
THE CONSTITUTION OF HARVEST BIBLE CHAPEL OF LONDON

(REVISED APRIL OF 2008)

ARTICLE I- NAME

The name of the congregation shall be Harvest Bible Chapel of London, located in London, Ontario. 'Harvest Bible Chapel' is a registered service mark of Harvest Bible Chapel Elders Council (also known as Harvest Bible Fellowship) and the service mark is used by this Church as a part of its church name by permission. If this Church ceases to be formally associated with Harvest Bible Fellowship, or at the request of Harvest Bible Fellowship, the church shall immediately cease using "Harvest Bible Chapel" or any confusingly similar name and shall promptly file the required amended documents with the appropriate provincial authority in order to change the church name. Any new name shall be different enough to prevent any confusion with any other Harvest Bible Chapel or with Harvest Bible Fellowship.

ARTICLE II - PURPOSE

To glorify God through the fulfillment of the Great Commission (Matthew 28:19-20) in the spirit of the Great Commandment (Matthew 22:37-39). The commission is fulfilled as disciples of Jesus Christ are made. God is glorified as we manifest His presence in doing so (II Timothy 2:2; I Corinthians 10:31).

ARTICLE III: PILLARS

At the outset of Harvest Bible Chapel, four pillars were established as the biblical priorities for this ministry. A fuller statement is available upon request.

1. A firm belief in the power of prayer (James 5:16; Jeremiah 33:3)
2. To preach the authority of God's Word without apology. (Hebrews 4:12; II Timothy 4:1-5)
3. To share the Gospel of Jesus Christ with boldness and work toward reproducing disciples. (Romans 1:16; Matthew 9:36-38)
4. To lift high the name of Jesus Christ in worship. (John 12:32; 4:23, 24)

ARTICLE IV: DOCTRINAL STATEMENT

THE SCRIPTURES

We believe in the Scriptures of the Old Testament and New Testament as verbally inspired by God and inerrant in the original writing. We believe the 66 books of the Old Testament and New Testament are God's completed and sufficient revelation for the total well-being of mankind.

GOD

We believe in the only true God (John 17:3), the Father, the Son, and the Holy Spirit (Matthew 28:19-20). He created all things (Revelation 4:11) and upholds all things by the Word of His power (Hebrews 1:3). In Him we live and move and have our being (Acts 17:28). He is a God of truth and without iniquity, just and right is He (Deuteronomy 32:4) and He shall judge the world (Psalm 9:8).

We believe that the Godhead eternally exists in three persons, the Father, the Son, and the Holy Spirit; and that these three are one God, having precisely the same nature, attributes, and perfections, and worthy of precisely the same homage, confidence, and obedience (Mark 12:29; John 1:1-4; Matthew 29:19-20).

JESUS CHRIST

We believe in the total deity of the Lord Jesus Christ. We believe He is the manifestation of God in the flesh. We believe He was conceived by the Holy Spirit and born of the virgin Mary. We believe Him to be true God and true man (John 1:1, 14, 18; John 14:8, 9; I Timothy 3:16).

HOLY SPIRIT

We believe that the ministry of the Holy Spirit is to glorify the Lord Jesus Christ during this age. He convicts us of sin and regenerates the sinner upon believing on Christ, baptizing the believer into one body of which Christ is the head. He indwells, guides, instructs, fills, comforts, and empowers the believer for godly living and service through individually bestowed spiritual gifts.

While the Scriptures do not teach that certain gifts have ceased, it does seem to indicate that their usage would vary according to the need that each gift is designed to meet. Harvest Bible Chapel of London does not encourage the use of the 'sign gifts'. Instead we choose to emphasize the more excellent way of love and zeal for the more edifying gifts (John 16:8; 13:15; Titus 3:5; Ephesians 1:22; 4:11-12; Romans 8:9-17; 12:4-8; I Corinthians 3:16; 12:4-5, 11-13, 19; Galatians 5:25; Hebrews 2:1-4; II Corinthians 12:12).

MAN

We believe that man was created in innocence under the law of his Maker, but by voluntary transgression fell from his sinless and happy state in consequence of which all mankind are now sinners; not only by constraint, but by choice and therefore under just condemnation without

defense or excuse. We believe that without exception every man is totally depraved and needs a Saviour (Genesis 3:1-6; Romans 3:10-19; Romans 1:18, 32).

SALVATION

We believe that the Lord Jesus Christ died for our sins according to the Scriptures, as a representative and substitutionary sacrifice. We believe that all who by faith receive Him as their personal Lord and Saviour are justified on the basis of His blood shed on Calvary. They are born again of the Holy Spirit and thereby become eternally secure as children of God. We believe the Holy Spirit baptizes a person who believes into the body of Christ at the moment of salvation (Romans 8:37-39; II Corinthians 5:21; I Corinthians 12:13).

RESURRECTION

We believe in the resurrection of the crucified body of our Lord Jesus Christ, His ascension into heaven, and His present life for us as High Priest and Advocate (Acts 1:3, 9; Hebrews 7:25, 26).

RETURN OF CHRIST

We believe in "that blessed hope", the personal, premillennial, and imminent return of our Lord Jesus Christ. His return has a vital bearing on the personal life and service of the believer (I Thessalonians 4:13-18).

BAPTISM AND COMMUNION

We believe that Christian baptism is a public declaration of and identification with Christ in His death, burial, and resurrection signified by immersion in water.

The Lord's Supper is the commemoration by believers of Christ's death until He comes and should be preceded by a careful self-examination (Acts 4:13; Romans 6:3-6; I Corinthians 11:20-29).

THE CHURCH

Upon accepting the Lord Jesus Christ as Lord and Saviour, all believers have therefore become part of His body, the church. There is one church universal, composed of all those who acknowledge Jesus Christ as Saviour and Lord. The Scriptures command believers to gather together to devote themselves to worship, prayer, teaching of the Word, observance of the ordinances (baptism and communion), fellowship, service to the body through the development and use of talents and gifts, and outreach to the world in fulfillment of the command of Christ to make disciples of all believers (Ephesians 5:23; Romans 12:1; Acts 2:42-46; I Corinthians 14:26; Matthew 28:18-20).

Wherever God's people meet regularly in obedience to this command there is the local expression of the church - under the watch-care of elders and other supportive leadership. Its Partners are to work together in love and unity, intent on the one ultimate purpose of glorifying Christ (Ephesians 4:16).

MISSION STATEMENT

Realizing that the cause of Christ extends beyond any one local fellowship, we commit ourselves to an ongoing ministry of extending the call of Christ to make disciples around the world.

ARTICLE V: CHRISTIAN LIVING

SECTION 1 - CONCERNING CONDUCT

The Bible teaches that all believers are saints, set apart unto God and are thus called to live godly, obedient lives honoring Christ in all they do. As well they are responsible to live in such a manner as not to bring reproach upon their Saviour and Lord (Romans 12:1-2; I Peter 1:14-19; II Timothy 2:19; Titus 2) lest the Word of God be blasphemed (I Timothy 6:1; Titus 2:5). As Christians we should obey the Word of our Lord, seek the things which are above, walk as He walked, and accept as our responsibility the duty and privilege of bearing the Gospel to a lost world (I John 2:3; Colossians 3:1; Ephesians 5:23; Matthew 28:19-20).

A victorious and fruitful Christian life is possible only for those who have presented themselves wholly to Christ and walk by the power of the Holy Spirit, which all believers are called to do (Romans 12:1,2; Galatians 5:16; Ephesians 5:18; Romans 6, 7, Romans 12:1, Galatians 5:16, Ephesians 5:18).

SECTION 2 - CONCERNING SEPARATION

Because of God's holy nature and the believers' high calling, Scripture teaches and commands personal and ecclesiastical separation from religious apostasy (II John 7-11; Romans 16:17; Titus 3:10), from all worldly and sinful pleasures, practices, and associations (I John 2:15-17; James 4:4; II Timothy 3:1-5), and from professing believers living in willful disobedience to the Word of God (II Thessalonians 2:15; 3:6, 14, 15; I Corinthians 5).

This does not include separation from unbelievers who need the Word of God to penetrate their world with the Gospel of Jesus Christ. "... note those who cause divisions and offenses, contrary to the doctrine which you learned and avoid them." Romans 16:17, II Thessalonians 3:6, II Thessalonians 3:14.

SECTION 3 - CONCERNING PARTNERSHIP/MEMBERSHIP

Harvest Bible Chapel of London has chosen to refer to its members as 'partners' (and henceforth partnership will be used rather than membership). This term better conveys the fact that partners are committing to serve and sacrifice for the advancement of this local church rather than act as members who pay dues and receive benefits. Therefore throughout this document the term partners or partnership will be used to refer to the more traditional term of member.

As a matter of practice and teaching either term – membership or partnership – can and will be used as synonymous terms for this concept of joining the church. Membership is the traditional term but we believe partnership better represents what one is committing to.

The New Testament clearly indicates that groups of people who were followers of the Lord Jesus Christ identified themselves with and committed themselves to a particular local body.

In order to implement the principles of accountability and commitment to the local body of Christ, as defined in the New Testament and practiced in the early churches, Harvest Bible Chapel of London recognizes the need for formal Partnership. Partnership at Harvest Bible Chapel of London is for all who are believers in the Lord Jesus Christ and have visibly demonstrated that commitment through believer's baptism.

Partnership in a local assembly is good and proper in that it is the expression of fellowship with a group of believers in the furtherance of the Gospel. It should not be confused with salvation in any aspect.

3A - PARTNERSHIP COMMITMENT

The effectiveness of joining together will be determined by the level of the commitment we make. In a society where so few make commitments and fewer still keep them, Harvest Bible Chapel is seeking a group of people who are determined to know the joy Christ intended for His body, the church. To this end partners of Harvest Bible Chapel of London must be willing to live in submission to the doctrinal statement. Further, they must be willing to abide by the entire Partnership commitment which in summary states.

1. I have, by faith, become a follower of Jesus Christ and I have been baptized as a visible way of demonstrating that commitment.
2. I will, with God's help, seek to maintain my consistent disciplines of prayer, Bible study, and evangelism.
3. I will neither criticize nor listen to criticism concerning any partner(s) of this body and will, when personally offended, speak directly and lovingly with those involved.
4. I will financially support the ministries of Harvest Bible Chapel of London by faithfully giving back to the Lord a biblical portion of my increase.

3B - PROCEDURE FOR PARTNERSHIP

Be in regular attendance at Harvest London and then attend the Harvest London Partnership class. This class, offered regularly, is a clear and concise overview of who Christ is, how one becomes a Christian, and how to be meaningfully connected to the church.

Upon completion of the class any person professing personal faith in Jesus Christ as Lord and Saviour who has expressed that commitment visibly by being baptized, or are willing to do be baptized at the next available service, should indicate their desire for partnership by completing a Partnership covenant application. The application should be turned in to the church office for further review and follow up

All Partnership covenant applications will be reviewed by the Elders and a possible interview with the applicant may be carried out by the Elders.

Upon recommendation by the Elders your name will be placed in the bulletin or posted at the church for a period of two weeks. During this period partners will be encouraged to clear up any relational or other difficulties which could hinder the applicant's ministry among us. This is done in the spirit of Matthew 18:15-17 so that both you and the Harvest family will benefit.

At the end of the two week period those who remain approved by the Elders as candidates will be welcomed into Partnership by the Elders.

Staff personnel shall be, or shall become, Partners of Harvest Bible Chapel of London. When a new staff member is hired if they are not already a Partner they shall sign a Partnership covenant document and this combined with their hiring shall qualify them as Partners.

3C - PARTNER RESPONSIBILITIES

Presence at Services - All partners shall be urged to participate in the regular services of Harvest Bible Chapel of London.

Giving - The Church believes that every Christian should give of their means as God enables, as a positive command of Scripture and an act of worship. Partners should support the Church on a regular basis, and do it gladly as God directs. Gracious, consistent and free offering of one's resources to God through the local church is the normal and expected behavior of every Christian. Old Testament tithing is not required in the New Testament church but we believe the example of the Old Testament of giving first fruits of all that God has granted to you is a pattern to be followed.

As such we encourage Christ-followers to commit to a practice of giving back to God through their local church a minimum of 10% of what He has entrusted to them as His stewards. This should be the priority in their finances as the practice of biblical first fruits teaches (Exodus 23:16-19, Deuteronomy 26:1-11, Proverbs 3:9). The New Testament is clear that where your treasure is there will your heart be as well and that God loves a cheerful and regular giver to the advancement of His kingdom (1 Corinthians 16:2, 2 Corinthians 9:5-15, Matthew 6:19-21).

Obedience - Harvest Bible Chapel of London expects its believers to follow the commands and principles which are clearly taught in the Word of God and to demonstrate this daily in every area of their lives. Examples of disobedience to these moral precepts would be illegal use of drugs, use of pornography, substance abuse, sexual immorality, physical or mental abuse, etc.

Affirmation Privileges - Partners shall have the right to vote, on matters deemed by the Elders as requiring affirmation or approval of the Partnership, when they reach the age of eighteen years.

3D - TERMINATION OF PARTNERSHIP

A person's name shall be removed from the active Partnership role of Harvest Bible Chapel of London under the following conditions:

By Death - Upon the death of a Partner their name shall be removed from the Partnership of Harvest Bible Chapel of London

Request for Transfer - Letters of referral resulting from a request for transfer shall be granted upon approval by the Elders. Such request must be made in writing to the church office.

Move - It is expected that when a Partner moves to another town or city they will unite with another Bible believing church as soon as possible. In the event they have not requested a letter of transfer/referral after a six month period, they shall be advised in writing that their Partnership will be removed as per direction of the Elders.

Extended Absence - Absence from regular services for at least four months shall result in the Partner being placed on the inactive roll pending a satisfactory answer to the inquiry of the Elders. Those persons under inquiry due to four months absence shall be placed on an inactive roll while determination is being made. While on the inactive roll Partners forfeit their privileges of affirmation should any vote arise.

No name shall remain on the inactive roll for longer than six months. Persons who satisfactorily give reason why they should remain on the active roll shall be replaced on that roll at the discretion of the Elders. No person who is absent because of illness, military service, missionary work or schooling shall be removed while in such capacity.

By Dismissal - (as related to the following process of disciplinary action). First, it should be stated that it is the goal of all Partners of Harvest Bible Chapel of London to restore any fallen Partner and to seek reconciliation as much as humanly possible. In all cases of divisive or disorderly conduct or heretical doctrine so opposed to the church's life and faith that it destroys the possibility of fellowship, the procedure in such cases shall be as follows:

- First the instruction of Matthew 18:15-18 shall be followed.
- If it does not lead to restoration, then the situation shall be told to the Elders in writing.
- The accused shall be heard by the Elders in the presence of the accusers.
- If the decision of the Elders is that the accusation is just, (based on Scripture) appropriate action shall be taken by the Elders which may include removal from fellowship and Harvest Bible Chapel of London Partnership. Should the accusation prove unwarranted, the Elders shall deal with the issue in an appropriate manner. In either case should the accused not appear before the Elders within a reasonable length of time the Elders shall examine the situation and arrive at a decision based on the testimony received.
- Public disclosure of discipline shall be made at the discretion of the Elders.
- As written in 1 Timothy 5:19 should the accused be an Elder, then at least two witnesses to the sin are required or else the accusation will not be heard by anyone.
- Being in this process in any step forfeits the partner's privileges of affirmation should any vote arise.

ARTICLE VI - CHURCH GOVERNANCE

SECTION 1- ELDERS

The biblical teaching on the subject of two church offices is found in 1 Timothy 3:1-16 and Titus 1:5-9. Though there are several terms used for the offices of the church, i.e. bishop, elder, overseer,

and deacon, a careful analysis of these terms indicates that bishop, overseer and elder are used interchangeably.

Therefore Harvest recognizes two primary church offices - the Elders and Deacons.

The government of Harvest Bible Chapel of London shall be by the Elders as described in the Constitution.

The Elders shall be accountable to God, and shall seek to make all major decisions by communicating and building consensus among the partners, as described in the Constitution. The responsibility for interpreting the consensus of the partnership through the leading of the Holy Spirit shall rest with the Elders.

1A - DUTIES

The Scriptures are clear that the Elder's responsibility is the spiritual oversight of the congregation. The elder's responsibility can be broken down into three main areas:

1. Ensuring that the **doctrine** of the church remains purely biblical; all doctrinal issues in the church will be settled by the Elders.
2. Ensuring that the **direction** of the church remains consistent with our statement of purpose and the four pillars statement as outlined in the Constitution.
3. Administering in love and humility the biblical process of church **discipline** as outlined in Matthew 18:15-20 and Galatians 6:1-4.

All decisions affecting the overall doctrine, direction, and discipline of the church will be the responsibility of the Elders.

1B - QUALIFICATIONS

The Church Elders shall consist of those who have demonstrated the qualifications for eldership (according to Biblical elder qualifications as per 1Timothy 3:1-16 and Titus 1:5-9) and believe they are called by God to serve as an Elder.

- Individual of dignity
- Above reproach
- Husband of one wife
- Sober minded
- Self-controlled, free from immoral behavior and submissive
- Respectable
- Hospitable
- Able to teach and holds firmly to the Word
- Humble and not quick-tempered
- Not addicted to alcohol
- Not violent but gentle
- Not quarrelsome
- Upright, holy and disciplined
- Not a lover of money but a lover of good

- Must manage his own household well
- With dignity keeping his children submissive
- Not a recent convert
- Well thought of by those outside our church

Potential candidates shall be recommended from among those who are Partners of Harvest Bible Chapel of London and who are recognized for their spirituality in matters pertaining to the Word of God and conduct of life.

1C - SELECTION

The number of Elders serving on the Elders Team is to be a minimum of three (3) and may vary from time to time up to a maximum of twelve (12) by resolution of the Elders without amendment of this constitution. In no case will the number of Elders serving be less than three.

Should the number of Elders who also are considered 'staff' account for more than 50% of the sitting Elders due to an unexpected Elder resignation the Elders will seek to add a non-vocational Elder as soon as possible always seeking to ensure at least half the Elders are comprised of non-vocational Elders.

When the need arises for additional Elders, a nominee will be recommended by the existing Elders. In keeping with the clear biblical injunctions regarding authority structures within the church only men will be considered for the office of Elder. An in-depth interview will ensue to determine if the nominee is biblically qualified.

The congregation will then be reminded of the biblical requirement for elders and given 30 days to speak personally with the nominee if they are aware of any disqualifying characteristics. If the matter remains unresolved, the nominee or church Partner should approach the Elders and request that their name be withdrawn from consideration.

1D - TERM

Since Scripture indicates no fixed term for elders, no specific limit will be placed on how long an Elder can serve. Instead, each elder, upon appointment, shall be asked for a two year commitment. At the end of two years the commitment will be reviewed, along with a possible recommitment and reaffirmation by fellow elders. During the review, both the individual and the other elders shall evaluate his continued service as an elder including input and feedback from the congregation.

Consideration shall be given to the biblical qualifications for Elders, as well as any personal factors that might affect his service. An individual's service as an elder may be discontinued by his own decision or by a consensus decision of the other elders. A person leaving the Elders would not preclude his service as a future elder, subject to the regular selection process.

Shorter commitments may be requested of some Elders in order that no more than approximately one-half of the Board's commitments would expire each year. This will help preserve community among those actively serving on the Board. Notwithstanding the length of commitment, each actively serving Elder will continue serving (when able) until his successor has been appointed and is actively serving.

1E - RESIGNATION OR REMOVAL

Notice of resignation of an Elder shall be given in writing to the Chairman and will take effect on the date of receipt of notice or at any time specified therein. In the event it is necessary to remove an elder, the remaining Elders will first conduct a reasonable inquiry and hearing concerning the cause of removal. A person under consideration for removal shall not be recognized in establishing a quorum, nor have any privileges in decision making. The affirmative consensus of the remaining Elders to remove the said Elder will result in his immediate removal as an Elder. In the event that the number of Elders for any reason falls below the minimum number as authorized, the Elders shall move to appoint additional Elders in the manner as defined in the Constitution, in order to meet the minimum requirements. Any such action shall be communicated to the church as soon as possible.

Members of the Elders Team are encouraged to fulfill their two year commitment resigning (if needed) just prior to the expiration of their term unless they must move out of the London area or are incapacitated.

1F - STRUCTURE

The Scriptures teach that a plurality of elders governed individual New Testament churches (Acts 14:23; Acts 20:28; Titus 1:5; Philippians 1:1). The Scripture does not mention any congregations featuring a stand-alone pastor and leader. A plurality of godly elders, exercising their individual giftedness, squares with the Scripture's teaching that wisdom is found in a multitude of godly counselors (Proverbs 11:4; Proverbs 12:15; Proverbs 15:22; Proverbs 19:20; Proverbs 24:6.).

The number of Elders is to be a minimum of three (3) and may vary from time to time to a maximum of twelve (12). In no case will the number of Elders serving be less than the minimum.

The Elder's Board shall consist of the Chairman, the Senior Pastor and additional elders selected and appointed as defined in the Constitution. All Elders will have equal authority, but not necessary equal influence, as there is a possibility and likelihood that some will stand out from the others as more public in their area of ministry, or more influential in their participation on the Elder Board.

The Senior Pastor will work in cooperation with the Chairman to ensure healthy ministry development and strong accountability. The Chairman will be an Elder who is selected by consensus of the Elders. The Chairman has no fixed term of office and shall not be one of the pastoral staff (see section '4A - Chairman' for additional details on Elder Chair).

1G - VACANCIES

Any vacancy occurring in the Elders due to resignation or removal is to be filled by the Elders as soon as practical. An Elder will be so elected to fill a vacancy only until the next annual meeting of the Elders.

1H - COMPENSATION

Elders will not receive any stated salaries for their services as an Elder. In special circumstances travel expenses for an Elder who is required to attend a special meeting may be paid if approved by

the Elders. This Section on compensation will not preclude the Pastors receiving compensation for their role as pastors (as determined by the remaining Elders).

11 - MEETINGS

The Elders will not meet less than monthly with a goal to meet every other week. The elders will ensure that at least once a year they have a meeting (known as 'the Annual Meeting') primarily devoted to reviewing the financial statements including the budget as well as to select or reaffirm Elders for the coming term.

Special meetings of the Elders may be called by or at the request of the Chairman or any three of the Elders. The person or persons authorized to call special meetings of the Elders may determine the location of the special meeting called by them. A majority of the Elders will constitute a quorum for the transaction of the business at any meeting of the Elders.

The Book of Acts reveals that the authority for the direction of the affairs of the church was vested in the elders. The Elders are responsible to be sensitive to the leadings of the Holy Spirit and to discern on behalf of the congregation the Holy Spirit's direction. It is the intent of the Elders to employ the method of Consensus as the most appropriate decision-making model. Consensus decision-making acknowledges mixtures and nuances of favor and opposition and the need for a process of prayer, discussion and discernment so that all board members reach a unified conclusion.

Consensus means either unanimity among the Elders or a general (although not necessarily uniform) agreement after all present Elders have had a fair and reasonable opportunity to be heard. Consensus will have been achieved if most Elders are in agreement on an issue and the Elders in the minority are willing to join the majority in public support of a decision. Consensus requires that each and every Elder publicly support the decision of the entire Elder board.

When the Elders believe an issue is sufficiently significant to require Partnership input, the Elders will present the pertinent information to the Partnership. The Partnership will have opportunity to give input to the Elders. It is the responsibility of the Elders to discern the direction of the Holy Spirit through the truth of the Scriptures, prayer, an understanding of the pertinent issues at hand and input from the Partnership.

Any meeting of the Elders members may be conducted in simultaneous multiple locations if the various locations are effectively connected by telephone conference call lines. In the event any meeting that will be so held, the results of any decisions made will be recorded in writing and signed by all members present.

SECTION 2 - DEACONS

The office of deacon is one that exists biblically to give leadership to the serving functions of the church (Acts 6). The qualification for deacons are the same as elder in the area of character, but different in aptitude. The elders are to be "apt to teach" while the deacons are to be "able and proved as servants" (1 Timothy 3 and Titus 1). Deacons "lead by serving" and they serve under the authority of the Elders in various capacities within the church seeking to support and advance the various ministries of the church.

2A - DUTIES

The Deacons, working under the authority of the Elders, will be responsible to review and audit the financial, facility and benevolent operations of the church ensuring all areas operate according to the charter set out by the Elders. The Elders may also from time to time direct the Deacons to give oversight to special projects or areas within these three categories of ministry.

2B - QUALIFICATIONS (I TIMOTHY 3:8-12)

- Individual of dignity
- Above reproach
- Not double tongued
- First tested as servants
- Not addicted to alcohol
- Spouses must be faithful
- Dignified
- Temperate
- Not fond of sordid gain
- Holding to the mystery of faith with a clear conscience
- Husband of one wife
- Manages household well

In addition, all Deacons must be active Partners of the Church. Change of Partnership status for any Deacon member will automatically remove such person from participation as a Deacon.

2C - SELECTION

When the need arises for additional deacons, a nominee will be recommended by the existing Deacons or the Elders but approval of any new Deacon is done by the Elders.

Following an independent interview to determine if the nominee is biblically qualified, the congregation will be reminded of the biblical requirements for deacons and given 30 days to speak personally with the nominee if they are aware of any disqualifying characteristics. If the matter remains unresolved, the nominee or church Partner should approach the Elders and request that their name be withdrawn from consideration.

2D - TERM

Since Scripture indicates no fixed term for deacons, no specific term of office is recommended. Instead, each deacon, upon appointment, shall be asked for a two year commitment. At the end of two years the commitment will be reviewed, along with a possible recommitment and reaffirmation by fellow deacons.

2E - RESIGNATION OR REMOVAL

During the review at the end of a two year term, both the individual and the other deacons shall evaluate his continued service as a deacon, again considering the biblical qualifications as well as

any personal factors that might affect his service. An individual's service as a deacon may be recommended for discontinuation by his own decision or by the consensus decision of the Deacons. Upon their request the Elders will have the opportunity to participate in the review process and will make the final decision.

A Deacon is encouraged not to resign during his two-year commitment of active service unless he moves out of the area or becomes incapacitated and unable to perform his duties as this will help ensure continuity of leadership. Written notice of a move specifying the effective date of the resignation may be given to the Chairman of the Deacons. A Deacon may be removed at any time by resolution adopted by a consensus of the Deacons or the Elders. A person leaving as a Deacon would not preclude his service as a future deacon, subject to the regular selection process.

2F - STRUCTURE

The number of Deacons is to be a minimum of three (3) and may vary from time to time to a maximum of nine (9). In no case will the number of Deacons serving be less than the minimum.

The Deacons Board shall consist of a Chairman who will be appointed by the Elders, and may also be an Elder; the church treasurer, and other partners as may be required from time to time. All deacons shall be selected based upon the qualifications of deacon as defined in the constitution.

The Deacons may on occasion and for a specific time, project or matter, invite other people to attend a meeting or meetings in order to bring a specific area of expertise or experience to such a project or matter. Such "invited guests" would be deemed to be consultants and would serve as such in that capacity and not as a deacon.

2G - MEETINGS

All meetings of the Deacons will be convened by their designated Chairman. Minutes of each meeting will be maintained by a Recorder who is to be appointed by the Chairman. Meetings will be conducted under the same rules of notice, quorum and action as prescribed for by the Elders.

SECTION 3 – PASTORAL STAFF

Harvest also recognizes a key role of pastoral staff in the life of the church. Some senior pastoral staff could be invited to also function as Elders or Deacons but the primary function of pastoral staff would be to have shepherding and oversight care of people and/or ministries on a full or part-time basis. Any remuneration staff receives will be for their role as a staff member and not for any duties as an Elder or Deacon.

3A - DUTIES

Their primary role will be to take care of the day-to-day execution of church ministries as well as to provide spiritual and miscellaneous care and shepherding of the people of the church.

The Senior Pastor role is a special role among the staff wherein he will be called upon to faithfully preach God's Word and model the priority of discipleship within the church. He will give oversight and direction to all other Pastoral Staff and work with the Elders in carrying out the overall vision

of Harvest Bible Chapel of London. He shall also be an ex-officio member of all other teams within the church.

3B - QUALIFICATIONS

The qualifications are equivalent to the biblical qualifications of an Elder for all staff given the title of Pastor. For staff carrying the title of Director or Team Leader or other ministry roles, the qualifications will be detailed in the job description for that specific role.

3C - SELECTION

All new members of the pastoral staff will be selected by existing staff as well as by teams involving non-vocational leaders. All recommendations for additions to the pastoral staff shall be approved by the Elders.

3D - TERM

All pastoral staff members will serve for an indefinite period of time depending on their employment contract. Remuneration provided to staff members for their work would not include any responsibilities or roles as an Elder.

3E - STRUCTURE

The Senior Pastor is responsible and accountable in the performance of his duties to the Elders. All other staff members are responsible to the Elders through the Senior Pastor. A staff member may only be dismissed by a consensus decision of the Elders. Ministry descriptions for the remaining pastoral staff will be established by the Elders in keeping with the giftedness of the individual and agreed upon at the time of hiring.

SECTION 4 – ADDITIONAL OFFICERS

The officers of the Church are the Chairman, a Secretary, and a Treasurer. The Chairman, Secretary, and Treasurer will be appointed by the Elders. Such other officers and assistant officers, agents and assistant agents as may be deemed necessary may be elected or appointed by the Elders. Any two (2) or more offices may be held by the same person, except that the offices of Chairman or Secretary may not be held by the same person concurrently.

4A – CHAIRMAN

The Chairman will be the principal officer of the Church, and, subject to the control of the Elders, will preside at all meetings of the Elders. The Chairman will chair all meetings of the Elders, unless otherwise stipulated by the consensus of the Elders. The Chairman may sign, with the Secretary or any other officer of the Church authorized by the Elders, such documents and deeds of the Church as necessary or appropriate including, but not limited to, mortgages, bonds, contracts, or other instruments which the Elders have authorized to be executed, except in cases where the signing and execution thereof will be expressly delegated by the Elders or by this constitution to some other

officer or agent of the Church, or will be required by law to be otherwise signed or executed, and, in general, will discharge all duties incident to the office of Chairman and such other duties as may be assigned by the Elders.

4B - CHURCH SECRETARY

The Church Secretary will be any Partner of the church with the qualities of faithfulness, spiritual maturity, and a reputation for keeping confidences. The Secretary will be chosen annually by the Elders for a one-year commitment and shall be responsible for the general secretarial duties for Harvest Bible Chapel of London. In addition, it shall be the responsibility of the Church Secretary to keep all Partnership records, record minutes of all Elder meetings or church business meetings as may be called by the Elders.

4C - TREASURER

The Treasurer shall be selected and appointed by the Elders and shall be responsible for the recording of all income and expenditures of Harvest Bible Chapel of London. The Treasurer shall be responsible for the preparation of timely financial reporting to the Elders and the congregation as may be required. The Treasurer shall supply the auditors with such records as may be necessary when auditing the accounting records of the church.

In addition, the Treasurer shall be responsible for the recording of all charitable gifts and the issuance of charitable receipts in a way that establishes accountability and conduct above reproach and as defined by Revenue Canada under its Charitable Registration or shall appoint a Partner of the church to carry out the charitable recording/receipting as described. This person must be approved by the Elders before being appointed to the role.

All cheques, bills of exchange or other orders for the payment of money, notes or other evidences of indebtedness issued in the name of Harvest Bible Chapel of London, shall be signed by such officer or officers, agent or agents of Harvest Bible Chapel of London and in such manner as shall from time to time be appointed and approved by the Elders. Any one of such officers or agents may alone endorse notes and drafts for collection on account of Harvest Bible Chapel of London through its bankers, and endorse cheques or notes for deposit for the credit of Harvest Bible Chapel of London or the same shall be endorsed "for collection" or "for deposit" by using Harvest Bible Chapel of London's rubber stamp for such purpose.

Any one of such officers or agents so appointed may arrange, settle, balance and certify all books and accounts between Harvest Bible Chapel of London and its bankers and may receive all paid cheques and vouchers and sign all the bank's forms or settlement of balances and release or verification slips.

Regular offerings are received at every Sunday Service. Funds received are disbursed at the discretion of the Elders for various Church and missionary activities according to the budget prepared by the Elders and/or Deacons. Harvest Bible Chapel of London shall be carried on without purpose of gain for its Partners and any profits shall be used solely for the purposes and promotion of its objectives as set forth in Article II.

4D - TRUSTEES

Until such time as Harvest London incorporates any Real Estate belonging to the church shall be held "In Trust" by the trustees of the church for the church. These shall be three in number. They shall be appointed by the Elders in agreement with the Religious Societies' Act of Ontario. Trustees shall remain in office until such time as they resign, decease or are dismissed by the church. The duties of a trustee shall be to sign legal documents on behalf of the church as the church may direct.

4E – SPECIFICS REGARDING OFFICER APPOINTMENTS

COMPENSATION

Officers will not receive any stated salaries for their services as officers, but by resolution of the Elders expenses of attendance, if any, may be allowed for each regular or special meeting, provided that nothing herein contained is to be construed to preclude any Officers serving the corporation in any other capacity and receiving compensation for that service.

VACANCIES

Any vacancies occurring in any office to be filled by reason of any increase in the number of members or resignation or termination are to be filled by the Elders as soon as practical. Any member so elected to fill a vacancy will be elected for the unexpired commitment of their predecessor in office.

DELEGATION OF AUTHORITY

In case of the absence of any officer of the Church, or for any other reason that it may deem sufficient, the Elders may, by consensus, either delegate the powers or duties of such officer to any Elder or employee of the Church, for the time being, or may eliminate some or all of such powers or duties of such officer.

ELECTION AND TENURE

The Elders will appoint officers of Treasurer and Secretary annually. Each officer will hold office until the first of the following to occur: until their successor has been duly elected and will have qualified; or until death, incapacity, or if he moves out of the area; or until removal in the manner hereinafter provided.

REMOVAL

Any officer or agent may be removed by the Elders whenever, in its judgment, the best interest of the Church is to be served thereby, but such removal will be without prejudice to the contract rights, if any, of the person so removed. Election or appointment of an officer or agent will not in itself create contract rights.

QUALIFICATIONS

The Chairman must be an Elder. The Secretary and Treasurer must be either an Elder or a Deacon of the Church and meet the qualifications specified in this constitution for the position of Elder or Deacon. All officers must be Partners in good standing.

SECTION 6 – STANDING OR SPECIAL TEAMS / COUNCILS

The Elders will have power to appoint teams or councils for the purpose of conducting certain aspects of the corporate business not otherwise delegated. If any Team/Council will have authority in excess of merely advising the Elders, then that Team/Council will have two or more Elders, a majority of its membership will be Elders, and all Teams or council members will serve at the pleasure of the Elders. Members of the Teams/Councils may be any person deemed to be qualified by the Elders who has actively demonstrated a willingness to work toward the goals of the Church. The term of office for these special teams or councils will be one year unless otherwise specifically designated in the resolution appointing the Team/Council.

Meeting of a Special Team may be called by the Chairman of the Elders, the chairperson of the Special Team, or a majority of the Team's members. Notice of the time and place of any meeting of a Team is to be given at least three (3) days prior to the meeting.

Any member of a Team may resign at any time by giving written notice to the chairperson of the Team or to the Secretary of the Church. Such resignation, which may or may not be made contingent on formal acceptance, is to take effect on the date of receipt or at any later time specified therein. Any member of a Team may be removed at any time by resolution adopted by a consensus of the Elders.

Unless otherwise provided in the resolution of the Elders designating a Special Team, the act of a majority of any Team will be the act of the entire Team. All Team members, including the Chairman of the Elders, are to be notified in advance of all meetings of the Team.

Each Team may adopt rules for its own government not inconsistent with this constitution or with rules adopted by the Elders.

At the discretion of the Elders, a Church Council meeting may be called to provide input to the Elders. The Church Council consists of the combination of the three divisions of church leadership: 1) the Elders, who oversee the doctrine, direction and discipline of the church; 2) the Pastoral Staff, who are responsible for the day to day operation of the church; and, 3) the Deacons who support the financial, benevolent and facility operations of the church.

The Elders may also include, when needed, small group coaches and / or leaders or other key partners who are not on staff but hold leadership roles in other areas of ministry within Harvest Bible Chapel of London. All those participating in the Church Council come under the authority of, and in submission to, the Elders.

SECTION 7 - WOMEN IN MINISTRY

At Harvest Bible Chapel of London we affirm the significant and God-ordained role that women are to play in the establishment and leadership of the local church. We believe that every opportunity of leadership is open to women except those that are excluded by Scripture.

The Scriptures clearly state that men are to serve in the office of Elder and that women are not to serve in church positions in which they exercise authority over men or in which they teach doctrine to men (I Timothy 2:12; I Timothy 3:1-2; Titus 1:6-9). We desire to see qualified women serving in any leadership position that is not forbidden in the Scriptures.

We do not see this restriction of roles as an issue of equality, for men and women are equal under God in every way. We see this as an issue of sameness. Men and women are not the same as the Bible makes clear. Just as the Father, Son, and Holy Spirit are different in function and responsibility yet equal, so it is with the relationship between men and women. While we reject the movement within Christianity to see men and women as the same, we do stand against the other extreme which de-emphasizes the significant leadership role of women in the church.

ARTICLE VII - ANNUAL OR SPECIAL MEETINGS

SECTION 1 - ANNUAL OR SPECIAL MEETINGS

There will be no regular meetings of Partners for governance purposes, as partners do not have a role in the governance of the church. However, the Elders will call at least one congregational meeting each calendar year with the purpose of communicating important information, casting vision and answering questions. An overview of the finances and budget will be provided. The format and agenda for these meetings will be determined by the Elders and may differ from year to year.

SECTION 2 - DECISION BY CONSENSUS

As explained under the section 11 regarding Elders meetings the Bible reveals that the authority for the direction of the affairs of the church was vested in the Elders. The responsibility of the Elders is to interpret and be sensitive to the leading of the Holy Spirit in the lives of the Partners as it relates to the direction of the church. When the Elders consider a matter of sufficient importance as to require a congregational decision, the process will begin with a presentation of all the pertinent information.

Following that, a motion will be made by the Elders and the Partnership will be given opportunity to have all their questions answered. At the end of the question and answer time an extended period of time will be taken for reflection and prayer to seek the Holy Spirit's guidance. When prayer is concluded those Partners who feel strongly impressed by the Holy Spirit as to the direction we should take will be asked to express their conviction publicly.

It will be the responsibility of the Elders to interpret the direction of the Holy Spirit through the expressed convictions of the Partnership. Where agreement among the Partners is not obvious, the

leaders may decide to table a decision to provide further opportunity for reflection, prayer, and discussion.

ARTICLE VIII - GENERAL PROVISIONS

FISCAL YEAR AND AUDIT

The fiscal year for Harvest Bible Chapel of London shall be a Calendar Year.

The Deacons shall appoint one Partner or engage professional accountants / auditors to review, and when deemed necessary by the Elders or the Deacons audit, the accounts and to submit a report to be presented to the Deacons and Elders as well as offered for distribution to the congregation.

DISCONTINUANCE

In the event this church discontinues and is dissolved, its assets not required for payment of its liabilities and obligations shall be paid over and transferred to one or more organizations engaged in activities similar to our own and in agreement with statement of faith in this Constitution, and being a recognized charitable organization in Canada. Such distribution shall be determined as directed by the Elders. They may choose to solicit input and ideas from within the congregation or from other Canadian charities of similar belief and mission.

SALE OF ASSETS

A sale, lease, exchange, mortgage, pledge or other disposition of property or assets of the Church may be made by the Elders upon such terms and conditions and for such considerations, which may consist in whole or in part of the money or property, real or personal, as may be authorized by the Elders.

CONTRACTS

The Elders may authorize any officer or officers, agent or agents, to enter into any contracts or execute and deliver any instrument in the name of and on behalf of the Church, and such authority may be general or confined to specific instances.

ARTICLE IX - AMENDMENTS / INTERPRETATION

SECTION 1 - AMENDMENTS TO THESE ARTICLES

Amendments to the Constitution will be made as needed by the Elders. However, such amendments will be distributed to the entire Partnership for input and feedback before any changes would be made.

Notice of the proposed amendment (including the suggested text of the change) shall be given in writing to all Elder members at least 20 days before the meeting at which the decision thereon is to be made, and shall identify the persons proposing the amendment.

SECTION 2 - INTERPRETATION

In this Constitution and in all subsequent additions or amendments to this Constitution, unless the context otherwise requires words importing the singular number and the masculine gender shall include the plural number and the feminine gender (unless otherwise stipulated), as the case may be and vice versa; and references to persons shall include firms and corporations.

Any reference the Holy Bible in this document and (the books of the Old and New Testament) and the interpretation of any of these verses so referred to is placed in the hands of the Elders.

APPROVAL OF THIS CONSTITUTION FOR HARVEST BIBLE CHAPEL
OF LONDON

(REVISED APRIL OF 2008)

The effective date of this Constitution is _____

Passed by the Elders Team this _____ day of _____.

(Elder Name)

(Elder Signature)

(Elder Name)

(Elder Signature)

(Elder Name)

(Elder Signature)

(Elder Name)

(Elder Signature)