

# Knollwood Baptist Church Constitution

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# GENERAL OPERATING BY-LAW

A By-Law relating generally to the transaction of the affairs of Knollwood Baptist Church (a Federal Corporation)

WHEREAS it is determined necessary for the efficient and effective governance of the Corporation in compliance with provisions of the Canada Not-for-Profit Corporations Act S.C. 2009, to replace General Operating By-Law No. 1 with a new general operating by-law;

NOW THEREFORE BE IT ENACTED as a By-Law of Knollwood Baptist Church (hereinafter referred to as "Knollwood") as follows:

## 1. DEFINITIONS

1. In this General Operating By-Law and all other by-laws and resolutions of Knollwood unless the context otherwise requires, the following definitions shall apply:
  - a. "Act" means the Canada Not-for-profit Corporations Act S.C. 2009, c.23 including the Regulations made pursuant to the Act, and any statute or regulations that may be substituted, as amended from time to time;
  - b. "Administrative Staff" means the persons serving in an administrative role whether they are paid, unpaid, part-time, or full-time with regard to compensation.
  - c. "Articles" mean the Letters Patent, Supplementary Letters Patent, Articles of Continuance, and Articles of Amendment of Knollwood, if any, as from time to time amended or supplemented by further Articles of Amendment;
  - d. "Associate Pastors" mean those men called to specific pastoral responsibilities under the Lead Pastor's leadership and oversight. As needed, an associate pastor, when unanimously recommended by the Elders, may be a non-voting Elder.
  - e. "Board" means the Voting Elders who are the Board of Directors of the Corporation pursuant to the Act;
  - f. "Board Policy" is a policy of the Board of Directors which shall assist in governance of the Church, and which does not need subsequent approval of the Members;
  - g. "Clerk" means the member responsible for preparing minutes of all church business meetings, keeping an accurate membership roll and carrying on correspondence relative to the membership that is appointed by the Elders.
  - h. "Constitution" means the General Operating By-Law and any Policy Statement adopted by Knollwood from time to time;
  - i. "Corporation" means Knollwood as defined herein;
  - j. "Deacon" means a member who shall assist the Elders and/or the Pastors by performing services, administration, and implementation of a ministry;
  - k. "Disciple" is one who seeks to follow and obey Jesus Christ;
  - l. "Elders" mean the men elected as the Elders of Knollwood. There shall be four (4) categories of Elder: (i) unpaid and voting (Voting Elders) (ii) paid and voting (Lead Pastor will be a voting elder) (iii) paid staff member and non-voting (Pastors designated also as Elders) and (iv) unpaid and non-voting (Associate

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- Elders). Only Voting Elders will be deemed to be Directors of the Corporation for purposes of the Act;
- m. "Fellowship" or "FEB" means The Fellowship of Evangelical Baptist Churches in Canada
  - n. "FEB Central" means The Fellowship of Evangelical Baptist of Ontario and Quebec
  - o. "General Operating By-Law" means this by-law and any other by-laws of Knollwood intended to amend or replace the General Operating By-Law herein;
  - p. "Guiding Principles" means a Policy Statement consisting of mission, accountability and boundary principles and determined by the Elders and the Lead Pastor and authorizing the leadership of the Lead Pastor and his staff;
  - q. "Knollwood" (also referred to as "the Church") means the legal entity incorporated as a corporation without share capital under Articles of Incorporation dated December 29, 2021, and named Knollwood Baptist Church, through which its Members may worship, fellowship and serve together as a New Testament Church;
  - r. "Lead Pastor" means the man responsible to lead the church in fulfilling the church's mission, vision and ministry;
  - s. "Member" means a member of Knollwood;
  - t. "Members" or "Membership" means the collective membership of Knollwood. There are two (2) categories of member: (i) member, and (ii) associate member.
  - u. "Ministry Leader" means a person who is responsible under a pastor's oversight for a specific area of ministry whether they are paid, unpaid, part-time, or full-time with regard to compensation;
  - v. "Ministry Staff" means Associate Pastors and Ministry Leaders appointed for a ministry management purpose, whether they are paid, unpaid, part-time, or full-time with regard to compensation;
  - w. "Ministry Team" means a group of believers organized to carry out specific tasks of ministry. Each team's existence, specific purpose, job description, and life span are determined by the pastors and affirmed by the Elders;
  - x. "Policy Statements" means the Policy Statements adopted as part of the Constitution from time to time concerning practical applications of biblical principles and Christian conduct and as outlined in the Guiding Principles;
  - y. "Statement of Faith" means the statement that outlines the foundational beliefs of Knollwood for faith and practice.
  - z. "Treasurer" means a member of the church, accountable to the Elders or their designate and responsible for keeping an accurate account of all monies received and disbursed, for carrying on the banking business in the name of the church, for paying all the current accounts according to the budget of the church and for the preparation of the budget. This position is appointed by the Elders.

## 2. INTERPRETATION

- 2.1. In this General Operating By-Law and all other by-laws and resolutions of Knollwood unless the context otherwise requires, the following interpretation shall apply:
  - 2.1.1. Singular words include the plural and vice versa;

- 2.1.2. Words using specific gender shall mean the biological gender of a person at birth, unless it is clearly stated to mean both a biological male and a biological female; and
  - 2.1.3. Words referring to person or persons do not include corporations, partnerships, trusts and unincorporated organizations;
  - 2.1.4. Headings used in the by-laws of Knollwood are for convenience of reference only and shall not affect the construction or interpretation thereof.
- 2.2. If any of the provisions contained in this General Operating By-Law are inconsistent with those contained in the Articles or the Act, the provisions contained in the Articles or the Act, as the case may be, shall prevail.
- 2.3. This Constitution and any other By-laws of Knollwood shall be strictly interpreted at all times in accordance with and subject to the purpose and the Statement of Faith, which for purposes of this General Operating By-law are incorporated by reference and made a part hereof.

### 3. PURPOSES

The purpose of Knollwood is to glorify God by being disciples of Jesus Christ (Colossians 1:28) and by working together to fulfill his command to make disciples of Jesus Christ. (Matthew 28:19-20), through fulfilling the allowed charitable purposes as follows:

1. To advance religion by preaching the teachings of the Christian faith and the religious tenets, doctrines, observances and culture associated with that faith;
2. To advance religion by establishing, maintaining and supporting a house of worship with services conducted in accordance with the tenets and doctrines of the Christian faith;
3. To advance religion by supporting and maintaining missions and missionaries in order to propagate the Christian faith;
4. To do all such things as are incidental or ancillary to the attainment of the above charitable purposes.

### 4. AFFILIATION

1. Knollwood is affiliated with The Fellowship of Evangelical Baptist Churches in Canada ("Fellowship") and, as such, this Church will seek to participate with programs that are offered, give from its income to Fellowship and FEB Central (Fellowship of Evangelical Baptist Churches of Ontario and Quebec) ministries, and help promote the work of the Fellowship and FEB Central. This affiliation shall be voluntary, based upon a covenant relationship among like-minded congregations which remain legally autonomous while interdependent in mission.

## 5. MEMBERSHIP

### 5.1. Definition of Membership

Knollwood is comprised of persons who profess a personal faith in Jesus Christ as their Lord and Saviour, have been baptized as believers according to the New Testament, and actively follow the Lord Jesus Christ in discipleship.

### 5.2. Qualification for Membership

1. Individuals may qualify to be a Member if, in the unanimous opinion of the Board of Elders, such individuals fulfill the definition of Membership as set out in Section 5.1 herein, fulfill the Requirements of Membership as set out in Section 5.3 herein, and complete the procedure for admission into Membership set out in Section 5.4 herein and are not under the discipline of Knollwood as set out in the Guiding Principles.
2. Individuals may also be admitted by restoration, following church discipline set out in the Guiding Principles.

### 5.3. Requirements of Membership

An applicant will be considered for membership when they:

- a. Are at least 16 years of age;
- b. Give a clear understanding of the basic teachings of the gospel;
- c. Give a clear statement of faith in Jesus Christ;
- d. Have been baptized in water upon profession of his or her faith;
- e. Attend a new members' class;
- f. Attend Knollwood for at least three months;
- g. Sign a written application for Membership;
- h. Are not under the biblically warranted corrective discipline of a genuine church;
- i. Express substantial agreement with the teachings, aims and organization of this Church.

The call of a Pastor includes acceptance into membership of him and his spouse.

### 5.4. Procedures of Membership

A person shall be considered a member as follows:

- a. When the requirements for membership in Section 5.3 have been fulfilled;
- b. When an interview with at least two Elders has been completed;
- c. After approval by the Elders Board, the name of the person will be published for two weeks. After two weeks and if no one has expressed a concern regarding the candidate's spiritual life that the Elders deem sufficient to disqualify, that person will be brought into membership;

- d. When Elders give final approval to accept the person for membership at a directors' meeting;
- e. Knollwood does not transfer membership from other churches.

## 5.5. Privileges of Membership

Membership in this Church includes the following privileges:

- a. Attendance at, appropriate participation in, and voting during Church business meetings (Acts 6:1-6 [cf. Acts 2:41; 4:4; 5:13-14]; 1 Cor. 5:4-7; 13 [cf. 1 Cor. 1:2]). In some circumstances, the Voting Elders may establish an appropriate process for voting including advance voting. In such cases, the procedure outlined by the Voting Elders will be followed;
- b. Every member is entitled to one vote on all matters requiring a congregational vote in accordance with Section 5.10(h);
- c. Labouring to extend God's Kingdom in ministries of the Church (as one's gifts, graces and calling make appropriate) (1 Cor. 12:4-27 [cf. 1 Cor. 1:2]; Eph. 4:7; 11-12; 16; 1 Pet. 4:10-11);
- d. Reception of the committed oversight and care of the Pastors and Elders of the Church (Acts 20:28; 1 Pet. 5:2-3);
- e. Reception of the committed care and discipline (as needed) of the membership of the Church (Acts 6:1-2 [cf. Acts 2:41; 5:13-14; 9:26]; 1 Cor. 5:4-5 [cf. 1 Cor. 1:2]; Gal. 6:10);
- f. Members are able to serve in ministry teaching and leadership roles;
- g. Participation in the Lord's Supper (Acts 2:41-42; 1 Cor. 11:18-26)

Those who are under the age to become a member are allowed to serve in ministry under the oversight of a member in good standing.

## 5.6. Responsibilities of Membership

There are also biblical responsibilities upon every member:

- a. All members are expected and encouraged to attend the corporate meetings of the Church whenever possible;
- b. Each member is expected to regularly read the Bible and pray, and to tell others what God has done for them in Jesus Christ;
- c. All members are expected to support the Church financially by systematically giving a generous proportion of their income as the Lord directs them according to the principle laid down in 1 Cor. 16:2; 2 Cor. 8, 9. The tithe (ten percent of one's gross personal income) is not imposed on the people of God as a tax but is strongly urged as an excellent starting place in our worship through basic giving. Added to this should be gifts and offerings according to one's ability and the willingness of his heart (2 Cor. 8:1-5; Exod. 36:2-7);

- d. All the members of this Church are required to obey the teachings of Scripture in respect to the life and government of the family as laid out within the Bible (Eph. 5:25ff; 1 Tim. 3:4, 5; 1 Pet. 3:7; Eph. 5:22-24; 1 Pet. 3:1-6; Eph. 6:1-4; Deut. 6:4-9; Prov. 13:24; 22:15; 29:15; Heb. 12:7);
- e. It is the duty of every Christian, as an individual and as a member of a local church, to labour by prayer, word, and deed for the extension of the kingdom of God in ever widening circles, beginning at home and stretching forth to the ends of the earth (Isa. 54:1-3; Acts 1:8). Therefore, every member of this Church is expected prayerfully to recognize and to seize every opportunity to bear witness to his faith in Christ, both by consistent Christian conduct and by the testimony of his lips;
- f. Each member of the Church is required to render loyal obedience to all the moral precepts of God's Word in his daily life (Rom. 8:3, 4; 1 Cor. 9:20, 21; James 2:12). If God has not condemned or forbidden a practice in His Word, a Christian is at liberty to participate in it. The exercise of Christian liberty, however, must at all times be governed by an earnest desire to walk in the fear of God and to glorify Him in all things (1 Pet. 1:17; 1 Cor. 10:31), a loving regard for the consciences of weaker brothers and sisters (1 Cor. 8:9; Rom. 15:1-3), a compassion for the lost (1 Cor. 9:19-22), and a zealous regard for the health of one's own soul (Rom. 13:14; 1 Cor. 6:12; 9:24- 27; Gal. 5:22, 23; 1 Pet. 2:16);
- g. All members are expected and encouraged to attend meetings that the elders shall occasionally deem necessary. When any member is absent from the above stated meetings for any extended period of time, he or she should inform an elder directly or indirectly of the reason;
- h. All who come into the membership of this Church are expected to recognize and to submit to the authority of the overseers of the Church (1 Cor. 16:15,16; 1 Thess. 5:12, 13; Heb. 13:17). This responsibility will include willingly scheduling an oversight meeting with (an) elder(s) when requested;
- i. We who have been joined to Christ by faith and are members of this Church are also members one of another (Rom. 12:5). With this privileged relationship come particular responsibilities. We must maintain mutual transparency and honesty (Eph. 4:25). We must rejoice in each other's honour and bear one another's sorrows (1 Cor. 12:26). We must discreetly confess our faults one to another (James 5:16). We must mutually oversee each other, faithfully admonish and encourage one another, avoid all backbiting and gossip, and keep in strict confidence all matters which the Elders determine are of private concern to the Church (Prov. 11:13; Matt. 18:15ff; 1 Thess. 5:14, 15; Heb. 3:12, 13; 10:24, 25). Also, we must, when necessary, help meet the material needs of our brethren (Gal. 6:10; James 2:14-16; 1 John 3:16-18).

## 5.7. Role of Members

The primary role of the Members shall be to serve as the ministers of the Church as they reach out to unchurched people and care for the needs of one another within the Church. The following decisions of the Church shall require the approval of the Members by a simple majority (unless explicitly stated otherwise in this document) of those voting:

- a. Elections to the Board of Elders;
- b. The calling of the Lead Pastor;
- c. Approval of an annual budget;

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- d. Approval of the annual financial statements;
- e. Appointment of the public accountants for the current fiscal year;
- f. Changes to the Statement of Faith, the Operating By-Law(s) and the Articles;
- g. Purchasing, selling, transferring, mortgaging, hypothecating or pledging of lands and/or buildings;
- h. Dissolving the Church;
- i. Other matters as called upon by the Elders.

## 5.8. Discipline of Members

- a. Knollwood will make best efforts to adhere to the principles of church discipline as set forth in Matthew 18:15-17 and the Guiding Principles.
- b. Throughout the process of church discipline, the guiding motivation of the Elders will be a commitment to love others in the context of truth.
- c. The threefold purpose of church discipline is to glorify God through:
  - a. maintaining the purity (moral integrity) of the local church;
  - b. to edify the believers by deterring sin; and,
  - c. to promote the spiritual welfare of the offending believer calling for a return to a biblical standard of doctrine and conduct.
- d. Any member who does not adhere to the responsibilities as set out in Sections 5.1, 5.6 and 5.8(a), may be terminated from membership (pursuant to section 5.9), and shall lose his or her privileges as outlined in section 5.5.
- e. Any member who responds, confesses, and is restored pursuant to 5.2(b), shall not be terminated pursuant to 5.8(d), above.

## 5.9. Termination of Membership

Membership will be terminated by any of the following:

- a. Death;
- b. Church Discipline as outlined in Section 5.8;
- c. Resignation;
- d. When a member has joined another church unless accepted as an associate member as stated in 5.11 herein;
- e. When the Elders agree that the member has indicated by their extended absence, and lack of response to attempted contacts, that they no longer desire to be part of the Church.

## 5.10. Meetings of the Church and Its Membership

- a. Sunday Services: The Church will meet regularly each Sunday for worship, preaching, teaching, evangelism, and fellowship, and additionally, may meet on other days the Elders so determine. These particular meetings are open to everyone and shall be conducted under the direction of the Lead Pastor or his appointee;
- b. Annual Meeting: An Annual Meeting shall be held at a time approved by the Elders within four (4) months of the end of the fiscal year and with twenty-one (21) days adequate

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- notice given to the congregation. Report from the Elders shall be given. Financial reports shall be approved by the congregation at this time. Election of Elders will be held in December. Other business as determined by the Elders will be conducted;
- c. Other Business Meetings: Other business meetings may be called at any time by the Board of Elders upon the giving of twenty-one (21) days' notice when matters are to be voted upon. Business meetings where matters are to be discussed, but no voting by members takes place, can be called by the Board of Elders on a shorter notice period at the discretion of the Board of Elders, provided that a weekend intervenes so that notice of the meeting can be announced at regular worship services;
  - d. Members Calling a Members' Meeting: The Voting Elders shall call a special meeting of members in accordance with Section 167 of the Act, on written requisition of members carrying not less than 5% of the voting rights. If the Voting Elders do not call a meeting within twenty-one (21) days of receiving the requisition, any member who signed the requisition may call the meeting.
    - i. Notice of Meetings: Notice of the time and place of a meeting of members shall be given to each member entitled to vote at the meeting by affixing the notice, no later than twenty-one (21) days before the day on which the meeting is to be held, to a notice board on which information respecting the Church's activities is regularly posted and that is located in the main facilities of the corporation and by notice at the main worship services on at least two Sundays previous to such meetings.
  - e. Change the Manner of Giving Notice: Pursuant to subsection 197(1) (Fundamental Change) of the Act, a special resolution of the members is required to make any amendment to the by-laws of the Church to change the manner of giving notice to members entitled to vote at a meeting of members;
  - f. Quorum: At all meetings, whether regular, special or adjourned, Twenty-five percent (25%) of the current members in good standing shall constitute a quorum for the transaction of business. In the event that a quorum is not present, the Meeting may proceed but no voting may take place. Motions brought forward in the Meeting must be ratified by majority vote of a quorum of the Members present at a subsequent Business Meeting, the date which shall be established prior to adjournment of the Meeting in progress. At the Ratification Meeting, motions brought forward from the previous meeting shall be explained by the chair, with the mover and seconder identified. Discussions on the motion(s) brought forward will be allowed, but may be limited to a time period decided by a majority vote of the Board. The Chairman (or in his absence, a designate appointed by Board Resolution) shall act as Chair of all Membership Meetings and shall only be entitled to vote in the event of an equality of votes (in which event he shall have the casting vote), or in the event of a secret ballot;
  - g. If the person or persons that calls a Meeting of Members is, or are, either Directors or Members, that person or persons may determine that the Meeting be held, in accordance with the Act and the Regulations, entirely by means of a telephonic, electronic or other communication facility that permits all participants to communicate adequately with each other during the Meeting;
  - h. Every Member entitled to vote at meetings of Members may appoint a delegate or delegates who can be the proxy or proxies of the Member and shall, by means of a proxy, act in the manner, to the extent, and with the power conferred by the Member. A proxy must be in writing in a form approved by the Board or in such other form as the Chair of

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the meeting may accept as sufficient. The proxy holder must be a Member. A proxy shall be deposited with the Secretary of the meeting before any vote is called under its authority, or at such earlier time and in such manner as the Board may prescribe;

- i. Voting: The Members shall vote according to the following:
  - i. An active Member has the right to a single vote in person.
  - ii. A vote may be taken either in a meeting or at other times by written or electronic means.
  - iii. When a vote takes place outside a meeting, there shall be at least one week's notice of the means by which a ballot vote will be taken.
  - iv. If taken in a meeting, votes may be cast by visual, written, and/or electronic sign.
  - v. If there is a vote outside a meeting and votes are collected by written or electronic means, the direct receipt of the vote must be within a time period set by the Elders.
  - vi. No abstentions shall be counted in the vote tally.
  - vii. When ballot votes have been counted and the result has been communicated to the members, the ballots are to be destroyed.

## 5.11. Associated Membership

In exceptional circumstances, Knollwood will allow for individuals to hold a dual membership (called Associated Membership), especially those who are Christian workers and students. Such individuals will have all the privileges of regular members. Candidates for such membership will follow the approved membership interview process and their dual membership must be with a church of like faith and practice. The Board of Elders will decide upon such exceptions on a case-by-case basis.

## 5.12. Amending This Section

Pursuant to subsection 197(1) (Fundamental Change) of the Act, a special resolution of the members is required to make any amendments to this section of the by-laws if those amendments affect membership rights and/or conditions described in paragraphs 197(1)(e), (h), (l) or (m).

## 5.13. Reaffirmation of Membership

It will be the custom of this Church that all members present will renew their membership promise at the induction of any new members, using this time to evaluate how well they have lived out their commitment and to thoughtfully consider how to fulfill their promise even more.

## 5.14. Record of Membership

The Clerk under the leadership of the elders shall keep a file of all past and present members.

# 6. VOTING AND ASSOCIATE ELDERS

## 6.1. Elder Selection

There shall be between 3 and 11 Voting Elders, with the actual number being as determined from time to time by the Elders. There may also be Associate Elders, whose number will not exceed that of the Voting Elders. Voting Elders shall be active Church Members selected for three-year terms by the following process:

- a. An Elder must be a man who is biblically qualified according to 1 Timothy 3:1-7 and Titus 1:6-9.
- b. A conflict of interest must be stated if a Voting Elder and his wife, father, mother, child, brother or sister, or spouse of such Person is an employee, agent or individual that is receiving remuneration either directly or indirectly from the Church.
- c. Any active Member of the Church may submit to the Elders a recommendation for a potential Elder who meets the qualification of (a).
- d. Potential Elders must complete a training course taught by the Lead Pastor or his designate covering the mission, vision, and structure of the Church.
- e. Potential Elders strive to uphold the highest standards of participation, service, supportiveness, and giving with regard to the Church.
- f. The Lead Pastor and the Elders shall present to the Congregation for approval a selection of candidates that have been certified by the Elders as qualified to serve as Elders.
- g. Approving Elders shall require a seventy-five (75%) majority vote with at least twenty-five percent (25%) of the membership of the Church voting.
- h. While we acknowledge the valuable gifts which God has given women and the valuable assistance they may render to the officers of the Church (Rom. 16:1-6; Phil. 4:3; 1 Tim. 3:11), the Bible prohibits women from holding the office of elder in the Church (1 Cor. 14:33b-35; 1 Tim. 2:8-15; 3:1-7). Also, since it is a violation of the Scriptures for a woman to exercise authority over a man in spiritual things, no woman shall be appointed to a teaching or authoritative function in a ministry of the Church where adult men would be regularly under her ministry. Nevertheless, we acknowledge and encourage the valuable gifts and assistance of women in the formal instruction of children and other women (Titus 2:3-5), in the informal instruction even of men (1 Cor. 11:5; Acts 18:26), and especially the benevolent ministries of the Church (1 Tim. 3:11; 5:9, 10).

## 6.2. Elder Role

The role of the Elders is to oversee all aspects of the Church including finances and the appointment of associate elders, deacons, a treasurer, a clerk, and any committee/team member.

- a. Those who have been called of God to rule and teach in the Church are called elders, pastors, or bishops. These are three interchangeable names designating one and the same office in a New Testament church (Acts 20:17, 28; Eph. 4:11,12; Titus 1:5, 7).

- b. Anyone desiring the office of an elder must evidence to God's people the personal, domestic, and ministerial qualifications that are set forth in the Scriptures (1 Tim. 3:1-7; Titus 1:5-9).
- c. Because the authority of the elders of the Church is human authority exercised in the house of God, it has both high prerogatives and important limitations.
- d. One crucial aspect of the elders' duties is personally overseeing the flock of God.

### 6.3. Elder Term of Service

Each Elder may serve a maximum of two consecutive three-year terms as a voting elder and may serve again after a break of one year or more. Immediate family members of the Lead Pastor, other Pastors, and the Staff shall not serve on the Board. The term of an Elder may be vacated by resignation, by removal as a Church Member, or by action of the Voting Elders, or if a family member is hired. The remainder of a vacated term shall be filled by the Voting Elders in consultation with the Lead Pastor.

### 6.4 Resignation

- 1. An Elder may vacate their office by resignation.
- 2. Notice of the resignation is to be filed in writing to the Lead Pastor at least 48 hours prior to any meeting of the Board.

### 6.5 Removal of an Elder by Action of the Voting Elders

- 1. Any sitting Elder who:
  - a. fails to remain qualified pursuant to section 6.1(a), or
  - b. who fails to diligently discharge their duties as an Elder pursuant to section 6.3, or
  - c. who fails to abide by any of the responsibilities of membership pursuant to sections 5.1, and 5.6,
 shall submit to discipline pursuant to 5.8.
- 2. Should the discipline process pursuant to 5.8 not result in restoration (pursuant to 5.8(e)), the Elder may be terminated pursuant to section 5.9, and may lose his privileges as outlined in section 5.5.
- 3. for greater certainty: Some - but not all - disciplinary processes against an Elder will result in termination or loss of privileges of church membership vis a vis the Elder's status as a church member.

### 6.6 Conflict

- 1. No Elder may continue to hold the office if an immediate family member of the Elder is hired by the church and receives remuneration.

## 7. BOARD

### 7.1. Board Role

The Board, comprised of the Voting Elders, shall direct operating and financial decisions through the written policy in the Guiding Principles. The Board shall entrust the leadership of the Church to the Lead Pastor and shall entrust the management of the Church to the Staff under the direction of the Lead Pastor. Board action shall be by simple majority of all Voting Elders, whether or not present and voting. A majority of the Voting Elders present, which includes participation by electronic or written means, shall constitute a quorum for action. Board meetings shall occur regularly and at other special times as needed when called by the Lead Pastor or the Chair or a majority of the Voting Elders. The Board shall be sent at least 24-hours' notice of every meeting by electronic, verbal, or written means. Such notice may be waived by unanimous consent.

### 7.2. Board Officers

Each year the Board shall elect a Chair, a Vice-chair and a Secretary. The Chair shall enforce the Accountability Principles and shall lead the Board when discussing the Lead Pastor's leadership in fulfilling the purpose and mission of Knollwood Baptist Church. The Chair and the Lead Pastor shall work together to lead the Board in all other discussions. The Vice-chair will serve in the absence of the Chair. The Secretary shall maintain and distribute the current edition of the Guiding Principles and other Board documents.

## 8. DEACONS

1. Deacons are responsible primarily to administer the benevolent concerns of the Church as well as other duties as appointed and delegated by the elders. Deacons are called upon to carry out the ministries which tend to distract the elders from their God-given calling to devote themselves to the ministry of the Word and to prayer. Deacons must fulfill the duties of their office in cooperation with, and in subjection to, the elders.
2. The number of deacons shall not be fixed. The Church shall set apart according to its need those who evidence the scriptural qualifications for that office (Acts 6:1-7; 1 Tim. 3:8-13).
3. The office of Deacons may be vacated by resignation, by removal as a Church Member, or by the action of the Voting Elders

## 9. LEAD PASTOR

### 9.1. Lead Pastor Call and Selection

In the event of a vacancy in the position of Lead Pastor, the Chair of the Elders shall invite FEB Central to counsel the Elders in the process of finding and calling a new Lead Pastor who has demonstrated the ability to lead this Church to the next level of effectiveness in the achievement of its mission. The Elders shall fill the role of the Lead Pastor with an appropriate interim candidate until a permanent Lead Pastor is in place. Calling the new Lead Pastor shall require a vote by the Elders to propose the candidate to the members who will vote to approve the call of the candidate by a 75% majority of those members voting with at least twenty-five (25%) of the membership of the Church voting. Dismissing the Lead Pastor shall be the responsibility of the Voting Elders.

### 9.2. Lead Pastor Role

The role of the Lead Pastor is to lead the Church to accomplish its mission. The Lead Pastor shall lead the Congregation by teaching biblical truth, casting vision, and advancing the mission. The Lead Pastor shall lead the Elders by guiding its discussion of Mission Principles. The Lead Pastor shall lead the Staff by directing them in their management of all Church operations. The Lead Pastor shall be accountable to the Elders.

## 10. CHURCH STAFF

### 10.1. Ministry Staff Role

Ministry and Administrative staff, including Pastors, shall manage areas of Church operation. Staff positions shall be created, filled, vacated, or discontinued based on ministry needs. Ministry staff will be members of the Church. The hiring, directing, compensating, and dismissing of any and all Church Staff shall be the responsibility of the Lead Pastor. The call of an Associate Pastor includes acceptance into membership of him and his wife, if married. Hiring of additional Ministry and Administrative Staff includes acceptance and continuance of church membership, including spouses, if married.

### 10.2. Administrative Staff Role

Only members of the church in good standing will be hired as administrative staff. An administrative staff person shall serve under the oversight of a ministry staff person as determined by the Lead Pastor.

# 11. POLICIES AND PROCEDURES

## 11.1. Policies

When policies are written, and approved by the Voting Elders, they will immediately become part of the operating policy of the Church. All policies shall be included in what is identified as the Guiding Principles. Major changes in policy shall be communicated to the membership at the annual meeting.

## 11.2. Procedures

Procedures for this Church may be written documents or generally understood operating procedures. Should they be written, they should be kept on file in the Church office and accessible to all Church members on proper notice. All procedures shall be included in what is identified as the Guiding Principles. However, since they may be construed to be generally understood operating procedures, should a question or dispute arise concerning a directive that cannot be resolved, the Voting Elders will be responsible for clarifying the procedure and preparing a notice to be communicated to the Church at the Annual Meeting.

# 12. AMENDMENTS

1. This General Operating By-Law may be amended or added by a vote of the members provided that:
  - a. Such proposed additions or amendments are recommended by the Elders; and
  - b. Notice of the proposed additions or amendments is given to the Members in the notice calling the meeting to consider the proposed changes; and
  - c. At least two-thirds of the Members voting approve such changes; and
  - d. Any repeal or amendment of the General Operating By-Law may be enforced and/or acted upon while the approval of the General Operating By-law is under consideration by the Canada Revenue Agency Charities Directorate, or any agency in replacement thereof, is received. Should a disapproval of the General Operating By-law in whole or in part be received, the repeal or amendment not approved by the Canada Revenue Agency Charities Directorate will immediately cease to be effective.

# 13. FISCAL AND ELECTIVE YEAR

The fiscal year-end of Knollwood shall be determined by the Voting Elders from time to time as they in their sole discretion deem advisable. The elective year shall commence with the fiscal year.



## 14. INDEMNITY

1. Except such costs, charges or expenses as are occasioned by his own wrongful act or willful neglect or default, every Elder, Lead Pastor, Associate Pastor or officer of Knollwood or other person who has undertaken or is about to undertake any liability on behalf of Knollwood or any affiliated organization and their heirs, executors and administrators, and estate and effects, respectively, shall be indemnified and saved harmless, from and against:
  - a. all costs, charges and expenses which such person sustains or incurs in or about any action, suit or proceedings which is brought, commenced or prosecuted against him, or in respect of any act, deed, matter or thing whatsoever, made, done or permitted by him, in carrying out the duties of his office or in respect of any such liability; and
  - b. all other costs, charges and expenses which he sustains or incurs in or about or in relation to the affairs thereof.
2. The Church may purchase and maintain insurance for the benefit of any Person entitled to be indemnified by the Church pursuant to the immediately preceding section, provided that due consideration is first given to the requirements under the Charities Accounting Act (Ontario) for the purchase of directors and officers liability insurance.

## 15. GENERAL PROVISIONS

### 15.1. Head Office

The head office of the Corporation shall be in the City of London, in the County of Middlesex and the Province of Ontario.

### 15.2. Execution of Documents

1. Properly approved contracts, documents or any instruments in writing requiring the signature of Knollwood shall be signed by any two Voting Elders and all contracts, documents and instruments in writing so signed shall be binding upon the Corporation without further authorization or formality. The Board shall have the power from time to time by resolution to appoint an officer or officers on behalf of the Corporation to sign specific contracts, documents and instruments in writing. The Board may give the Corporation's power of attorney to any registered dealer in securities for the purposes of the transferring of and dealing with any stocks, bonds, and other securities of the Corporation. The seal of the Corporation when required may be affixed to contracts, documents, and instruments in writing signed as aforesaid by any officer or officers appointed.

### 15.3. Lands and/or Buildings

The purchase, sale, transfer, mortgage, hypothecation or pledge of lands and/or buildings shall not occur except in accordance with a resolution recommended by the Board and passed by at least a two-thirds majority vote of the total Membership which vote was called for this purpose.

### 15.4. Banking

1. All cheques, bills of exchange or other orders for the payment of money, notes or other evidences of indebtedness issued, accepted or endorsed in the name of Knollwood shall be signed by such officer or officers, agent or agents of Knollwood and in such manner as shall from time to time be determined by resolution of the Board.
2. All funds of Knollwood shall be deposited from time to time to the credit of Knollwood in such bank or banks or trust companies or with such bankers as the Board may approve.
3. The securities of Knollwood may be deposited for safekeeping with one or more banks, trust companies or other financial institutions to be selected by the Board. Any and all securities so deposited may be withdrawn from time to time only upon the written order signed by such officer or officers, agent or agents of Knollwood and in such manner as shall, from time to time, be determined by resolution of the Board and such authority may be general or confined to specific instances.

## 16. Statement of Beliefs and Statement of Marriage and Human Sexuality

The Statement of Beliefs and Statement is Marriage and Human Sexuality is an integral part of this document and is listed in Appendix 1 and 2.

## 17. RULES, REGULATIONS AND GUIDELINES

1. The Board of Directors may prescribe such rules, policies and guidelines not inconsistent with this By-law relating to the management and operation of the Church as the Board of Directors deem expedient. The Board of Directors may also prescribe such rules, policies and guidelines not inconsistent with this By-law relating to matters of theology, doctrine and the practice of worship, provided that such rules, policies and guidelines relating to matters of theology, doctrine and the practice of worship shall have force and effect only until the next annual Meeting of the Members when they shall be confirmed, and failing such confirmation, shall cease to have any force and effect.

# 18. AMENDMENTS UNDER THE ACT

1. Notwithstanding the Act, any Articles may be amended by a Special Resolution of the Board of Directors and sanctioned by an affirmative vote on a Special Resolution of the Members voting in person at a meeting duly called for the purpose of considering the said amendment, provided that notice of such Membership Meeting shall be given on two (2) consecutive Sundays prior to such Membership Meeting and provided further that the notice shall state the proposed amendment and the purpose thereof.
2. Subject to the provisions of section 16.3 hereof, all prior By-laws, resolutions and other enactments of the Corporation inconsistent in either form or content with the provisions of this By-law heretofore enacted or made are repealed upon the enactment of this General Operating By-law.
3. The provisions of section 16.2 shall not extend to any By-law or resolution heretofore enacted for the purpose of providing to the Board of Directors the power or authority to borrow or otherwise carry on financial arrangements for Knollwood.
4. The repeal of prior By-Laws, resolutions and other enactments shall not impair in any way the validity of any act or thing previously done pursuant to any such repealed By-Law, resolution or other enactment.

ENACTED this \_\_\_\_\_ day of \_\_\_\_\_, 2022 as evidenced by the signatures of the Board Chair and Secretary.

Per \_\_\_\_\_ - Board Chair

Per \_\_\_\_\_ - Secretary

IN WITNESS WHEREOF we the Church Board have hereunto set our hands at the City of London, in the Province of Ontario, \_\_\_\_\_, this \_\_\_\_\_ day of \_\_\_\_\_, 2022.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

CONFIRMED by a two-thirds (2/3rds) vote of the Members of the Church at the City of London in the Province of Ontario, this \_\_\_\_\_ day of June, 2022, as evidenced by the signatures of the Board Chair and Secretary.

Per \_\_\_\_\_ - Board Chair

Per \_\_\_\_\_ - Secretary

# APPENDIX

## APPENDIX 1. STATEMENT OF BELIEFS

When a person joins Knollwood Baptist Church, they agree “to sustain true Biblical worship in it, observing the ordinances of baptism and the Lord’s table, discipline, and doctrines as revealed in the Word of God.” The Church has a written Statement of Faith that summarizes our understanding of what the Bible teaches. In order to become a member, you must be in substantial agreement with this statement and the Church By-Laws.

### Bible

We believe the Bible to be the complete Word of God; that the sixty-six Books, as originally written, comprising the Old and New Testaments were verbally inspired by the Spirit of God (and therefore were entirely free from error); that the Bible is the final authority in all matters of faith and practice and the true basis of Christian union.

### God

We believe in one God, Creator of all, holy, sovereign, eternal, existing in three equal persons: the Father, the Son, and the Holy Spirit.

### Christ

We believe in the absolute and essential deity of Jesus Christ, in His eternal existence with the Father in pre-incarnate glory, in His virgin birth, sinless life, substitutionary death, bodily resurrection, triumphant ascension, mediatorial ministry and personal return.

### The Holy Spirit

We believe in the absolute and essential deity and personality of the Holy Spirit Who convicts of sin, of righteousness and judgment; Who regenerates, sanctifies, illuminates and comforts those who believe in Jesus Christ.

### Satan

We believe that Satan exists as an evil personality, the originator of sin, the arch-enemy of God and man.

### Man

We believe that man was divinely created in the image of God; that he sinned, becoming guilty before God, resulting in total depravity, thereby incurring physical and spiritual death.

### Salvation

We believe that salvation is by the sovereign, electing grace of God; that by the appointment of the Father, Christ voluntarily suffered a vicarious, expiatory and propitiatory death; that justification is by faith

alone in the all sufficient sacrifice and resurrection of the Lord Jesus Christ and that those whom God had effectually called shall be divinely preserved and finally perfected in the image of the Lord.

## Future Things

We believe in the personal, bodily and glorious return of the Lord Jesus Christ; in the bodily resurrection of the just and unjust; in the eternal blessedness of the redeemed and in the judgment and conscious, eternal punishment of the wicked.

## The Local Church

We believe that a church is a company of immersed believers, called out from the world, separated unto the Lord Jesus, voluntarily associated for the ministry of the Word, the mutual edification of its members, the propagation of the faith and the observance of the ordinances. We believe it is a sovereign, independent body, exercising its own divinely awarded gifts, precepts and privileges under the Lordship of Christ, the Great Head of the church. We further believe that the spiritual leadership of the church is invested in its Elder, with deacons providing a supporting and serving role.

## Ordinances

We believe that there are only two ordinances for the church regularly observed in the New Testament in the following order:

Baptism which is the immersion of the believer in water, whereby they obey Christ's command and sets forth their identification with Christ in His death, burial and resurrection, and;

The Lord's Supper which is the memorial wherein the believer partakes of the two elements, bread and wine, which symbolize the Lord's body and shed blood, proclaiming His death until He comes.

## The Church and State

We believe in the entire separation of church and state.

## Religious Liberty

We believe in religious liberty; that every man has the right to practice and propagate his beliefs.

## The Lord's Day

We believe that the first day of the week is the Lord's day and that, in a special sense, it is the divinely appointed day for worship and spiritual exercise.

## Civil Government

We believe that civil government is of divine appointment for the interest and good order of society; that magistrates are to be prayed for, conscientiously honoured and obeyed, except only in the things opposed to the will of our Lord Jesus Christ, Who is the only Lord of the conscience and Prince of the kings of the earth.

## Marriage and Sexuality

We believe that the term “marriage” is reserved for the formalized covenant relationship between one man and one woman who commit themselves through legal declaration to exclusive, intimate companionship and sexual union with the intention of permanence. Marriage is monogamous, heterosexual, and intended for life.

# APPENDIX 2. STATEMENT ON MARRIAGE AND HUMAN SEXUALITY

## 1. Fellowship Policy Statements

Policy Statements are expressions of biblical convictions that we hold as Fellowship Baptists that have been approved by the delegates at a National Conference that are consistent with our Affirmation of Faith. We must strive to achieve some standard of expectation that will allow MEMBER churches appropriate levels of liberty in accordance with our historic principle of “soul liberty” on the one hand while not impairing the concept of theological integrity on the other.

Policy Statements are binding upon MEMBER churches. Policy Statements are initially drafted or amended by National Council or by not less than five percent (5%) of MEMBER churches. Policy Statements will have no binding effect until approved by a vote of delegates of MEMBER churches of not less than two-thirds (2/3s) by Special Resolution.

## 2. The Biblical Definition of Marriage

The definition of marriage continues to shift within the culture. In the broadest sense, “marriage” is used to refer to the formal union of consenting partners into a personal and familial relationship, typically involving sexual intimacy.

As Christians, we believe that God is the originator and designer of marriage, that He has communicated His design through the Bible, and that His design is binding on how we define and practice marriage.

Therefore, notwithstanding the broader sense in which marriage may be defined by the culture, we adopt the following definition of marriage for the belief, doctrine, and religious practice of the Fellowship of Evangelical Baptist Churches in Canada:

The term “marriage” is reserved for the formalized covenant relationship between one man and one woman who commit themselves through legal declaration to exclusive, intimate companionship and sexual union with the intention of permanence. Marriage is monogamous, heterosexual, and intended for life.

## 3. A Biblical Understanding of Human Sexuality

(Please refer to the Appendix for further support for the following points)

### 3.1. Creation: God’s Original Design for Human Sexuality

3.1.1. God’s revealed will for the fulfillment of human sexual desires, only in faithful heterosexual marriage, provides for human flourishing as individuals and families, and human marriage in obedience to God’s will serves as an illustration of God’s relationship to His people.

3.1.2. The Bible teaches us that God’s will is that we choose to express our sexual identity either in faithful heterosexual marriage or celibate singleness.

3.1.3. God created humans in His image as relational beings existing biologically as either male or female. God's created design is honoured when we align our self-identity with our biological sex. Gender/sexual distinction is honoured when each sees the opposite sex as their equal and when the natural object of sexual desire is agreed to be the opposite sex.

3.1.4. The Bible affirms that all people are loved by God because they are made in God's image. God's love for persons who define their sexuality and sexual orientation contrary to biblical principles does not imply His approval of that definition or orientation or of the practices associated with these perspectives.

3.1.5. As creatures made by God, our true identity and highest joy are found in obedience to the revealed will of our Creator, in respect to both our sexual identity and the sexual relations we choose, as in all of life.

3.1.6. The Bible teaches that celibate singleness, like marriage, is a gift from God. The inability to act on one's sexual desires does not render one less human. Rather, celibate single people demonstrate aspects of what God intends for us as humans that are less apparent in married people.

## 3.2. The Fall: Human Brokenness and the Distortion of God's Design for Human Sexuality

3.2.1. The Bible declares that humanity's fall into sin has profoundly distorted human relationships with God and others, including the distortion of our human sexuality.

3.2.2. Sexual brokenness results from this distortion and causes confusion and temptation to violate God's will in the expression of our sexual desires. Although sexual temptation is not itself sin, Jesus taught that the decision to act on this temptation in thought or behaviour is sinful.

3.2.3. The Bible declares that sexual sin harms everyone involved. It is counterproductive to the flourishing of society and individuals, and it sometimes results in humiliation, degradation, abuse, or exploitation that violates the inherent dignity of all people as God's image bearers.

3.2.4. The biblical doctrine of original sin teaches us that many human desires are inherently sinful and thus must be managed for good and denied in practice, and this truth is recognized implicitly by all humans.

## 3.3. Redemption: Christ's Restored Design for Human Sexuality

3.3.1. The Bible declares that the Son of God became human to restore our broken world through His obedient life, death, and resurrection. As new creations in Christ, we are transformed in both our understanding of human sexuality and our sexual practice.

3.3.2. Jesus Christ reaffirmed, through His teaching, God's creational intention. Namely, that the fulfillment and enjoyment of sexual desire take place only within the context of the covenant marriage of one man and one woman.



3.3.3. The risen Christ bestowed upon all His followers the Holy Spirit, who indwells and empowers all believers to obey God's will and enables us to express holiness and purity in the expression of our human sexuality.

3.3.4. The Church is designed to be an eternal community where people are enabled to experience healthy, restored relationships with God and others. Sexual gratification, while a good gift from God, is not necessary for the enjoyment of this glorious Church community, nor does its glory compare to it.

3.3.5. The Church is called to affirm the dignity of all people, treating everyone with respect and creating a grace-filled community where our sexual brokenness can be restored, even as we experience sexual temptation or failure. The Church is called to provide love, support, and accountability.

3.3.6. Sexual experience is not absolutely necessary for human flourishing and fulfillment, as evidenced by the life of Jesus Himself and His call to some of His followers to live in celibate singleness.

## 4. A Summary of the Appendix

### 4.1. Explanation of the Appendix

We believe Article 2 and Article 3 provide an accurate summary of the Bible's teaching on marriage and human sexuality. The Appendix provides an extended rationale for how and why we have concluded this. Because we believe the Bible is the written Word of God and thus authoritative in all that it teaches, the rationale in the Appendix is critical. The following paragraphs, 4.2 to 4.6, are a summary of the Appendix (see attached).

### 4.2. Genesis 1-2 as Normative

Following the interpretive approach of both Jesus Christ (Matthew 19 and Mark 10, on divorce) and the apostle Paul (1 Corinthians 11 and 1 Timothy 2, on male-female order), we are convinced that the creation narrative in Genesis 1-2 reveals both facts about creation and paradigms for human life. The pattern established by God indicates that the appropriate counterpart for a man is a woman (and vice versa), not multiple women or another man (and vice versa), and this pattern is confirmed by Scripture as a whole.

### 4.3. Polygamy

The broad sweep of Scripture supports marriage as monogamous. Although polygamy is the practice of some significant biblical characters and is acknowledged as reality in Mosaic Law (Deuteronomy 21:15-17), Jesus specifically indicates that the Mosaic laws about marriage were God's concession to the spiritual condition of ancient Israel (Matthew 19:8), not a statement of the moral ideal. On the contrary, Jesus affirmed the creation narrative as the moral norm (Matthew 19:4-6), and the apostles of Christ affirm this norm as well (1 Corinthians 7:2 and 1 Timothy 3:2).

### 4.4. The Heterosexual Nature of Marriage

The heterosexual nature of marriage is taught in at least two ways. First, one of the purposes of marriage is procreation to populate the earth (Genesis 1:28), and this clearly assumes a male-female union.

Second, Scripture consistently rejects homosexual practice and thus rejects same-sex marriage, as summarized in paragraph 4.5.

#### 4.5. Homosexual Practice

The sins of Sodom were much broader than homosexual activity (Ezekiel 16:49-50), but such activity was included in those sins (Jude 7). The Levitical code condemns homosexual activity (Leviticus 18:22; 20:13), and although some aspects of the Levitical laws were temporary matters of ritual purity, the fact that homosexual offenders were severely punished suggests that such actions were basic moral issues and not merely matters of ritual purity. That is further demonstrated in the way that the apostle Paul treats the issue. In Romans 1:26-27 he describes homosexual acts of both men and women as examples of rebellion against the Creator and the created order. In 1 Corinthians 6:9, he describes such a lifestyle as a sign of exclusion from God's Kingdom. Finally, in 1 Timothy 1:10, he includes such activity in a list of violations of God's basic moral law.

#### 4.6. Gender

When this policy statement refers to marriage of "one man" and "one woman", those phrases are understood to refer to persons who are biologically male and female from birth. We believe that the consistent witness of Scripture calls us to accept our biological identity as given by God. The Bible affirms that our essential identity is to be found in our relationship with God, not in our gender or sexual orientation.

#### 4.7. Conclusion

We conclude, then, that to enter into a same-sex marriage is to commit to a sexual union that is regarded by God as sinful. Scripture also teaches us that to act in ways that enable sin by others is itself a sinful act (Romans 14:13-15), and therefore, no Fellowship personnel at national, regional, or local levels will officiate at same-sex marriages.

### 5. Implications for the Fellowship of Evangelical Baptist Churches of Canada

#### 5.1. Love, Dignity, and Respect

The Bible establishes that all people are to be treated with love, dignity, and respect, regardless of someone's sexual orientation, religious views, or opinions on sexual ethics. Churches should endeavour to provide people with compassion, resources, and counsel to help them live and flourish according to God's design, as revealed in Scripture.

#### 5.2. Solemnization and Officiating

Neither MEMBER churches nor those who are credentialed and/or licensed (permanent or temporary) will arrange for, officiate at, or lead in (e.g. pray, read Scripture, provide music) the solemnization or celebration of a marriage when it does not conform to the Fellowship's Policy on Marriage and Human Sexuality. Regions cannot issue credentials for such purposes. While there should be no involvement by credentialed and/or licensed clergy, this Policy does not preclude credentialed and/or licensed clergy from attending same-sex marriages.

#### 5.3. Religious Views and Conscience

Last Edited April 10, 2022

A MEMBER church will support their clergy's religious rights to not officiate in any marriage ceremony whatsoever where their participation would violate the clergy's religious views or conscience.

#### 5.4. Member Church Policies

MEMBER churches are strongly encouraged to clarify through church policy the lifestyle standards that are in accord with the Fellowship's Policy Statement on Marriage and Human Sexuality and apply such policies consistently.

#### 5.5. Compliance with Policy

Anyone who believes or teaches contrary to the Fellowship's Policy Statement on Marriage and Human Sexuality shall not be recognized or affirmed as MEMBER church ministry staff, Fellowship chaplain, or Fellowship missionary, nor may they be nominated to any organizational leadership position within The Fellowship of Evangelical Baptist Churches in Canada. Likewise, any MEMBER church which believes or teaches contrary to the Fellowship's Policy Statement on Marriage and Human Sexuality shall not be recognized or affirmed as a Fellowship MEMBER church.

