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BY-LAW NO. 2

Whereas it is the purpose of the Ottawa Messianic Fellowship to meet together as an informal group of believers in Yeshua as Messiah, until such time as a Congregation is established, it is resolved that such a Congregation shall meet in accordance with the following articles:

ARTICLE ONE - NAME OF CONGREGATION

The name of the congregation to be formed shall be

OTTAWA MESSIANIC CONGREGATION

This name may be changed by a vote of the voting membership with 65% or more of all registered members voting in favour of such proposed new name.

ARTICLE TWO - RELATIONSHIP WITH PROPOSED CONGREGATION

Upon formation of the Congregation, the Fellowship shall continue as the incorporated "business" entity, whereas the Congregation shall function as the "spiritual" entity.

Voting membership in the Fellowship both before and after establishment of the Congregation shall be open to all those who have been admitted as voting members of the Congregation. Associate membership of the Fellowship shall be open to all others qualified to be associate members of the Congregation (see Article Five).

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ARTICLE THREE - DEFINITION OF A MESSIANIC CONGREGATION

Section 1 - Purposes

A Messianic Congregation is a local assembly planned by the Father, united in Messiah Yeshua, and called by the Holy Spirit to organize for the purposes of worship, instruction, fellowship, outreach, accountability, and administration of ordinances.

Section 2 - Emphases

A Messianic Congregation has the specific emphases of:

- a) Expressing Jewish cultural forms at regular worship services.
- b) Observing the feasts and Holy Days of Israel in a Messiah-centred manner.
- c) Praying for, and supporting the Jewish people, the Nation of Israel and the Hebrew Nation as a whole. Our heart's desire and our prayers to God are that all Israel will be saved.
- d) Rekindling the understanding of the inherent Jewish roots of faith in Yeshua, the promised Messiah of Israel.
- e) Bearing testimony congregationally and individually to the Good News of salvation through Messiah Yeshua, available to all mankind, to the Jew first and also to the non-Jew.
Romans 1:16.

Section 3 - The Foundation

A Messianic Congregation is not under Rabbinical authority but is part of the universal body of Messiah, having been founded upon the apostles and prophets, the Messiah Himself being the Chief Cornerstone. Ephesians 2:20.

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ARTICLE FOUR - FAITH AND DOCTRINE

Section 1 - Scriptures

We believe that the Scriptures, both the Tanach (an acronym which stands for: T for Torah, the teachings which are known as the five books of Moses;) N for Nevi'im (the books of the prophets); CH for Ktuvim (the writings), and the B'rit Chadasha (New Covenant or New Testament) are fully inspired, and God's complete revelation to man until the Messiah returns. The 66 books of the Bible from Genesis to Revelation are inerrant in the original writings. They are authoritative in every category of knowledge to which they speak, including faith, practice, science and history. Proverbs 30:5-6; Isaiah 40:7-8; Jeremiah 31:31; Matthew 5:18; John 10:35; II Timothy 3:16; II Peter 1:21.

Section 2 - The Father

We believe in the unity of God as reflected in the Shema ("Hear O Israel, the Lord our God, the Lord is One" Deuteronomy 6:4). God is the creator of all things, He is infinite and perfect, eternally existing in three equal persons, each possessing the nature and perfection of deity, as well as the characteristics of personality. Isaiah 48:16; Matthew 28:19; John 6:27; II Corinthians 13:14; Acts 5:3-4; Hebrews 1:8.

We believe God is Father over all creation, thus its sovereign ruler, Father of the redeemed Israel whom he has chosen as His unique people, Father of Messiah Yeshua (Jesus), whom He sent into the world to redeem mankind and creation, and Father of all who trust in His gracious provision. Exodus 4:22; Matthew 3:17; John 1:12, 3:16; Galatians 3:26.

Section 3 - The Messiah

We believe that the Son of God became flesh in the person of Yeshua of Nazareth, the promised Messiah of Israel, who was conceived by the Spirit of God and born of the Jewish virgin, Miriam (Mary). He is both fully God and fully man, united forever without division or confusion. Isaiah 7:14, 9:6-7; Micah 5:2; Jeremiah 23:5-6.

We believe that Messiah Yeshua died as a substitutionary sacrifice for man's sins, and that all who follow Him are declared righteous on the basis of His shed blood. The Messiah's substitutionary death was the purchase price for our redemption, and was foreshadowed in the Tanach

(the Hebrew Scripture) in the slaying of the Passover Lamb, the sin and trespass offerings, and the sin offerings on Yom Kippur (Day of Atonement).

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Leviticus 16:15-16, 17:11; Psalm 22:16; Isaiah 53:4-6, 10-12; Daniel 9:26; Zechariah 12:10; Mark 10:45; Romans 3:24-26, 5:8-9; II Corinthians 5:14,21; I Peter 3:18.

We believe that Messiah Yeshua arose from the dead bodily, ascended into heaven, and is seated at the right hand of the Father. Presently He serves as our Cohen Gadol (High Priest) according to the priesthood of Melchizedek. As such, He is the intercessor and advocate before the Father on behalf of all who believe in Him. Genesis 14:17-20; Psalm 16:10-11, 110:4; Zechariah 6:12-13; Acts 1:9-11; I Corinthians 15:4-8; Hebrews 7:1-25, 8:1.

Section 4 - The Holy Spirit

We believe that Ruach HaKodesh (the Holy Spirit) is a person. He possesses all the distinct attributes of deity, and hence He is God. He does not call attention to Himself, and is ever present to glorify and testify of Messiah Yeshua. Genesis 1:2; Psalm 139:7; Nehemiah 9:20; John 15:26-27; I Corinthians 2:10-11, 12:11; II Corinthians 13:14; Ephesians 4:30.

We believe that the Spirit of God was active in creating the world, and has gifted, empowered and filled individuals for specific services to God. Genesis 1:2; Exodus 31:3; Numbers 27:18; Judges 6:34.

We believe the Spirit of God is active today convicting the world of sin, righteousness and judgement. He regenerates, seals and sets the believer apart to a holy life. At the moment of salvation, each believer is baptized (immersed) by the Spirit of God into the body of Messiah, and is permanently indwelt by the Spirit of God. Therefore, all believers are complete in Messiah, and possess every spiritual blessing. It is the privilege and responsibility of all believers to seek to be constantly filled (controlled) by the Holy Spirit, thereby manifesting the Spirit's fruit in their lives. John 14:16, 16:7-15; Romans 8:9; I Corinthians 12:13, 28-30; Ephesians 1:13, 5:18; Colossians 2:10; II Thessalonians 2:13.

We believe that at salvation the Holy Spirit imparts at least one spiritual gift to every believer for the purpose of edifying and equipping the body of Messiah. Believers ought not to emphasize searching for their gifts but rather to give attention to the Scriptural requirement of becoming spiritually mature in order to function in the body. If this is done, every believer's spiritual gift shall become evident. Individual believers should seek to discover the spiritual

gifts which they have been given according to the sovereign choice of the Spirit of God.

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I Corinthians 12:11, 13:13; Ephesians 1:15, 4:11-12;
Colossians 1:3-5; I Timothy 3:1-12; Titus 1:5-9; I
Thessalonians 1:3; I Peter 4:10.

We believe that the promoting of the gift of tongues often gives undue prominence to a gift that had limited use even in the New Covenant times. It tends to place more emphasis on tongue speaking as an external manifestation of the Spirit rather than on the work of the Spirit within the believer which produces Godly character and behaviour. A genuine spirit-led exercise of the gifts of tongues will be accompanied by independent, spirit-led interpretation. Believers should seek to be zealous about perfecting and utilizing useful and edifying gifts.

I Corinthians 12:28-31, 13:1-3, 13; I Corinthians 14:12, 19, 23, 27-28;
Galatians 5:22-23.

We believe that God has promised to heal according to His will. This may occur miraculously, medically, or naturally. Supernatural healing may occur in response to prayer and in accordance with God's sovereign will. Healing, however, can not be claimed unconditionally as a result of atonement, as is salvation. Exodus 4:11; Matthew 11:5; II Corinthians 12:7; Galatians 4:13; I Timothy 5:23; II Timothy 4:20; James 5:14-15; I John 5:14-15.

Section 5 - Satan and Angels

We believe in the reality and personality of satan, who had the highest rank of the created spiritual beings known as angels. He sinned through pride, and carried a great company of angels (who are now known as demons) with him in his moral fall. Isaiah 14:12-17; Ezekiel 28:11-19; I Timothy 3:6; II Peter 2:4.

We believe that satan is the originator of sin. He and his agents are active in blinding mankind to spiritual truth, inciting hostility toward believers. Believers can and should resist him by applying Scriptural truth. Genesis 3:1-19; Luke 10:18; II Corinthians 4:4; Ephesians 6:10-19; James 4:7-8; I Peter 5:8-9; Revelation 12:13.

We believe satan, as "the god of this world", now rules the non-believing world system. He was judged by the Messiah Yeshua's death, though not executed. Satan will suffer eternal punishment by being cast into the lake of fire after the Messiah's second coming. II Corinthians 4:4; Ephesians 2:1-3; Colossians 2:15; Revelation 20:10.

We believe a great company of angels remained holy, and are before

the Throne of God praising, worshipping, adoring, and glorifying Him.
They are sent forth as special agents to bring

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about God's intended plans and purposes, and to minister to all believers. Isaiah 6:1-7; Daniel 10:10-21; Luke 15:10; Ephesians 1:21; Hebrews 1:13-14; Revelation 7:12.

Section 6 - Man

We believe that man was created in the image of God. Adam sinned, and consequently experienced not only physical death but also spiritual death, which is separation from God. The consequences of this sin affected the entire human race. All human beings are born with a sinful nature in thought, word and deed. Genesis 1:26-27, 2:17, 3:6, 6:11-12; Isaiah 53:6, 64:6; Jeremiah 17:9; Mark 7:20-23; John 2:24-25; Romans 5:12-19; Ephesians 2:1-3.

Section 7 - Salvation

We believe that anyone who by faith trusts Messiah Yeshua as Saviour and Redeemer is immediately forgiven of sin, and becomes a child of God. This salvation is not the result of any human effort or merit. Salvation is entirely dependent on the undeserved favour of God. Genesis 15:6; Habakkuk 2:4; John 1:12; Romans 3:28; Ephesians 1:7; Titus 3:5.

We believe that all believers are kept secure by the power of God through the new birth, the indwelling and sealing of the Holy Spirit, and the intercession of Messiah Yeshua, the proof being fruit in their lives. Zechariah 6:12-13; John 10:28-30, 14:16-17; Romans 8:38-39; Ephesians 2:10, 4:30; I Peter 1:23; I John 2:1.

We believe that all believers, though forgiven, still have a sinful capacity in this life. In spite of this, God has made full provision for believers to live in obedience to Him through identification with Messiah Yeshua, reliance upon the Holy Spirit's power, and the knowledge of the Scriptures. John 17:17; Romans 6:1-11; Romans 7:15-21, 8:11-13; I John 1:8, 2:2.

Section 8 - The Body of Messiah

We believe that all believers in Messiah Yeshua are members of the universal body and bride of the Messiah. The body of Messiah began at Shavuot (Pentecost) with the baptism of the Holy Spirit, after the ascension of Messiah Yeshua. It will be completed when Messiah returns for His bride. The membership of the body is not based on any earthly organizational affiliation but is based on faith in Messiah Yeshua, and it is composed of both Jews and Gentiles, made one by the Messiah's death. These members are under the solemn duty to keep the unity of the

Spirit and the bond of love with a pure heart. Matthew 16:18;

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Acts 1:5, 2:14-36; I Corinthians 12:13; Ephesians 2:11-15, 5:23-27; Colossians 1:18, 3:14-15.

We believe that water baptism is based on the Jewish Mikvah (ritual of immersion for sanctification), and under the New Covenant it symbolizes the work of the Messiah. Messiah's supper is based on the Passover Seder, and is a memorial of the Messiah's death until He returns. They are ceremonies of the new Covenant which the Messiah commanded His Body to observe. Matthew 28:19; I Corinthians 11:24-26.

We believe in the local body as the visible manifestation of the universal body. It is organized to glorify God through worship, instruction, accountability, discipline, fellowship, and outreach. Entrance to the local body is required and based on an act of volition. Matthew 28:19-20; Acts 2:42-47; Ephesians 4:11-13; Hebrews 10:19-25.

Section 9 - Israel

We believe Israel is God's special people, chosen by Him to be a holy nation and kingdom of priests. The election of Israel is irrevocable, despite her national rejection of Yeshua as Messiah. God will purge Israel of unbelief during the great tribulation, "the time of Jacob's trouble", ultimately resulting in her national acceptance of Yeshua as her true Messiah. Isaiah 52:13, 53:12; Jeremiah 30:7; Ezekiel 20:33-42; Daniel 9:27; Zechariah 12:10, 13:8-9; Romans:11-26.

We believe the Nation of Israel is God's first born, Exodus 4:22; Romans 9:4-5. They belong to Messiah who has nourished them physically and spiritually, II Corinthians 10:1-5, and are estranged from His body because of unbelief, Roman 9:11, yet they will return to Him and be saved, Romans 11:25-27; Isaiah 62, 2:1-5; Zechariah 12:10, 13:1. Israel is composed of 12 tribes whom God will bring back to the land of Israel, Ezekiel 37:15-28, and that as Jewish believers we are part of the remnant that Messiah is raising up unto Himself. Jewish believers in Yeshua have a unique twofold calling and responsibility. Firstly, as a spiritual remnant of a physical or natural Israel, and secondly, as a functioning part of the body of Messiah. Exodus 19:6; Amos 3:2, 9:8; Romans 10:1, 11:2, 5, 28-29; Ephesians 2:14-16.

We believe the Abrahamic Covenant is an irrevocable, unconditional covenant given to the Jewish people by God who has permitted their return to the Land. This covenant provides title of the land of Israel to the

Jewish people, promises a descendant (the Messiah) who would come to redeem Israel, and blessings for the entire world through Israel and her Messiah. God will

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ultimately fulfil every aspect of the Covenant in the Messianic Kingdom, both physically and spiritually. At that time the Jewish people will know God personally through Messiah Yeshua, and will possess the entire land of Israel according to the Biblical boundaries. Genesis 12:1-3, 15:17-18; Jeremiah 31:31-34; Matthew 24:36; Acts 1:6-7; Romans 11:25-28.

We believe that since the Gospel was given pre-eminently to the Jewish people, it is the believer's privilege to communicate the Good News of Messiah Yeshua to them in a forthright yet sensitive way. It is also the believer's prerogative to pray for Israel's salvation, show compassion, support and love Israel while opposing anti-Semitism, according to the provisions of the Abrahamic Covenant. Genesis 12:3; Numbers 24:9; Jeremiah 31:35-37; Matthew 28:18-20; John 4:22; Acts 13:46; Romans 1:16.

Section 10 - Law of Moses

We believe the Law given to Moses by God has been perfectly and completely fulfilled in the Messiah and therefore believers, whether Jewish or non Jewish, are no longer under its obligation or condemnation. Both Jewish and non Jewish believers, however, have the freedom in Messiah to maintain those aspects of Torah and Jewish cultural identity which do not violate Scripture. Observances of Jewish customs are to focus on Biblical truths and magnify Yeshua. These observances are not nor ever were a means of justification or sanctification, which is by faith alone. Neither are they a source of sinful pride to distinguish between Jew and Gentile. Rather, for Jewish believers, these observances are intrinsically Biblical instructions for the maintenance of a God-given Jewish identity and wholesome lifestyle. They are also a means of fulfilling their responsibility to testify of God's faithfulness to them, to the entire Body of Messiah, and to the non-believing world. For Gentile believers it is a means of identifying with the Jewish community and expressing the Jewish roots of their faith. Matthew 5:17; Acts 21:24-26; Romans 6:14, 8:2, 10:4; I Corinthians 9:20; II Corinthians 3:1-11; Galatians 6:2, 3:3,11; Ephesians 2:14.

Section 11 - End-Time Events

We believe that upon physical death believers enter into the joyous presence of God, whereas non-believers enter into conscious suffering apart from God. Luke 16:19-31; I Corinthians 5:6-8.

We believe in the anticipated, personal return of the Lord Yeshua

the Messiah, for His Body. All members of the body of the Messiah, living or dead, will at that time be gathered to the Lord forever. I Corinthians 15:51-53; Revelation 3:10; I Thessalonians 1:10, 4:13-18, 5:1-11; Titus 2:13.

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We believe in the personal, bodily, visible return of the Lord Yeshua. At that time He will lift the corruption which now rests upon the whole creation, totally restore Israel to her own land, give her realization of God's covenant promises, and bring the whole world to the knowledge of God. Deuteronomy 30:1-10; Isaiah 9:6-7, 11:2-5; Ezekiel 37:21-28; Matthew 24:30; Acts 1:11; Romans 8:19-23, 11:25-27.

We believe in the bodily resurrection of all men. Believers shall be resurrected to enjoy eternal life with God. Non-believers shall be resurrected to experience judgement, and then eternal suffering apart from God. Job 19:25; Psalm 49:13-20; Daniel 12:2; John 5:28-29; I Corinthians 15:52; I Thessalonians 4:16; Revelation 20:4-6, 20:12-15, 21:1-8.

ARTICLE FIVE - OBSERVANCES

The Ottawa Messianic Fellowship and the Ottawa Messianic Congregation have been founded upon a call given by God to return to and promote Biblical practices. These Biblical practices express the roots of the Jewish or Hebrew heritage and belief in Messiah Yeshua. Thus the purpose of these observances is to preserve the congregation's distinctive Messianic vision and Israelite identity and practices which also characterized Yeshua Himself. Mark 6:2; John 7:2-44; Luke 2:21-35.

While the following observances bring blessings to the congregation and individuals, they are not a condition for admission into fellowship, or Associate membership, which is based only on the individual's experience of salvation through faith in Messiah Yeshua. We further recognize that Gentile-oriented congregations in the body of Messiah have liberty in these areas. Ephesians 2:8-9, Romans 14:5-13; Colossians 2:16-17; Acts 15:24-31

THESE ARE:

- a) Observance of the Shabbat (Sabbath) on the seventh day of the week, (commencing on Friday evening until Saturday evening), in accordance with the teachings of Yeshua and New Covenant understanding. Genesis 2:1-3; Exodus 20:8-11, 31:12-13; Leviticus 23:3;
Isaiah 56:2-7, 58:13-14; Mark 2:23-28.
- b) Observance of the Biblical feasts of the Lord in a Messiah-centred manner. Leviticus 23:4-44;
Acts 20:16; I Corinthians 5:6-8.

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c) B'rit Mila (Circumcision) in fulfilment of the Abrahamic Covenant. Genesis 17:1-14; Romans 4:11-12.

The congregation identifies with those of the Circumcision and affirms that this is God's will concerning the descendants of Abraham. For other believers, if called or led by the Spirit, it is a voluntary but legitimate sign of identity with Israel. Galatians 2:7-9; Romans 3:1-2, 3:29-31, 15:8; 1 Corinthians 9:20, 7:18.

d) Mikvah (Immersion) upon profession of faith in Yeshua. This is a symbol of repentance, obedience to Messiah, and identification with Him. Matthew 3:13-16, 28:19; Acts 2:14, 22, 41.

e) Messiah's Supper. This is a symbolic "meal" instituted by Yeshua, to be partaken "often" to remember Yeshua's life, death and future return, and to express our unity as believers in Him. Luke 22: 7-20;
I Corinthians 10:16-17; I Corinthians 11:23-28.

It is the congregation's practice to use unleavened bread (Matza) in recognition of its institution at Yeshua's last Passover Seder, and in recognition of its symbolism.

ARTICLE SIX - MEMBERSHIP AND FINANCE

Section 1 - Associate Membership

All (both Jew and Gentile) who profess Yeshua as Messiah and Lord, and whose lives give evidence of the new birth, and who choose to submit to God, commit themselves to the Ottawa Messianic Fellowship or Ottawa Messianic Congregation, and who recognize its elders, will be formally received into Associate membership in the business corporation of the Ottawa Messianic Fellowship, on public profession of faith.

Associate membership provides the privileges and responsibilities of full participation in the day to day life of worship, service and fellowship in the Congregation and Fellowship (see item 8 in Glossary), while growing in one's relationship with Messiah and understanding of a Messianic lifestyle.

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Section 2 - Voting Membership

Voting membership in the Congregation and in the business corporation of the Ottawa Messianic Fellowship shall be open for consideration by the Board to those in Associate membership (both Jew and non-Jew) who are eighteen years of age and over who are in basic agreement with the statement of Faith and Doctrine (see Article Four) and who are substantially committed to the Congregation's observances (see Article Five).

An individual shall normally have been in Associate membership for a period of two years prior to being admitted as a Voting member (see item 5 section b in Glossary).

Section 3 - Admission to Membership

Admission to Associate Membership and to Voting membership shall be in accordance with the respective provisions of By-Law No. 1 (number 18) and By-Law No. 2 (Article Six, Sections 1 and 2).

In each case, each candidate will be interviewed by two elders* who will (if they both concur on the candidate's readiness) recommend the candidate to the Board for admission to membership. Prior to this interview, each candidate is to be provided with a copy of By-Law No. 2 - Statement of Faith and Observances.

Following approval by the Board, the new members will be informed and an announcement made forthwith to the Congregation by an elder or Board member.

* It is desirable that a senior female member be present when the candidate is female.

Section 4 - Termination of Membership

Associate and Voting membership in the Congregation and the Ottawa Messianic Fellowship may be terminated on one or more of the following grounds:

- a) By resignation of the member in writing.
- b) By request by a member in good standing for a letter of recommendation, introduction or transfer to a congregation in another location.

c) By an absence from attendance at regular services for a period of 12 months or more. (Exceptions to this would be

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members unable to attend by reason of physical or mental infirmity, or those who have requested to maintain their membership during an occupation-related absence of up to two years).

d) By resolution of 75% or more of the Board for any of the following reasons (bearing in mind that the objective of all spiritual discipline is repentance followed by restoration):

- Upon evidence that a Voting member is no longer in basic agreement with the Statement of Faith or the Congregation's Observances
- Upon evidence that the Associate or Voting member is actively promoting division within the Congregation or is in rebellion against the spiritual leadership of the elders
- Upon evidence that the Associate or Voting member has engaged in sexual immorality or impropriety, or in criminal activity while a member
- deceptive statements- including failure to disclose previous criminal conduct or ? of disciplinary action ? ? the congregation - at the time of interview for admission to membership would also be a basis for termination of membership

In this process, the elders shall first meet or attempt to meet with the individual who shall have the right to be heard, before making a recommendation to the Board. The Board and elders together shall also meet or attempt to meet with the individual before the Board makes its decision on behalf of the membership. Immediately following termination of an individual's membership for such cause, the individual and the Congregation will be informed.

Section 5 - Financial Support

No public offerings will be taken at public worship services. Each person in fellowship is expected to recognize his/her responsibility to support the Congregation and its various ministries from his/her tithes and free-will offerings, as the Lord leads him/her according to his/her means, by donating through the Pushka (offering-box) as an act of worship. Luke 6:38;
2 Corinthians 9:6-8.

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ARTICLE SEVEN - ELDERS AND SPIRITUAL LEADERSHIP

Section 1 - Office of Elders

There shall be a group or plurality of elders who shall be members of the Congregation dedicated to that office as accepted by the members. The elders shall be responsible for the spiritual direction of the Congregation, the order of the Congregation's meetings, the reception into Messianic fellowship in the Congregation, the pastoral work, the commendation of persons for service as evangelists and teachers of Messianic doctrine, and the approval of gifts to ministers of the gospel.

Section 2 - Qualifications of Elders

Elders shall be men meeting the scriptural requirements and qualifications for elders as stated 1 Timothy 2, who are Voting members of the Congregation.

One of the elders - having a recognised calling by God to full-time service and ministry - may be appointed to act as the Congregation's Messianic pastor and be financially supported by the Congregation. An individual who is financially supported by the Congregation shall not be a member of the Board of Directors. 1 Timothy 5.17,18

Section 3 - Appointment and Reaffirmation of Elders

1) The initial appointment of each elder shall involve:

- unanimous recommendation by the existing elders to the Board (with notification to the members)
- recommendation to the Voting members following unanimous approval by the Board
- approval by 90% of the Voting members by secret ballot

2) Each elder shall be reaffirmed by the Voting members after he has served 3 years in office, and every 3 years thereafter. The reaffirmation shall require the approval by secret ballot of 90% of the Voting membership present at the first Annual General Meeting falling 2 - 3 years after the initial appointment, and thereafter every 3 years.

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Section 4 - Removal of Elders

An elder may be removed by:

- a) his voluntary resignation in writing.
- b) termination of his Voting membership in the Congregation for any cause.
- c) Non- reaffirmation (see Section 3 above).
- d) unanimous recommendation of the Board and other elders, ratified by 80% of the voting membership at a duly called General Meeting.

Section 5 - Provision when Only One Elder

When there is only one elder, the role of the elders as a body shall be substituted by the one elder plus at least 75% of the Board.

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"GLOSSARY OF TERMS"

1) "Ottawa Messianic Congregation" or "The Congregation"

The worshipping body of Messianic believers, functioning under the leadership of a plurality (i.e. at least two) of spiritually qualified male elders, one of whom could be a full-time Messianic pastor or spiritual leader.

Membership (see item three below) in such a congregation would require the individual's primary worship and service commitment.

It is the objective of the Ottawa Messianic Fellowship to grow into such a congregation.

2) "Ottawa Messianic Fellowship" or "The Fellowship"

a) The group of Jewish and Gentile believers which at present meet every Shabbat and on Holy Days, for worship, fellowship, study and outreach with a view to becoming the Ottawa Messianic Congregation (see above).

b) The name of the legally incorporated body which is able to offer income tax receipts for charitable donations, enter into contracts, etc.

The "Ottawa Messianic Fellowship" would continue to exist for legal and tax purposes as the business arm of the Congregation, once the "Ottawa Messianic Congregation" will have come into existence.

3) "membership"

"membership" in the Congregation is the term used when an individual is formally welcomed into the Congregation upon profession of his/her faith in Yeshua the Messiah as his/her Lord and Saviour, and giving evidence of being born again by the Holy Spirit, having expressed a desire to commit himself/herself to the Congregation as the primary community for worship.

4) "Associate Member"

Prior to commencement of the Congregation, this is the initial form of formal association with the Ottawa Messianic Fellowship, signifying a commitment to the work of the Fellowship (in the sense of both 2 a) and 2 b) above).

Once the Congregation comes into existence, those coming into associate membership (see 3 above) will simultaneously become

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Associate members of the business corporation known as the Ottawa Messianic Fellowship.

5) "Voting Membership"

While the Congregation and Fellowship welcome all believers to participate in their life, regardless of age, background, doctrinal position on secondary issues, Jewish or non-Jewish birth, or observance of Messianic lifestyle, they have been established with specific objectives. To ensure commitment to these objectives, Voting membership both in the Congregation and the Fellowship shall be open to those who are:

- a) Eighteen years of age or older.
- b) Have been Associate members in the Congregation for at least 2 years. However, a number, up to 10% of the Voting membership at the preceding Dec. 31, may be admitted to Voting membership from those who have been Associate members for less than 2 years ? we otherwise qualified.
- c) In substantial agreement with our Statement of Faith.
- d) Personally committed to our distinctive observances.

6) "Elders"

The spiritual leaders of the Congregation. They should be men meeting the requirement of I Timothy 2, who are voting members, and who are confirmed as elders by the Voting members.

7) "Director"

Legally responsible for the business affairs of the Congregation and Fellowship; they shall be men or women elected by the Voting members from among themselves.

8) Other Officers

Deacons, Shabbat school teachers, secretary, treasurer, etc., are not required to be Voting members.