



profile

emmanuel
CHRISTIAN COMMUNITY

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Acknowledgement: Many have contributed over the years towards an understanding of what it is that makes Emmanuel Christian Community, fondly and commonly referred to as ECC, the special place that it is. We want to acknowledge and thank all those in leadership and in the community at large, past and present, who have contributed to hearing the voice of God in preparing this profile for ECC in Richmond, BC.

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PART 1
ECC DISTINCTIVES

1. ECC History

ECC was birthed out of Marineview Chapel, Vancouver, BC in 1980. According to its name, we are founded on the belief that God is with us, hence *Emmanuel*. Called to be disciples of the Lord Jesus Christ, we are *Christian*, and in the unity of the power of the Holy Spirit, we are a *Community*. ECC has roots in the charismatic renewal movement of the 1980's, and in the Brethren Assemblies movement. ECC has always been located in Richmond, BC. Currently, it is located at 10351 No. 1 Rd, having been given the gracious gift of a building and property by Bethany Christian Assembly.

2. ECC STATEMENT OF FAITH

ECC's doctrinal statement sets out the beliefs on which ECC was founded, as stated in our founding Society Act, 1981. We believe:

- All Scripture is inspired by God and, in its entirety, the Bible is the final authority for faith and practice.
- God exists in three distinct persons - Father, Son, and Holy Spirit; and these three possess the same nature, attributes, and glory.
- Jesus Christ, God's Son, is fully God and fully man. We affirm his virgin birth, his sinless humanity, his divine miracles, his death upon the cross as a perfect sacrifice for our sins, his bodily resurrection, his appearance to many, his ascension, his current work with the Father in heaven, and his personal return.
- We are created in the image of God. Our sin has separated us from God and we cannot save ourselves, therefore we are liable to eternal separation from God. Salvation is the gift of God's love offered to all and received through faith alone in the Lord Jesus Christ as Saviour. As believers, we are forgiven, made new, and given eternal life.
- We need to be ready for the personal return of the Lord Jesus Christ for His Church at any time. The eternal blessing of Heaven is reserved for those who have trusted in the Lord for salvation.
- God the Holy Spirit unites every believer to Christ. The Holy Spirit lives in us to glorify Jesus and to empower us to live a holy life. Through the Holy Spirit, God gifts his church to carry out his purposes in the home, the church and the world.
- The Church is composed of all true believers. Jesus Christ is the only Head of His Church.

- The local church is under the authority of the Lord. In obedience to his Word, we practice believer's baptism and the Lord's Supper and affirm the priesthood of all believers. Elders are called by Christ to shepherd God's people.
- Believers live under Christ's call in the Great Commission to share our faith through word, acts of mercy, and lifestyle.

3. ECC MISSION

The mission of ECC, disciples of our Lord Jesus Christ, is to grow in an intimate relationship with God our Father and with one another, to grow in wholeness according to the likeness of Christ, to be empowered through God's indwelling Holy Spirit, and to represent Christ, His Son, to the world as Lord and Saviour.

4. ECC VISION

Our vision is to fulfill our mission by building the church of Jesus Christ through:

Knowing and Celebrating the Place of Each Person in the Christian Community.

- a) We are a church where men and women, young and old, are encouraged to express their diverse gifting and abilities within the community for the building up of the church as the body of Christ.

Hearing and Responding to God's Word.

- a) We encourage the hearing, discerning and the living out of God's word through personal study, the preaching and teaching of Scripture, and the sharing of the work of the Holy Spirit in each other's lives.

Public and Private Worship.

- a) The whole life of the believer is an act of worship as the Spirit of the living God dwells in us.
- b) We gather together as the church community, for public worship, and for mutual love and encouragement in faith and action. We welcome diverse expressions of worship: musical styles, dance, poetry, visual art, drama, etc.

Community

- a) According to the unity, power, and presence of one Holy Spirit, we are called to care and fellowship within the church itself and outwards towards our neighbors and the world.

Outreach and Evangelism

- a) By our words and actions, we accept the call of Jesus to go into all the world – near and far, to make disciples for Jesus, and to baptize in the name of the Father, the Son, and the Holy Spirit.

Facilities

- a) We desire to be good stewards, by maintaining and developing to God's glory and for the continuing use of Christ's Kingdom on earth, the gift of a church building and property at 10351 No. 1 Rd. in Richmond, BC. We are committed to ensure that it is used in perpetuity for the purposes to which it was dedicated.

5. ECC ESSENTIALS

The following is a list of essentials, to which ECC holds under the Lordship of Christ, as it was founded, has developed, and will continue to develop. It is acknowledged that these concepts may be expressed in diverse forms. Guidelines for these Essentials are in the Ministry Guidelines.

The Word and the Spirit

We believe that God works through His Word and His Spirit. As the Holy Spirit was essential in the inspiration of the Word, so too the Holy Spirit is essential in helping believers, individually and corporately, to understand and apply the Word. It is this work of the Spirit which enables the Word to bring freedom rather than bondage in legalism. Therefore, as a community we seek to develop an intimate knowledge of both the Word and the Spirit. Prayer is essential if the Word and the Spirit are to be united as God intended; so we desire to be a place of prayer.

Renewal

In renewal, God is working to renew or transform His people into the image of His Son. Renewal is intended to touch every aspect of the life of the community as God frees His children to experience the life He has given them in His Son by the Holy Spirit.

Individually, God desires to transform the inner person so that thoughts, attitudes, words, actions are increasingly flowing from the joyous release of the life of the Spirit

within. Corporately, this release of the Spirit within individuals will result in the full expression of all spiritual gifts in love in the community's worship and service.

In this process of individual and corporate renewal, we hunger for reality in our lives with God and desire to be open to His work in whatever forms He directs. We acknowledge all that was good and right in our diverse backgrounds but desire not to be controlled by that heritage. We desire to be under the control of the living God who knows best the forms that we are to follow at any particular time to express His work in our midst.

Worship and Mission

We desire to cultivate both worship and mission as we respond to God's working in our lives.

Worship is central to our community life, especially our Sunday morning service. God desires us to worship in Spirit and in truth; therefore, true worship is first inward then outward as hearts overflow through the ministry of the Spirit in praise and adoration to God. We believe that true worship flows from the whole person – body, soul, and spirit. Our worship ought to flow through the free expression of the Spirit and His gifts in our lives; thus we encourage forms and styles of worship, which cultivate our awareness of His presence in our midst. Our worship ought also to allow for a balance of expression, which engages our spirit, mind, emotions, and body.

Mission is an outcome of a living relationship with God. God by His very nature reveals Himself; all believers who truly worship in spirit and truth reveal God. One's ministry will be affected by the gifts God gives and the sphere in which God calls one to live and work. As a community we are committed therefore to the discipling of all nations in fulfillment of the Great Commission. We desire to be witnesses in our individual lives, to be a light as a community of believers within Richmond, and to support the work of missions worldwide.

We strive for unity in Christ with other believers in other churches both in Richmond and beyond to promote a united witness. We maintain our relationship with Daybreak Society (Anvil Camps), sister churches, and Vision Ministries Canada.

Participatory Priesthood of all Believers

All believers together form the church. All possess the Holy Spirit, and the Holy Spirit directs the ministry of the church as He calls and gifts all its members. Ministry is not the prerogative of a select few professional workers but the privilege and responsibility of every believer.

- a) The Word describes our relationship in many different images: e.g. church, family, body, building/temple, and community. These pictures show the richness and diversity of our relationships together while emphasizing our

interdependence for spiritual growth, worship, and ministry. In light of this, we affirm the need to meet together on a regular basis.

- b) To the extent that all within the community exercise their gifts in love, for worship, for the mutual spiritual growth, and for making disciples, this is the extent to which we will be a Christian community in which God will presence Himself.

Government Through a Plurality of Elders Under the Lordship of Christ

God has called ECC to be governed by elders with equal authority who lead under the lordship of Christ.

The primary role of elders is to exercise spiritual oversight within the community through prayer and the ministry of the word as they are involved in such ministries as establishing spiritual foundations, teaching, training, vision, appointing leaders (such as elders, deacons, worship leaders, cell group leaders, and staff), discipline, and restoration within the community.

The leadership style to be followed by the elders is that of Christ, namely servant leadership. It is not the responsibility of the leadership to do all the work of the church but rather to equip and enable the body to grow and to do the work for which they have been gifted and called. Decision-making ultimately rests with the elders but is to be done in close consultation with the community they serve.

The governmental structure is further delineated in "The Role of the Elders."

Church Ordinances of Communion and Baptism

We believe that God has given two ordinances to the church, baptism and communion.

In believer's baptism, an individual gives testimony of having personally accepted Christ by faith and of being united with Christ in His death, burial, and resurrection.

In communion, also commonly referred to as the Lord's Supper, the community remembers the redemptive work of Christ and testifies to the nurture and enjoyment of faith in Christ. ECC celebrates communion weekly as a central part of Sunday worship as well as at other times when the community may meet in whole or in part.

The Gifts of the Spirit

At ECC we believe that all Christians are given the Holy Spirit at the moment of conversion. Being filled with the Holy Spirit is a command of God and is a continuous action, i.e. "Keep on being filled." (Ephesians 5) This may be experienced as an initial immersion in the Holy Spirit (Acts 2:1-5, 4:31-35) and as an ongoing work of sanctification by the Holy Spirit's power that enables us to live an empowered

Christian life. This God-given life is one that focuses on the Giver, rather than the gift. As we walk with God, His Spirit becomes evident in us.

The authentic sign of the Holy Spirit's presence is 'fruit' (Galatians 5), character (Matthew 5), submission (Ephesians 5:18-21), and spiritual gifts (1 Corinthians 12:1-11). Consequently, we believe that all the gifts are to be encouraged when they are used in an orderly and scriptural way. They are not to be stifled or denied. Scripture tells us that spiritual gifts should be tested by the leadership and overseen by the elders, whose responsibility is a renewed and revived church, alive with the life of Christ, the word of Christ, the Spirit of Christ and the ministry of Christ, that we may all continually worship and glorify Christ, the Son of God.

Relationships in the Home

As a Christian community living together and in the world, we believe, according to our Statement of Faith that we are made in the image of God, and are called to reflect God's image in all relationships. We all have sinned, and are in need of God's grace and forgiveness. Without casting any judgment on one another for our failures, we will celebrate family, faithful heterosexual marriage, and celibate singleness.



PART 2
ECC LEADERSHIP

6. ECC Leadership

In accordance with NT teaching, ECC governmental structure is based on leadership by elders under the headship of Christ (Acts 14:23; Titus. 1:5).

Philosophy of Leadership

- **Lordship of Christ** - Christ is the head of the church and is actively leading His Church through His Spirit.
 - **Priesthood of all believers** - Christ has gifted the people in His Body for the ministries He has determined for them. The elders' gifting and call is but one aspect of the priesthood of all believers. Elders are set apart within, not above the community.
 - **Servant leadership** - The authority of the elders flows from the call and gifting of the Spirit (Acts 20:28; 1 Peter 5:1-4; Ephesians 1:22-23). The elders are thus accountable to God and to the community for the exercise of their authority. The position of elder is not to further private interests but to further the will of God for the community. Elders are called to lead by example.
 - **Plurality** - God desires human leadership to be a shared leadership. Individual elders are not expected to be gifted in all the gifts needed to lead the community. The plurality of elders gives opportunity for a full and balanced range of gifts and perspectives.
 - **Love** - Jesus is the model of sacrificial love and service. Eldership is a sacrificial ministry, which carries the emotional and spiritual weight of the church. Along with this, the time commitment beyond regular work and family commitments, at times, is sacrificial. Leaders are also prime targets of spiritual warfare and of potential future persecution.
 - **Consultation and Decision-Making** - While ECC does not follow a congregational structure, it does affirm the need for frequent consultation with the congregation. Decision-making should be bathed in prayer, based on Scripture, and guided by the Holy Spirit as He directs through the elders and the community (Acts 4:23-24. 29,33; 13:1-3). The ultimate responsibility for decision-making lies with the eldership. (Hebrew 13:17).
- a) Christ has made it clear that He desires unity within the church body. In light of this, the elders seek to find the will of Christ and to come to agreement among themselves. If unity is not reached, the elders will go before the Lord and establish the point at which all are in agreement as well as the points of disagreement. In praise and worship, the elders will go back to the place of agreement and seek Him concerning the next step.

- b) When possible, the elders will seek to support decision-making by those actually involved in specific ministry areas. The elders will seek to communicate openly and frequently. The elders recognize the need to hear the voice of the Spirit through the counsel and collective wisdom of the community and, therefore, involve the community more directly in a decision-making process such as the following:
- The leadership provides the initial direction and guidance in the decision-making.
 - The leadership and the community dedicate themselves to prayer and meditation before, during and after a community meeting called to discuss the issue.
 - The elders and all the community share Scriptures, words of wisdom, and prophecy as the Spirit leads.
 - The elders and community discuss the issue and seek to hear what God is saying to the Body.
 - The elders then seek to make a decision, which reflects what God is saying.

Appointment of Elders

Qualifications - 1 Peter 5:1-3, Titus 1:6-9 and 1 Timothy 3:1-7 are the key NT passages which set forth the qualifications for those who would be appointed as elders.

- **Spiritual Gifts** - All elders must manifest the mature expression of their spiritual gifts that will enable them to provide spiritual oversight for the church and that will enable them to teach, lead, and anoint others in the exercise of their gifts for the building up of the kingdom of God in our midst. Many gifts will be represented within the eldership; these gifts will determine the way in which the elders' gifting in oversight and teaching will be expressed.
- **Christ like Character** - The NT passages on the selection of elders focus much more on a Christ like character than they do upon gifting. This is natural since the elder serves as an example to the community. The character traits listed in the key passages are not comprehensive; rather they are representative of the qualities, which Christ desires in an elder.
- **Relationship to ECC** - all elders will agree to live by and lead according to this church's statement of faith, mission, vision, essentials and guidelines. They will actively and faithfully support all of the ministries herein.

Process

The call into eldership is a measured call into servant leadership. The process for the appointment of elders must be conducted with a deep sense of dependency upon God for His direction. Christ is the head of his church and He will appoint those who serve under Him. This dependency will be reflected in the prayer, which ought to cover the entire process (Acts 14:23).

The appointment of elders is ultimately the work of the Holy Spirit through the elders and the community as a whole (Acts 6:1-6). The Holy Spirit gifts a person with the necessary skills, transforms the person into the character of Christ, and enables the Body to recognize God's stamp of authority upon the person.

Specifically, when God appears to be setting aside some for this ministry, the current elders will pray for the Lord to confirm that which people are sensing. If the Lord brings the elders to a unanimous decision that the new persons ought to be called, they will contact them to see if they are willing to be considered. The elders will then bring the prospective names before the community to ensure that there are no reasons for disqualification and to confirm the Spirit's leading in this matter. Finally, the elders and the community call them into eldership through a laying on of hands (1 Timothy 4:14).

At least every third year, each elder will be asked to personally evaluate his or her role as elder within the community, and to consider whether or not they sense God's continuing call into eldership. The elders will also seek God's guidance concerning each elder's further call into eldership. When there is a sense that there is an ongoing call into eldership, the elders will then once again submit the name of the elder to the community to ensure again that there are no reasons for disqualification and to confirm the eldership for another term. Where there are specific personal matters that impede or call into question the ability to provide leadership or when there is an extended absence from the community or disengagement from the function of eldership, this process may be entered into at any time during a term of eldership. Finally the elders will consider and determine the need for early evaluation based on a request from the person directly, from within the eldership itself, or from a community member.

It is also recognized that times of sabbatical rest are necessary for those who are called into leadership at any level. These times will be set according to the needs of the individual and the community as a whole.

Roles of Elders

Although these roles have special application to the elders, it is acknowledged that they are not the sole domain of the eldership. The elders provide the leadership and guidance needed in the working out of these roles when they fall upon others.

a) Generally

- **Shepherds** - The term, 'shepherd' is a picture of care, nourishment and responsibility. Christ is the Chief Shepherd, the Good Shepherd, and the elders serve as under-shepherds. His example provides the model for the elders' shepherding (1 Peter 5:1-4; Acts 20:28; John 10).
- **Overseers** - The concept of leading or overseeing (1 Thessalonians 5:12-13, 1 Timothy 5:17; 3:5) has two aspects: to be at the head of, rule, or direct and to be concerned about, care for, give aid; indicating the manner in which this leadership is to be conducted. The primary ministry of the elders is to provide the spiritual oversight of the community and to direct the church affairs. This involves making the decisions and doing that which will help accomplish the vision set before the community. This administration of the church is to be shared with the other levels of leadership that God has established in the community, such as deacons, cell group leaders, committees, etc.

b) Specifically

- **Prayer and Worship** -- Elders devote time and energy to prayer and worship as an expression of their total dependency on Him. Prayer and worship are to be the foundation of all elders' activities. One specific area of prayer set aside for the elders is that of anointing the sick with oil and praying for their healing (James 5:14-15).
- **Vision** -- Elders will seek Christ's vision for the community. They need to see how God's promises apply to the Body and be able to clearly express that vision so it will be owned individually and corporately.
- **Foundations of the community** -- Acknowledging the Word of God as the final authority for the church, the elders seek to maintain the Mission, Vision and Essentials of ECC and to establish appropriate guidelines. They will be responsible for establishing guidelines.
- **Equipping the people** - Leadership is to equip the people of God to enable them to do the work of ministry (Ephesians 4). Elders will seek to help individuals discern God's specific gifting and call, will affirm such, will seek to equip appropriately, and will commission to ministry through the laying on of hands (1 Timothy 4:14).
- **Leadership Appointments** - Elders have a responsibility to call forth other leadership from within the community. This calling is an aspect of equipping the Body for ministry and an aspect of protecting the Body from false leaders. This role may be carried out directly by the elders or, in some cases, delegated to those already called into leadership.

- i) Elders, Deacons, staff, Sunday School Superintendent, worship leaders, cell group leaders, leadership of committees are appointed by elders.
 - ii) Sunday School teachers, Good Shepherd staff, Missions and other committee members are approved by the elders.
- **Protecting** - As shepherds, the elders watch over the souls of those under their care (Hebrews 13:17). This care involves guarding the community from false teaching or those who would do harm within the community (Acts 20:28-31; Titus 1:9). The elders must be alert to that which is being taught within the community and be willing to confront any false teaching.
 - **Pastoral Care** - Pastoral care is at the heart of eldership. Depending on an elder's particular mix of spiritual gifts, this pastoral care may take forms such as: being sensitive to the heartbeat and needs of the community, hospitality (Titus 1:8), encouraging (Titus 1:9) admonishing (I Thessalonians 5:12-13), healing: emotional, physical, spiritual, counseling, deliverance, church discipline including that of fellow elders (I Timothy 5:19-20), visitation, crisis and bereavement.

7. ECC Staff

Leadership at ECC recognizes the priesthood of all believers (1 Peter 2:9, Galatians 3:28,) and the plurality of leaders within an eldership team and beyond as individuals are called into specific areas of ministry (Romans 12:6-8, Ephesians 4:11, 1 Corinthians 12:7-31). Staff persons are called into leadership at ECC by elders, sometimes through the process of a search committee, at other times through the prayerful consideration of the eldership team, and always after presentation of a potential candidate to the community for their prayerful and thoughtful response. Based on need and resources, persons may be called to serve the community in paid staff positions related to the various ministries of the church. These positions will be defined according to the specific needs that they are called to fill.

Administratively, ECC maintains a secretarial position. This position currently is set up to assist all of the above ministries and positions – staff elders/pastor, youth, worship, and Sunday School, according to the resources available.

Good Shepherd functions as a separate ministry of ECC, with its own board, and paid staff. This ministry comes under the prayerful consideration of the board and staff of Good Shepherd, and is supported by the eldership and Missions Committee.

Staff Elder/Pastor Ministry Description

- a) Staff Position and Title ---The person in this position may be called "staff elder" and/or "pastor". The staff elder/pastor will be a man or woman who exercises

leadership within an eldership and in the context of the plurality of leaders and the priesthood and, therefore, ministry of all believers.

- b) Accountability ---The staff elder/pastor is accountable to the church, the eldership, and the Lord Jesus Christ.

As a part of eldership, the staff elder/pastor will participate in an annual eldership evaluation. Every third year, there will be a full review and evaluation with the community, with a view to discerning the continuing call into ministry in the staff position.

- c) Qualifications --- As outlined in the Essentials.

This person will support the doctrine and practices of Emmanuel as outlined in the "Essentials" papers. The staff elder/pastor will meet the requirements for eldership as outlined in ECC's statement on leadership, and will be committed to ECC's Mission, Vision, Essentials and Guidelines.

Lifestyle will be consistent with 1 Peter 5.1-11, Titus 1.5-6, and 1Timothy 3. Appropriate theological training and experience is expected.

- d) Competence/Gifting --- Competence will express biblical Christ-centred, and Spirit-filled gifting and skills that serve this church, "called to grow up in every way into him who is the head, into Christ, from whom the whole body is joined and knit together in love" (Ephesians 4.11-16, 1 Corinthians 13). Therefore, the staff elder/pastor will competently exhibit, practice, and enter into:

- discernment, both personal and corporate
- leadership in a team environment
- preaching/teaching of Scripture and its application to life
- administrative tasks
- pastoral opportunities
- the development and encouragement of gifting in the church body

Duties and Responsibilities

- To discern with the elders, and in consultation with the community, God's direction and leading in fulfilling the mission of ECC, and in setting and evaluating vision, goals, and planning.
- In consultation with the elders, to discern and set direction for Sunday morning gatherings with a focus on ensuring that our community worship is Christ-centred and Spirit-led, and expresses both biblical and pastoral integrity.

- To work with worship leaders in planning services, and to encourage the development and expression of worship gifts in the community.
- To oversee the ministry and scheduling of those who lead Communion.
- To set direction for biblical focus and themes for the teaching ministry.
- To oversee the teaching ministry, setting up the speakers schedule, and encouraging and mentoring new persons in teaching.
- To ensure that weekly news and notices are appropriately brought to the community's attention.
- To pray and to encourage and support appropriate prayer ministry for individuals and the community.
- To support, encourage, and pray with and for the various church ministries, and to oversee and work administratively with the church secretary.
- To encourage and represent or arrange for the representation of ECC in the broader Church community.

a) Pastorally, to be a person of prayer and service:

- in actively desiring to know and celebrate the Emmanuel community and to facilitate appropriate care through counsel, visitation, mentoring, and friendship;
- in encouraging the expression and development of all of the gifts in the body as an expression of the priesthood of all believers;
- to oversee and ensure the awareness of God's presence in all the passages of life through various services, traditions, ceremonies, and sacraments.

8. The Role of Women in Eldership

In 1995, after prayer, and consultation with the community, a decision was made to allow both men and women to serve in eldership. In making this decision, several foundational truths were emphasized:

- a) The Word is our authority. We base our lives and practice upon it.
- b) There are differences of interpretation on this issue. Godly Christian individuals and groups have taken different positions, and God has continued to use both.

- c) God desires us to maintain the unity given to us by the Spirit through the death of Christ.

The 1995 decision was based on the following:

- a) Women elders do not violate Scriptural teaching. It is a legitimate Scriptural interpretation.
- b) The place of women has changed in our society. We are not to be controlled by our culture but seek to be relevant within it. We do not react to it but address it. God applies His universal and timeless truths differently in different situations. We do not wish to limit His working among the women in our midst.
- c) God had been moving us as a community, both formally and informally, to reflect certain emphases, such as inclusion, shared leadership, liberty, and diversity. Though this has resulted in many changes over the years and some of these changes have been uncomfortable, God has continued to bless us as we have stepped out with Him.

The process for calling new elders will remain the same as set forth in Emmanuel's statement on leadership. We will seek to recognize men and women whom God is raising up as elders, those who demonstrate the character qualifications set forth in the New Testament, the gifts and calling of an elder, and a heart for ECC.

9. ECC Deacons

The New Testament recognizes those who have been set aside for acts of service, and calls them deacons. Historically, ECC has had many people serve in this capacity, though the title has not usually been used. We recognize and honour servant leaders in many capacities beyond eldership, helping to meet the day-to-day ministry needs of the church and community as an integral part of the life of the church.



PART 3
ECC MEMBERSHIP

10. Commitment/Membership at ECC

Emmanuel Christian Community recognizes that we have an eternal relationship with all true Christians. We also recognize the Biblical command to commit ourselves to a specific group of Christians (Hebrews 10:24, 25), and to accept the responsibilities involved in this. If someone has received the Lord Jesus Christ as his/her personal Saviour and desires to live for Him, it is our joy to explore with the individual their commitment to Emmanuel Christian Community and the possibility for membership.

The New Testament speaks of local congregations, individual churches composed of believers in the Lord Jesus. In fact, the majority of instructions in Scripture are directed to just such churches where Christians enjoy fellowship and worship, are instructed in God's Word and use their spiritual gifts to serve the Lord. One evidence of such salvation is that we desire fellowship with other Christians and commit ourselves to them in love and service (John 3:14-18).

The elders are the directors of the ECC Society. According to the Society bylaws, ECC is regarded as a closely held society, in which the elders and any persons that the elders invite into membership form the membership for ECC. It is the common practice that those who make a commitment to ECC are invited to participate in the Annual General Meeting of the Society, part of our legal obligation as a charitable society in British Columbia. This participation includes an opportunity to express views and approval or dissent related to the acts of the directors and the budget for the community.

Changes in membership or in the definition of membership are determined by the Directors in consultation with those who have expressed a commitment to ECC.

Commitment to ECC

- a) Prior to a commitment to ECC, an elder would discuss the following with the individual or family:
 - i) Status of present relationship with God.
 - ii) Their agreement with the Emmanuel statement of faith and covenant statement.
 - iii) Their acceptance of the structures/disciplines of Emmanuel and their committed to the local body of Christ meeting at Emmanuel.
 - iv) Previous church experience.
 - v) Whether they have been baptized (if not, individuals will be encouraged to do so as soon as possible).

- b) Based on a meeting with an elder and an expressed agreement with the statement of faith and the Statement of Commitment, it will be our joy to welcome them into the community.
- c) At a community meeting, the new person is introduced. Each new person or family will be encouraged to share their testimony. The community then responds in a spirit of celebration, and commitment to the person or family.

Leaving ECC

Person(s) considering leaving ECC will be encouraged to share the decision process with those in leadership who can give advice and play a supportive role in the process. When a final decision to leave the church is made, the elders are contacted. At an appropriate time, those who are leaving are prayed for by the community.

11. Statement of Commitment

As stated to the community: "In commitment to ECC...

- I acknowledge God as my Holy Father, confess that Jesus Christ is my Lord and the Holy Spirit is present within me to develop His gifts and fruit.
- I am committed to grow in my walk with God through regular prayer and reading of His Word." Joshua 1:8; Acts 17:11; Psalms 1:1-3.
- I commit myself to walk in submission to God, allowing Him to make me more like Christ. To do this, I desire not to be conformed to the pattern of this world but rather to live in accordance with the Spirit." James 4:7; Romans 8:12-17; Romans 12:1-2.
- I desire to commit myself to ECC, all that it stands for, and to its statement of faith in a spirit of love, submission, and humility." Ephesians 5:21; John 13:35; Philippians 2:34; 1 Peter 4:8.
- I desire to use my spiritual gifts and talents for the building up of fellow believers." 1 Corinthians 12:7.
- I am committed to attending the regular fellowship meetings at ECC; I see this as essential for my own growth and that of other members of ECC." Hebrews 10:25.
- Recognizing we are all priests before God, I am open to receiving encouragement, exhortation, and correction in regards to my life from other members and am willing to give this to other members as well." Revelation 1:6 1 Peter 2:5; Galatians 6:1-3; Colossians 3:15-18.

- I desire to be a witness for Jesus Christ in the world. Through word, acts of mercy, and lifestyle, I commit myself to evangelize and minister to non-Christians." 1 Peter 2:9; Acts 1:8; Matthew 25:31-46; Luke 4:18.
- Recognizing that all my material possessions are God's, I will freely share of my income and possessions for Kingdom work." Mark 12:41-44.
- I acknowledge that God has freed me for his kingdom. God's kingdom defines my focus, my loyalty and integrates my social and cultural existence." Matthew 6:25-34.

As stated by the community:

"We, as a community at ECC, commit ourselves to you as a fellow member of the body of Christ, to encourage and exhort you to love and good works, and to see God's will worked out in your life." Hebrews 10:24,25.



PART 4
ECC MINISTRIES

12. Youth Ministries

Goals

- To develop and build quality, spiritual character in the lives of the ECC youth, with a focus on directing and developing the youth leadership.
- To reach out and evangelize the youth community outside of ECC.

Objectives

- To organize a weekly activity program.
- To develop and strengthen relationships with the youth.
- To create common goals and communication for youth activities such as Sunday School, mid-week Bible Studies and the Youth Activity Nights.
- To develop an opportunity for the teens to grow in their worship to God in their own environment with people their own age, and to encourage the youth to share this growth during the Community's worship.
- To develop leadership within the various age groupings.
- To provide opportunities for the youth to share their faith with non-Christians in the world around them, and to develop an awareness of missions and mission opportunities.
- To encourage ownership of the youth group for the people attending.
- To provide opportunities to meet and fellowship with other Christian youth within the Richmond, South Vancouver, and/or Delta areas.
- To develop awareness of contemporary Christian music.
- To incorporate the youth within the church communities' general activities.

Youth Leaders

As needed to meet the needs of the youth, leaders will be called as volunteers or staff. It is understood that they will be qualified spiritually, with the spiritual and emotional maturity and creative energy to meet the goals and objectives set out for youth ministry.

13. Children's Ministries

Children are a gift from the Lord. It is the desire of ECC to love our children, to nurture them in faith, to teach them to live lives that will be pleasing to God, and to integrate them fully into the life of the community. We will provide age appropriate programs for all of our children. Guidelines for the care of children can be found in the Ministry Guidelines.

14. Community Groups

Home Groups

- **Purpose:** It is our prayer that home groups in Emmanuel will work together for the building up of the Body as people encourage one another to become disciples of Jesus Christ and advance His kingdom. In order to achieve this we affirm that Bible Study, prayer, praise and worship, pastoral care, fellowship, outreach and mission, and the development of spiritual gifts are requisites for all groups. Emphases may vary within groups. This reflects our desire to give existing groups the freedom, authority, and responsibility to develop ministry and mission as the group agrees, provided that there is clear communication with the elders and that the goals outlined below are being pursued in order to bring people to maturity in Christ.
- **Commitment:** Covenanting to one another is important for the success of any group. Making the smaller group a priority and trying to attend regularly fosters the development of trust and intimacy within the group. The small group is also seen as an important place of shared pastoral care.
- **Prayer:** Prayer ministry within groups allows for significant relationship one to another as well as rejoicing in the evidence of God at work in others. This allows the better development of being part of the "Body", rejoicing with those who rejoice and hurting with those who hurt.
- **Bible Study:** The centrality of God's Word is foundational for every group. Personal and group Bible Study is essential for spiritual growth. The emphasis is twofold: one, personal study and two, group study in order to better understand and apply God's Word to all our lives.
- **Praise and Worship:** Scripture says that "God inhabits the praises of His people. " As we learn to worship in spirit and in truth, the reality of our God is something we can better appropriate for ourselves so we in turn can encourage others.
- **Outreach and Mission:** Groups are encouraged to seek opportunities for outreach and mission.

- **Fellowship:** Scripture reminds us to love one another, encourage one another, not forsake one another, etc. In short, relationships and support are important to help us be complete. We do not minimize the importance of fellowship, however we do encourage groups to go beyond this aim.
- **Developing & Exercising Spiritual Gifts:** In a small group there is much more likelihood for people to use their spiritual gifts. It is important that an atmosphere of encouragement exists in which this can occur. With increasing faith, these gifts and talents may then be used in the larger community.
- **Home Group Leadership:** In accordance with the stated vision and policies for cell groups, and after collaboration with house group leaders, the elders shall determine leadership. This would apply to existing groups as well as leadership for any new groups.

Home group leadership would be responsible for the management and the primary level of pastoral care of the group. This would necessitate thoughtful consideration for development and implementation of appropriate action plans.

In order to facilitate communication between groups and communication with the elders, the cell group leaders are encouraged to meet periodically to pray, and for training, encouragement and evaluation.

Prayer Chain

A Prayer Chain is maintained by the church office in order to call people to prayer during the week for specific needs within the church body.

Garden Groups

Groups of individuals meet to grow a vegetable garden, whose produce is then passed on to the Food Bank and those in need. There is also a garden group whose focus is a mutual love of plants, flowers, and beautiful landscapes.

Meals on Wheels

This ministry provides meals for individuals or families who need additional support for a limited time, such as those who have just had a new baby, or have gone through a hospitalization or death in the family.

Men's and Women's Ministries

These specific ministry groups depend on leadership giftings in each area. They exist for the mutual spiritual encouragement and support of men with men, and women with women.

15. Missions

The Role of the Local Church

The ministry of each believer should develop within the context of a local church. In such a body each member should be encouraged to walk in obedience to God as He directs people into mission outreach whether locally or farther afield. However, because our mission field includes "all nations" (Matthew 28:19), the elders and Missions Committee will make every effort to ensure that the entire body is aware of outreach opportunities around the world. It is to be expected that believers will begin to respond to God's direction to move into cross-cultural mission. The concern of such individuals to serve the Lord farther afield will be tested by whether or not it is a conviction shared by the local church.

We believe that the Lord guides the local church into mission locally as well as internationally by giving a mission "burden" to various members. We can read the Lord's agenda for a particular local church by reading the hearts of its members. As well, the Lord's calling can come through the church leadership (Acts 11:1-3). The Lord may from time to time use those in leadership to call the church as a whole or individuals into a particular ministry or mission area. This may include a call to a geographical area, a stigmatized group, or a particular ethnic or cultural group.

The Missions Committee

Composition: The members of the Missions Committee will be approved by the elders. A committee member will act as chairperson of the Missions Committee. The chairperson will be responsible for facilitating the implementation of ECC's mission's policy by the Missions Committee.

Purpose:

- a) Identify, develop and commission missionaries and ministry activities.
- b) Foster a global vision of missions among the people at ECC.
- c) Educate the congregation about missions.
- d) Involve the community in the care for and encouragement of missionaries / Christian workers, connected to ECC.
- e) Support, counsel, and pastor missionaries and persons involved in ministry activities supported by ECC.
- f) Promote prayer for unreached people, our missionaries, and ministries, and the Father's mission vision for the congregation.

g) Prepare a mission budget each year.

h) Develop annual Missions goals.

Mission Support

We adhere to the belief that all persons are missionaries and our mission field is in our home community and/or workplace. The church acknowledges the strategic importance of our professionals, business people, homemakers, and students, etc. They are viewed as “sent ones” who require our care and intercession in order to penetrate their spheres of influence and contacts with the Kingdom of God.

A supported missionary is one who is called in an enduring way (beyond short-term mission projects) and who is commended by the church to go into the world to serve alongside Christ and the church to fulfill the kingdom of God. Supported missionaries receive financial support from the church. It is important that communication and accountability be built into the support given so that over time a sense of relationship and adoption into our church family is maintained.

Financial Support

Christians may serve the Lord locally or further afield in a variety of financial circumstances. Some may be fully dependent on financial support from the Lord's people, some may be partially or entirely supported by gainful employment, and others may move back and forth between these different modes as circumstances prescribe, as seen biblically in the case of the apostle Paul. All such believers are equally “missionaries” and are equally deserving of the prayer support and counsel of the church!

From time to time people join our congregation who are already supported missionaries. Other missionaries will be supported because they have been commended to us. It is important that communication and accountability be built into the support given so that over time there develops a sense of relationship and adoption into our church family. Dialogue with the elders and the Missions Committee will be important in the process of recognizing and supporting these people.

Agency accountability is best achieved by contributing to missionaries working for recognized or preferred agencies. Where this is not practical, an agency can be asked to meet a set of criteria set out by the elders and the Missions committee, and only agencies that meet these criteria will be supported.

Guidelines for Supporting Christian Workers

Many missionary societies ask their candidates to raise one hundred percent of their support. As the church participates with these missionaries, the following guidelines

are offered, but not as absolute requirements. The church's financial responsibility towards those who labour in the Gospel is here summarized following *The New Testament Order for Church and Missionary* by A.R. Hay, published by New Testament Missionary Union, Welland, Ont.):

- Those who labour in the Gospel have a right to live by the Gospel. 1 Corinthians 9:7-14; 2 Corinthians. 12:13; Galatians. 6:6; 1 Timothy 5:17, 18.
- Christian workers received financial support from the churches. 2 Corinthians 11:8, 9; Philippians 4:10-18.
- At times Christian workers support themselves. Paul always gave his services without charge, sometimes supporting himself, but more often being supported by gifts sent by churches already established. Acts 20:33, 34; 2 Corinthians 11:7-9; 12:13-17; 1 Thessalonians 15, 6, 9; 2 Thessalonians 3:7-9; 1 Corinthians 9:1-23.

Guidelines for Apportioning Church Funds

- a) Covenant ministries: We give our word as a congregation to support these. Money will be provided on a monthly basis or as needed.
- Missionaries who have been sent out by our church.
 - Church-based ministries (e.g., Good Shepherd Drop-In Centre, the Food Bank Garden).
 - Missionaries who are fellowshiping with us and who are supported after a process of dialogue with the elders and Missions Committee.
- b) Faith ministries: agencies and missionaries who have a direct link to ECC. These people are listed to satisfy the requirements of Revenue Canada, should someone in the church want to give support through ECC to that particular person or agency. We do not commit any particular amount of money to them each year. Members of the congregation should feel the freedom to designate money to reputable Christian missionaries and agencies of their choice. However, such gifts should not take the place of regular giving towards the church budget. If the person does not want to send the money directly to the agency or missionary, and wants the money to be given through ECC, the name must first be approved by the Missions Committee.

Designation of Funds

- a) From time to time, the elders may authorize the creation of special funds (i.e., refugee fund, building fund, etc.). Members of ECC are encouraged to make offerings to these funds beyond their regular giving towards the budget.

- b) The elders may authorize a faith-pledge offering in years when there may be a budgetary shortfall.

Internship and Ministry Fund

- a) The internship and ministry fund is to be set up to assist those doing short-term missionary work.
- b) Individuals desiring assistance will be asked to submit a letter of request.
- c) Amounts requested by individuals could be granted at the discretion of the Missions Committee and the elders.

Short-Term Missionary Service

People interested in working in missions are encouraged to consult with the elders and Missions Committee. Short-term missions may be a part of their development as a way to broaden their awareness and perspective on mission activities around the world. People interested in such experiences will be encouraged to pursue them under the direction of the elders and the Missions Committee. Financial support will be allocated as the Missions budget is able to respond.

Accountability

In all of the above, we believe that every Christian worker – whether financially supported or not – is to be accountable both to their sending church through its eldership and any immediate governing body.

A review will be conducted annually for each supported missionary. This review will be based on regular communication between the supported missionary and ECC.

The Missions Committee maintains a close link with people in our fellowship who are considering mission work either overseas or within Canada. It is our great privilege and responsibility as a fellowship to have many people considering such service.

16. Good Shepherd Drop-In Centre

The Good Shepherd Drop-In Centre is a ministry of ECC, and part of our mission to the community of Richmond. It is supported by the church through the Missions budget, and through a fee for service. The Constitution of the Good Shepherd Drop-in Centre is as follows:

THIS WE BELIEVE:

- The Good Shepherd Drop-in Centre is a nonprofit Christian organization whose reason for existence is to meet the needs of children and parents in order to support families in our community.
- We believe that our Lord Jesus Christ values children. He said: "Let the little children come to me, and do not hinder them, for the Kingdom of God belongs to such as these."
- We believe that children are a gift from God, a heritage from the Lord. We are therefore accountable to God for molding, shaping, and helping them to know God and become healthy individuals. Our concern is also for the mothers and fathers in today's society, often with no extended family or support group and in need of financial, emotional, and spiritual support. Good Shepherd provides a safe place to leave children in order to get a break - or, if so desired to share friendship, coffee, counsel, skills in parenting, and Bible study at the Drop-in Centre.
- We believe that human life is of great worth and significant in all its dimensions. Good Shepherd is committed to a ministry of supporting all children and their families.
- We believe that God has called The Good Shepherd into existence; and although it is under the umbrella of ECC, we do welcome staff workers from other churches, according to the guidelines and Statement of Faith set by ECC and the Good Shepherd.
- We desire to carry out this ministry with daily prayer and to seek to work together in unity, honoring one another, depending upon God for strength, wisdom, financial aid and joy. We also want to be sensitive to the needs of those entrusted to our care and to draw upon the resources in our church and community.



PART 5
ECC MINISTRY GUIDELINES

17. Guiding Principles

Our relationship with God is to be reflected in our relationships with one another. As we are treated by God, so we are to treat one another; as we wish to love and serve God, so we are to love and serve one another. ECC will treat all persons with respect and compassion, and will not tolerate any language of hate toward those who hold differing views. The good news of the gospel, of repentance, forgiveness, and transformation through Jesus Christ is for all persons without reservation. We affirm that “all have sinned and fall short of the glory of God” (Romans 3:23) and that each of us is in need of the grace of God. The grace of God is sufficient for all of our life together.

The highest standards of life and conduct are required of those who minister in the Church of Jesus Christ and also of those who are received as members of the local church. Conduct that is incompatible with orthodox interpretation of Scripture as set forth in the Statement of Faith of ECC cannot be condoned. Persons who continue to engage in or endorse such conduct and/or relationships shall not be issued licenses, consecrated to ministry, or appointed to serve at ECC. Nor shall they be issued membership in ECC. Likewise, no staff member of ECC shall, under any circumstances, sanction, bless, conduct, or officially participate in civil or religious ceremonies that are not in accord with these beliefs, nor are the ECC church facilities or other properties belonging to any aspect of its life and work to be used in any manner contrary to the Statement of Faith.

18. Ordinances

Baptism

Baptism is understood in the Church according to various traditions.

On the one hand, baptism is understood by some as a first sign of membership in the family of God, to be followed by the confirmation of faith with understanding. Infants and young children are included in this mandate to baptize.

ECC follows the tradition that sees baptism as a sign that confirms and follows the forgiveness of sin for the individual, a confession of faith, and the indwelling presence of the Holy Spirit as God's action in the believer's life.

Accordingly, ECC offers the following guidelines:

- a) Our understanding of Biblical teaching that baptism by immersion is offered to and asked of all those who have expressed independent Christian faith.

- b) Our commitment is to the preservation and encouragement of full, uninhibited fellowship with Christians holding to, or preferring in integrity, an alternate tradition concerning the practice of baptism.
 - c) ECC does not practice infant baptism. It is our privilege and responsibility to affirm the work of Christ in all of life through the public dedication of children by believing parents and the blessing of all children by their heavenly Father.
- The Pattern for Baptism
 - i) Christ's Biblical imperative (Matthew 28:19), confirmed by the universal practice of baptism in the churches, establishes baptism as a Christian norm. The baptizing of Christian disciples is therefore in response to the specific command of Christ and is to be strongly enjoined.
 - ii) Baptism is to take place at the first opportunity after an individual has demonstrated sincere Christian commitment.
 - iii) Baptism in water signifies (and helps to confirm) that an individual has received new life and intends that the "old life" of unbelief be placed out of reach. This is illustrated Biblically as burial (Romans 6:3; Colossians 2:12), washing (Acts 22:16), deliverance (1 Peter 3:20,21), or clothing of oneself with Christ (Galatians 3:27).
 - iv) The mode that is considered to best express the meaning of baptism is immersion. However, since water baptism is understood merely to symbolize the spiritual reality (1 Corinthians 12:13; Colossians 2:11,12; Ephesians 5:26; Titus 3:5, Hebrews 10:22; Acts 22:16) which takes place through conversion or commitment to Christ, the basis of welcoming believers into the fellowship shall be true faith and doctrine, while their previous baptism shall be accepted according to their own convictions as they reflect other traditions.

- Communion

ECC practices communion, the Lord's Supper, as a representative meal according to the tradition of the Gospels, and 1 Corinthians 11:17-33. In communion, we remember the redemptive work of Christ and testify to the nurture and enjoyment by faith of our salvation.

ECC celebrates communion weekly as a central part of Sunday worship as well as at other times when the community may meet in whole or in part. Communion is overseen by elders and led and served by various members of the church community. All those who have accepted the finished work of Christ on the cross for salvation are welcome to participate in communion. Young children under a parent's discernment, guidance and instruction have a special opportunity to

experience God's love for them and to express their love towards Jesus in receiving communion.

19. Marriage and Family

- a) God's intention for marriage is established throughout the scriptures, expressed in creation and the creation story, the Law of Moses, the wisdom literature, and in the prophetic tradition. The Divine establishment of marriage is also confirmed by the words of Jesus and the New Testament authors. They provide guidance for perfecting marriage, and affirm its spiritual significance. Celibate singleness and marriage are both honored as faithful and holy gifts.
- b) God ordained marriage as a voluntary union for life of one man and one woman. Our creation as man and woman, who are complementary to one another, has significance in revealing aspects of the image of God, and His relationship to humanity. The permanence of the marital bond mirrors God's faithfulness, just as its monogamy reflects God's singular devotion to his people and his people's singular devotion to him.
- c) Marriage is a covenant before God. God is committed to every marriage. In the covenant of marriage, God joins a man and a woman together "in one flesh" and warns against breaking apart what God has joined together. This covenant is unique, among human relationships, to marriage and affects people at all levels: physically, mentally, emotionally and spiritually. The married couple is to recognize and celebrate God's call to an irrevocable commitment to love, to cherish and to remain faithful, which transcends the typical give and take of contracts.
- d) In Christian marriages, the Church acts as an agent of God's blessing, as a primary witness and as a supportive community. The church declares the blessing of God but does not create that benefit. Therefore the church cannot confer the spiritual blessing of marriage on other relationships.
- e) A healthy marriage is foundational for families and a unique source of benefits for both parents and children, including the stability of the family. It is within the framework of the divinely appointed institution of marriage that procreation is intended. Within marriage, a husband and wife have the solemn privilege and responsibility to bear and nurture children and children the solemn privilege and responsibility to love and honour their parents.
- f) God's love and mercy covers those who experience divorce. The church of Jesus Christ is an important source of support and encouragement to families and is to reach out in love and mercy to support faithful heterosexual marriage in every way possible. However, there are circumstances in which divorce is a seemingly unavoidable next step. When this happens, Scripture calls us to weep

with those who weep and to help the individuals and families involved. The church carries a special responsibility towards families whose life circumstances have caused their family to let go of the marriage covenant.

20. Guidelines for Working Through Differences

The process for working through theological and functional differences is very important. As a community, we will work through issues in a way that reflects the call to love and serve one another even as Christ loved the church and gave himself for it (Philippians 2:1-18). These guidelines set forth a Biblical process that is designed to facilitate hearing God and maintaining unity.

- a) God is the Head of His church.
- b) It is God who decides what is best for any particular situation. He has chosen at times to change the way He does things and at times to maintain a position. Historically, God has worked through godly people who have held different views. We are committed to discerning God's will for ECC and to following whatever direction He leads.
- c) Issues that do not affect the fundamental gospel truth of salvation in Christ, or his Lordship are open for dialogue in the community.
- d) Where there are legitimate differences of interpretations of Scripture, we are called to apply wisdom and truth with respect to these positions and to discern God's particular direction for ECC. We acknowledge that there may be a difference between a personal position and God's direction for the community.
- e) ECC is committed to a process that reflects the concerns of God, especially the law of love and the command to maintain the unity of the Spirit. This involves treating one another with love and respect. In dialogue with the community, the elders will seek to discern God's direction in matters of theological and functional difference. Once a decision is made, we will ask that the community respect the decision.
- f) We recognize that differences reflect deep personal conviction. Individuals are responsible before God for their own convictions and how they will respond after a decision is taken.

21. ECC Privacy Policy

In accordance with the BC Provincial Legislation, ECC is required to be in compliance with the "*Personal Information Protection Act*" as of January 2004. A copy of this act is located in the Appendix.

Our Commitment: ECC is committed to protecting the privacy of personal information of employees, volunteers, members, partners, and friends. We value the trust of those we deal with and recognize that maintaining the this trust requires that we be transparent and accountable in how we manage the personal information that you share with us.

Purpose Statement: There are times that ECC needs to gather and use personal information. This information will be carefully protected and will be used solely for the purpose for which it was collected. Any other use of this information is subject to individuals' consent.

What is Personal Information? Personal information is any information that can be used to distinguish, identify or contact a specific individual. Specifically, personal information includes name, birth date, financial information, address.

Excluded from personal information is information found in telephone books, business contact information (title, position, company name) professional or business directories, public registries, a record or a document of a judicial or quasi-judicial body and information that appears in a magazine, book or newspaper supplied by the individual.

Where an individual uses their home contact information as business contact information, we consider that the contact information provided is business contact information, and is not therefore subject to protection as personal information.

Procedure

The Canadian Standards Association Model Code for the Protection of Personal Information was developed for use as a voluntary code by business or organizations. ECC will make every effort to ensure that these principles are respected in the collection of personal information. The 10 principles are accountability; identifying purpose; consent; limiting collection; limiting use, disclosure and retention; accuracy; safeguards; openness; individual access; and challenging compliance. Explanations of these principles are attached as appendix one.

Privacy Practice.

Personal information gathered by ECC is kept in confidence. Staff are authorized to access personal information based on their need to know as they use the information for the purpose for which it was obtained. Safeguards are in place to ensure that information is not disclosed or shared more widely than is necessary to achieve the purpose for which it was gathered. We also take measures to ensure that the information is secure and to prevent it from being lost or destroyed.

Privacy Officer.

A Privacy Officer must be appointed to oversee the implementation of policies and procedures relating to privacy issues and is responsible for handling complaints.

22. Safety For Children and Youth

Purpose of Child Safety Policy

The church has a spiritual, moral and legal obligation to provide a secure environment for children participating in church programs who are under the auspices and authority of the church.

This policy is intended to further the church's obligations to the children under its care by prescribing certain policies or procedures designed to minimize the risk of child abuse or complaints of abuse. It is hoped that the policies herein will further the reality of the church as a 'sanctuary' and a place of ministry. Abuse of children is condemned and must be eradicated.

The following is a summary of our policy regarding children and youth, which will better help to provide a safe environment for children. This policy is consistent with the policies used by some of the major caregivers of children such as school boards. The policy reflects legal opinion given and disseminated by the Canadian Council of Christian Charities.

All teachers and caregivers of children under the age of 18 will be required to have a Criminal Records check. Those who have appropriate and current police clearance through their employment may submit a copy of that report to the church in lieu of completing another report. Children under the age of three require a minimum of two people to be present to give supervisory care. At least one of these will need to be an adult,

There are to be no closed-door situations with children unless there are two adults present or unless there is easy visibility to the rooms such as windows in the doors. Attendance at a mandatory workshop on child abuse will be necessary for personnel who assume a position such as a Sunday School teacher, Good Shepherd caregiver, or youth. Support reading material will be given.

No overnight functions will be permitted unless two or more personnel are present and the function has first been approved by the elders. Again, no private (i.e. one-on-one, not in public view) situations are to exist.

An application form will be given to Sunday School teachers, Good Shepherd caregivers - volunteer and staff and youth workers. This would also apply to people who might serve in a substitute capacity. Those named are asked to respond in

written form to questions and sign that they are in agreement with the policies of the church and agree to refrain from any conduct unbecoming in the performance of their responsibilities on behalf of the church. This form would be treated in a confidential manner.

Children's Ministry Personnel

All personnel, employees and volunteers are required to complete a prescribed form. A Volunteer Form is attached as Appendix 1.

All personnel, employees and volunteers will be asked for two references, in the format of Appendix 2. All new personnel, employees and volunteers will be given an interview with such persons as designated by the elders after completing a Criminal Record check.

Volunteers must agree to be subject to the authority of the church as set out in the church constitution and bylaw.

Education of Children's Ministry Personnel

All personnel, employees and volunteers, involved in children's ministries shall participate in seminars or workshops as prescribed by the elders of the church, directed at issues of child abuse, identification and reporting obligations.

All personnel, employees and volunteers, involved in the children's ministries shall read resource material as prescribed by the elders of the Church directed at issues of child abuse.

Teaching or Functions

There shall be a minimum of two (2) people in any care situation under the age of three years. At least one of these must be an adult.

Classroom doors, except those with windows, shall be kept open any time where children are in the care of personnel, unless there are two or more adults present.

Individual counseling of a child (under the age 18) shall be done:

- a) only with the specific approval of a parent or guardian of the child; or
- b) with a minimum of two adults present; or
- c) where the counselor and counselee are in a public setting. (Public defined as being in full view of others).

Reporting Child Abuse

- a) Each person who has reasonable grounds to believe that a child (under the age of 18) is or may be in need of protection shall forthwith make a report to the Ministry of Social Services. In conjunction with such a report, the person shall also report the occurrence to the staff elder or the chairman of the board of elders.
- b) Each person having reasonable grounds to suspect that a child is or has suffered abuse is mandated by law to report such suspicions to the Ministry of Child and Family Development. Reporting to anyone other than the Ministry does not fulfill the legal obligation to report.
- c) Upon receiving a report of child abuse, no further investigation or questioning should take place by church personnel. A report of the exact words of the child will be written in a bound notebook, dated and signed by the person receiving the information.

If Personnel is Alleged to Have Abused a Child

- a) If there is a written or verbal report made, alleging that any volunteer personnel has abused or threatened to abuse a child or if the staff elder received any information about any volunteer personnel that might indicate that a child may be at risk, such volunteer personnel shall immediately be suspended from any duties or responsibilities pending the outcome of the investigation.
- b) If there is a written or verbal report made by a person who is prepared to identify himself or herself alleging that an employee has abused or threatened to abuse a child, such employee shall be suspended from any duties or responsibilities in all children's ministries, with pay, pending the outcome of such investigation, until otherwise notified by the elders.
- c) Any notice of suspension shall be given in such a way that no investigation by the Ministry of Child and Family Development or police will be put in jeopardy. The suspension from duties and responsibilities is not and shall not be seen or accepted as the 'guilt' of the individual, but only as an indication of the priority given to the need to protect our children.
- d) Any personnel, volunteer or employee, found to have abused a child or placed a child at risk of abuse shall, apart from any other discipline process, be prohibited from participation in any ministry in the church unless specifically authorized by the elders and then only in accordance with any and all of the terms and conditions determined by the elders, and civil authorities.



PART 6
APPENDICES

Appendix 1

Society Act **R.S.B.C. 1979, Chapter 390**

CONSTITUTION

The name of the Society is "EMMANUEL CHRISTIAN COMMUNITY SOCIETY".

The purposes of the Society are:

- (a) to meet together as Christians for worship according to Matthew, Chapter 18, Verse 20, and Acts, Chapter 2, Verse 42 of the Holy Bible;
- (b) to teach the word of God and preach the Gospel to old and young;
- (c) to support missionaries engaged in propagation of the Gospel;
- (d) to acquire, hold, maintain and operate property, including church buildings and/or other places of worship to facilitate the performance of the purposes stated in paragraphs (a), (b) and (c).

BY-LAWS OF EMMANUEL CHRISTIAN COMMUNITY SOCIETY

TENETS OF FAITH

The members of the Society wholeheartedly accept the revelation of God given in the Scriptures of the Old and New Testament and confess the faith therein set forth and summarized in such historic statements of the Christian Church as the Apostles and Nicene Creeds. The members agree that the following doctrines are crucial to the understanding and proclamation of the Gospel and to practical Christian living and are the essential doctrines of the Christian faith, namely:

- (i) The sovereignty and grace of God the Father, Son and Holy Spirit in creation, providence, revelation, redemption and final judgment;
- (ii) The divine inspiration of Holy Scripture and its consequent entire trustworthiness and supreme authority in all matters of faith and conduct;
- (iii) The universal sinfulness and guilt of human nature since the fall, making man subject to God's wrath and condemnation;
- (iv) The substitutionary sacrifice of the incarnate Son of God as the sole ground for redemption from the guilt, penalty and power of sin;

- (v) The justification of the sinner by the grace of God through faith alone in Christ crucified and risen from the dead;
- (vi) The illuminating, regenerating, indwelling and sanctifying work of God the Holy Spirit in the believer;
- (vii) The unity and common priesthood of all true believers, who together form the one universal Church, the Body of which Christ is the Head.
- (viii) The expectation of the personal, visible return of the Lord Jesus Christ.

Part 1 – Interpretation

1. (1) In these by-laws, unless the context otherwise requires:
 - (a) “directors” means the directors of the Society for the time being;
 - (b) “Elders of Emmanuel Christian Community Society” means the elders from time to time of the Church known as Emmanuel Christian Community Society;
 - (c) “Society Act” means the Society Act of the Province of British Columbia from time to time in force and all amendments to it;
- (2) The definitions in the Society Act on the date these by-laws become effective apply to these by-laws.
2. Words importing the singular include the plural and vice versa; and words importing a male person include a female person and a corporation.

Part 2 – Membership

3. The members of the Society are the applicants for incorporation of the Society, and those persons who subsequently have become members, in accordance with these by-laws and, in either case, have not ceased to be members.
4. A person may apply to the directors for membership in the Society and on acceptance by the directors, shall be a member.
5. Every member shall uphold the constitution and comply with these by-laws.
6. A person shall cease to be a member of the Society;

- (a) by delivering his resignation in writing to the secretary of the Society or by mailing or delivering it to the address of the Society, or
 - (b) on his death or in the case of a corporation, on dissolution, or
 - (c) on being expelled, or
 - (d) on having been a member not in good standing for 12 consecutive months.
7. (1) A member may be expelled by a unanimous resolution of the directors.
- (2) The directors shall give a member seven days' notice either orally or in writing of a proposed resolution to expel him from membership in the Society and such notice shall be accompanied by a brief statement of the reason or reasons for the proposed expulsion.
- (3) The person who is the subject of the proposed resolution shall be given an opportunity to be heard at the directors' meeting before the resolution is put to vote.
8. All members are in good standing except a member who has failed to make a financial contribution to the Society for a period of 12 consecutive months and so long as such financial contribution is not made such member is not in good standing.

Part 3 – Meetings of Members

9. General meetings of the Society shall be held at such time and place, in accordance with the Society Act, as the Directors decide.
10. Every general meeting, other than an annual general meeting, is an extraordinary general meeting.
11. The Directors may, whenever they think fit, convene an extraordinary general meeting.
12. (1) Notice of a general meeting shall specify the place, the day and the hour of meeting, and, in the case of special business, the general nature of that business;
- (2) The accidental omission to give notice of a meeting to, or the non-receipt of a notice by, any of the members entitled to receive notice does not invalidate proceedings at that meeting.

13. An annual general meeting shall be held at least once in every calendar year and not more than fifteen months after the holding of the past preceding annual general meeting.

Part 4 – Proceedings at General Meetings

14. Special business is:
 - (a) all business at an extraordinary general meeting except the adoption of rules of order, and
 - (b) all business that is transacted at an annual general meeting, except,
 - (i) the adoption of rules or order,
 - (ii) the consideration of the financial statements,
 - (iii) the report of the directors,
 - (iv) the report of the auditor, if any,
 - (v) the election of directors,
 - (vi) the appointment of the auditor, if required, and
 - (vii) such other business as, under these by-laws, ought to be transacted at an annual general meeting.
15.
 - (1) No business, other than the election of a chairman and the adjournment or termination of the meeting, shall be conducted at a general meeting at a time when a quorum is not present.
 - (2) If at any time during a general meeting there ceases to be a quorum present, business then in progress shall be suspended until there is a quorum present or until the meeting is adjourned or terminated.
 - (3) A quorum is 3 members present or such greater number as the members may determine at a general meeting.
16. If within 30 minutes from the time appointed for a general meeting a quorum is not present, the meeting, if convened on the requisition of members, shall be terminated; but in any other case, it shall stand adjourned to the same day in the next week, at the same time and place, and if, at the adjourned meeting, a quorum is not present within 30 minutes from the time appointed for the meeting, the members present constitute a quorum.
17. Subject to By-law 18, the president of the Society, the Vice-president, or in the absence of both, one of the other directors present shall preside as chairman of a general meeting.

18. If at a general meeting
- (a) there is no president, vice-president, or other director present within 15 minutes after the time appointed for holding the meeting, or
 - (b) the president and all the other directors present are unwilling to act as chairman,
- the members present shall choose one of their number to be chairman.
19. (1) A general meeting may be adjourned from time to time and from place to place, but no business shall be transacted at an adjourned meeting other than the business left unfinished at the meeting from which the adjournment took place.
- (2) Where a meeting is adjourned for 10 days or more, notice of the adjourned meeting shall be given as in the case of the original meeting.
- (3) Except as provided in this by-law, it is not necessary to give notice of an adjournment or of the business to be transacted at an adjourned general meeting.
20. (1) No resolution proposed at a meeting need be seconded and the chairman of a meeting may move or propose a resolution.
- (2) In case of an equality of votes the chairman shall not have a casting or second vote in addition to the vote to which he may be entitled as a member and the proposed resolution shall not pass.
21. (1) A member in good standing present at a meeting of members is entitled to one vote.
- (2) Voting is by show of hands.
- (3) Voting by proxy is not permitted.
22. A corporate member may vote by its authorized representative, who is entitled to speak and vote, and in all other respects, exercise the rights of a member and that representative shall be reckoned as a member for all purposes with respect to a meeting of the Society.

Part 5 – Directors and Officers

23. The directors may exercise any such powers and do all such things as the Society may exercise and do, and which are not by these by-laws or by statute

or otherwise lawfully directed or required to be exercised or done by the Society in general meeting, but subject, nevertheless, to the provisions of all laws affecting the Society and these by-laws.

24. (1) The majority of the directors of the Society shall be elected or appointed from among the Elders of Emmanuel Christian Community Society.
- (2) The number of directors shall be at least three.
25. (1) The directors shall retire from office at each annual general meeting when their successors shall be elected.
- (2) An election of directors may be by acclamation, otherwise it shall be by show of hands.
- (3) If no successor is elected, the person previously elected or appointed continues to hold office.
26. (1) The directors may at any time and from time to time appoint a member as a director to fill a vacancy in the directors.
- (2) A director so appointed holds office only until the conclusion of the next following annual general meeting of the Society, but is eligible for re-election at the meeting.
27. (1) If a director resigns his office or otherwise ceases to hold office, the remaining directors shall appoint a member to take the place of the former director.
- (2) No act or proceeding of the directors is invalid only by reason of there being less than the prescribed number of directors in office.
28. The members may by special resolution remove a director before the expiration of his term of office, and may elect a successor to complete the term of office.
29. No director shall be remunerated for being or acting as a director by a director shall be reimbursed for all expenses necessarily and reasonably incurred by him while engaged in the affairs of the Society.
30. The directors shall appoint the officers of the Society from among the members of the Society.

Part 6 – Proceedings of Directors

31. (1) The directors may meet together at such places as they think fit for the dispatch of business, adjourn and otherwise regulate their meetings and proceedings, as they see fit.
- (2) The directors may from time to time fix the quorum necessary for the transaction of business and unless so fixed, the quorum shall be a majority of the directors then in office.
- (3) The president shall be chairman of all meetings of the directors; but if at any meeting the president is not present within 30 minutes after the time appointed for holding the meeting, the vice-president shall act as chairman, but if neither is present, the directors present may choose one of their number to be chairman at that meeting.
- (4) A director may at any time, and the secretary, on the request of a director, shall convene a meeting of the directors.
32. (1) The directors may delegate any, but not all, of their powers to committees consisting of at least one director and such members as they think fit.
- (2) A committee so formed in the exercise of the powers so delegated shall conform to any rules that may from time to time be imposed on it by the directors, and shall report every act or thing done in exercise of those powers to the earliest meeting of the directors to be held next after it has been done.
33. A committee shall elect a chairman of its meetings; but if no chairman is elected, or if at any meeting the chairman is not present within 30 minutes after the time appointed for holding the meeting, the persons present who are members of the committee shall choose one of their number to be chairman of the meeting.
34. The members of a committee may meet and adjourn as they think proper.
35. For a first meeting of directors held immediately following the appointment or election of a director or directors at an annual or other general meeting of members, or for a meeting of the directors at which a director is appointed to fill a vacancy in the directors, it is not necessary to give notice of the meeting to the newly elected or appointed director or directors for the meeting to be duly constituted if a quorum of the directors is present.

36. A director who may be absent temporarily from British Columbia may send or deliver to the address of the Society, a waiver of notice, which may be by letter, telegram, telex, or cables, of any meeting of the directors and may, at any time, withdraw the waiver, and until the waiver is withdrawn,
- (a) no notice or meeting of directors shall be sent to that director, and
 - (b) any and all meetings of the directors of the Society, notice of which has not been given to that director shall, if a quorum of the directors is present, be valid and effective.
37. (1) Questions arising at any meeting of the directors and a committee appointed by the directors shall be decided by a majority of votes.
- (2) In case of an equality of votes, the chairman does not have a second or casting vote.
38. No resolution proposed at a meeting of directors or committee appointed by the director need be seconded and the chairman of a meeting may move or propose a resolution.
39. A resolution in writing, signed by all the directors and placed with the minutes of the directors is as valid and effective as if regularly passed at a meeting of directors.

Part 7 – Duties of Officers

40. (1) The president shall preside at all meetings of the Society and of the directors.
- (2) The president is the chief executive officer of the Society and shall supervise the other officers in the execution of their duties.
41. The vice-president shall carry out the duties of the president during his absence.
42. The secretary or the assistant secretary shall:
- (a) conduct the correspondence of the Society,
 - (b) issue notices of meetings of the Society and directors,
 - (c) keep minutes of all meetings of the Society and directors,
 - (d) have custody of all records and documents of the Society except those required to be kept by the treasurer,

- (e) have custody of the common seal of the Society, and
- (f) maintain the register of members.

43. The treasurer shall:

- (a) keep such financial records, including books of account, as are necessary to comply with the Society Act, and
- (b) render financial statements to the directors, members and others when required.

44. The offices of secretary and treasurer may be held by one person who shall be known as the secretary-treasurer.

45. In the absence of the secretary or the assistant-secretary from a meeting, the directors shall appoint another person to act as secretary at the meeting.

Part 8 – Seal

46. The directors may provide a common seal for the Society and they shall have power from time to time to destroy it and substitute a new seal in place of the seal destroyed.

47. The common seal shall be affixed only when authorized by a resolution of the directors and then only in the presence of the persons prescribed in the resolution or if no persons are prescribed, in the presence of the president and secretary or president and secretary-treasurer.

Part 9 – Borrowing

48. In order to carry out the purposes of the Society the directors may, on behalf of and in the name of the Society, raise or secure the payment or repayment of money in such manner as they decide and in particular but without limiting the generality of the foregoing, by the issue of debentures.

49. No debenture shall be issued without the sanction of a special resolution.

50. The members may by special resolution restrict the borrowing powers of the directors but a restriction so imposed expires at the next annual general meeting.

Part 10 – Auditor

51. This Part applies only where the Society is required or has resolved to have an auditor.
52. The first auditor shall be appointed by the directors who shall also fill all vacancies occurring in the office of auditor.
53. At each annual general meeting the Society shall appoint an auditor to hold office until he is re-elected or his successor is elected at the next annual general meeting.
54. An auditor may be removed by ordinary resolution.
55. An auditor may be informed forthwith in writing of appointment or removal.
56. No director and no employee of the Society shall be auditor.
57. The auditor may attend annual general meetings.

Part 11 – Notice to Members

58. Notice of a general meeting of the Society shall be in writing and may be given to a member by:
 - (a) personally delivering to a member such written notice, or
 - (b) mailing such written notice by regular mail addressed to a member at his registered address.
59. A notice sent by mail shall be deemed to have been given on the second day following that on which the notice is posted, and in proving that notice has been given it is sufficient to prove that the notice was properly addressed and put in a Canadian post office receptacle.
60. (1) Notice of a general meeting of the Society shall be given only to,
 - (a) every member shown on the Register of Members on the day notice is given; and
 - (b) the auditor, if Part 10 applies.(2) No other person is entitled to receive a notice of a general meeting of the Society.

61. Any other notice required to be given to a member shall be given in such a manner and at such a time as the directors see fit, provided, nevertheless, that such notice shall be given in accordance with the Society Act and these by-laws.

Part 12 – By-Laws

62. On being admitted to membership, a member is entitled to and the Society shall give him a copy of the constitution and by-laws of the Society upon his request and upon his payment of such sum not exceeding \$1.00 as the directors may determine by resolution.
63. These by-laws shall not be altered or added to except by special resolution.

Part 13 – Termination of Existence

64. On the winding-up and dissolution of the Society and after all debts have been paid or provision for payment has been made, the assets of the Society then remaining shall be paid, distributed, transferred, or delivered to such charitable institution or charitable institutions as the directors see fit.

Special Resolutions to amend by the Bylaws of the Society as follows:

1. By deleting Part 11 - Notice to Members in its entirety and substituting the following therefor:

PART 11 - NOTICES

- 11.1 A notice may be given to a member, either personally or by mail or by electronic mail or by facsimile to the member at the member's registered address or the member's e-mail address as recorded in the Society's minute book.
- 11.2 A notice sent by mail shall be deemed to have been given on the third day following that on which the notice is posted, and in proving that notice has been given it is sufficient to prove that the notice was properly addressed and put in a Canadian post office receptacle. In the case of notice by either electronic mail or facsimile, an acknowledgment of receipt by return facsimile or electronic mail shall be obtained from the member.

11.3 Notice of a general meeting shall be given only to:

- (a) every member shown on the register of members on the day notice is given, and
- (b) the auditor.

2. By adding the following clause as Part 14 of the Bylaws:

PART 14 - MISCELLANEOUS

- 14.1 Any meeting of the Society, the Board, or any committee may also be held, or any member, director or any committee may participate in any meeting of the Society, the Board, or any committee, by conference call or similar communication equipment or device so long as all the members, directors, or persons participating in the meeting can hear and respond to one another. All such members, directors, or persons so participating in any such meeting shall be deemed to be present in person at the stated location of such meeting and, notwithstanding the foregoing bylaws, shall be entitled to vote by a voice vote recorded by the secretary of such meeting.
- 14.2 The rules governing when notice is deemed to have been given set out in these bylaws shall apply *mutatis mutandis* to determine when a Board resolution shall be deemed to have been submitted to all of the directors and when an ordinary resolution shall be deemed to have been submitted to all of the members.

Appendix 2

10 Principles of the CSA Model Code for the Protection of Personal Information

This brief focuses on the ten principles that make up the CSA Code

What is the Code and what is its status in the federal act?

The CSA Model Code for the Protection of Personal Information is a national standard that was developed by the Canadian Standards Association. It was developed in 1996, and resulted from a consensus between business representatives, consumer groups and government. In practice, the ten principles of the CSA Code may be read as steps to developing a privacy policy. In fact, organizations can use the code, with modifications to meet their specific needs, as their privacy policy. The ten principles, with explanatory notes, are as follows:

- a) Accountability:** An organization is responsible for personal information under its control and shall designate an individual or individuals who are accountable for the organization's compliance with the following principles.

Start by identifying internally who will be your privacy officer(s). As personal information may be collected and processed by different department within your business, you should also consider whether a team of individuals will be necessary to ensure your whole business in compliant with the Act.

- b) Identifying Purpose:** The purposes for which personal information is collected shall be identified by the organization at or before the time the information is collected. *Conduct a "privacy audit" to determine what personal information you collect and for what purpose. Consider specifically the nature of your customer relationship – there may be follow-on activity which may necessitate a broader purpose statement Check your forms and publications and/or websites to ensure privacy statements that identify purpose for collection of personal information are present and visible where necessary. Contact information for your privacy officer(s) should also be easily accessible.*

- c) Consent:** The knowledge and consent of the individual are required for the collection, use or disclosure of personal information, except where inappropriate.

Obtaining informed consent to collection is a central element of the Act. As part of your audit, consider how you collect information. As varying types of consent are possible, consider which is most appropriate to the nature, including sensitivity, of the information you collect.

- d) Limiting Collection:** The collection of personal information shall be limited to that which is necessary for the purposes identified by the organization. Information

shall be collected by fair and lawful means. *This means that an organization must limit the type of information collected to correspond to the stated purpose. Section 5(3) of PIPEDA includes a “reasonable person test” which mandates that organization can collect use or disclose personal information only for purposes that reasonable person would consider appropriate. This means you should consider which information is crucial for your purpose, and collect only that.*

- e) **Limiting Use, Disclosure, and Retention:** Personal information shall not be used or disclosed for purposes other than those for which it was collected, except with the consent of the individual or as required by law. Personal information shall be retained only as long as necessary for the fulfillment of those purposes.

This does not mean that you cannot outsource; however, you cannot use or pass information on in a manner inconsistent with your identified purpose. Your privacy policy must include guidelines that govern the handling of personal information while your organization is using it, including minimal and maximum times for retaining it. Information used to make a decision about an individual should also be kept sufficiently long enough to allow the individual to have access to it.

- f) **Accuracy:** Personal information shall be as accurate, complete, and up-to-date as is necessary for the purposes for which it is to be used.

Keep information as accurate as necessary, but note that the legislation prohibits routine updating if this is not necessary to fulfill the purpose given for the initial collection.

- g) **Safeguards:** Personal information shall be protected by security safeguards appropriate to the sensitivity of the information. *As part of your policy, put in place security policies and practices for storage of the information and for its disposal. Such practices can include physical or technical measures as needed, but also staff education and awareness.*

- h) **Openness:** An organization shall make readily available to individuals specific information about its policies and practices relating to the management of personal information. *Specific information, in an understandable form, on your information policies and practices must be readily available. This must include: name or title and address of the privacy officer; a description of the type of personal information an organization holds, including what it is generally used for; brochures or other information that explain the organizations' policies; what personal information is made available to related organization, such as subsidiaries.*

- i) **Individual Access:** Upon request, an individual shall be informed of the existence, use and disclosure of his or her personal information and shall be given access to that information. An individual shall be able to challenge the

accuracy and completeness of the information and have it amended as appropriate. *Keeping accurate records is necessary to ensure you are able to meet customer requests. Note that PIPEDA states that individual access requests must be made in writing, and that organization shall assist individuals that indicate they need help to prepare their requests. An organization must respond to a request, including to indicate that more time is need to process the request, within 30 days of receipt of the request.*

- j) Challenging Compliance:** An individual shall be able to address a challenge concerning compliance with the above principles to the designated individual or individuals accountable for the organization's compliance. *An organization must be ready to refer and act of complaints, including amending policies and practices if necessary. Be ready for compliance audits, which the Privacy Commissioner can undertake at his discretion, should be have reasonable grounds to believe the organization in contravention of the Act.*

Appendix 3

VOLUNTEER APPLICATION FORM

Church Policy on Children's Ministry

Emmanuel Christian Community

A. Purpose

This form is to be completed by all personnel, employees and volunteers for any position involving the supervision or care of children (under the age of 19). This process is intended to ensure a secure place for children.

All information is strictly confidential and only persons with legitimate need will have access to any information obtained in this process. Failure to complete any or all of this form may delay consideration. Any questions of a sensitive personal nature may be reviewed with the staff elder in advance of completion.

B. Personal Background

Name:

Address:

Telephone:

Are you over 18 years of age?

In what areas of children's ministry are you interested?

What time commitment are you able to make?

What background / experience do you have in working with children? (church or non church) (provide particulars of organization, time and responsibilities)

Do you consider yourself a member of ECC?

Are you prepared to consent to a criminal records search? If so, please complete the attached form. If not, is there a particular reason?

Do you have a driver's license? If yes, the driver's license number is:

C. References

Please provide two personal references (name, addresses, phone number, relationship - not relatives) and a completed Criminal Records check to the church office.

D. Statement

The information contained herein is correct. I authorize any references listed to provide any information requested pertaining to my character and fitness to participate in children's ministry.

Should my application be accepted, I agree to be bound by the constitution, policies and procedures of ECC, and to refrain from any conduct unbecoming in the performance of my responsibilities on behalf of the ECC.

Dated at Richmond, British Columbia, this _____ day of _____, 20____.

Applicant's Signature

Appendix 4

Personnel Reference Information Form

Emmanuel Christian Community

Re:

(Name of personnel)

Date of Inquiry

1. Reference

Name

Address

Phone

2. How many years has this person been known to you and in what capacity?

3. What experience does the applicant have with children?

4. Do you have any concerns about the applicant's commitment to the children's ministry?

5. Is there anything in this person's background which would affect his or her ability to minister or which would place children at risk?

Name of Person Inquiring (Signature)

Appendix 5

Information Release Permission Form

From time to time, ECC publishes personal information to be used solely within the church. For us to comply with the new Privacy Legislation we need your consent in order to publish material that will contain personal information. We hereby ask your consent to include your name and address information. By your reply to this email or signature at the bottom of this letter, you give permission for ECC to record and list your name and address details as necessary strictly for church business.

Permission can be withdrawn or information changed by notifying the church office.

Thank you,
The office of ECC

- Yes, I give permission to ECC to use any or all of the following information as needed for church business.
- Yes, I give permission to ECC to use my name and address as needed for church business, but I do not wish my email address to be published, or given out by the church office in any form.
- No, I do not give permission to ECC to use my name and address for church business.

Signature

Date

Print Name

Email

Address

Phone Number