

# **CONSTITUTION and BYLAWS of SUNRIDGE COMMUNITY CHURCH**

## **SECTION 1 - NAME**

- 1.1 The name of this church is SUNRIDGE COMMUNITY CHURCH. This body was duly organized on Dec 8 1997. SUNRIDGE COMMUNITY CHURCH is affiliated with the B.C. Conference of the Mennonite Brethren Churches, Society #2633 in the province of British Columbia. The church records/ offices are located at 1190 Stevens Road, Kelowna, British Columbia.
- 1.2 As a member church of the Conference of Mennonite Brethren Churches of British Columbia, SUNRIDGE COMMUNITY CHURCH (SRCC) is accountable to Conference bylaws as they are amended from time to time.

## **SECTION 2 – STATEMENT OF FAITH**

- 2.1 SUNRIDGE COMMUNITY CHURCH adheres to the Articles of Faith of the Conference of Mennonite Brethren Churches of British Columbia.

## **SECTION 3 – PURPOSE/MISSION**

- 3.1 The purpose or mission of SUNRIDGE COMMUNITY CHURCH is “Leading People to become Passionately Committed Followers of Jesus.”
- 3.2 The organization shall be carried on without purpose of gain for its members, and any profits or other gains to the organization shall be used in promoting its objectives.

## **SECTION 4 – DISSOLUTION STATEMENT**

- 4.1 In the event of dissolution of the church, funds and assets of the church remaining after the satisfaction of its debts and liabilities shall be given or transferred back to the B.C. Conference of Mennonite Brethren Churches.

## **SECTION 5 - MEMBERSHIP**

### **5.1 *Qualifications for Membership***

Membership at SRCC is referred to as 'Partnership' and is open to all who have received Jesus Christ as their personal Lord and Savior; have been baptized upon the confession of their faith; faithfully attend SUNRIDGE COMMUNITY CHURCH; have attended Partnership Class; identify with the vision of SRCC and agree to commit themselves to the Covenant of SUNRIDGE COMMUNITY CHURCH.

### **5.2 *Admission to Membership***

Persons seeking membership shall attend the Partnership Class and go through the process outlined in the Partnership Manual.

### **5.3 *Removal from Membership***

Members shall be removed from SRCC Membership by the Leadership Team for the following reasons:

- a. Transfer of membership to another church.
- b. By personal request of the member.
- c. When a member is being removed from membership for disciplinary reasons as outlined in section 5.4 "Discipline of Members."

### **5.4 *Discipline of Members***

If a member is living in open sin, and after admonition continues to live contrary to the Bible, the Leadership Team may recommend disciplinary action, even to the extent of expulsion from the participating membership as taught in Matthew 18:15-20.

#### **5.4.1 *Purpose of Discipline***

Discipline has several Biblical purposes:

- a. To bring about repentance;
- b. The main goal of discipline is not exclusion but restoration to community;
- c. Discipline in the church is to be exercised in a spirit of love.

## **5.5 Termination of Membership**

1 Corinthians 5:1-5 teaches that in the event of persistent, unrepentant sin, the church is to:

- a. grieve;
- b. be deliberate;
- c. respond to the sin with discernment;
- d. remove the unrepentant Christ follower from the membership.

Exclusion or withdrawal of ministry privileges does not imply departure. The rights and privileges withdrawn are meant to invite sorrow to the point of repentance. It is our purpose at SRCC to seek to hold the person accountable through his/her small group. We realize that we cannot force a person to stay, but we will be invitational and hold the door open for as long as it takes or until such contact is rejected.

## **5.6 Membership Affirmation**

All members shall have the privilege of affirming the following upon recommendation by the Leadership Team:

- a. The annual budget
- b. The acquisition or sale of real property and related indebtedness
- c. The selection of members who are to serve on the Leadership Team
- d. The hire of the Lead Pastor

## **5.7 Membership Meetings**

### **5.7.1 Frequency of Membership Meetings**

- a. The Leadership Team will convene an annual membership meeting prior to the start of our budget year.
- b. The Leadership Team may call special meetings at any time giving proper notice of meetings.

### **5.7.2 Notice of Membership Meetings**

Membership meetings shall be announced to the membership at least two weekends prior to the date of the meeting through printed and verbal public communication.

### 5.7.3 Quorum

Quorum shall be at least 30% of members listed on the current participating membership list. Quorum must be present for the transaction of business at a duly called Membership Meeting.

### 5.7.4 Affirmation

All affirmations will be conducted by way of signed ballots or by hand. Decisions recommended by the Leadership Team as outlined in Section 5.6 shall be passed with a 75% affirmation of members present at meeting.

### 5.7.5 Participation of Adherents

Adherents of SRCC may be present at Membership Meetings. However, adherents do not have affirmation privileges.

## SECTION 6 – LEADERSHIP

The spiritual leadership of the church is entrusted to a team of leaders, described in the Bible as "Elders"; we refer to this group of Elders in our church as *The Leadership Team*.

SunRidge has a leadership structure that is designed to lead this local church, under the guidance of the Holy Spirit, to bear fruit, prevail, and fulfill its God-given calling under the Great Commission.

Our structure is meant to serve our vision, ultimately  
*"Leading people to become passionately committed followers of Jesus."*

### 6.1 FRAMEWORK OF LEADERSHIP

While The Leadership Team oversees the church and has ultimate responsibility<sup>1</sup>, leadership at SunRidge happens cooperatively between Elders, the Lead Pastor, Staff and Ministry Teams.

Roles become clearer when we realize that there are ministry "means" and ministry "ends" that both need leading, yet both require a unique kind of attention and framework.

**Ministry Ends** describe where a church wants to go. This has to do with our vision and the Big Picture. This is the process, in large part, of planning for the future. The overseers of ministry ends are always looking at who we are and who we are not, where we are and where we want to be.

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<sup>1</sup> The prerequisite for such responsibility is a healthy team marked by consensus decision making focusing on unity and harmony.

**Ministry Means** are about the now. Ministry means are the "how to's" and "the what" of the day-to-day operations and decisions of a church. The role of those concerned with ministry means are clear on the ministry ends, and they are all about working things out to get there.

#### In Terms of Ministry Ends and Ministry Means

The Leadership Team	is all about Ministry Ends
The Staff Team	is all about Ministry Means
The Lead Pastor	is about both; a bridge between the two.

There are role descriptions for these different areas of leadership, but for the purposes of this document, we are concentrating on the unique role of the Leadership Team, and how other teams relate to it.

## **6.2 Who Is The Leadership Team?**

The Leadership Team consists of the Lead Pastor and 4 to 8 appointed and affirmed elders with the option of including an associate pastor (under the discernment and appointment of the existing leadership team)

The Lead Pastor always serves as an Elder on this team and the team chooses a Chair annually.

The Leadership Team will guard the vision and direction of the church, particularly in helping to define the core values and purposes, as well as the broad scope ministries of SunRidge Community Church. Those who serve on this team have a strategic and visionary viewpoint.

They also support the Staff in their responsibilities through prayer, insight, encouragement and support, as well as providing, through the Lead Pastor, cautionary input and advice from time to time.

## **6.3 Leadership Team Meetings and Decision Making Process**

The Leadership Team meets regularly on a monthly or bi-monthly basis. These meetings are organized and facilitated by the Chairperson and Lead Pastor and one other Elder.

A secretary will be assigned from the team to record, distribute and store minutes from each meeting including the annual general meeting. These will be sent out to the rest of the team within one week from the meeting date and accepted at the following meeting. The roles of secretary and chairperson will be assigned or reassigned annually.

SunRidge's preferred decision-making process is the consensus style versus a parliamentary procedure model. Consensus decision-making focuses on unity and harmony among the Leadership Team; voting tends to divide and polarize.

Consensus decision-making allows for members to voice dissent but ultimately requires those who hold a contrary view to commit to the decision being made by the majority.

Occasionally, consensus decision-making may require a postponement of a decision until further dialogue occurs. We strive towards the ideal of unanimity.

Between regularly scheduled Leadership Team meetings, The Chair, Lead Pastor and one other member can process issues requiring immediate action. The entire Leadership Team shall be informed immediately. Such action shall be presented at the next regular Leadership Team Meeting for information, affirmation, recording and/or further action.

The Leadership Team will not condone or voice criticism of the Lead Pastor or Staff performance beyond the team, the Lead Pastor, or the Staff person involved.

They will respect the confidentiality appropriate to issues of a sensitive nature.

## 6.4 **The Lead Pastor In Relationship with the Leadership Team**

A proper working relationship mandates that a Lead Pastor and the Elders are accountable to one another. The Holy Spirit needs to be the ultimate authority in all church decision-making.

The model for the church is no different than the one outlined for husbands and wives in Ephesians 5. Headship of the husband does not mean the right to authoritatively dictate orders to the wife. It is rather the role that Christ takes with respect to the church, one of sacrificing for her, and doing whatever possible to present her as holy and without blame.

The Elders are the church in microcosm. So for both the Elders and Lead Pastor alike, following the example of Jesus Christ should be their guide. Therefore their focus is primarily relationally-oriented rather than task-oriented. That does not mean tasks are not important, but only in so much as the relationship is right. No structure will keep the Lead Pastor and the Elders on the 'straight and narrow' if the Holy Spirit is not the governing force in their lives.

The Lead pastor serves a unique role as Pastor and as Elder on the Leadership team:

- ❑ The Lead Pastor has a specific job description for which he/she is accountable to the Leadership Team for and will be evaluated as to his/her effectiveness in that role by the Leadership Team.
- ❑ As an Elder, the Lead Pastor is equal to the other Elders and is involved in defining and determining the churches mission and vision.
- ❑ The Lead Pastor serves the Leadership Team by discerning the vision (in January) for the next year; the Leadership Team takes what is in raw form to come to a unified vision and to develop strategy (February-March), which the staff takes (in April-May) to introduce (in August) and set priorities for the Fall.
- ❑ The Lead Pastor is involved in determining the policies that guide the team, and his/her relationship to the team.
- ❑ The Lead Pastor interprets the "ends" for the Staff Team and through them, or directly, to the Ministry Teams so that through the "means" they might accomplish the vision.
- ❑ The Lead Pastor represents and leads the Staff Team. With advice from the Leadership Team, the Lead Pastor is ultimately responsible for the hiring, evaluating and terminating of staff.

## 6.5 **Staff Team's Relationship To The Leadership Team**

The Staff are charged with the responsibility of developing and overseeing the various ministries deemed necessary for the healthy functioning of the church to accomplish the vision. These are usually salaried individuals. All the day-to-day functions and decisions of the church are the staff team's role (*Ministry Means*<sup>2</sup>).

All operational and ministry responsibility is held by the Staff team, which is operationally directed by the Lead Pastor.

The Staff are accountable to the Lead Pastor who is accountable to the Leadership Team.

Ministry Team Leaders (*volunteer led*) are accountable to someone on the Staff team or directly to the Lead Pastor.

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<sup>2</sup> See Page 1 for description of "Ministry Ends" and "Ministry Means"

## 6.6 QUALIFICATIONS

It is important that Elders meet Biblical requirements.

There are many different ways one can evaluate these standards:

### A. Character

The character traits found in 1 Timothy 3:1-7 and Titus 1:6-9 serve as a model for Elders. No one will emulate these characteristics perfectly, yet they clearly need to be in evidence in an Elder. These traits need to be read and interpreted with care and grace. Two of these, for example, are as follows:

- ❑ The first has to do with “being the husband of one wife.” This does not mean that someone who has been divorced can never be an Elder. Marital faithfulness is a requisite. Elders could be male or female, married or single.
- ❑ Another trait needing clarification has to do with “managing his own family well, with children who respect and obey him (her).” This refers to young children still under the care of the parent. The respect and obedience demonstrated does not necessarily imply that the child is a believer. There are times when the care given to one's home must take precedence over serving in a leadership capacity. We believe that each situation needs to be considered honestly and gracefully.

Eugene Peterson has written a self-guided evaluation that will serve as an Elder at SunRidge well (see Appendix A)

### B. Competence

Competence refers to that unique mix of spiritual gifts effectively combined with skills and training which allow Elders to fulfill their function. This is more fully described later in this document.

Some key spiritual gifts essential for Elders are discernment, wisdom, teaching, leadership, and faith as they are looking to the future and the long-range objectives of the church.

### C. Chemistry

Members of Leadership Team need to *fit* with one another, respect each other, and complement each other. This does not mean agreement with each other at all times, but it does require one to be a team player.

### D. Courage

This is the ability to make and defend tough positions. This involves

- ❑ confidentiality,
- ❑ good communication skills and
- ❑ good interpersonal relationships.

## 6.7 FUNCTION

1 Peter 5:1-4 outlines some of the over arching areas of responsibility of Church Elders. This passage talks about caring for the “flock of God.” The concern needs to be for the overall spiritual well-being and unity of SunRidge Community Church.

Granted, the Elders cannot personally care for everyone, but each should lead, or have involvement in, a small group of people, whose physical, mental, emotional and spiritual care are of personal concern.

This passage also speaks of being eager to serve. The kind of leadership God has entrusted to Elders is not an authoritative or dictatorial leadership, but rather a servant leadership. This is the type of leadership demonstrated by Christ.

Caring for people will involve bringing them into community and/or restoring them to community. From time to time, people will encounter personality clashes and grievances with one another. Providing clear *conflict resolution* guidelines and teaching to the whole church body is crucial. Elders will be available to help restore unity. At these times they will need special wisdom, sensitivity, and a gentle spirit in order to restore unity, all the while following the procedure outlined by Jesus in Matthew 18:15-17. Church discipline is never intended to be punitive but rather restorative or remedial, as well as preventive. See Appendix B, *Confronting Conflict*.

Elders will operate proactively rather than passively or negatively. They will focus on present and future issues rather than past issues. They will encourage differing viewpoints in striving for a spirit of unity as they strive to fulfill these functions:

1. Diligently pray
  - for the church
  - for the staff
  - for themselves
  - for our surrounding community
  - for issues at hand
2. Monitor & Care
  - for the spiritual culture
  - for the doctrine and teaching
  - for the finances
  - for the vision
  - for the spiritual/emotional/financial health of the Lead Pastor
  - for reconciliation issues
  - to ensure that evaluation of the Lead Pastor, elders and staff is taking place according to policy (*see note on the next page*)
3. Decide
  - ministry ends
  - policy
  - final budget approval
4. Advise
  - to seek advice, having open eyes and ears to what God is doing and saying in the world
  - to be a learner and a reader to become better equipped to advise
  - to be a sounding board for the Lead Pastor

The Leadership Team is ultimately responsible for all the financial operations of SunRidge Community Church. The annual operating budget in its entirety, is discerned cooperatively by the Lead Pastor who serves with a Financial Ministry Team.

It is important to note that although staff compensation is part of the regular budget and guided by a salary grid, the compensation package is determined by the Leadership Team after recommendation by the Lead Pastor and the Finance Team.

The Leadership Team is responsible for hiring, evaluating, and terminating, if necessary, the Lead Pastor. If a termination of a Lead Pastor is required, consultation between the entire Leadership Team and the MB Conference is required.

The Leadership Team also assumes responsibility that SunRidge Community Church maintains *good standing* with the BC Conference of Mennonite Brethren Churches.

SunRidge Community Church is not a legal entity; all of its property titles are held by the BC Conference of Mennonite Brethren Churches. The Conference, in good faith, allows SunRidge to function with relative autonomy in terms of their operations and programs.

## **6.8 A Note About Evaluation:**

Each year, each Elder's ministry and contribution will be evaluated by the rest of the team for the purposes of leadership growth and training.

One of the tendencies of Elders is to over-function. This is the tendency of Elders to micro manage Staff or be overly authoritarian to the body. This pitfall usually relates to low levels of trust, misunderstanding of the role of Elders, or an inflated ego.

The opposite is to under-function; this is the condition of Elders not fulfilling their biblical mandate, generally characterized by lack of leadership, lack of accountability, controlling Staff Members, unattended finances, or unattended sin.

These functions will affect an Elder's role and need to be addressed with sensitivity and honesty.

- The Leadership Team will facilitate a formal annual evaluation of its performance
  - The Leadership Team will individually and collectively evaluate its performance
  - The Lead Pastor will evaluate the team's performance
  - The Leadership Team will discuss these evaluations for the purpose of improving its leadership.
- The Leadership Team will facilitate a formal annual evaluation of the Lead Pastor's performance.
- The Lead Pastor will facilitate a formal annual evaluation of the Staff Team's performance.



## 6.9 ELDER SELECTION & LENGTH OF TERM

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### A. **Selection of Elders**

New members are appointed by the existing members and should commit to serve for a three-year term.

Potential elders should demonstrate the qualities outlined in I Timothy 3:1-7, and should be actively engaged in ministry in the church.

One or more Elders shall interview these candidates with respect to their spiritual walk, and their past and present ministry experience and involvement.

When a qualified individual is identified, the Leadership Team will give notice to the congregation of this pending Elder appointment. If no substantiated objections are raised, this person will be invited to serve on the Leadership Team.

There shall be no discrimination of gender, age or ethnicity in determining selection<sup>3</sup>.

### B. **Term of Service**

Each Elder is invited to serve a three year term, with the option of being affirmed for another three year term immediately following the conclusion of the first one. If an Elder resigns, a new Elder will be appointed to serve out the length of the term of the one who resigns. This ensures an orderly rotation.

**Note:** If the Leadership Team discerns that a particular leader, who is nearing the end of their term, has a critical leadership contribution to make in the next season of church life, an exception may be made for the health of the church in allowing them to continue to lead. Their term may be extended without a one year break, one year at a time for up to three years, but would be evaluated annually. At that annual evaluation, if the church is at a place where that leader is able to step down and another leader can be brought in, this should be the procedure. At that time the leader will take his/her one year break and may be re-appointed and affirmed after that time to serve for another three years.

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<sup>3</sup> Please see Appendix C for our policy in regards to sexuality.

### **C. Termination**

Elders will be removed from their position if a lifestyle of inappropriate behavior is discerned or if there is a failure to function as an Elder.

# APPENDIX A -- *An Elder's Self Evaluation*

Here is a personal evaluation (*written by Eugene Peterson*) as a useful guide to healthy self-leadership. Ask yourself these questions, beginning with, "Am I....?"

## **1. well-thought-of**

Are there people in your church right now that you need to clear the air with? Are there people you are trying to lead who don't think well of you?

## **2. committed to my spouse**

How close is your relationship? Sure, you may feel totally committed to your wife/husband, but do they know that?

## **3. cool and collected**

Have you blown your temper lately? Have you held a grudge? Again... is there someone you're trying to lead who you are ticked at or is ticked with you?

## **4. accessible**

Is your office door open or closed right now? Are you accessible to your team? to your church? to other leaders in your community? to those who oppose you?

## **5. hospitable**

Are you friendly? Do people feel comfortable around you? How long has it been since you've opened your home to new people?

## **6. sure of what I am talking about**

Are you well-researched? Do you really know what you're talking about, or do you do a good job 'snowing' people?

## **7. not be overfond of wine**

Is this a temptation of yours? If so, watch out.

## **8. not pushy but gentle**

Are you a leader or a manipulator? Are you motivational or abusive?

## **9. not thin-skinned**

Are you sitting around this morning consumed by bad comments from yesterday? Can you think about the positive things that were accomplished yesterday.

## **10. not money-hungry**

Are you consumed and motivated by money?

## **11. handle his/her own affairs well**

What personal affairs are in shambles?

## **12. attentive to his own children and having their respect**

Don't place your ministry over family. Spend some time with your family today. Quality and Quantity.

## **13. must not be a new believer**

Not much you can do here... hopefully you can check this one off your list! :)

## **14. well thought of by outsiders**

What does your community think about you? Who cares, you ask? Evidently, it's important... because Paul stuck it in here.

# APPENDIX B

## CONFRONTING CONFLICT

*"If another believer sins against you, go privately and point out the fault. If the other person listens and confesses it, you have won that person back. But if you are unsuccessful, take one or two others with you and go back again, so that everything you say may be confirmed by two or three witnesses. If that person still refuses to listen, take your case to the church. If the church decides you are right, but the other person won't accept it, treat that person as a pagan or a corrupt tax collector." Matthew 18:15-17*

Disagreements can be constructive, but whenever one occurs, if those involved don't turn to Matthew 18:15-17 and follow it very closely, the disagreement can become destructive very quickly. Here are some common symptoms that indicate unresolved conflict exists within a relationship, a Small Group, or even a Ministry Team at SunRidge

**Tattling:** someone brings a conflict to a person in leadership before he or she has directly confronted the offending party.

**Tiredness:** the avoidance or fleeing of a conflict, as evidenced by work patterns devoid of energy.

**Retaliation:** sometimes a very subtle, passive aggression (a person may withdraw or withhold usual courtesies).

**Inauthenticity:** duplicity between how someone feels and acts toward another.

Tattling, tiredness, retaliation, and inauthenticity make for an unpleasant environment. Thankfully, Matthew 18:15-17 presents practical guidelines for conflict resolution, the most important which could be summarized as "confront directly and early." Consider the following action steps:

### "10 Commandments" to Biblical Confrontation

#### #1 Commit to owning the Value

Teach and model Matthew 18:15-17 often and through many different voices so it becomes part of the very fabric of SunRidge and Small Groups before relational discord occurs.

#### #2 Monitor Yourself

1 Timothy 4:16 says, "Watch your life closely." Learn to discern which offences you can let be covered by sheer grace and which get rooted in your spirit and must be addressed.

#### #3 Redirect Others

Resist the temptation to listen when someone discusses a conflict he or she is having with another person in the group/church and, instead, redirect that person to honour Matthew 18:15-17 by talking to the offending party directly.

#### #4 Know how to Confront

Resolving Conflict is not about winning or losing an argument but rather is about preserving the Bride of Christ. Pray first, and then exercise personal, verbal discipline. Remember that affirming words reduce defensiveness and a "gentle answer turns away wrath."

#### **#5 Narrow the Issue**

Although you may be tempted to expand a conflict to include more than the original offense, narrow the issue to address only the offense.

#### **#6 Be Solution-Oriented**

The goal of Matthew 18:15 is reconciliation; focus on understanding what went wrong, why it went wrong, and how it can be prevented in the future.

#### **#7 Use the Mirror Technique**

Very often we don't hear each other clearly. Repeat back to each other what you hear, asking, "I understand you to be saying such-and-such. Is that true?"

#### **#8 Be Open to Agreeing to Disagree**

Sometimes conflict is resolved by understanding each other, and then "agreeing to disagree agreeably."

#### **#9 Be Committed to Follow-up**

Some relational conflicts cut deeply. Be intentional about investing time rebuilding the relationship once a conflict has been resolved.

#### **#10 Be Gracious When Others Confront You**

Allow others to respectfully ventilate and express their frustrations; do not switch the discussion from the issue they have with you to an issue you have with them.

Matthew 18:15-17 carries the potential to heal, to restore, to foster reconciliation, and yet it's a process that is too often ignored in the local church. Don't deny conflict exists. Every day you wait to address an offense violates Ephesians 4:26, which says, "Do not let the sun go down while you are still angry."

*(\*From notes accompanying a taped conversation between Bill Hybels, Lee Strobel and Russ Robinson, all of Willow Creek Community Church.)*

# APPENDIX C

## *POLICY STATEMENT REGARDING SEXUALITY*

### **Biblical Perspective**

The scriptures declare that God created us male and female (Gen 1:27) and that our sexuality expressed in our gender is very good. The Bible states that sexual union was established by God exclusively within the context of male and female relationship (Gen 2:24) and formalized in the institution of marriage. Male and female were to be one flesh together. This relationship is to be permanent and exclusive (Matt 5:32). Within the context of marital covenant, sexual expression is to be for the purpose of communication, procreation, bonding, and pleasure. The marriage bed was to be kept pure (Heb 13), exclusive (Proverbs 5), and spontaneous (Song of Solomon). Physical intimacy is never to be used as a weapon but is to be exercised to prevent temptation (1 Cor 6).

Variation of this pattern was deemed to be abnormal. For example, incest, bestiality, and sexual contact with children are specifically condemned (Lev 18 & 20). Premarital intercourse is against God's intention for sex and is prohibited. Pornography, while not specifically mentioned in scripture, is addressed in the biblical injunction to avoid looking with lust (Job 31:1, Matt 5:28).

Viewed in the context of creation, homosexuality is contrary to the created order. It is in opposition to God's intended plan for male and female marital union and is consistently condemned in scripture. In Romans 1 Paul places it as one of the signs of rebellion that come with the rejection of the knowledge of God. He notes that among the early Christians there were those who had once engaged in homosexuality but were now forgiven and changed in their orientation as a result of their relationship with Jesus Christ (1 Cor 6:9-11).

### ***SunRidge's Conclusion***

We believe that the Bible is God's authoritative guide for life and that His view of our world is the correct view. Therefore we do not believe that sexual expression is a private matter or a legal issue but a moral issue.

We believe that the Creator's intention of one man and one woman in a conventional relationship for life is correct and that sexual union is permissible only within this relationship.

We believe that any variation from this is sin.

We uphold the biblical practice of loving the sinner but not supporting or approving of sinful sexual practices. Our doors are open to all, regardless of their sexual experience. However, we will only marry those who are committed to these standards of sexuality and we limit staff positions and all ministry leadership positions and membership to those who support and practice those standards.

Specifically we are committed that when members or leaders of SunRidge vary from these biblical standards we will follow the pattern of Jesus taught in Matthew 18. Our desire is to see the individual involved brought back to God's standards.

If necessary, church discipline will be exercised and membership may be revoked. Paid staff and ministry leaders will be asked to resign their position immediately should they not adhere to these standards and policies.

## **SECTION 7 - FINANCES**

The Leadership Team is ultimately responsible for all the financial operations and shall determine the policies and guidelines for financial management of SUNRIDGE COMMUNITY CHURCH. The annual operating budget in its entirety, is approved by the Leadership Team and then presented to the membership for review a minimum of two weeks before the Annual General Meeting. The budget is again presented to the membership for affirmation at the AGM.

Financial management of funds will be in accordance with the laws of Revenue Canada, follow Generally Accepted Accounting Principles (GAAP) and satisfy SunRidges' policies and guidelines. The Leadership Team will ensure that an annual review of its records is conducted. The annual budget is developed by "grassroots" input through the Staff and Ministry Teams, coordinated by the Finance Team, approved by the Leadership Team and presented to the membership for affirmation.

The church will operate within its budget. Total actual spending shall not exceed five percent (5%) of the annual budget without approval of the Leadership Team and affirmation by the members.

## **SECTION 8 - BORROWING**

The Leadership Team is authorized to borrow and repay money on behalf of SRCC with the proviso and restriction that SRCC may not, in any given fiscal year, borrow an amount in excess of ten percent (10%) of the church's average total annual revenues (averaged over the church's three previous fiscal years) without first receiving:

- a. the prior written approval from the BC Conference; and
- b. a special resolution of the membership.

## **SECTION 9 - INSURANCE**

SRCC shall hold such insurance (including, but not limited to, third party liability, director's liability, fire, theft and property damage) as the BC Conference requires be held by all of its member churches.