

DECLARATION OF INCORPORATION

Christian Fellowship Assembly

The congregation of the Christian Fellowship Assembly, Grande Prairie, AB, desires incorporation pursuant to the Religious Societies Act, upon terms following:

ARTICLE I – OWNERSHIP

The said Congregation belongs to the Christian Fellowship Assembly, Grande Prairie, AB.

ARTICLE II – VOTING

The person who is entitled to vote with respect to church business must be a bona fide member and must be sixteen years of age or over.

ARTICLE III – NAME

The proposed corporate name is and shall be Christian Fellowship Assembly.

ARTICLE IV – PROPERTY

The officers who shall exercise the powers of the congregation in any dealing with the property thereof shall be the TRUSTEES.

ARTICLE V – PROPERTY RULES

The rules to be complied with, before any of the property of the congregation shall be dealt with by the officers thereof, are as follows:

- A duly called meeting of the congregation to consider any proposed dealing with the property thereof shall be scheduled,
- Notice of not less than two weeks (including two Sundays) before the date of the meeting shall be posted,
- The notice shall state the time, place and particular subject for which the meeting is called, and,
- The notice shall be posted at the Church or meeting place of the congregation and shall be read at all intervening services held in the church or meeting place.

ARTICLE VI – QUORUM

A minimum of 51% of the active voting members shall constitute a QUORUM of the membership and they may deal with the matters raised at a duly called meeting. All motions must be passed by 75% of the quorum.

ARTICLE VII –PURPOSE

The purpose of this church shall be:

SECTION 1 – To teach and preach the Word of God according to the Statement of Beliefs (ARTICLE X: Section 1) and the Statement of Biblical Ethics (ARTICLE X: Section 2) including:

- the new birth,
- baptism in water by immersion,
- baptism in the Holy Spirit,
- divine healing, and
- the second premillennial coming of our Lord Jesus Christ,

–To minister the Christian ordinances, and

–To carry on other ministries as are consistent with the New Testament teaching and practices.

SECTION 2 – To do evangelistic and missionary work throughout the Dominion of Canada and in foreign mission fields, and to carry on general religious work everywhere as mandated in the Bible.

SECTION 3 – To purchase, own, hold, sell, convey, mortgage or otherwise hypothecate real estate and personal property of all kinds and descriptions necessary to, incidental to, or in connection with its church work.

ARTICLE VIII -- GOVERNMENT

SECTION 1– The government shall be invested in the body of believers who compose the membership of the congregation, and is amenable to no other ecclesiastical body.

SECTION 2 – This church, although an independent body having organic union with other religious bodies, recognises the privileges of common union with other churches, and the benefits of fellowship and cooperation in word and in spirit for the furtherance of the Gospel at home and abroad.

ARTICLE IX – MEMBERSHIP

SECTION 1 – All members must:

- have a born again experience (John 3:5, 6),
- be baptised in water by immersion (Matthew 28:19; Acts 2:38-41; Matthew 3:16; Acts 8:36
- profess Christ as Lord and Saviour (Romans 10:9; Luke 12:8-9)
- and live a life consistent with regeneration (Romans 10:10; Acts 26:20; Romans 6)

SECTION 2 – All who wish to become members must apply for membership. The process will include:

- a written notice of application,
- an interview between potential new members and church officers,
- a board motion which must be passed confirming Article IX Section 1 requirements,
- a public notice of the intention of the applicant for 2 weeks, and, if no concerns are raised,
- successful applicants shall be welcomed or acknowledged in a public gathering of the congregation.

SECTION 3 – The church shall issue to each member annually a certificate of membership signed by the Lead Pastor and co-signed by the Church Secretary.

SECTION 4 – An active member shall be entitled to vote respecting church matters. An associate member is not entitled to vote.

SECTION 5 – Associate members shall be defined as members who are not active in the assembly and who for any reason desire to retain their membership in the church. A member that does not attend for 2 months may be considered an associate member.

SECTION 6 – Inactive Membership. A membership may be inactivated due to a sustained absence of 4 months or when requested by the member. Reasonable efforts will be made to reach, inquire about, or inform the member of the action.

(Termination of Membership see “rules of Order, Article VIII)

ARTICLE X – DISCIPLINE

SECTION 1 – A majority of the elders board (including acting elders) together with the pastor (or acting pastor) shall be authorized to deal with all cases of discipline.

SECTION 2 – Discipline shall be practised according to Matthew 18:15-18 and all other New Testament scriptures touching discipline of the members of the Body of Christ.

ARTICLE XI – AMENDMENTS

Amendments to this Constitution may be made at a duly called meeting of the church by a 75% majority vote of a quorum (see Article VI).

ARTICLE XII – TRUSTEES

SECTION 1 – The number of trustees shall be three or more.

SECTION 2 – They shall be ratified by the voting body of the church (Articles II , VI, and IX).

SECTION 3 – Trustees will be elected to three year terms by a 75% majority of the quorum of members at the Annual Assembly Meeting.

SECTION 4 – The trustees will act as delegates of the Assembly in all legal or official actions with regard to property or assets of the church as directed by the Assembly or its duly authorized officers.

SECTION 5 – A vacancy in the trusteeship may be filled at a duly called meeting of the congregation.

SECTION 6 – Any number of the Trustees may be removed from office at a duly called meeting of the congregation. Their successors may be elected at the same meeting.

SECTION 7 – Should the government of the church be dissolved, the whole body of trustees shall constitute a quorum for the transaction of business. Business shall be decided by a simple majority vote.

ARTICLE XIII – THE CHURCH SECRETARY

The secretary is elected by the congregation to serve for a three year term. The secretary may serve consecutive terms and their duties are:

- to keep a faithful record of the minutes of all church business meetings,
- to keep a record of the membership of the church, and ,
- to have custody of the corporate seal.

ARTICLE XIV – THE CHURCH TREASURER

The treasurer is elected by the congregation to serve for three years. He shall receive and disburse the funds of the church as directed by the congregation. He shall keep an accurate and detailed record of such receipts and disbursements. His books shall be open to inspection at all times.

RULES OF ORDER FOR THE LOCAL ASSEMBLY

ARTICLE I – THE LEAD PASTOR

SECTION 1- The pastor must have the confidence of the congregation, elders and deacons, having prepared himself for, and having proved himself faithful in, the ministry whereunto God has called him. He shall be commissioned by the laying on of hands and prayers of the elders (Acts 13: 2,3). The local church of which he is a member will issue to him ordination papers.

SECTION 2 – A pastor must qualify according to I Tim. 3: 1-7 and Titus 1:5-9.

SECTION 3 – He must have a born again experience (John 3:5, 6).

SECTION 4 – He must be baptised in water by immersion after he is a believer (Matt. 28:19; Acts 2: 38-41).

SECTION 5 – He must be baptised in the Holy Spirit (Acts 2:4; 6:5; 9:17; Luke 4:18; John 7:38-39).

SECTION 6 – He must have a divine call to ministry (Acts 9:15; 13:3; Eph. 4:11).

SECTION 7 – A pastor is required to feed the flock (John 21:15-17) and to take oversight of the church (I Peter 5: 2-3).

SECTION 8 – Associate pastoral and ministry positions will serve at the discretion of the Lead Pastor and governing Church Board. They may be affirmed by a congregational vote if deemed necessary by the Church Board.

SECTION 9 – The Chairman of the Board shall be a member of the Board but not a pastor. The Chairman shall be selected by the Church Board annually.

SECTION 10 – It is the right and responsibility of the Chairman of the Board or the Lead Pastor to call for votes of confidence on each other's position if it is deemed necessary.

SECTION 11 – The Chairman of the Board or his appointee shall chair the meetings.

ARTICLE II – ELDERS

An elder must qualify according to I Tim. 3:1-7 and Titus 1:6-9. Elders shall assist the Lead Pastor (presiding or chief elder) in all spiritual matters and in oversight of the church. (Acts 20:17; 28:35). Elders must be active members in good standing with the Congregation. They shall:

- visit the sick and pray for them (James 5: 14-15),
- visit widows and the fatherless in their afflictions (James 1:27),
- maintain, teach and defend sound biblical doctrine (Titus 1:9),
- carry out spiritual ministry as the Holy Spirit leads (Acts 13:2), and
- pray regularly for the members and ministry of the Congregation and the Kingdom of God (Acts 6:4).

ARTICLE III – DEACONS

SECTION 1 – Deacons are the attending ministers to the congregation, under the direction of the Lead Pastor and Elders (Acts 6:1-7) and shall assist in all temporal matters of the church.

SECTION 2 – They are to qualify according to Acts 6:3; I Tim. 3:8-13.

ARTICLE IV – TRUSTEES

SECTION 1 – There shall be three or more trustees.

SECTION 2 – They must be members in good standing with the church and be of good reputation in the community.

SECTION 3 – They are to attend to all legal business in connections with the property of the church.

ARTICLE V – MEETINGS

SECTION 1 – The Lead Pastor and Elders shall be the authority in all-spiritual matters. The deacons shall attend to all temporal matters of the church.

SECTION 2 – In all matters requiring the attention of the trustees and matters deemed necessary by the Church Board, a quorum of the congregation's voting members shall have the final say by a 75% majority vote.

SECTION 3 – The Annual Assembly Meeting shall be held within the first three months of the New Year at the earliest convenience.

SECTION 4 – Every meeting where business will be transacted must be a "duly called meeting" which shall be defined as a meeting announced by verbal, posted and written notice to the church membership over a minimum of two weeks (including two Sundays). The notice shall include the time, place and purpose of the meeting.

ARTICLE VI – ELECTIONS

PASTORS AND ELDERS – The Lead Pastor and Elders are appointed by the Board of Elders (Acts 14:23; Titus 1:5).

SECTION 1 – The Congregation shall ratify the appointment of the Lead Pastor and Elders by a 75% majority vote at a duly called meeting.

SECTION 2 – They shall remain in office as long as they remain scripturally qualified, or until such time as they voluntarily resign from office, or until they fail a 75% majority vote of confidence.

SECTION 3 – Results of a confidence vote shall be read publicly at the meeting as “the motion is passed” or “the motion is defeated,” with the ballot count kept confidential between scrutineers, the Chairman of the Board and the Church Secretary.

DEACONS – Deacons shall be selected from the membership of the congregation. The Church Board will approve nominations before they are presented to the congregation for a vote of approval, which must be a 75% majority vote.

SECTION 1 – Term of office shall be three years from the Annual Assembly Meeting in which they are ratified. Deacons shall serve no more than two consecutive terms. Following a one-year leave, deacons may return if they remain scripturally qualified.

SECTION 2 – All officers of the church shall be ratified by a 75% majority vote of a quorum of the Congregation. (See articles II, VI, and XII, section 2 in the ARTICLES OF INCORPORATION).

SECTION 3 – All nominations for church offices shall be submitted by the declared nomination deadline. All nominees must be approved scripturally by the Board of Elders. The names of the approved nominees shall be posted by the Church Secretary in the church building for two weeks prior to a duly called meeting.

ARTICLE VII – DUTY OF MEMBERS

Members commit to:

- Contributing financially to the church as God may prosper them,
- Living a godly life and cooperating with the church, its pastors and officers in their efforts to attain a New Testament model of church life,
- Regularly attending church services and all business meetings,
- Being in subjection to biblical church discipline and order,
- Supporting the CFA Statement of Beliefs.

ARTICLE VIII – TERMINATION OF MEMBERSHIP

SECTION 1 – Membership in the local church shall terminate at the time of death, or with a request by the member to transfer their membership to any other local church, or upon excommunication according to Matt. 18:17.

SECTION 2 – Grounds for excommunication include, but are not limited to: worldliness, lewdness, covetousness, idolatry, slander, fornication, false doctrine, contention, such as cause divisions, or any sin which is mentioned or not mentioned in the following scriptures: Rev. 3:16, John 15:2; I John 2:15-17; I Cor. 5: 6-13; I Tim. 1: 18-20; Gal. 5: 19-21.

ARTICLE IX – AMENDMENTS

Amendments to the “*Rules of Order For The Local Assembly*” may be made at a duly called meeting of the Congregation by a 75% majority vote of a quorum. (See ARTICLE VI –DECLARATION OF INCORPORATION).

ARTICLE X - GOVERNING BELIEFS

In all matters of doctrine and the unified faith of the congregation which is CFA, we hold the following governing beliefs to be the foundation of our identity and purpose.

SECTION 1 – Statement of Beliefs

The Bible, in its original writing, is the divinely inspired, infallible, and inerrant Word of God. It is the final authority on all we believe and all we do.

- I. The Bible, in its original writing, is the divinely inspired, infallible, and inerrant Word of God. It is the final authority on all we believe and all we do.
2 Timothy 3:15-17, 2 Peter 1:20-21, John 1:1, 14, 1 Thessalonians 2:13, Hebrews 4:12, Romans 15:4, Matthew 5:18.
- II. Man was created good and upright, but by disobedience he fell. Through Adam's sin and fall, all mankind has inherited a sinful nature that we are powerless to change.
Romans 3:10-12, Genesis 1:27-31, Genesis 2:17, Genesis 3:4-7, Genesis 3:22-24, 1 Corinthians 15:21-22, Romans 5:12, Romans 3:23, Romans 5:17-19, Romans 7:14, 17-18, Ephesians 4:18, 1 Corinthians 2:14, Romans 8:7, Ephesians 2:1-4.
- III. Resurrection and Eternal Life: We believe in the resurrection of all mankind; the saved to the eternal life with Christ (heaven), and the lost to the eternal damnation (hell).
Acts 24:15, John 5:28-29, 1 Corinthians 15:42-44, Philippians 1:21-23, Philippians 3:21, 2 Thessalonians 1:6-10, Revelation 1:7, Revelation 20:4-5, Revelation 20:11-12.
- IV. The Blood of Jesus is sinless, 100 percent sufficient, and God's only way to cleanse mankind from sin. Jesus allowed Himself to be punished for our sinfulness and our sins, freeing all who believe on Him from every penalty of sin.
1 John 1:7, Revelation 1:5, Colossians 1:20, Romans 3:23, Romans 5:9, Hebrews 9:22, Leviticus 17:11, John 1:29.
- V. Salvation: We are restored (redemption) to a right relationship with God (justification) as He leads us to accept by faith (faith in Christ) that Jesus paid our sin debt by dying on the Cross. When we come to Christ, we turn from sin (repentance), we are born again by the Holy Spirit (regeneration) and we acknowledge Jesus as our Lord and Savior (indwelling Lordship of Christ). God continues His work in us as He forms the character and life pattern of Jesus in us (sanctification).
 - A. Redemption: The only hope for redemption of fallen man was for Jesus Christ to purchase us for God by offering his life as payment of the death sentence imposed by God for sin. He did this on the Cross.
Acts 20:28, 1 Corinthians 6:11, Ephesians 2:1-9, Revelation 5:9, Acts 4:10-12, Romans 3:23-25, Romans 5:12-19.
 - B. Justification: God's declaration that we are no longer guilty but righteous. Based on the sole condition of faith in the Lord Jesus, it entitles us to all the advantages and rewards of God. To be justified is the opposite of being condemned. It relegates "good works" to an *evidence* of salvation, and *not a cause* of it.
Romans 5:1-10, Romans 10:3-9, 2 Corinthians 5:21, Romans 4:6-8, Romans 1:17, Romans 3:25, Romans 3:26, Romans 4:20-22, Philippians 3:8-11, Galatians 2:16, Romans 6:2-7, 14, Romans 7:6, Ephesians 2:8-9.
 - C. Faith in Christ: We are saved by grace through faith in Jesus Christ, His death and resurrection, and His saving work. Faith is a gift from God and not a result of any human goodness, works or effort.
Galatians 2:16, Galatians 3:2-3, Romans 10:9-10, Acts 16:31, Hebrews 9:22, Ephesians 2:8-9, 1 Corinthians 15:12-20.
 - D. Repentance: Demonstrated in all true believers, repentance is the Holy Spirit enabled commitment to turn away from sin in every area of our lives and in the desire to obey Jesus. When we repent, we are forgiven of sins, regenerated by the Holy Spirit and given eternal life.
John 14:21-24, 1 John 1:9, Acts 3:19, John 3:16-18, John 3:36, Romans 6:22-23.

- E. Regeneration: For anyone to have relationship with God, regeneration by the Holy Spirit is absolutely essential. This “re-generating” is God recreating us by implanting a new nature and imparting the spiritual life of Jesus himself.
2 Corinthians 5:17, 2 Peter 1:3-4, John 3:5-7, Titus 3:5, Colossians 3:10.
 - F. The indwelling Lordship of Christ: Christians are people who have invited Jesus Christ to come and live inside of them by His Holy Spirit. We relinquish our personal authority over our lives to Jesus and acknowledge Him as both Lord and Savior. We put our trust in Jesus alone.
John 1:12, Luke 6:46, Romans 6:17-18, John 14:17, John 14:23, Romans 8:14-16, John 15:4, Romans 8:11, Revelation 3:20.
 - G. Sanctification: A lifelong process whereby God motivates and helps us yield to the Word of God and to the ministry of the Holy Spirit in order to complete the development of Christ’s character in us, enabling us to live a godly life.
Thessalonians 4:3, Romans 8:29, Romans 12:1-2, Ephesians 4:21-24, 2 Peter 1:3-4, 1 John 3:3-9.
- VI. Trinity: We believe there is one God, eternally existent in three persons: Father, Son and Holy Ghost.
Deuteronomy 6:4, Isaiah 43:10-11, Matthew 28:19, Luke 3:22, John 14:6, John 14:16-17, 1 Peter 1:18-20.
- A. These three are coequal and coeternal.
1 John 5:7, Genesis 1:26, Matthew 3:16-17, Luke 1:35, Isaiah 9:6, Hebrews 3:7-11.
- VII. Jesus Christ: We believe in the deity of our Lord Jesus Christ.
John 20:28-29, Philippians 2:6-11, Isaiah 9:6, Colossians 2:9, 1 Timothy 3:16
- A. He is the second person in the Trinity, the Son of God. He is fully God and fully human.
John 1:1, 14, 1 Timothy 3:16, Philippians 2:5-8, 1 Timothy 2:5.
 - B. His Virgin Birth - Jesus was conceived by God the Father through the power of the Holy Spirit in the Virgin Mary’s womb; therefore, although He became fully human, He remained the Son of God.
Matthew 1:18, Matthew 1:23-25, Luke 1:34-35, Isaiah 7:14, Luke 1:27-35.
 - C. His sinless life - although he was tempted in every way, He lived a perfectly sinless life.
Hebrews 4:15, 2 Corinthians 5:21, Hebrews 7:26-27, 1 John 3:5, 1 Peter 2:22.
 - D. His miracles.
Matthew 4:23, Luke 6:17-19, John 3:2.
 - E. His substitutionary, atoning sacrifice for man’s sin through death on the cross. Jesus took away all of God’s wrath towards sin and reconciled us to the Father.
Romans 5:8-9, Colossians 1:14, Colossians 1:20, Ephesians 1:7.
 - F. His physical resurrection from death.
John 2:19-21, 1 Corinthians 15:3-4, 1 Corinthians 15:17-19, Luke 24:4-7, John 20:26-28, Luke 24:36-48, Revelation 1:17-18.
 - G. His ascension back to His original place at the right hand of the Father.
Acts 2:33, Acts 5:30-31, Philippians 2:6-11.
 - H. Second Coming: the imminent, personal, visible return of this same Jesus in power and glory to establish His Millennial Kingdom on the earth.
Acts 1:9-11, Philippians 2:9-11, Isaiah 9:6, Matthew 24:30, Matthew 26:63-64, 2 Thessalonians 1:7-8, Revelation 1:5-7, Revelation chapters 19-21, Revelation 20:2-4.
- VIII. Holy Spirit: We believe in the present ministry of the Holy Spirit which includes:
- A. Bringing man to salvation
John 16:7-11, John 14:6.
 - B. Indwelling the Christian, enabling him to live a Godly life
(*see “the Indwelling Lordship of Christ)
 - C. The supernatural gifts of the Spirit
Hebrews 2:4, Romans 1:11, Romans 12:4-8, Ephesians 4:16, 1 Peter 4:10
1 Corinthians 12:7 (reference whole chapter), 1 Corinthians 14:1-3 (reference whole chapter).
 - D. Empowering of the church for its work, life and worship
John 7:38-39, Acts 1:4-8, Acts 2:1-4.

- IX. The Baptism of the Holy Spirit: Given at Pentecost, the Spirit's baptism is the fulfilment of the Father's promise, sent by Jesus Christ after His ascension, to empower the church to preach the Gospel to the whole earth. The initial evidence is speaking in tongues. The gifts will always operate in harmony with the Word of God and be marked by the Fruit of the Spirit.
Joel 2:28-29, Matthew 3:11, Mark 16:17, Acts 11:15-17, Luke 24:49, Acts 2:4, 1 Corinthians 14:2, 4, Acts 8:14-17, Acts 9:17-18, Acts 10:38-46, Acts 19:2-6, 1 Corinthians 14:14-15, 1 Corinthians 14:18 (Paul), Ephesians 5:18-19, Galatians 5:22-25, John 1:1, Hebrews 13:8, 1 Corinthians 12:3.
- X. The Church is made up of all true believers in Christ and is described as both the Body and the Bride of Christ. It is indwelt by the Holy Spirit and commissioned to make disciples of all nations.
1 Corinthians 12 (*see whole chapter) vs.12-14, 27, Acts 16:4-5, Matthew 16:18, Matthew 28:18-20, Ephesians 1:22-23, Colossians 1:18, Ephesians 1:22.
- A. The prime agency for the work of God's Kingdom is the Christian local church functioning under the sovereign headship of our Lord Jesus Christ.
Ephesians 4:7-13, 1 Corinthians 1:2, Galatians 1:2, Galatians 1:22, 1 Thessalonians 1:1, Philemon 2, Revelation 2:7, Revelation 2:1, Revelation 2:8, Revelation 2:12, Revelation 2:18, Revelation 3:1, Revelation 3:7, Revelation 3:14, Ephesians 1:22.
- B. The church has been entrusted with the ordinances of:
1. Believer's Baptism¹
1 Corinthians 11:23-26, Matthew 28:19, Acts 2:38, Acts 8:36, 38, Mark 16:16, Acts 19:4-5, Romans 6:3-4.
 2. The Lord's Supper
Luke 22:17-20, 1 Corinthians 10:16, 1 Corinthians 11:23-29.
- XI. We believe in the spiritual unity of believers in our Lord Jesus Christ.
Ephesians 4:1-7, John 13:34-35, John 17:11, John 17:21-23, Romans 12:4-5, Ephesians 4:11-16
- XII. We believe that the full gospel includes:
- A. Healing for the body
Matthew 10:1, 1 Corinthians 12:9, James 5:14-16, Luke 9:2, Mark 16:18
 - B. Deliverance from demonic oppression
Mark 16:17, Luke 10:17-20, Acts 19:11-12, Acts 16:16-18
 - C. The power of praying in Jesus' name
Matthew 16:19, Matthew 18:19-20, Matthew 21:13, Matthew 21:22, Acts 6:4, James 5:15-16, Revelation 5:8, Luke 10:19-20
- XIII. Marriage² is a relationship pattern given by God to all mankind and is defined as one man united with one woman in a mutually exclusive life-long covenant. Marriage is a picture of Jesus and the church.
Matthew 19:4-6, Romans 1:26-27, 1 Corinthians 6:9-11, Hebrews 13:4

¹ We practice baptism by immersion subsequent to repentance from sin.

² We reject all relational patterns outside of this norm, including same sex unions, and specify that God ordains our gender identity at birth.

SECTION 2 – Statement of Biblical Ethics

Marriage is the God-ordained, legal and spiritual union of one man and one woman to the exclusion of all others. This covenant union honors God’s own nature in its complimentary male and female components.

Genesis 1:27; 2:23, 24; Matthew 19:4-6; Ephesians 5:31, 32.

Gender is determined by God in the DNA at conception. We would stipulate that marriage is between a “person born biologically male” and a “person born biologically female.” In rare cases of intersex birth, loving patience without coercion to allow the natural gender to emerge from the child, excellent and cooperative counsel of child, parents, spiritual, medical and psychoanalytical disciplines, combined with genetic testing allows for the healthy emergence and adjustment to gender.

Preamble

Biblical Christianity begins with the unalterable divine truth of what our Loving Creator has spoken to humankind.³ The Bible faithfully and authoritatively establishes God’s purposes, limits, and definitions of what it means to be human within his design.⁴ Both the message of the Gospel and the life of a Christian is a commitment to moving beyond concepts and philosophy by applying truth to all facets of life and relationship.⁵ God’s design is for the good of humanity, and the church, as the Body of Christ, needs to be the tangible expression of his kingdom.

As modern culture continues its migration away from once commonly held truths and biblical values, it attempts to redefine the foundational concepts of humanity and human relationships which were the personal, social and anthropologically healthy norms of society.

Whereas we believe that God’s authority surpasses that of humankind, we must lovingly, faithfully and respectfully defend the fundamental biblical truths as essential tenets of our belief and practice. We do so with the knowledge that such beliefs may put the Church at odds with popular social theory, practice and policy. As one of the voices in the public discourse, we may be criticized for being incongruent with social policy and be considered politically incorrect. However, because God has endowed us with responsibility to be salt and light,⁶ and whereas we are blessed with a nation wherein we enjoy freedom of conscience, religion, and speech, we will respectfully employ these rights in participation of the social discussion. Furthermore, we will uphold God’s truth and his standards and conduct among our membership, adherents, leadership, ministries, and congregational life in a manner which is consistent with these biblical norms, preaching and teaching God’s pattern for living and truth at all times, in all places, and to all generations as God leads us. We will endeavor to do so while adhering to Christ’s command to us that we be respectful, and love those of differing conviction.⁷

All that exists emanates from the person and character of God.ⁱ His nature is the unalterable foundation of creation.ⁱⁱ Each person in every generation of humanity is tasked with discovering, living, preserving and transmitting the true nature and purpose of life.ⁱⁱⁱ We also celebrate that, in Jesus Christ, God has provided completely for the restoration of every distortion^{iv} from the original intent of God, small or great, to return us to joy and purpose. The following statements^v offer clear biblical Christian definitions of fundamental God-given truths that are under pressure in our current culture.^{vi} Our stand is not a matter of opinion but our understanding of what God’s intention is for life.

1. Human life begins at conception. God’s plan for life extends from the moment of conception through adulthood. ***Psalms 139:13, 14; 22:9, 10; 71:6; Isaiah 44:2, 24; 46:3, 4; 49:1, 5.***
2. Abortion constitutes an interruption of God’s intention and of the human rights of the person in the womb. It violates God’s commandment not to kill and assaults the most vulnerable and defenseless people in our society. ***Galatians 1:15, 16; Luke 1:15, 41, 44; Judges 13:5, 7; Jeremiah 1:5; Exodus 20:13; 21:22-25.***
3. Marriage is the God-ordained, legal and spiritual union of one man and one woman^{vii} to the exclusion of all others. This covenant union^{viii} honors God’s own nature^{ix} in its complimentary male and female components.^x ***Genesis 1:27; 2:23, 24; Matthew 19:4-6; Ephesians 5:31, 32.***

³ Isaiah 55:3-11

⁴ Hebrews 4:12-13; 2 Timothy 3:14-17

⁵ James 2; 1 Peter 2:4-5

⁶ Matthew 5:13-19

⁷ 1 Corinthians 13

4. Every human life is sacred, having a God-given purpose and dignity from the moment of conception until natural death. Therefore, both euthanasia and assisted suicide are inappropriate human interruptions of God's intention and a usurping of His role.

Psalm 139:15-18; Ephesians 2:10; 2 Timothy 1:9.

5. The heart of Christ's Church is to show God's compassion for the poor, broken, vulnerable, defenseless, and helpless from every race, colour, gender, and religion.^{xi}

Psalm 68:5, 6; Isaiah 1:17; James 1:27; John 1:14; Ephesians 4:29-32.

6. God established a singular humanity, expressed in two genders, male and female. They are equal in creation, equal in consideration and equal in commission.^{xii} There is no separation of physiology and gender, nor does the Bible support a choice to do so.^{xiii}

While the focus of these statements is to establish God's "line in the sand" in the face of drifting cultural norms, John 1:14 and 8:3-11 create the essential context for their application in ministry and relationships. We must balance the truth of God with his grace. Ephesians 2:1-3 reminds Christians that Jesus has saved us from these very transgressions. As such we become hopeful ambassadors of God's truth and Christ's redemptive appeal to the human race. We establish that the central purpose of God truth is to expose our brokenness and invite us to redemption through his Son. If God can establish the distinction between a person and their sin or brokenness, then we must do no less. Jesus still calls, "Come to me all you who are weary and heavy laden...and you will find rest for your souls" Matthew 11: 28-30.

As we defend and propagate God's truth and the faith delivered to us:

In these essentials, let there be unity. In non-essentials, let there be liberty. And in all things, let there be charity.

ⁱ Genesis 1:26-28; Acts 17:28; Colossians 1:16-17; Ephesians 3:14-15. From before the foundation of the world, God conceived a plan of family and home, an illustration of relationship patterned after the inner connectivity of the Triune God's own nature. God is the sole source and conception point of life, and each life is sacred under his sovereignty from onset to transition into the eternal realm.

ⁱⁱ Romans 1:18-20; Hebrews 13:8; 6:13; Psalm 102:27; Malachi 3:6; James 1:17; John 1:1-4.

ⁱⁱⁱ Ephesians 2:4-10; 2 Timothy 2:2; 2 Chronicles 16:9; Psalm 14:2; Matthew 6:33.

^{iv} Ephesians 1:10; 3:15; Philippians 2:9; Colossians 1:20-23.

^v The five points in this statement of biblical ethics have been specifically chosen because they address those elements of God's dream and its fulfilment that are foundational to the image of God being accurately reflected into the creation without distortion. They also magnify the power of God's grace in bringing healing to our brokenness, and to the pain that sin has injected into the human family in between the original created order and its ultimate fulfilment in the new creation.

^{vi} 1 Corinthians 1:18-31; 1 Timothy 4:1-2; 2 Timothy 4:3-4; Romans 1:18-25. Distortion of God's life pattern or truth is the result of our now fallen nature and its sinful desire to eradicate these God-given foundational truths. The Church must remain fully accountable for the spirit in which it conducts every discussion regarding points of conflict with non-Christian cultural influences.

^{vii} Gender is determined by God in the DNA at conception. We would stipulate that marriage is between a "person born biologically male" and a "person born biologically female." In rare cases of intersex birth, loving patience without coercion to allow the natural gender to emerge from the child, excellent and cooperative counsel of child, parents, spiritual, medical and psychoanalytical disciplines, combined with genetic testing allows for the healthy emergence and adjustment to gender.

^{viii} Genesis 1-3. The marriage union reflects God's original design in His own image in qualities both male and female.

^{ix} God's dream which was *initiated* with His creation of a marriage in Genesis 1 and 2 will be *consummated* with another marriage—the marriage of one earthly Bride to one heavenly Bridegroom when God will tabernacle and find a resting place in a human family and a home with the redeemed from every tribe and nation in the New Jerusalem. The entire biblical story in between is simply the unfolding of that overarching plan.

^xThe equality of the genders yet with distinguishable roles, the biological reality that humanity exists in two sexes, and covenant fidelity all reinforce marriage as an illustration of God's nature. 2 Corinthians 11:2; Revelation 19:7; 21:2 further illustration the type and illustration of marriage as a picture of God's relationship with his Church as bride and groom.

^{xi} The invitation *for all* to embrace God's Truth must be conferred *to all* without prejudice and with Christ-like grace and respect. Discussion and action which engage any issue must compromise neither the truth nor the spirit in which a loving God invites us back to Himself and into His eternal plan. We who form the community of the Christian faith share all humanity's need for redemption. We have been saved by grace alone and to be named of Christ, *we more than any* ought to extend the same to every human being. Those who willingly come to the cross will receive healing and restoration to God's original intentions for mankind. Even those of contradictory theology or religious expression are within God's redemptive initiative. As such, we must offer whatever help and hope we can in support and defense of all people.

^{xii} Genesis 1:26-28; Genesis 2:23-25. By "equal in creation" we mean Adam and Eve were both created by the hand of God. The genders are equal expressions of humankind, one expressed in the masculine gender and one in the feminine gender, both in the likeness and image of God. Though a vast majority of human characteristics are shared, God (as is seen throughout creation) allows great diversity in the expressions of masculinity and femininity within each gender without compromising the innate gender. We hold the genders to be equal expressions of the nature and character of God without qualification. By "equal in consideration" we mean that man and woman were blessed together by God, described as "very good" and Eve was given the distinction of a title otherwise reserved in Scripture for God himself. As Adam's "helper" she is "interdependent and indispensable" in their partnership. Timing of creation does not infer value and therefore female is not an optional part of God's plan but indispensable in his eyes to humanity. By "equal in commission" we mean that whatever purpose man has in creation, he received from God in tandem with the woman when they were commissioned to their purpose and function in the new creation: that is, to rule over the earth, to subdue it and to be fruitful and multiply.

^{xiii} Modern trends of endorsing a separation of gender from physiology cannot be supported by biblical theology, nor has it been established in natural sciences, though we do not regard the latter as a source of proof equivalent to God's Word. CFA has deep compassion for those who struggle with confusion and/or brokenness with regard to gender identity or expression; however, we believe all brokenness is a result of the fall of humankind (which no person has escaped) and the subsequent corruption of our design and nature. As such, the remedy can only be the redemptive work of Christ which restores us to a state of understanding and satisfaction in the divine image in which we are made. We will neither condemn nor reject those who disagree with our stand, but neither will we endorse the entrenching of expressions of brokenness.

SECTION 3 – Facility Use Policy

All facilities owned or operated by CFA, including any programs managed through its ministries, are dedicated to furthering God's Kingdom and shall not be used for any purposes which contradict our Statement of Beliefs. **(II Chron. 6:40-42; Luke 19:45-47).**