



**MEMBER PROPOSAL from  
Emmanuel Baptist Church, Victoria, BC**

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**Preamble**

In light of the fact that we as a congregation have not been able to meet in person for the last two years the Board of Emmanuel Baptist Church submits the following motion on behalf of the congregation:

**Formal Motion**

Be it resolved that motion Number 1, "that we, the member churches of the CBWC, affirm the Identity Statement" be postponed until the next CBWC Gathering.

## MEMBER PROPOSAL from Kitsilano Community Church, Vancouver, BC

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### Preamble

We at Kitsilano Christian Community (KCC) are seeking to follow the ways and Spirit of Jesus Christ in our local context. In 2021 we engaged in listening conversations with one another, with scripture, and with LGBTQ2S+ Christians. Through this process we recognized that we do not want to be a church witness that causes further harm to our young people, our friends, our colleagues, and our family members who are LGBTQ2S+. Doing justice, loving mercy, and humbly walking with God (Micah 6:8), as well as following Jesus' greatest commandment to love God and neighbour have led us to wholeheartedly welcome LGBTQ2S+ Christians into membership at KCC.

KCC was a church plant from First Baptist Vancouver over 30 years ago and has always been rooted in the CBWC. We desire to continue to be in this association of churches, and therefore hope for the CBWC to include a wide tent of member churches who respect one another's missional context and own conscience before God.

After seeking input from the congregation, the elected Council of KCC is proposing one addition and one deletion to the Identity Statement: 1. The addition of Soul Freedom as a historical Baptist distinctive; and 2. The deletion of the Marriage definition because it is not a Baptist distinctive, it is not a core identity of faith, and it is not a valued belief of all CBWC churches or their members.

#### WHEREAS:

1. Kitsilano Christian Community (KCC) was a church plant from First Baptist Church Vancouver and has been part of the CBWC association of churches for over 30 years;
2. KCC desires to continue to be in association with the CBWC;
3. In 2020-21 KCC hosted a series of listening conversations, a process which focused on listening to Scripture, to LGBTQ+ Christians and to each other. A Welcoming Statement was approved at the KCC Annual General Meeting in February 2021 (by 93% of the votes cast) and is now displayed on KCC's website. The Welcoming Statement explicitly welcomes all LGBTQ2S+ Christians as full members including participation as lay leadership or lay ministry positions.
4. The three motions proposed by the CBWC, taken together, appear to be crafted to exclude LGBTQ2S+ Christians from full participation in the life of the member churches. KCC cannot support an Identity Statement which contradicts its Welcoming Statement and sets the scene for the CBWC to prevent member churches from welcoming LGBTQ2S+ Christians into the fullness of the life of the church.
5. It is a well-established Baptist distinctive that individual church members and ministers have freedom of conscience to seek the Holy Spirit's leading and prayerfully interpret the truth of scripture in all matters for their own context.

6. It is not a Baptist distinctive to define marriage as “a publicly recognized lifelong covenant between a woman and a man whose relationship is characterized by loving faithfulness”, thereby excluding LGBTQ2S+ Christians.
7. In the spirit of promoting reconciliation, KCC presents the following two motions for consideration at the CBWC Assembly in May 2022:

## Formal Motion 1

RESOLVED that the following paragraph be added before the paragraph entitled “Ordinances”:

### **Soul Freedom**

We believe that each individual, minister, and church body has freedom of conscience to seek the Holy Spirit’s leading and prayerfully interpret the truth of scripture in all matters for their own context. Each person has responsibility to discern God’s voice and respond to God’s love as long as their actions are not stumbling blocks to others. We encourage respectful, prayerful dialog when there is disagreement. Policies, practices, and Assembly Resolutions may reflect the values of a majority at a particular point of time, but are not binding on all associated church members and ministers.

Acts 5: 29, Rom 12: 2, Rom 14, Rom 15: 1-6, I Cor 8: 1-13, I Cor 13, Eph 5: 10, I John 4: 1

## Formal Motion 2

RESOLVED that the paragraph entitled “Marriage” be deleted in its entirety.

## MEMBER PROPOSAL from First Baptist Church Prince George, Prince George, BC

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### Preamble

Moved by the Leadership Team and seconded by Micki Lalonde, Passed at a Special Meeting of the Members on February 20, 2022:

### Formal Motion

“That First Baptist Church Prince George gives Notice of Motion to the CBWC Assembly of May 2022, to amend the original wording of the Identity Statement by adding the following section entitled “The Autonomy of the Local Churches” after the section entitled Congregational Governance and before the section entitled Church Association as Interdependence.

#### **The Autonomy of the Local Churches**

We believe in the principle of local church autonomy, as opposed to other denominations that exercise hierarchy and centralized control. Local church members, under the Lordship of Jesus Christ, choose their own leaders; their requirements for membership; their constitution and bylaws; their statements of faith and practice; and their ministry purposes and plans. The local churches voluntarily associate together as the CBWC and participate by choosing to support various denominational initiatives and in assembling delegates together from time to time for fellowship and for governing the denominational organization. (Matt. 18:18-20; Eph. 1:22-23; Col 1:18; Acts 13:1-3)

## MEMBER PROPOSAL from Westview Baptist Church, Calgary, AB

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### Formal Motion 1

We, the board/leadership of Westview Baptist church (“Westview”), move that:

Scripture references be included with each of the eight articles in the Statement of Faith (we believe this is to be essential. This would also be consistent with the including of scripture references in all other areas of the Identity Statement).

### Formal Motion 2

We, the board/leadership of Westview Baptist church (“Westview”), move that:

An amendment be made to the existing sentence of Ordinances: Believer’s Baptism, as follows:  
“Therefore, whenever possible, we practice the baptism of believers *in public within the context of a Christian community, by full immersion in the name of the Father, the Son, and the Holy Spirit.*” (We deem the inclusion of these two key concepts, performed publicly and within community to be vital defining elements of Believer’s Baptism).

## MEMBER PROPOSAL from The Church at Southpoint, Surrey, BC

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### Formal Motion

As passed in a Leadership Team Meeting of February 9, 2022, the Church at Southpoint gives notice of Motion to the CBWC Assembly of May 2022, to amend the original wording of the Identity Statement by deleting the following section:

#### Marriage

"We define Marriage as a publicly recognized lifelong covenant between a woman and a man whose relationship is characterized by loving faithfulness. The purpose of marriage is interdependence, mutual responsibility, and potential for procreation. Marriage symbolizes the relationship of God to his people and of Christ to his church.

Gen 1:26, 2:18-25; Mal 2:10-16; Matt 19:1-12; Eph 5:18-32."

**MEMBER PROPOSAL from**  
**High River Baptist Church, High River, AB &**  
**First Baptist Church Calgary, Calgary AB**  
(Framers)

Supporting Churches:

**Asquith Baptist Church, Asquith, SK; Brightview Community Church, Wetaskiwin, AB; Clive Baptist Church, Clive, AB; Creekside Community Church, Pincher Creek, AB; First Baptist Church, Lacombe, AB; First Baptist Church, Ponoka, AB; Heights Baptist Church, Medicine Hat, AB; Red Deer First Baptist Church, Red Deer, AB; Rose City Baptist Church, Camrose, AB**

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## Preamble

*WHEREAS*, we affirm the independence of the local church and the responsibility of each congregation, under the authority of Christ and His word, to establish its own doctrinal standards, appoint its own leaders, and welcome members it deems worthy of the name of the Triune God and the gospel; yet this independence was never meant to be exercised in separation from the commonly held principles of unity of a free association; and,

*Whereas*, each local church is free in the matters stated above, yet it is an infringement upon the freedom of every other associated church to demand that they, in a way contrary to conscience, affirm the membership of a church that no longer fits within the bounds of the established principles of unity; thus the knife of independence cuts both ways and was never intended to provide cover for doctrinally or ethically aberrant congregations within a free association; and,

*Whereas*, the line of accountability within historic Baptist polity is not a “top-down” accountability under the hierarchical structure of denominational officials, but rather a *horizontal* line of the one to the whole assembly of churches gathered and the whole to the one; and,

*Whereas*, we have always prized the independence of the local church and individual soul competency as foundational Baptist distinctives, regenerate church membership, believers baptism, and our historic emphasis on church discipline means that we also equally prize the distinctive of the *purity* of the local church; and,

*Whereas*, the independence of the local church is, in a sense, a corporate expression of individual soul competency, we believe that interdependent participation of a congregation in the association runs parallel to membership in a local church; thus every church, like every individual, is free in matters of faith and practice, yet affiliation assumes the self-conscious affirmation of the standards and values of the association and a commitment to uphold them; and,

*Whereas*, the power to prepare both regulations and requirements for member churches as well as “procedures for removal from Membership” is given to the Board of Directors—procedures which may be adopted at any meeting of the Members of the CBWC [*General Operating By-Law of the Union of Churches Known as Canadian Baptists of Western Canada, (Part II, A, 1b.) see glossary for “Members of the CBWC”*]; and while there are clear procedures and principles for affiliation with the association

(See *Terms of Reference for Affiliation with the CBWC*), no procedures for removal have ever likewise been prepared or ratified; and,

*Whereas*, membership has always been understood to be a church's *affirmation* of one's faith and practice as well as an individual's self-conscious undertaking to represent both Christ and his people, so it is with participation in the association of churches; thus we *mutually* represent both Christ and one another despite the existence of some diversity in disputable matters.

## Formal Motion

*NOW THEREFORE we move* that should any CBWC church, credentialed Minister, Executive staff member, or Board member fail to uphold any Assembly approved statement or likewise fail to establish membership practices and criteria in alignment with Assembly approved statements and principles of identity, they be removed from their office and/or association with the CBWC through due process. In the case of a church or entity, they will be approached by the CBWC Executive Board for correction with the purpose of repentance, reconciliation, and restoration. The church or entity will then be given six months, for the sake of proper conversation as a body, to either comply with the position of the Assembly of churches, or withdraw from membership of the CBWC. If after six months the issue has not been resolved, the CBWC Board of Directors will bring a recommendation to the next CBWC Assembly that the dissenting church, or entity be removed from fellowship.