500 years, until the 1500's the regular practice of the church was covenant baptism of infants. Even today two thirds of the Christian Church continue to practice covenant baptism. For the majority of the church world, Infant baptism is the prevailing practice in situations where children are born to believing parents and brought up in Christian homes and communities of faith. In these contexts believers baptism is practiced for when the church is in a missionary situation, reaching out to persons in a culture which is indifferent or hostile to the faith. While the baptism of infants is seen as appropriate for Christian families, the increasingly minority status of the church in contemporary society demands more attention to evangelizing, nurturing, and baptizing adult converts, even covenant baptism contexts.

Despite the differences listed above, it is a clear conviction of most churches that God's gift of grace in the baptismal covenant does not save us apart from our human response of faith. It is wrong to suggest that the baptism of infants magically imparts salvation apart from active personal faith. This is the same belief we hold for believers' baptism.

Rather, it is the belief of both covenant and believer's baptism that The Holy Spirit works in the lives of people prior to their baptism, is at work in their baptism, and continues to work in their lives after their baptism. When persons recognize and accept this activity of the Holy Spirit, they respond with renewed faith and commitment.

Baptism is simply a sign, whether before or after professing faith in Jesus, That God has made a covenant with his people to bring them into eternal life, which is made possible by the death, and resurrection of

Jesus. Baptism is God's own continuing, visible pledge to his church that he will fulfill his covenant promises to those who place their faith in him. God is present in baptism as though the doors of heaven have opened to have him declare anew to his church, By the sign of this baptism I promise that anyone who trusts in my mercy through the blood of Jesus will have their sins washed away and will be as pure before me as the water that flows from this baptismal font/tank so that we will be in relationship forever.

Recommended Changes to Policy Approval

Context:

In our church structure the members are responsible for approving the annual budget, electing board members, approving the hire of a lead pastor and approving church policies.

The elders have been considering two questions as we seek to ensure good stewardship of our church policies:

1. Do we have the most appropriate review and approval process in place for our policies?
2. Do we have ease of access to our policies – for the purposes of promoting both good management of our documentation and ease of availability to our elders, members, and staff.

Currently we have two groups of policy documents (a complete list of current policies is included in the appendix):

1. Governance and Leadership Handbook
2. Employee Handbook

Policies included in the Governance and Leadership Handbook are approved both by the Board and then by the members at the subsequent Annual General Meeting. This process is established in our current By-law in articles 34 and 62.

#34 The Board has authority to develop and implement additional policies governing the Board and shall record these in the Governance and Leadership Handbook.

#62 The Governance and Leadership Handbook may be amended by resolution of the Board passed by a seventy-five percent (75%) majority of the Directors at a meeting of the Board, provided that such amendments shall have force and effect only until the next annual general meeting of the Members when they shall be accepted by resolution, and failing such acceptance shall from that time cease to have any force and effect.

The Employee Handbook was developed as a handbook of management policies, and has evolved into a handbook of human resources and operational policies for staff. Policies included in the Employee Handbook are solely approved by the board.

In recent years the board has invested in our capacity to develop and approve governance policies. The board is made up of church members who are recommended and approved by the members of the church. This approval continues to be an important role that our members play.

Opportunities:

1. Change the appropriate levels of policy oversight and approval:

The elders agree that dual approval by the board and by the members is necessary for very high level, overarching policy statements that address the essence of our church's values and identity. These include our statement of faith, mission, vision, values, and membership covenant.

The elders also agree that a single level of approval is sufficient for policies that focus on issues involving board governance (e.g., benevolence, donations, investment, privacy, etc.). We have developed the board of elders' capacity to understand, develop and manage such policies.

We have an opportunity to amend our by-law to eliminate the need for changes to the governance policies in the Governance and Leadership Handbook to be subsequently proposed for approval by the members – while still retaining membership review and approval of the high level, overarching policy statements.

2. An accessible and clear collection of governance principles and policies:

The second opportunity is to reorganize our current policy material into four clear categories, and to develop accessible Google documents. The proposed four categories, and their working titles, include:

1. Core documents - statement of faith, mission, vision, values; and membership
2. Governance policies – see list in appendix
3. Employee policies – see list in appendix
4. Leadership model – see list in appendix

Recommendation:

The Elders recommend that the organization of church policies and the approval processes be amended to include:

- a) Core documents
 1. To consist of the values of the church as defined by the church's statement of faith, mission, vision and key principles; and membership.
 2. To be approved by the elders for approval by the members at the annual general meeting (AGM).
 3. Note – as per the by-law, members also approve the annual church budget, the hiring for the lead pastor role, and major ministry decisions (e.g., starting a new congregation).
- b) Governance policies
 1. To include all governance policies - the current list is provided in the appendix.
 2. To be approved by the elders. Updates to be provided to the members at the AGM.
- c) Employment policies
 1. To include the Church's human resource and operational policies.
 2. To be approved by the elders.
- d) Leadership model
 1. To document and clarify the roles and responsibilities of staff and elders.
 2. To be approved by the elders.

Tables of contents for Policies

Core documents

- Introduction
- What we believe (Statement of Faith)
- Mission
- Vision
- Values
- Membership

Governance policies

- Benevolence Policy
- Refugee benevolence Policy
- Donations Policy
- Donor Bill of Rights
- Financial Operations Policy
- Fund raising Policy
- Hiring Process
- Investment Policy
- Privacy Policy
- Health and Safety in the Workplace Policy
- Plan to Protect Policy

Employee policies

- Employment Standards Act
- Staff Annual Planning and Performance reviews
- Health and Welfare benefits
- RRSP Contributions
- Time Away
- Sabbatical and Study leave
- Problem Resolution process
- Corrective Action and Discipline Policy
- Employment Termination Policy
- Workplace Violence Policy
- Work related Expenses Policy
- Confidentiality Policy
- Church Property Policy
- Computer, Internet and Social Media Policy
- Accessibility Policy
- Whistleblower Policy

Leadership model

- Introduction
- Overview of Responsibilities
- Qualifications for Leadership
- Decision Making Model
- Elders
- Pastors
- Ministry leaders

Recommended Bylaw changes

In addition to the changes to Membership (Bylaw section 5 and 7) and Policy Approval (Bylaw section 34 and 62) there are several other changes to the bylaw the elders are recommending. The primary changes are that we have changed the name of the church, yet this is not currently reflected in the bylaw. We have also updated definitions and clarified language, including the recognition of the Corporations Act of Ontario.

The current bylaw and recommended bylaw can be found in the links attached to the email invitation to the AGM.