

**Operation Procedures and
Instructional Manual for**

**The Church of Promise
Operational Manual**

Biblical Counseling

**Truthseekers Unite Evangelical
Magazine**

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The Church of PROMISE

Church Procedures
By-Laws
And
Operational Procedures

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The Church of PROMISE

THE PREAMBLE

We, the members of The Church of PROMISE, planted and founded by Bishop Apostle Dr. Zella Berry Case, and Suffragan Bishop Dr. Martin W. Case do hereby unite for the public worship of God, the study and practice of the religion that is based upon the Holy Bible which is of Jesus, and the maintenance of the ordinances of Him as a Christian Church. We hold firm that the local group of this church is a group of baptized believers in Jesus, and that the highest authority in all matters of running the affairs of this local church is God. This is an autonomy doctrine.

Autonomy means that every local church is a self-governing and self-sustaining body. It is free from outside control. We as members believe, regardless of the circumstances, that every local body has the responsibility and the right of governing themselves as they see fit. This is all in accordance to the Holy Word. This body believes that the local church, under the guidance of the Holy Spirit through its Senior Pastor, is solely and uniquely qualified to govern itself and this is a principle that we hold dear.

ARTICLE 1 - NAME AND DENOMINATIONAL RELATIONSHIPS

The name of this religious structure is The Church of PROMISE. Whenever the word “Church” or “Ministry” is used in these Church Procedure, Bylaws, and Operations it shall signify the legal corporation as well as the body of members enrolled as hereinafter provided.

ARTICLE II - PURPOSE

Our purpose is to glorify God by conducting this church in accordance with the Word of God, the Articles of

Faith, the covenant and the constitution of this local church; to promote the worship of our God, through edifying believers, teaching the whole counsel of God, and administering the ordinances and Biblical discipline while seeking to win the lost to Christ through personal witnessing and the preaching of the gospel; to carry on a vigorous missionary program around the world; to establish other churches; to defend the faith, and maintain a good testimony for Christ in our community by godliness and good works.

ARTICLE III – MOTTO

We are preparing the people of God through the teaching of the Word of God, thereby uniting the people of God with the voice of God for daily life applications, for which the people of God can live out the ultimate structure of the will of God for His Kingdom enrichment.

ARTICLE IV – ASSOCIATIONS

Section 1.

This church shall be an independent, autonomous church, subject only to Jesus Christ, the Head of the Church. It has the right to cooperate and associate with other Biblical groups on a voluntary basis. There shall be no cooperation with any group that permits the presence of apostates or apostasy, or that endorses groups that permit the presence of apostates or apostasy.

Section 2.

This church shall fellowship with any organization or church, as long as the association beliefs are the same biblical convictions and vigorous opposition to apostasy and compromise.

ARTICLE V – ARTICLES OF FAITH

Section 1.

We believe in the authority and sufficiency of the Holy

Bible, consisting of the sixty-six books of the Old and New Testaments, as originally written; that it was verbally and primarily inspired and is the product of Spirit-controlled individuals and therefore is infallible and inerrant in all matters of which it speaks.

We further believe the Bible to be the truth in Christian unity and the supreme standard by which human conduct, creed, and opinions shall be tried (2 Timothy 3:16, 17; 2 Peter 1:19-21)

Section 2. We believe there is one and only one living and true God, an infinite Spirit, the Maker and Supreme Ruler of Heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three Persons, The Father, The Son, and the Holy Spirit, equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption (Exodus 20: 2,3; 1 Corinthians 8:6; Revelations 4:11)

Section 3. The Holy Spirit

We believe that the Holy Spirit is a divine Person, equal with God the Father and God the Son and of the same nature; that He was active in the creation; that in His relation to the unbelieving world He restrains the Evil One until God's purpose is fulfilled; that he convicts of sin, of righteous and judgment; that He bears witness to the truth of the gospel in preaching and testimony; that He is the Agent in the new birth; that He seals, endures guides, teaches, witnesses, sanctifies, and helps the believer (John 14:16, 17; Matthew 28:19; Hebrew 9:14, John 14:26; Luke 1:35; Genesis 1:1-3; John 16: 8-11; Acts 5:30-32; John 3:5,6; Ephesians 1:13, 14; Mark 1:8, John 1:33; Acts 11:16; Luke 24:49; Romans 8:14, 16, 26, 27).

Section 4. The Virgin Birth

We believe that Jesus was begotten of the Holy Spirit in a

miraculous manner, born of Mary, a virgin, as no other man was ever born or can be born of women, and that He is both the Son of God and God the Son (Genesis 3:15; Isaiah 7:14; Matthew 1:18-25; Luke 1:35; John 1:14)

Section 5. Salvation

We believe the salvation of sinners is divinely initiated and wholly of grace through the mediatorial offices of Jesus Christ, the Son of God, Who, by the appointment of the Father, voluntarily took upon Himself our nature, yet without sin, and honored the divine law by His personal obedience, thus qualifying Himself to be our Savior; that by the shedding of His blood in His death he fully satisfied the just demands of a holy and righteous God regarding son; that His sacrifice consisted not in setting us an example by His death as martyr, but was a voluntary substitution of Himself in the sinner's place, the Just dying for the unjust. Christ the Lord bearing our sins in His own body on the tree; that having risen from the dead He is now enthroned in Heaven and uniting in His wonderful person the tenderest sympathies with divine perfection. He is in every way qualified to be a suitable, a compassionate and an all-sufficient Savior.

We believe that faith in the Lord Jesus Christ is the only condition of salvation. Repentance is a change of mind and purpose toward God, prompted by the Holy Spirit, and is an integral part of saving faith (Jonah 2:9; Ephesians 2:8, Acts 15:11; Romans 3:24, 25; John 3:16; Matthew 18:11; Philippians 2: 7, 8; Hebrews 2:14-17; Isaiah 53: 4-7; John 4:10; 1st Corinthians 15:3; 2nd Corinthians 5:21; 1st Peter 2:24).

ARTICLE VI – MEMBERSHIP

Section 1. This church shall be composed of members who profess to be saved by grace, through faith, and who have been baptized following their confession of faith in Christ, by single

immersion in the name of the Father, the Son and the Holy Spirit. All persons desiring to unite with this church shall give testimony of conversion and Christian experiences and affirm acceptance of and adherence to the Articles of Faith, constitution, and covenant of this church.

Upon the recommendation of the Senior Pastor and Deacons, candidates shall be presented to the church.

Members may be received in four (4) ways:

1. By baptism following salvation.
2. By letter from a church of like faith and order.
3. By confession of faith (when impossible to secure a church letter having been saved and immersed.)
4. By restoration or who has been received into fellowship from some other Church who has like belief.

Section 2. The Church under the direction of the Holy Spirit shall have the power to receive Associate members (watch-care members) into its membership under these conditions:

- The person will be temporarily in the area and will return to their home church where their membership is in good standing.

Section 3. Only members the Church shall have the right to vote at legal meetings of the Church. To hold an elective office one must be a member of the Church and over eighteen years of age.

Section 3A. Voting age should begin at 18 years old and up, and if a member is in good standing according to the Church Procedures, By-Laws, and Procedures.

Section 4. Membership may be terminated for cause according to the Holy Bible, see Matthew 18, and according to the Church Procedures, By-Laws, and Operations.

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Section 5. Discipline of Members

1. It is vital to the testimony of this church and the glory of our Lord that the purity of the church be preserved and its peace protected. With these ends in view, it shall be the duty of the Senior Pastor and deacons to seek diligently to reclaim any member known to be living in disregard of his Biblical and covenant obligations. It is specifically directed that the Senior Pastor and Deacons move with promptness and vigor in dealing with anyone who is obstructing the work or disturbing the peace of the church by slander, falsehood, gossip, conspiracy, or other unfair and unchristian methods. This is not to supersede the authority of God in this matter. It is recognized further that while the church body has the right of private opinion in all questions and, the right of appeal in any constitutional and proper manner, it shall not have the right to engage in secret or open propaganda, or of deliberately disturbing the peace and interrupting the work of the church.

It is further recognized that when the church, by regular order and proper vote, has determined upon a course of action, that course becomes the duty of every member of the church. If any member cannot conscientiously follow the decision of the church, he has to withdraw from the membership quietly and peacefully.

If a member is walking disorderly in conflict with the above principles, or is involved in any known immorality, dishonesty or public scandal, and such member cannot be restored to fellowship through confession and correction of his sins, he shall be dealt with on the basis of Matthew 18 and 1st Corinthians 5. His case shall be brought before the church by recommendation of the Senior Pastor and Deacons. He/she shall be given a statement of the charges against him, and he shall have opportunity to present his case before the church. The church in accordance with Matthew 18 may vote to remove him from the membership if the charges and evidence warrant such action. In less serious matters, such a

person may be placed under discipline and on the inactive membership list by the guidance of the Holy Spirit given to the Senior Pastor and the Deacons. He shall be restored to active membership only by vote of the church after satisfactory evidence is given of scriptural repentance and confession. The member shall be restored to active membership only by vote of the church after satisfactory evidence is given of scriptural repentance and confession.

2. During the last quarter of each year the Senior Pastor and Deacons shall review the membership roll. Any member habitually absents from the services of the church without due cause, and who is negligent to spiritual duties, shall be removed from active membership of the church, upon recommendations of the Senior Pastor and Deacons, and placed on the inactive membership list. The individual shall be informed of this action. This section shall be implemented only after faithful efforts to reclaim the members. Restoration to an inactive member shall be after discussing with members, and by vote of the church, upon recommendation of the Senior Pastor and Deacons, only after there is satisfactory evidence of a renewed spiritual walk.
3. No person on the inactive membership list shall be entitled to vote on any matters, hold office or teach.
4. Senior Pastor, Deacons, and members shall make a sincere effort to reclaim spiritually those on the inactive list. During the last quarter of each year the Senior Pastor and Deacons shall review the inactive members. After one year of inactive status they shall be recommended to the church to be dropped from the membership. A permanent card file of these former members shall be maintained for continued, prayerful effort to reclaim them for Christ and the church.
5. In the event of differences between members, it is recommended that they be settled personally in accordance with Matthew 18: 15 and 16.
6. If a member desires to prefer charges against another member, including violation of covenant obligations or of

immoral, improper or unchristian conduct, such charges must be submitted to the Senior Pastor and Deacons in writing, and must be duly signed by the accuser.

7. In order to prevent unnecessary public scandal, the Senior Pastor and Deacons may hear the charges, pro and con, in any disciplinary case, if this is mutually satisfactory with the accused and the accuser. If dismissal is recommended by the Senior Pastor and Deacons, the recommendation must be presented to the church, preferably without details, for final action. The entire matter must be brought before the church at the request of the accused, or of the church. No member may be dismissed unless it is done by and in accordance with Matthew 18: 15-16 and disobedience (see Section 6 - Dismissal of Members) of Church Procedures, By-Laws, and Operations.
8. No non-member shall be permitted in such a church meeting (as witness, defense or otherwise) without permission of three-fourths $\frac{3}{4}$ of the members present and voting.

Section 6. Dismissal of Members

1. Dismissal shall be by death or letter of exclusion.
2. Any member in good standing may be granted a letter of transfer to any church of like faith and order upon its request. The letter shall be sent to the church with which the member wishes to unite.
3. A letter of dismissal without recommendation may not be sent to any other church.
4. No member who has conducted himself in such a manner as to be cited for disciplinary action may be dropped from membership at his own request since such a procedure would remove him from the authority of the church.

Section 7. Additional Regulations

1. Only active members 15 years or above shall be entitled to vote on any matter.
2. Only those that are 18 years and above may hold office.

3. Only active members shall serve as regular teachers in the church, Sunday school or other groups. The church shall conduct regularly, or periodically, according to need, classes for new members. These classes shall be taught by the Senior Pastor or some other competent leader. They shall include instruction on such things as the ordinances, church government, responsibilities of church members, stewardship, prayer, Bible reading, and witnessing for Christ.
4. 4. It shall be deemed proper to receive members or grant letters at any meeting of the church. If disciplinary action is involved, it shall require a special business meeting of the church, the purpose of which shall be announced by letter to the members of voting age at least two weeks in advance. There may be sometimes an emergency meeting will be called on such matters. This is left to the Senior Pastor.

ARTICLE VII – BAPTISM

Those professing faith in Christ shall, upon authorization of the church, be immersed in water by the Senior Pastor or someone else in authority and permitted to do so by the Senior Pastor or Deacon Ministry. Only those shall be baptized who are being received into the church membership. Immersion, as a believer, shall be a prerequisite to church membership.

1. Jesus was Baptized: (Matthew 3:15)
2. Jesus Baptized (and modeled the practice) (John 3:22)
3. Jesus taught about Baptism: (Mark 10:38)
4. Jesus Commanded to Baptize: (Matthew 28:19)
5. The Disciples Obeyed and Baptized: In Jesus' Day (John 4:12)
6. Day of Pentecost: (Acts 2:38)
7. Samaritans: (Acts 8:12)
8. Philip and the Ethiopian. (Acts 8:36)

9. Paul. (Acts 9:18; 22:16)
10. Cornelius' Household. (Acts 10:47)
11. Lydia and Household. (Acts 16:15)
12. Philippians Jailer. (Acts 16:33)
13. Corinthian. (1st Corinthians 1:13-17)
14. The Ephesians 12. (Acts 19:5)

Doctrine Points:

1. We practice Baptism by Immersion.
2. Requirements are:
 - Having been born again
 - Willing to make a public confession.
 - Have a basic understanding of its meaning.

Procedures

- Prayer Preparation.
- Inviting Family and Friends (as a witness to the spiritual event).
- Testimony Preparation write it, but not necessary to read it).
- Clothing (wear clothing suitable for water) bring a towel and a plastic bag – NO MAKE UP
- Arrival Time (pre-service prayer in Senior Pastor's study)
- Worship (sit on front row)

Questions to be asked of Candidate.

- Have you confessed that Jesus Christ is Lord?
- Do you believe that He died and rose again?
- Have you confessed your sins and accepted full and free forgiveness?
- Have you renounced all evil and are determined to faithfully live for Christ?

ARTICLE VIII – THE LORD’S SUPPER

The Lord’s Supper shall normally be served to the assembled church by the Senior Pastor, Associate Minister, or some other person authorized by the church, on the first Sunday morning of each month, or at such other time as may be decided by the Senior Pastor. Since it is the Lord’s Table, none that are His shall be barred, but the Senior Pastor shall frequently state the scriptural order, which places baptism as a prerequisite to the Lord’s Supper and shall explain the meaning of the ordinances. The elements shall be unleavened bread and grape juice.

ARTICLE IX – OFFICERS OF THE CHURCH

Section 1

1. The elected officer of the church shall be Trustees, clerk, financial secretary, treasurer, and Bible school Superintendent.
2. No one shall be elected to office who has not been a member of this church for at least one year. Exceptions are made to this rule, upon recommendations of the Senior Pastor.
3. All officers shall be spiritually mature, of unquestioned Christian character, loyal to the Word of God, dedicated and devoted to the Lord Jesus Christ and to the spiritual and material welfare of this church. They shall also be faithful in attendance and participation, both in regular services and business meetings of the church. Their moral conduct shall be beyond reproach and free of carnal indulgences, such as the use of intoxicating beverages, tobacco in all forms, narcotic drugs and other worldly practices. In the light of 1 Timothy 3, the home and family relationships must be considered as well as individual qualifications.

4. All officers shall normally assume their duties on January 1st. Retiring officers shall hold office until the terms of newly elected officers begin.
5. Any officer unable or unwilling to fulfill the duties of his office shall resign. If any officer refuses to subscribe to the Articles of Faith, the constitution and the church covenant, his/her resignation shall be requested by the deacons. If it is not received within a reasonable time, the office shall be declared vacant.

Section 2: The Senior Pastor (Pastor of Authority)

Pastoral authority is a two-fold combination of personal and spiritual qualities which make it likely that people will listen to what the Pastor says and follow his/her leadership. It is based upon certain characteristics or expertise that the Pastor has, or that the church members believe he/she has. Without it, very little will be accomplished through the leader, or through the church he/she leads. Jesus was one of “Charismatic (magnetic) Authority.” Charismatic Authority is Practical Authority. By explanation: A Senior Pastor should have the same “Charismatic Authority” (magnetic) Authority resembling Jesus. A Senior Pastor does not have authority of the pastorship to simply be the Senior Pastor because he/she is spiritual, but because he/she is “engaged in practical activities that affect the lives of the people in his community or congregation.” Certain things should be examined of the Pastor.

The Senior Pastor should:

- Have a willingness to accept leadership.
- Confer authority.
- Do the will of God and motivate other to do the same.
- Be the main teacher.
- Be a crisis caregiver.

Mark 1:22 “The people were amazed at his teaching, because he taught them as one who had authority, not as the

teachers of the law.”

Luke 4:14 “Jesus returned to Galilee in the power of the Spirit, and news about Him spread through the whole countryside.”

Matthew 28:28,19, “Then Jesus came to them and said, ‘All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.’”

“Charismatic Authority” was given to the Disciples.

Jesus appointed the apostles. “One of those days Jesus went out to a mountainside to pray and spent the night praying to God. When morning came, he called his disciples to Him and chose twelve of them, whom He also designated apostles: Simon (whom he named Peter), his brother Andrew, James, John, Phillip, Bartholomew, Matthew, Thomas, James’s son of Alphaeus, Simon who was called Zealot, Judas son of James and Judas Iscariot, who became a traitor/” (Luke 6:12-16 – also ch. 9, 10) He still does this today.

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.” (Luke 9:1)

“When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus.” (Acts 4:13)

This includes Jesus’ authority to forgive sins, an authority He shared with the disciples.

“Again Jesus said, ‘Peace be with you! As the Father has sent me, I am sending you.’ And with that he breathed on them and said, ‘Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven: if you do not forgive them, they are not forgiven’” (John 20:21-23)

“I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven (Matthew 18:18) (Note: this has to do with

church discipline.)

The Senior Pastor shall continue in office until he/she resigns or if dismissed with one of the reasons stated below, by a three-fourths ($\frac{3}{4}$) majority of those present and voting at a special meeting called for that purpose. Such a meeting shall be announced from the pulpit for two (2) Sundays immediately preceding the date of such a meeting.

What constitutes dismissal of a Senior Pastor?

1. Complete denouncing the relationship between Jesus and him/herself.
2. Refusal to repent of a sinful act.
3. Judgment of an illegal procedure that constitutes imprisonment.

All acts concerning the Senior Pastor should come under constant prayer and fasting through the Holy Spirit's guidance.

The Senior Pastor shall give the church not less than thirty (30) days nor more than ninety (90) days' notice of his/her intention to discontinue as Senior Pastor. The church shall give the pastor not less than ninety (30) days' notice of dismissal. If, in accordance with the Holy Word the conduct of the Senior Pastor justifies immediate termination of his/her ministry, the church may declare the pulpit vacant and pay three (1) month's salary beyond that date.

The Senior Pastor shall have charge of the spiritual welfare of the church. He/she shall preach the gospel, teach the Word and have charge of all services of the Church. He/she shall administer the ordinances and perform the usual duties of a Minister.

The Senior Pastor shall moderate the business sessions of the Church. In his/her absence, the Chairman Deacon or Associate Pastor appoint by the Pastor shall call the meeting to order and the church shall elect a moderator. If the Senior Pastor is to be under discussion in a business session, another moderator shall be elected, and the Senior Pastor and his/her

family shall withdraw from the meeting.

The Senior Pastor shall be an ex-officio member of all boards and committees. He/she shall also be a member of this church.

Other workers, such as Christian educator director, Associate Ministers, Youth and Music director, may be called by the church, but are to be individuals fully approved by the Senior Pastor and shall work under his/her direction.

Giving the Scripture references aforementioned of what the authority of the Senior Pastor will be, the Senior Pastor will have the authority to do the following in conjunction with those mentioned:

- Teach and Preach the Word of God according to the Holy Bible.
- Pray for all those that are under his/her leadership.
- Be a signer on all accounts of the church.
- Be privy to all financial matters of the church.
- Make decision as redeemed necessary for the normal function of the church.
- Give direction to any member of the church concerning church properties in the sale or disbursement of materials.
- Conduct workshops and seminars to benefit the church body.
- Give permission to use the church facility to any other organizations that are affiliated with the Senior Pastor or a standing member.
- Conduct and be moderator over all meetings at the Church.
- Review any matters that concern dispute among members.
- Make financial decision in the dollar amount of \$1000.00 without consulting the church body. At the dollar amount of \$1000.01 the church body must be informed.

- Approve all expenditures over the amount of \$100.00 with a signature or with giving permission to any individual verbally to pay any such expenditures if the Pastor is not able to physically be present to sign expenditures.

Section 3. Associate Minister, Elders, Prophet(ess), Evangelist, Preachers, Teachers.

When Associate Minister is stated it refers to Associate Ministers, Elders, Prophet(ess), Evangelist, Preachers, and Teachers.

The Associate Minister must be a member of the Church. Associate Minister can be elevated to Assistant Pastors, but only after ordination. The word “Associate” means that they are ministers with gifts pertaining to one of the Five-Fold ministries (Eph. 4:11) “And he gave some, apostles, and some, prophets; and some evangelists’ and some, pastors and teachers.” They are ministers that are licensed or ordained either from another like body or by this ministry. License will be accepted upon Senior Pastor approval.

Associate Ministers described here will provide whatever service is needed in the presence or absence of the Pastor, (services directed by the Pastor only). He/she will be inspirational in worship service, Sunday School, Special Services, or any other activity that concerns the ministry of the church. This will all be under the leadership of the Senior Pastor. Associate Minister cannot make decisions concerning the church in the absence of the Senior Pastor. Associate Ministers cannot counsel under the umbrella of The Church of PROMISE unless authorized by the Bishop, Apostle or Senior Pastor. This is for insurance purposes. In the event that the Pastor is not able to counsel, the Chairman Deacon will be the next in line to do this service for The Church of PROMISE.

Associate Ministers will also possess:

1. A teachable spirit, desiring to grow as a person and as a leader;
2. A proven ability to involve others in planning and decision making;
3. An integrity of person, and a demonstration of those character qualities that are represent by the list of the fruit of the Spirit in Galatians 5:22-23, and a willingness to continue to grow in the development of such characteristics.
4. A pattern of spiritual growth that is evidenced by a life of prayer, personal obedience to the Word of God and the proven ability to discern the Lord's will and guidance in decision-making.
5. Not be boastful in words and deeds.
6. A basic understanding of the nature and operation of this church that is informed by Scripture only and compatible with that of the Senior Pastor;
7. An understanding of the Senior Pastor ministry and willingness to follow the ministry given to the Senior Pastor by God.
8. Basic knowledge of the development of the ministry developed by the Senior Pastor and the discipline doctrine of the congregation.
9. Must study the Word;
10. Must also study related books and periodicals pertaining to the progress and development of the people of God.
11. Be faithful to the Senior Pastor and will seek the Lord in his own life, always striving to keep Christ as the vital focal point in his/her life.

Expectations

1. The Associate Minister to the Senior Pastor will conduct himself/herself in such a way that his/her behavior, speech and attitude represent a high standard of holiness. He/she will strive to live in such a way as to bring utmost respect to the office of the Pastor.

2. He/She will demonstrate a strong sense of loyalty to the Senior Pastor and other members of the church's leadership team, endeavoring to be cooperative in the carrying out of the ministry. Upon differences in opinion or problems, the performance of work or relationships will not be noticed or detected with members. Matters of concern will always be directed to the Senior Pastor before being discussed with a member. Should an occasion arise in which the Associate Minister feels that his/her concerns are not being adequately addressed, he/she will request a meeting with the Senior Pastor and the Deacons. Request will come from the desk of the Senior Pastor.
3. The Associate Minister will keep the Senior Pastor apprised of his/her whereabouts at all times during those times when he/she is considered to be "on duty".
4. He/she will keep regular Sunday appearances. When absent please notify the Senior Pastor or a Deacon preferably, the Senior Pastor.
5. Attend meeting and special staff meetings at a time set by the Senior Pastor, as well as periodic church leadership meetings.
6. Give general oversight of all ministries that involve changes in previous overviews.
7. Prayerfully plan when directed by the Senior Pastor and provide leadership for each of the church's weekly morning worship. Conduct the morning worship program.
8. Serve communion, if ordained.
9. At the Pastor's request, provide a brief summary statement of the Christian growth of ministries in which you are ministering over – the personnel and participants.
10. Provide, either directly or through trained leaders, solid Scriptural teaching covering the issues related to worship.
11. Develop or assist with gathering times and events in such a way that the four main elements of the church are emphasized: WORSHIP, TEACHING, FELLOWSHIP, and EVANGELISM.

12. Develop adequate means of feedback and evaluation concerning your ministry.
13. Prepare and carry out any request of the Senior Pastor that relates to church ministry that is commonly understood to be a function that is related to pastoral ministry or is supportive to the overall ministry goals of the church, provided adequate time for discussion is given to assure that the carrying out of such requests will not unnecessarily impinge upon other duties and responsibilities. Under normal conditions, such a request may include, but not be limited to, the following.
 - a. Teaching before either the entire congregation or designated groups within or without the church, where the Senior Pastor may otherwise have the responsibility to do.
 - b. Assist various matters related to worship services and special events.
 - c. Attend committee meetings, according to the suggestion or approval of the Senior Pastor.
 - d. Be available as a resource person to Deacons, as specifically assigned by the Senior Pastor.
 - e. Provide leadership for specified short-term projects.
 - f. Make phone and/or personal contact with members in crisis situations or in need of a follow-up visit in the absence of the Pastor.
 - g. Assist with general office duties as requested by the Pastor.

ACCOUNTABILILTY (Associate Minister)

1. First responsibility is to God. Always remembering that if God placed them at this church, God expects them to carry out the instructions given by the Shepherd of the church.

2. Secondly, accountable to the Senior Pastor. The Associate Minister will keep the Senior Pastor fully informed of his/her work, seek counsel, and take instructions or corrections from the Senior Pastor when necessary. This will primarily take place during a one-hour conference with the Senior Pastor which will take place at least once a month as scheduled. He/she will confer with the Senior Pastor about personal matters dealt with, to the extent that this information will aid the Senior Pastor in the fulfilling of his oversight of the church's ministry. It is suggested by the Senior Pastor to do no counseling with any member of The Church of PROMISE due to the fact that no Associate Minister is on the church insurance for liability. Doing so will constitute demotion of teaching and preaching privileges at The Church of PROMISE.
3. There will be a conference twice a year with the Senior Pastor. This will involve discussion of goals, program plans, resources needed, obstacles, calendar items, evaluation of ministry, and itemization of current reading. An annual review will be based on: a self-evaluation, evaluation by the Senior Pastor and an assigned Deacon. The evaluation will be based on this job description.

Accountability to the church will take place on a one-page written annual report provided during the annual business meeting.

He/she will submit such reports to denominational leaders(Pastor and Chairman Deacon) if required for the maintenance of his credentials and a proper relationship with this church.

Section 4. Powers and Duties of Officers.

The **Senior Pastor** shall preside at all legal meetings of the Church. The Pastor shall designate a member of the Deacon's Ministry or from the Associate Minister staff to chair each standing committee.

The Secretary shall keep a record of all meetings of the Church. The Secretary shall give due notice of all legal meetings of the Church and perform such other duties as are usually incident to the office.

The Treasurer, except as provided in Section 4 of this Article, shall have custody of all funds and evidence of property belonging to the church (financial papers), or other monetary documents. The Treasurer shall receive all money receivable by the Church and pay out the same as directed by the Senior Pastor; shall keep accounts of all receipts and expenditures and render a full report of the financial condition of the Church at any meeting designated by the Senior Pastor.

The Financial Secretary should write out all bills in assistance to the Treasurer. He/she should be prepared to give a report to the Senior Pastor at any time the condition of balances on accounts, paid bills, and upcoming expenditures. Be in position to administer funds as needed to the Senior Pastor for church expenditures in a reimbursement nature.

The Deacons - The board of Deacons shall consist of no more than nine (7) individuals appointed by the church. Three (3) shall be appointed each year for a term of three (3) years until the total of seven have been achieved. All deacons as of this date, (May 1, 2009) are to remain deacons unless the deacon has abandoned their duties and responsibilities to the church and the Senior Pastor. This only refers to any additional deacons appointed by the Senior Pastor. EXCEPTION: Deacon Martin Case shall maintain the status of Lifetime Deacon, should he desire said status. The deacons are also considered Trustees, with all responsibilities and rights as a Trustee.

Dismissal of a deacon.

A deacon may be dismissed if in defiance with the Senior Pastor or not being responsive to the qualifications of a deacon as stated in 1st Timothy 8-13. Dismissal will only be according to the Holy Scripture. It will not be the Senior Pastor nor the

church to dismiss the deacon, it will be the Word of God. Since the word man means mankind, any person, male or female may hold the office of deacon. Consider Phoebe in the Bible, who was first called a deacon, which means in Greek, pastor, deacon, leader, bishop, etc.

It shall be the duty of the deacons to:

- assist the pastor in promoting the spiritual welfare of the church.
- be his/her helpers and counselors.
- exercise prudent watch care over the church membership
- seek out such members as need alms.
- visit the sick
- assist at baptisms.
- supervise the preparation and distribution of the Lord's Supper

The deacons shall serve as trustees of this church, representing this corporation as its agent. They shall be responsible for the care and upkeep of the physical properties of the church, including hiring and supervision of all custodians.

The Trustees

1. The province of trustee is quite restricted. They have nothing to do with the spiritual affairs of the church. They cannot control the house of worship, saying how it shall be used, or what shall not. The Senior Pastor must do this.
1. As church members the trustees may with other members and the guidance of the Senior Pastor decide what shall be done with church property, whether the house of worship shall be sold and another built, etc. however, as trustees they can do nothing in these matters. When the church so orders, they may convey or receive titles to property, sue in the courts, etc., but their business as trustees is exclusively secular. They cannot, in the capacity of trustees, perform any spiritual function.

2. Trustees attend to the legal interest of the church. They function in those matters where civil law specifically requires them to act on behalf of the church. Just as the Senior Pastor and the Deacons are the spiritual officers of the church, the trustees are the legal officers. This does not mean that they make decision about legal matters. It merely means that they meet the legal requirements for carrying out the business decisions involving law, such as buying or selling real estate, signing loan documents and any other business of the church that require a signature.

The Clerk

1. The church clerk shall have charge of the official correspondence and shall keep a record of all business meetings of the church. The clerk shall keep in a bound book a record of the membership of baptisms and of the reception and dismissal
2. The clerk shall perform such other duties as properly belonging to the office, making quarterly and annual reports to the church.
3. The clerk shall provide the financial secretary and the treasurer promptly with a transcript of the minutes of each church business meeting, in which authority is granted for the disbursement for transfer of funds.
4. Upon his retirement or removal from office, he shall deliver to his successor, or the chairman of the board of deacons, all records, files, and/or other papers belonging to the church, and shall present the same with all contents complete to the date of surrender of such documents.

The Financial Secretary

1. It shall be the duty of the financial secretary, together with one or more of the deacons, trustees, or appointed members, appointed by the Senior Pastor to count and record in a permanent record all monies received in the

offerings of the church. This shall be done following each service of the church.

2. The financial secretary shall be responsible depositing funds in the bank as instructed by the Senior Pastor when the treasurer cannot do so.
3. The financial secretary shall provide the treasurer with a record of all monies collected and deposited, specifying the distribution into various accounts and those monies that are disbursed for payment of bills.
4. The financial secretary shall write, sign, record, and mail all checks for payment of bills and notices.
5. A deacon of one appointed by the Pastor will assume the responsibility of the financial secretary in the absence of the former.

The Treasurer

1. The treasurer will deposit all monies from services at the church.
2. The treasurer shall be responsible for the recording of all financial transactions in permanent record and shall make quarterly and annual reports to the church.
3. The treasurer shall pay the bills of the church in the absence of the financial secretary. He/she shall write, sign, record and mail all check for bills or notices in the absence of the financial secretary.
4. The treasurer shall keep the books of record and report the financial transactions to the Senior Pastor as per request.
5. The treasurer will be paid the sum of \$125.00 per month for duties, as per agreed on by church.

THE BIBLE SCHOOL ELDER/SUPERINTENDENT

- The Elder/superintendent shall have general supervision over the Sunday Bible School, teachers, and officers.

He/she shall carry out the program established by the Senior Pastor and shall report quarterly and annually to the church.

- The Senior Pastor and Deacon Ministry shall appoint all teachers and officers of the Bible School.

ARTICLE X – MEETINGS

Section 1: Public Worship

- A. Public Worship services shall be held 12 Noon on Zoom, on the Lord's Day. These services shall not normally be given over to anything but prayer and the preaching and teaching of the Word, with an appropriate musical ministry. Any other special presentation shall be subject to approval by the Senior Pastor.
- B. At least once a week there shall be a meeting for prayer, praise, and Bible study.
- C. It shall be the practice of this church to observe the Lord's Supper at least once a month, at which time it may be appropriate that the covenant be read.

Section 2: Business Meetings

- A. The official church year shall begin January 1st and close December 31st.
- B. The annual meeting shall be held on the first (1st) Sunday in January.
- C. Special meetings may be called by the Senior Pastor.

Section 3: Rules of Order of Business

The ordinary rules of deliberative assemblies shall be observed in the transaction of business, as set forth in Parliamentary Law, F.J. Gregg, or Robert's Rules of Order Revised, Henry M. Roberts.

ARTICLE XI – CHURCH ORGANIZATION

Section 1: The Sunday Bible School

- A. The purpose of the Bible school is to win each pupil to the Lord Jesus Christ as personal Savior, and to instruct him in the Word and in Christian living, including church attendance and membership.
- B. All officers and teachers for the school shall be appointed annually and shall be members of this church in good standing. The appointment should be by the Senior Pastor. Anyone whose conduct or teaching is considered injurious to the class, school of church shall, upon recommendation of the superintendent, be referred to the Senior Pastor and necessary actions taken.
- C. All teachers and officers must first be approved by the Senior Pastor of the church. Approval of the literature shall be the responsibility of the Senior Pastor.

ARTICLE XII – MISSIONS AND MISSIONARY MINISTRY

Mission: ...to proclaim the Gospel in its fullness beyond the immediate sphere of activity of this local church.

Vision: To glorify Jesus Christ by creatively and flexibly impacting all parts of our Acts 1:8 in a measurable and identifiable way and to incorporate every member of The Church of PROMISE body in the process.

The Great Commission: “Go therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even unto the end of the age. (Matt. 28:19-20, NKJ).

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations.

This is also the primary duty and mission of the church. The new birth of man's spirit by God's Holy Spirit means the birth of love for others.

Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life and is expressly and repeatedly commanded in the teachings of Christ.

The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness under girded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

It shall be the policy of this church to support only missions approved.

ARTICLE XIII – MEETINGS

Section 1.

The Annual meeting of the Church shall be held on a date determined by the Senior Pastor each year. Special legal meetings may be held at the call of the Senior Pastor. No meeting may be held unless otherwise informing the Senior Pastor. The Secretary shall be an attendant at all meetings

Section 2.

The fiscal year of the Church shall begin on the first day of January in each calendar year. The Senior Pastor, Deacons, and Trustees shall at the annual meeting submit for the approval of the Church a budget of estimated income and expenses for the following fiscal year.

Section 3.

Seven members entitled to vote shall constitute a quorum at any legal meeting of the Church.

Section 4: Order of Business Meetings

- A. Reading and approval of minutes of previous meetings
- B. Clerk's report
- C. Treasurer's report
- D. Deacon's report
- E. Trustee's report
- F. Reports from other committees
- G. Unfinished business
- H. New business
- I. Pastor's Reflections
- J. Adjournment

ARTICLE XIV – CHURCH ORDINANCES

Section 1.

Communion or the Lord's Supper shall be observed on the first Sunday of each calendar month. Additional Communion Services may be added by the Senior Pastor.

Section 2.

The Senior Pastor shall confirm in Christian fellowship such persons as shall desire communion, which is only given after the acceptance of Jesus Christ as the Son of God, confession, and repentance.

ARTICLE XIV – GENERAL

- A. Use of the property for other than regularly scheduled meetings shall first be approved by the Senior Pastor.
- B. All gatherings off the church property held in the name of the church shall be subject to the approval of the Senior Pastor.
- C. No secret society will be permitted to hold services in the church.
- D. All funeral of any partner/member will be conducted by the Pastor unless approved by the Pastor for special reasonings.

- E. No pastor or pulpit orator will be permitted to preach in the church who fails to clearly confess the fundamentals of faith. Any visiting speaker must have the approval of the Senior pastor to speak.

Section 2: Pastor's Vacation, Salary & Pastor's Petty Cash

- A. The Senior Pastor shall have one month off for vacation. This will be taken at his/her pleasure once a year.
- B. The Senior Pastor's salary shall be reviewed and determined at least once a year, with consideration also being given to rising cost of living.

PETTY CASH

\$150.00 shall be kept as petty cash by the Pastor to use for materials supporting the church. This may include food, supplies, or any other materials used for the church. Receipts must be presented when need replacement for petty cash.

Section 3: Monetary Principles

- A. The systematic giving of money for the support of the work of the Lord is worship as well as duty. It must be kept on the plane of voluntary, freewill offerings, untarnished by any hope of material gain. All members are expected to give regular financial support to the church and to the advancement of the projects it shall sponsor. In determining the Lord's portion, we believe and affirm with the scripture that at least one-tenth (1/10) of one's income should be faithfully and cheerfully given by each one (2nd Corinthians 9:6,7), and many can and should give more than the tithe, for all we have belongs to Christ (1st Chronicles 29: 14, 16; Acts 4:32-35).
- B. A statement of each donor's account shall be given to him at the end of each year by the financial secretary. Numbered envelopes will be provided to enable proper records to be kept.

Section 4: Legal Provisions

- A. This church shall have the right to own, buy or sell tangible properties, both real and personal, in its own name and through properly elected officers, when authorized by vote of the church.
- B. No profit shall ever accrue to the benefit of any individual from the assets, holdings, or other transactions in which this corporation may become involved.
- C. In the event of the dissolution of this corporation, all of its debts shall be fully satisfied. None of its assets or holdings shall be divided among the members or other individuals, but shall be irrevocably designated by corporate vote prior to dissolution to such other nonprofit religious corporations as are in agreement with the letter and spirit of the Articles of Faith adopted by this church, and in conformity with the requirements of the United States Internal Revenue Service Code of 1954 (Section 501(C)(3)).

AMENDMENTS

This constitution and Operational Procedures may be amended, altered, or revised at any business meeting by a $\frac{3}{4}$ fourths vote of the members present and of voting age. The church may adopt from time to time such additional church procedures, bylaws, and operations, in amplification hereof as may be necessary or desirable, and shall provide therein for amendment of the same.

TERMS IDENTIFIED FOR THE MINISTRIES OF DR. ZELLA BERRY CASE MINISTRIES

CHURCH LEADERS, WHAT THIS LEADERSHIP LOOKS LIKE AND ITS QUALIFICATIONS

What is Church Leadership? It is leading our Lord's Church as His servant and steward by following His precepts. We lead by pointing to Christ our Savior and Lord. In so doing, we are equipping, training, feeding, inspiring, cultivating, comforting, correcting protecting and worshiping. This is not a science and cannot be thoroughly defined, because it is more of an art and is dependent on people and situations. However, there are key characteristics that we can define like, shepherd and avoid like, pride; found in God's Word, the Bible (John 10; 14; 1st Corinthians 11; Ephesians 4).

What is Leadership?

A basic description of leadership is the duty and call of the person who is in charge to take charge with courage and character, and to risk leading his/her people where they need to go and how they need to be led. It is a position that seeks vision, opportunities, and needs and then motivates others to get it done through the resources, talents, and time they can contribute.

Christian Leadership

We all are Called to Learn and Grow in Christ before we can Lead Others! To manage a church effectively we must seriously take our lead from Scriptural principles and not from popular trends. Trend based leadership has been a primary emphasis over the past twenty plus years. In fact, it has been over emphasized as the quintessential aspect of being a pastor. This is

not so! Necessary?

Yes, but not by strong willed personalities or personal agendas over and against the Word. This role perhaps takes most of the leadership's and pastors' time, for which many are poorly trained and equipped. Leadership is not dependent on a particular personality trait, but on skills that can be learned, even when that spiritual gift or personality is lacking. This aspect can be delegated. Many leaders get their pride hurt and refuse to let go, but no one can do it all. As your church grows, so must the people grow in leadership, so no one person is running the entire show.

Real successful leadership is rooted in the life of our Lord Jesus Christ, as "He took a towel" (John 13:2-5).

He was efficient with people, had goals in sight, but was also relational over being task-driven. This kind of "Servant Leadership" produces a church filled with real purpose and motivation as people are called, appreciated, loved, encouraged, disciplined, involved by mentoring and discipleship before they are deployed in ministry. This is "Christ life" before "ministry life." Thus, the leadership of Christ is producing a church of spiritual maturity and involvement so that the people are inspired to be devolved, as in caught up in Christ and with one another to be more admirable in the faith and in the world making Him known.

Incarnational Leadership! **A Profile of Servant Leadership**

We usually know what the world calls us to, but do you know what God calls you to? The Bible calls us to a higher level of excellence; **one of vision, love, integrity, and functionality**. That is what this ministry calls ***"Incarnational Leadership."*** It simply means that we will lead the way Christ led. We will not lead the way the world wants us to. Incarnational represents the view that we are to leave the ways of the world and its ways of leadership and turn to the ways of Christ. As He was Incarnational, we can be too...

The Leadership Challenge

Too often people confuse a strong-willed personality as an effective leader, leadership is not being strong-willed, rather having a ***strong sense of purpose*** that is centered upon God. The church of our Lord needs leaders, not petty instigators. There are too many churches that substitute a petty person for a godly person and see no distinction, because the people who put them in power do not know the difference.

- **Have a Vision** - A vision will have your primary call from Scripture, to hear and obey His Word!
- **Have Knowledge** - Knowledge is being assured that what Christ did is relevant and impacting and is a reality that must be accepted and committed to.
- **Love their Call** - Love their Call is Passion, it means there is nothing better you would rather do than...
- **Be an Energizer** - Energizer is the importance of influence, and being attractive with Christ who gets excited and is joyful for Him!
- **Be a Learner** - Learning is to learn and grow from the experience the Lord gives us so we are an example for His work!
- **Have Maturity** - Maturity is to know that our need is to be in Christ, and not to be to ourselves!
- **Have Perseverance** - Perseverance is to continue in our state of grace so we live it out in our lives and walk with Christ to the end for our eternal reward!
- **Have Spunk** - Spunk is the willingness to take a risk and go beyond us, our experience and knowledge and into what is best for the body of Christ!
- **No Fear of Failure** - No Fear of Failure is the ability to take a risk and keep the focus and attention on our call and obedience!
- **Be a Follower** - Followers know that you cannot lead where you have not been, unless the leader is a good follower of the Lord they cannot lead others effectively!

- **Be a Listener** - Listening knows to be an effectual leader, you must know how to listen, all its takes is the will to turn it on and let it work.

Leadership has been the big "buzz-word" for the church in America during the last dozen or so years, but exactly what is meant by real leadership? Many books and resources are available on this subject, and to be honest with you, most of them are fluff and nonsense, distilled from contradictory business paradigms and faulty presuppositions that ignore the truths of Scripture!

I as the founder of Dr. Zella Berry Case Ministries have spent most of my ministerial life studying leadership as a church growth constant, I thought that would make me a better leader for Christ. But I gradually came to understand that what makes a leader great and effective is not found in most business schools or even books on leadership. Quite the contrary, those qualities are found in the Person, work, and life of our Lord Jesus Christ.

This Procedure Manual for Ministerial duties and requirement have been compiled, composed, and written by the Presiding Bishop Apostle Dr. Zella Berry Case. These procedures are reference tools primarily for the Church of Promise, Dr. Zella Berry Case Ministries, Adjoining Life Ministry Unlimited, etc. This Manual is periodically revised to incorporate relevant amendments when needed.

Church Leaders, i.e., Minister, Deacons/Elders, are ordered by the Senior Pastor at this point. Once they are presented before the congregation, they will be observed for at least six months, but not more than one year as to the qualifications set forth by the Operational Procedures of The Church of PROMISE. These positions will only be presented by the Senior Pastor, for these are holy positions which cannot be nominated by the congregation, but sanction by God. Through recommendation and recognition with appropriate ceremony, these people are put into place for the performance of certain functions of ministry appropriate to the office.

- A person elected Deacon/Elder is authorized to exercise within the congregation his/her ministerial functions

which is assigned for a certain period of time, see Operational Procedures. These disciples or partners in The Church of PROMISE will be sharing in the ministration of baptism and the Lord's Supper and the conduct of worship and sharing in the pastoral care and spiritual leadership of the congregation. The eldership is a voluntary ministry, each congregation having a plurality of elders.

- A person elected deacon is authorized to serve in the congregation which elects her or him for periods of time which it specifies by assisting in the ministration of baptism and the Lord's Supper, in the conduct of worship, and in the pastoral care and spiritual leadership of the congregation.

THE CALL OF A CHRISTIAN

All Christians are called by God to participate in the ministry of Jesus Christ in the world and to exercise such gifts as God has given them in obedience to His purpose.

The call of God to be Christian demands that the choice of work be a responsible decision of faith based on several important factors:

1. The work should be appropriate to serve God's purposes. Therefore, work should be judged first on the basis of its relationship to the biblically expressed mission of the Church, and second, on the relative need in the world for that work. It is not enough to choose useful work that one likes and can do. The Christian's work should be important to the Kingdom of God.
2. The work should be consistent with a person's abilities. God has created each person with an individual set of natural abilities and a unique emotional and mental pattern. All Christians should make use of testing, counseling, and every other means at their disposal to learn as much as they can about themselves and their God-given gifts so they may best serve God in the vocational area for which He has fitted them.

3. The work should be confirmed by an inner conviction that this is God's will for their lives. By the grace of God, when Christians seek God's will for their lives with good judgment, they begin to sense a strong conviction that one type of work is better for them than others. This is what might be spoken of as the "inner call."
4. Finally, the work should be confirmed by others. One's inner conviction is necessary but should never be trusted alone since this kind of inner experience may be misinterpreted. The Church is responsible for helping all its members choose work that is not merely satisfying or financially beneficial, but more importantly to choose work that honors God and reflects His will and Kingdom ministry. This is what might be spoken of as the "outward call."

THE CALL TO THE ORDAINED MINISTRY

Just as the Pastor at this present time, the position of an Associate Pastor is an unpaid position. Bishop Apostle Dr. Zella Berry Case Ministry is a ministry of God, Christ, and the Holy Spirit. Seemingly Christ did not get paid, He came to do a job and assignment for Him and was only interested in being the sacrifice for mankind to come back into the relationship that God the Father intended between Him and mankind.

At some point, Dr. Zella Berry Case Ministries and The Church of Promise DOES NOT entertain a regular salary for anyone. Although, the ministry may give gifts of appreciate whenever we are told by Christ, but for the most part NO regular stipend or salary is given to anyone.

We who have the authority from God hold dear to our hearts the Holy Bible which is composed of sixty-six books to assist the Christian into having a wholesome life following His directions. We believed that God instituted the ordained ministry to proclaim His Word, to administer the sacraments, and to ensure the orderly government of the Church. They held that

both preaching and teaching by a trained and duly authorized person are essential.

The sacraments are functions of ordained ministry—not because their validity is based on the Minister’s ordination, but because they must never be separated from preaching His Word, the declaration of God’s will. These elements, the right preaching of the Word, the proper administration of the sacraments, and the practice of scriptural discipline were and still are the marks of the true Church.

How does someone decide if God is calling him or her to holy pastoral ministry? His or her own judgment? The opinions of others? The covenant community? Bishop Apostle Dr. Zella Berry Case believes that Christ is the first judgment of who is called to what position in the Five-Fold Ministry.

For a period of time observing the gifting of the person/individual the Senior Pastor of the church will approach the candidate of the findings and once the position is accepted, and announce at that time, conversations of acknowledgements and approval of the discovery given through the Holy Spirit concerning the election of the Associate Pastor will proceed.

SHINE, WHINE, AND RECLINE

1. Pride - of being successful or wanting bigger and better.
2. Envy - of other leaders.
3. Covetousness - Wanting something for yourself.
4. Anger - Hebrews 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.
5. Sloth- Procrastination.
6. Lust.

Many pitfalls try to snare the immature minister:

- ✓ Unduly exalted position of self
- ✓ A disparaging attitude toward other ministers.
- ✓ A disparaging attitude toward ministers of other faiths.
- ✓ Impulsive desire to fix people or "get them told".

- ✓ A desire to clean out the church.
- ✓ Becoming copycats of famous preachers.

GODLY CHRISTIAN CHARACTERISTICS

- 1. BORN AGAIN** - Confessing Jesus Christ as Savior and Lord, and making a personal decision not related to baptism or any other doctrine, but a true experience with meeting Jesus Christ. Receiving and applying His redemptory blood to your life, and realizing you are imputed with his righteousness and not of your own. Forgiven of all sin, past, present, and future. Eternally secure in this promise of salvation by faith. (Eph 2:8-9)
- 2. BAPTIZED IN WATER BY IMMERSION** - An act of obedience to the scriptures. In that as Christ died and raised again unto life, forgiving us of our sin, and placing us in fellowship with the father. So, we in the likeness through baptism symbolize this truth in our lives. We reckon ourselves dead unto self, raised again in eternal life. A life dedicated to the full service of our Lord and Savior, Jesus Christ, and the administration of his Gospel (good news) to others.
- 3. BAPTIZED IN THE HOLY SPIRIT** - According to Acts 2:4, we are to seek the filling of God's spirit, for the express purpose of being empowered by the Holy Spirit with gifts to share his gospel with demonstration of his spirit. Thereby, the Holy Spirit as our teacher, reveals to us the truth of God's word by his gifts, confirming his word with signs and wonders. (1ST Corinthians. 12)

PERSONAL QUALIFICATIONS

1st Timothy chapter 3

1. **TEMPERATE...** One is not easily distracted from purpose, but vigilant, holding to the prescribed course, not given to excess, but holding to Biblical balance, and diligent and careful to find that balance.
2. **SOBER-MINDED...** Not double-minded, careful not to be distracted by strange doctrines, but purposed and disciplined in mind to seek after truth.
3. **GOOD BEHAVIOR...** Not excessively carnal in nature (word or deed), not obscene, but orderly and disciplined in conduct to others.
4. **GIVEN TO HOSPITALITY...** Friendly and ready to unashamedly proclaim your faith in Jesus Christ to others with gentleness and politeness, an act of love, not striving for personal recognition or to prove yourself. Let the Spirit of love and gentleness show himself in demonstration of God's spirit.
5. **APT TO TEACH...** Meekness is to have a teachable spirit. One cannot teach until one is taught. One cannot expect others to submit to your teaching until you have submitted to another leader anointed and promoted by God. Not disputing over doctrine but acting in gentleness and meekness and patience...not striving.
6. **NOT GIVEN TO WINE...** In reference to altering alcohol or drugs (prescription or non-prescription) that would influence your behavior or judgment.
7. **NOT GREEDY OR COVETOUS...** The word declares God prospers his children. It is God's will that we have whatever we desire or need. by faith we know these possessions are real. Our purpose is not to gain

possessions, but to give. We will have more than enough through our giving, not our getting. We will also be able to meet the needs of others with the abundance we receive. The fault is not in possession, but in the desire of lust for things.

8. **NOT A BRAWLER...** One who is not argumentative or threatening in word or deed. Not ready to fight, but ready to make peace. Not divisive or causing discord but promoting unity and harmony.
9. **GRAVITY...** To be a good listener, taking and giving the advice and counseling of others seriously and thoughtfully. To be patient and not necessarily quick in response, but careful and thoughtful in consideration, with a meek and quiet spirit.
10. **NOT A NOVICE...** A beginner is not going to receive a great deal of authority lest he be taken in pride and puffed up in position. It is better to learn and develop and be accepted in position through the recognition of others than to promote self. The body will notice who has been given position and authority by God. To be well-founded in the word and ready to answer any question biblically by word and example.
11. **A GOOD REPORT FROM THOSE OUTSIDE...** Even those outside the church will recognize your love and anointing by God, and your faith in Christ, by your word and manner of life. Your appearance and lifestyle should not be such that would draw attention to your individuality but rather following prescribed dress codes you should be submitted to all who would come to receive from you without having to exclude yourself because **of your appearance.**
12. **NOT DOUBLE TONGUED...** Let all your words be yea or nay... It is impossible for vinegar and honey to come from the same source. Not gossip or one who speaks evil

of others. Let all your words be edifying to the hearer, building up and giving grace.

13.HOLDING TO THE FAITH IN PURE CONSCIENCE... Holding onto sound teaching and doctrine with great faith. Promoting the unity and growth of the body in purity of thought, and faith in the power of prayer. Teaching by example of good conscience, not causing another to stumble or enter into strife. In agreement with the purpose and call of the ministry, and in agreement with its teachings, and not ill at ease but understanding the word in all diligence of personal study. Being taught and hearing the anointing of the leaders God has promoted over you in authority. Sharing over the local body as God is teaching and directing through the gifts of his Spirit; not opposing or causing dissension. Pure in heart toward all, promoting the corporate anointing of God to fill all our meetings and outreaches.

14.NOT SLANDEROUS... Speaking well of all, especially those of the Body of Christ.

15.FAITHFUL IN ALL THINGS...

- a. To be faithful to the ministry God has called you to. The local body is the outlet for you to work together to evangelize and teach the gospel to the area God has placed you in. No one has a ministry separate to that of your local body, for within this body are the gifts and support we each need to fulfill our personal call to serve.
- b. To be faithful and punctual in attendance, to teach and be taught by His Spirit, and equipped by the method God has chosen to prepare His body to do the work of the ministry in the world.
- c. To be a part of this body and it's work; to join in unity of spirit and purpose.

- d. To make yourself available to do whatever is required to help this body grow and reach out to its field of evangelism. Not seeking for personal recognition or control but concerned with the working of, in an orderly and efficient manner, this ministry God has called us each to.
- e. To show the world that we have a Good and Gracious Lord able to do and fulfill in love His purpose in this earth. It should be a priority in your lifestyle to be present in all scheduled weekly services (as possible) and important meetings of the church.

THE ASSOCIATE PASTOR

The Associate Pastor is one who is gifted and is called to church ministry, loves people, and has a passion for evangelism, outreach, and missions both personally and at the ministry level within a multi-generational congregation setting. He/she has a passion for the Word of God and desire to proclaim the Word of God with conviction and confidence always moving the congregation towards taking consistent spiritual steps. He/she is mission-minded and will lead the congregation to serve both locally and globally.

He/she lives out the Great Commission by sharing the gospel boldly from the pulpit, by being in the community, and through one-on-one relationships.

DETAILED ANOINTED MINISTRY DESCRIPTION

The following defines the specific functions performed by the Associate Pastor:

- Support the Senior Pastor in the overall vision casting and leadership of the church's teaching.
- Work with the Senior Pastor to ensure weekend services are planned and executed.

- When requested, provide feedback to Senior Pastor or other speakers on their manuscripts in advance of Sunday.
- Communication skills to effectively preach several times a year and be prepared to be the emergency backup speaker in case of last-minute need. Always have an “emergency sermon” ready.
- Able to recruit, teach, train, spiritually support and effectively supervise volunteers for adult small groups and adult ministries within the church.
- Serve as the “face” of the staff on Sundays by being available (On Zoom) to greet attendees and be available for questions or prayer.
- Serve as the primary contact for visitors. Keeps track of attendance and coordinates follow up contact with new guest, and members who have not attended church for a couple of weeks.
- Know the congregation by showing intense interest in them. This will include getting to know personal and family stories of the active members of the church.
- Responsible for tracking the spiritual growth and progress of all members.
- Responsible for new member orientation class.
- Visit members in the hospital, care facilities, and homes.
- Conduct funerals and weddings, if ordained.
- Provide pastoral care to children, youth, and families; provide confidential pastoral counseling in emergencies and short-term basis.
- Intentional about building relationships with congregation. Tends to the spiritual needs of the congregation as one who will give an account to God.
- Provide guidance and oversight for adult and small group teachers and leaders; assist small group teachers and leaders with curriculum/study selection.
- Teach Small Group or Sunday School classes as needed.
- A spiritual leader to the staff that encourages, challenges, and holds them accountable to their walk with God both at an individual and group level.

- Provides coaching, evaluation, mentoring, and bible teaching to the staff Personal Qualifications,
- Possesses personality, temperament, and interpersonal skills to relate and serve effectively within a multi-generational congregation setting.
- Exhibit evidence of Christian character and servant leadership as stated in 1st Timothy 3:1-7, Titus 1:5-9, and 1st Peter 5:1-4 in work environment as well as in home/family setting.
- Give evidence of a spiritually balanced life (prayer, Bible study, rest, worship, financial stewardship)
- Doctrinally aligned with The Church of PROMISE's Statement of Faith, doctrinal positions, mission, and core values.
- Give evidence of a strong work ethic and personal integrity.

EDUCATION AND SKILLS

- Engaging experienced teacher/presenter who can bring practical life application to the scriptures.
- Demonstrate knowledge and ability to guide a seeker to become a baptized disciple of Jesus.
- Knowledge and ability to use the Bible to guide a new disciple to ongoing spiritual maturity.
- Associate or Bachelor Degree preferably from a Christian college or university.
- Seminary/Graduate Degree is helpful.

THE BIBLICAL QUALIFICATIONS AND RESPONSIBILITIES OF A DEACON

Who should be a deacon? What does the Bible say deacons should do?

THE TWO BIBLICAL OFFICES: ELDERS AND DEACONS

Comparing the office of deacon to the office of elder will help us answer these questions. The primary spiritual leaders of a congregation are the elders, who are also called overseers or pastors in the New Testament. Elders teach or preach the Word and shepherd the souls of those under their care (Eph. 4:11; 1st Tim. 3:2; 5:17; Titus 1:9; Heb. 13:17). Deacons, too, have a crucial role in the life and the health of the local church, but their role is different from the elders'. The biblical role of deacons is to take care of the physical and logistical needs of the church so that the elders can concentrate on their primary calling.

This distinction is based on the pattern found in Acts 6:1–6. The apostles were devoted “to prayer and to the ministry of the word” (v. 4). Since this was their primary calling, seven men were chosen to handle more practical matters in order to allow the apostles the freedom to continue with their work.

This division of labor is similar to what we see with the offices of elder and deacon. Like the apostles, the elders' primary role is one of preaching the Word of God. Like the seven, deacons serve the congregation in whatever practical needs may arise.

THE QUALIFICATIONS OF DEACONS

The only passage that mentions the qualifications for deacons is 1st Timothy 3:8–13. In this passage, Paul gives an official but not exhaustive list of the requirements for deacons.

Deacon which is a similar word in the Greek also denotes a bishop, elder, overseer, as such was also Phoebe. For this church and ministry we use both men and women to be deacons. WHY? The similarities of the qualifications for deacons and elders/overseers in 1st Timothy 3 are striking.

Like the qualifications for elders, a deacon must not be an addict (v. 3), not greedy for dishonest gain (v. 3), blameless (v. 2; Titus 1:6), the husband of one wife (v. 2), and an able manager of his children and household (vv. 4–5). Furthermore, the focus

of the qualifications is the moral character of the person who is to fill the office: a deacon must be mature and above reproach. The main difference between an elder and a deacon is the difference of gifts and calling, not character.

Paul identifies nine qualifications for deacons in 1 Timothy 3:8-12:

1. **Dignified (v. 8):** This term normally refers to something that is honorable, respectable, esteemed, or worthy, and is closely related to “respectable,” which is given as a qualification for elders (1st Tim. 3:2).
2. **Not double-tongued (v. 8):** Those who are double-tongued say one thing to certain people but then say something else to others or say one thing but mean another. They are two-faced and insincere. Their words cannot be trusted, so they lack credibility.
3. **Not addicted to much wine (v. 8):** A man is disqualified for the office of deacon if he is addicted to wine or other strong drink. Such a person lacks self-control and is undisciplined.
4. **Not greedy for dishonest gain (v. 8):** If a person is a lover of money, he is not qualified to be a deacon, especially since deacons often handle financial matters for the church.
5. **Sound in faith and life (v. 9):** Paul also indicates that a deacon must “hold the mystery of the faith with a clear conscience.” The phrase “the mystery of the faith” is simply one way Paul speaks of the gospel (cf. 1 Tim. 3:16). Consequently, this statement refers to the need for deacons to hold firm to the true gospel without wavering. Yet this qualification does not merely involve one’s beliefs, for he must also hold these beliefs “with a clear conscience.” That is, the behavior of a deacon must be consistent with his beliefs.

6. **Blameless (v. 10):** Paul writes that deacons must “be tested first; then let them serve as deacons if they prove themselves blameless” (v. 10). “Blameless” is a general term referring to a person’s overall character. Although Paul does not specify what type of testing is to take place, at a minimum, the candidate’s personal background, reputation, and theological positions should be examined. Moreover, the congregation should not only examine a potential deacon’s moral, spiritual, and doctrinal maturity, but should also consider the person’s track record of service in the church.
7. **Godly wife (v. 11):** It is debated whether verse 11 refers to a deacon’s wife or to a deaconess. For the sake of this discussion, we will assume the verse is speaking about the qualifications of a deacon’s wife. According to Paul, deacons’ wives must “be dignified, not slanderers, but sober-minded, faithful in all things” (v. 11). Like her husband, the wife must be dignified or respectable. Secondly, she must not be a slanderer or a person who goes around spreading gossip. A deacon’s wife must also be sober-minded or temperate.
- That is,** she must be able to make good judgments and must not be involved in things that might hinder such judgment. Finally, she must be “faithful in all things” (cf. 1 Tim. 5:10). This is a general requirement which functions similarly to the requirement for elders to be “above reproach” (1st Tim. 3:2; Titus 1:6) and for deacons to be “blameless” (1st Tim. 3:10).
8. **Husband of one wife (v. 12):** The best interpretation of this difficult phrase is to understand it as referring to the faithfulness of a husband toward his wife. He must be a “one-woman man.” That is, there must be no other woman in his life to whom he relates in an intimate way either emotionally or physically.

9. **Manage children and household well (v. 12):** A deacon must be the spiritual leader of his wife and children.

In general, if a moral qualification is listed for elders but not for deacons, that qualification still applies to deacons. The same goes for those qualifications listed for deacons but not for elders. For example, a deacon should not be double-tongued (v. 8, ESV). Paul does not explicitly say this about elders, but no doubt it applies to elders since Paul has said that elders must be “above reproach,” which would include this prohibition.

Still, we should observe the differences in the qualifications, since they either signify a trait that is particularly fitting for the officeholder in order to accomplish his duties or is something that was a problem in the location to which Paul writes (in this case, Ephesus). This should be more clear as we turn to considering a deacon’s responsibilities.

THE RESPONSIBILITIES OF DEACONS

Whereas the office of elder is often ignored in the modern church, the office of deacon is often misunderstood. Based on the New Testament, the role of the deacon is mainly ***to be a servant***. The church needs deacons to provide logistical and material support so that the elders can focus on the Word of God and prayer.

The New Testament does not provide much information concerning the role of deacons. The requirements given in 1st Timothy 3:8-12 focus on the **deacon’s character and family life**. There are, however, some clues as to the function of deacons when their requirements are compared with those of the elders. Although many of the qualifications are the same or very similar, there are some notable differences.

Perhaps the most noticeable distinction between elders and deacons is that deacons do not need to be “able to teach” (1st Tim. 3:2). Deacons are called to “**hold**” to the faith with a clear conscience, but they are not called to “teach” that faith (1st Tim. 3:9). This suggests that the deacons do not have an official teaching role in the church.

Like elders, deacons must manage their house and children well (1st Tim. 3:4, 12). But when referring to deacons, Paul omits the section where he compares managing one's household to taking care of God's church (1st Tim. 3:5). The reason for this omission is most likely due to the fact that deacons are not given a ruling or leading position in the church—that function belongs to the elders.

Although Paul indicates that a person must be tested before he can hold the office of deacon (1st Tim. 3:10), the requirement that he cannot be a new convert is not included. Paul notes that if an elder is a recent convert “he may become puffed up with conceit” (1st Tim. 3:6). One implication concerning this distinction could be that those who hold the office of elder are more susceptible to pride because they possess leadership over the church. On the contrary, it is not as likely for a deacon, who is in more of a servant role, to fall into this same sin. Finally, the title “overseer” (1st Tim. 3:2) implies general oversight over the spiritual well-being of the congregation, whereas the title “deacon” implies one who has a service-oriented ministry.

Beyond what we can glean from these differences in qualifications, the Bible does not clearly indicate the function of deacons. Yet based on the pattern established in Acts 6 with the apostles and the Seven, it seems best to view deacons as servants who do whatever is necessary to allow the elders to accomplish their God-given calling of shepherding and teaching the church. Just as the apostles delegated administrative responsibilities to the Seven, so the elders are to delegate certain responsibilities to the deacons so that the elders can focus their efforts elsewhere. As a result, each local church is free to define the tasks of deacons based on their particular needs.

What are some duties that deacons might be responsible for today? They could be responsible for anything that's not related to teaching and shepherding the church. Such duties might include:

- **Facilities:** The deacons could be responsible for managing the church property. This would include making sure the place of worship is prepared for the worship service, cleaning up, or running the sound system.
- **Benevolence:** Similar to what took place in Acts 6:1–6 with the daily distribution to the widows, the deacons may be involved in administering funds or other assistance to the needy.
- **Finances:** While the elders (pastor) should probably oversee the financial business of the church (Acts 11:30), it may be best left to the deacons to handle the day-to-day matters. This would include collecting and counting the offering, keeping records, and so on.
- **Ushers:** The deacons could be responsible for distributing bulletins, announcements, seating the congregation, or preparing the elements for communion.
- **Logistics:** Deacons should be available to help in a variety of ways so that the elders are able to concentrate on teaching and shepherding the church.

CONCLUSION

Whereas the Bible charges elders with the tasks of teaching and leading the church, deacons' role is more service-oriented. That is, they are to care for the physical or temporal concerns of the church. By handling such matters, deacons free up the elders (Pastor) to focus on shepherding the spiritual needs of the congregation.

Yet even though deacons are not the congregation's spiritual leaders, their character is of utmost importance, which is why deacons should be examined and held to the biblical qualifications laid down in 1st Timothy 3.

CHURCH CLERK PRINCIPLE FUNCTION

The Church Clerk shall be responsible for recording and processing all records of church business meetings. The Clerk will be responsible for all official church communications. Some responsibilities may be assigned to church staff members.

Duties and Responsibilities

1. Record minutes of church business meetings. The clerk or his assistant must be present in all regular and special church meetings to record what happens. In regular meetings he records information on applicants for church membership and other decisions of those attending. In church business meetings he/she records all actions voted for by the church and follows through on necessary correspondence related to the actions. Minutes of a meeting may be made in pencil or ink on numbered pages or in a bound notebook. Minutes are not to be entered in the permanent record book until they have been approved by the church. Such approval is usually the first order of business of the next meeting. As soon as possible after the meeting the clerk should send copies of the minutes to the pastor.

When possible, it is preferred that minutes be typed in a final form and files in a loose-leaf binder that later may be permanently bound. When minutes are recorded in a bound ledger, it is necessary for the writing to be clear and legible. It is important to get the exact wording of a motion. If the clerk is in doubt, he should ask to have the motion repeated while he writes it down word for word. It is preferable to have the person making the motion to have it in writing and hand it to the clerk.

2. **Preserve records for present and future use.** The Clerk is responsible for gathering and maintaining correct records for the church. In addition to the keeping of the minutes of business meetings, the Clerk will be responsible for the processing of members' records. He will assist the pastor in the worship service by helping new

members complete their “application for membership” records. He will prepare and file the members’ records in the master file and the chronological membership record. He will maintain all records related to church members, such as deaths, marriage, and dismissals. He is custodian of records of former years, of church legal documents, such as deeds, titles of property, charter, and seal. Copies of all documents should be kept in a safe place in the church. Original legal documents should be placed in a safe or in a safety deposit box.

3. **Correspond with other churches and church members.** The Clerk is the church official responsible for correspondence related to the church. Examples of correspondence are requesting and forwarding letters of membership to other churches; notifying members, officers, and other persons of church actions in which they are involved; providing copies of church records related to legal matters.
4. **Provide information for church historical purposes.** The Clerk will work with the History Committee or Church Historian by providing highlights of the church’s activities. If a church does not have a committee or an elected historian, the church clerk will be responsible for maintaining historical information. Items that may be included are total budget, total church membership, enrollment, new members by baptism and letter, name of pastor and other church leaders, and outstanding events, such as addition of new staff members, start or completion of new buildings, remodeling of buildings, and anniversaries.

TRESURER

Along with financial expertise, the church treasurer must have faith, integrity, and impeccable character. Members of the congregation trust the church treasurer to exercise good stewardship in managing their hard-earned contributions.

Typical duties include collecting the tithe offerings from the congregation, recording donations, and depositing funds into the correct account. Serving in the role of church treasurer is a special honor and privilege.

Weekly Duties

Each week the treasurer rounds up donation envelopes left by members in church pews and deposits the money in the church bank account. Churchgoers usually write their name on the envelopes along with the dollar amount of the donation during Sunday services. The church treasurer checks the amounts to make sure they match, preparing receipts for the donors and keeping records of the funds. Churches usually require the treasurer to perform all of these duties in the presence of another elected member or some other responsible person to guard against any improper use of the donation money.

Monthly Duties

On a monthly basis, the church treasurer carefully compares the church ledger to the bank statement to ensure everything matches. The treasurer also attends church administration meetings to present a monthly financial report, including details of all funds used for operating expenses and miscellaneous expenditures. If the church has investments, the church treasurer explains how the funds are performing in the present market.

Quarterly and Yearly Duties

Donors count on the church treasurer to provide them with quarterly financial statements so they can claim the tax-deductible donations they made during that quarter. If people have salaries, the treasurer must also be on top of submitting statements to the Internal Revenue Service in a timely manner. On an annual basis, the treasurer makes arrangements needed for an external audit of the church's finances.

BEST PRACTICES

A church treasurer's position carries a potentially heavy burden of trust and responsibility. Any inconsistency in the church's financial statements invites suspicion of wrongdoing by the treasurer even if it was simply an honest mistake. To avoid any chance of such a misunderstanding, church treasurers must use sound accounting practices such as keeping personal funds and church funds strictly separate. Also, funds used for church operating expenses should never mingle with funds used for other projects or for any organizations affiliated with the church.

THINGS TO CONSIDER

How to Build your Faith & How to Develop your Walk with God.

What does it mean to be a mature Christian leader?

What are you willing to do about it?

Here are forty-six (46) Bible passages to Learn Christian Leadership as our Lord has Modeled and Taught us. Read each passage of Scripture and pay close attention to how Christ instructed leaders to do His will.

1. **God Keeps His Promises!** Matthew 1:1-17, As Jesus comes in the world via His incarnation, His incarnation needs to come into us the leader. Christian leadership is all about operating in and by Christ, being His Hands and Feet with His precepts! God is with Us Matthew 1: 18-25, Immanuel God is with Us! Thus, Christ was birthed in history; by so doing, He must also be birthed into you and evident in you!
2. **Jesus always Invokes a Response.** Matthew 2:13-23, Jesus always invokes a response, if not in this life, then, in the life to come, from every person who has ever lived.
3. **Preparing The Way Of The Lord.** Matthew 3:1 -12, How do you prepare for the Lord in you and in the lives of others?

4. **Handling Temptations.** Matthew 4:1-11, Satan pulls out all of his efforts and abilities in a futile attempt to convince...
5. **Becoming Fishers of Men.** Matthew 4:18-22, Becoming Fishers of Men! Are you doing that?
6. **Touching Ministry to the People.** Matthew 4:23-25, This passage summaries Jesus' training His disciples...
7. **The Christian Manifesto.** Matthew 5:1-2, The "Sermon on the Mount" can be referred to as the Christian Manifesto, which contains the core essentials, the foundation of thought and attitude, of the Christian leadership life.
8. **Our Call to Flavor, Light and Preserve.** Matthew 5: 13-16, The Christian leaders role in the world is to be influencers of the world! Not to hide from it, or ignore it...
9. **Beware that Anger Kills Ministry!** Matthew 5: 21-26, Because He is a God of holiness and details, He gives us specific issues that are to show root causes of sin and unrighteousness.
10. **Lust is Adultery!** Matthew 5: 27-30, Jesus cuts right to the root, the heart of the problem with most marriages and divorce...
11. **Truth is Divinely Commanded.** Matthew 5: 33-37, Do you keep your word as a leader? God requires us to take our word and deeds seriously...
12. **Turning Retribution into Relationships.** Matthew 5:38-42, Responding to Evil, Jesus calls us to an entirely different perspective and outlook of life.
13. **Yield ourselves over to Christ.** Matthew 5: 43-48, Loving your Enemies, Jesus once again challenges the Pharisees' misunderstanding...
14. **Good Leaders Pray!** Matthew 6: 5-15, Jesus is calling us to seek Him with the emphasis on our sincerity so our public prayers are as genuine as our private ones.
15. **Good Leaders do not Love Money.** Matthew 6:19-24, Getting our Hearts Centered On What Is Important...

16. **Why do we Worry?** Matthew 6: 25-34, When we have our hearts centered upon what is really important, our real purposes and plans begin to function correctly, as our perspectives are in line with God's.
17. **We have to be Willing to Look at our Flaws.** Matthew 7: 1- 6, Why would you Judge? The best way to cover your own sins and wrongdoings is to attack someone who is good, and righteous, because it will throw the dogs off their tracks, taking the attention off you and placing it elsewhere...
18. **What Foundation do you Have?** Matthew 7: 24-29, Building your Leadership Life on the Rock of the Word!
19. **Relying on God's Power.** Matthew 8: 23-27, Storms Cannot Buffet those in Christ!
20. **The Motivation of Faith and Practice.** Matthew 9: 35-38, The Compassion Jesus! This passage is a summary of Jesus' teaching, ministry, and example...
21. **Being Missiological.** Matthew 10: 5-15, God calls us as leaders of His Church to carry out His plans and accomplish His mission of reproducing communities of Christ-formed authentic disciples. We do this by equipping our people to know and teach Christ's redemptive reign as missionaries sent by God, to live and proclaim Christ's Kingdom to the world.
22. **Be Wise and Be Aware.** Matthew 10: 16-26, The Coming of Persecutions: The Christian life is an impossible task; it is a Way that cannot be fathomed...
23. **Hostility Causing Divisions.** Matthew 10: 34-42, Christ brings Division. This passage concludes the training exercise Jesus is giving His disciples.
24. **Proclaiming the God who is Here!** Matthew 11: 20-30, The God Who Judges, the God Who Holds Us! God is a God who gives us grace, comfort, and rest, yet...
25. **Be Aware of Traditions and Assumptions.** Matthew 12: 1-8, The religious leaders were looking for another opportunity to put Jesus on the spot to try to prove He was a fake.

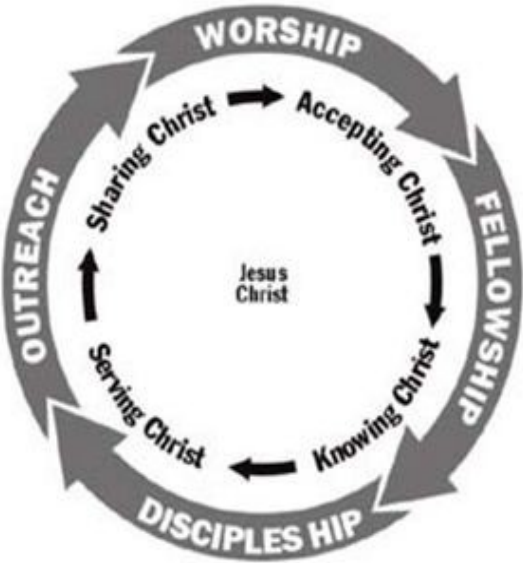
26. **A Faith all Mixed up and Backwards?** Matthew 12: 9-21, Hypocrisy in action! Jesus cleverly thwarted the attempt of the religious leaders to prove He was a fake by...
27. **The Unpardonable Sin.** Matthew 12: 22-37, A House Divided Cannot Stand! This is one of the most controversial passages in Matthew.
28. **Kingdom Life!** Matthew 13: 44-58, The Value of Christ's Kingdom! In these parables, Jesus explains the value of His Kingdom, and the foolishness of chasing after the things of the world.
29. **Who is this Jesus?** Matthew 14: 1-12, John the Baptist is Martyred as he caused quite a stir in the Herodian household. He cut across his social and cultural status...
30. **The Shepherding Leader.** Matthew 14: 13-21, The imagery here is of the Shepherd feeding His sheep!
31. **Sincere Devotion to Christ.** Matthew 15: 1-20, Defilement from Hypocrisy. Jesus confronted, head on, the hypocrisy of the religious leaders who...
32. **A Deficiency in Faith?** Matthew 15: 21-39, The disciples continued to show their deficiency in memory and faith.
33. **Real Faith, Truth, and Reason.** Matthew 16: 1-12, Seeking a Sign? The Pharisees were hounding Jesus for more miracles to prove who He was.
34. **Boldly Proclaim the Faith.** Matthew 16: 21-28, Following Him! Peter, who had just boldly proclaimed his faith, quickly forgets it and stumbles to his own will. Do you do this too?
35. **Handling Jubilation to Humiliation.** Matthew 17:14-27, From the Mountain to the Valley! From a mount of jubilation to a valley of humiliation is "where we live."
36. **Become Good Examples.** Matthew 18:1-14, The Call for Caring. Jesus used the opportunity to call us to take care of the children!

37. **A Stern Warning about Sin.** Matthew 18:15-20, The Call to Deal with Sin. Jesus switches the focus from warning about sin to dealing with it.
38. **How often shall we Forgive?** Matthew 18: 21-35, The Problem of Unforgiveness.
39. **An Eternal Perspective.** Matthew 19: 13-30, Stripping Ourselves of What Holds Us.
40. **Are you Missing the Point.** Matthew 20: 20-34, Real Greatness is in Serving and Following.
41. **Produce the Produce of Fruit!** Matthew 21: 18-32, Jesus' Authority! The fig tree refused to do as it was designed to do-to produce fruit.
42. **How is Christ Received and Treated?** Matthew 21: 33-46, The Parable of the Wicked Tenants, is about rejection.
43. **What do our Actions Show?** Matthew 23: 1-39, Woe to Hypocrites! The Word of God is our authority!
44. **The Upper Room of Leadership.** Matthew 26: 47- 75, Arrest and Betrayal: This passage continues the theme of missed opportunities.
45. **Jesus Models Suffering and Injustice.** Matthew 27: 1- 26, Jesus is handed over! Jesus was obedient! Jesus suffered on our behalf!
46. **Make Disciples!** Matthew 28: 1- 20, Jesus is Risen! The word "disciple" literally means someone who pledges to be a "learner." Moreover, it is a commitment and a process.



**“People connecting people to Ministry and Services,
while connecting people to God.”**

OPERATIONAL



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Preface

It is imperative that all organizations have some kind of guideline to start and move forward in the vision that God gives for ministry of each individual or group, and furthermore even for those that have or start a Christian business.

Instructions for how something operates lends toward a model of success in any thought, vision, or dream that one encounters. This is the reason for this Operation Manual and Instruction book for Adjoining Life Ministry Unlimited.

Although there will be changes as we grow, this will serve as our foundation for instructions and operational procedures for this time. There will be in the future items that are put in place to further this ministry and others.

We are indeed excited about what we can do as believers in Christ as we unite for the common cause of the furthering of the Kingdom of Christ.

This particular Operations Manual is the general manual for the ministry. Manuals for those such as Bishop, Elders, Pastors, Evangelist, Teachers and Prophets are a separate entity and will not be included in this particular manual in their entirety.

Let us constantly be in prayer for what we are to do that involves being a part of and leader in the Kingdom of God. I extend my thanks to all who are a part of this ministry and vision that God has given unto me.



THE FOUNDERS

Bishop Dr. Martin W. & Bishop Apostle Dr. Zella Berry Case are the founders of Adjoining Life Ministry Unlimited which was established in 2005, in Mebane, North Carolina.

This religious organization was planted to unite non-denomination ministries who desire to support one another in their efforts for Kingdom Building.

As a spiritually focused organization we are determined to operate this ministry under the guidelines of the teachings of Jesus Christ, all the while conducting ourselves as servant leaders.

Additionally and foremost we focus on believers' personal faith, give Bible-centered teachings, and conduct our business as found in the Holy Bible. As a non-denominational Christian/Believers organization who does not align with any specific Christian denomination, such as Baptist, Methodist, Presbyterian, or Catholic, we do indeed follow all the teachings, precept by precept of God the Father, God the Son and God the Holy Spirit. We do not follow a set creed or doctrine, only the doctrine of Jesus Christ, and are not dictated by a denomination. Instead, we emphasize the authority of the Bible, the teachings of Jesus Christ, and personal faith.

Furthermore, we believe that denominational labels can sometimes limit a person's faith experience, focusing too much on tradition rather than the essence of the Believers In Jesus Christ as Lord message.

Following you will get a full picture and disclosure of how we operate and what the expectations that we have in this spiritual organization.



Foundation Scripture

MATTHEW 25:31-46

King James Version (KJV)

³¹When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

³²And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

³³And he shall set the sheep on his right hand, but the goats on the left.

³⁴Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

³⁵For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

³⁶Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

³⁷Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

³⁸When saw we thee a stranger, and took thee in? or naked, and clothed thee?

³⁹Or when saw we thee sick, or in prison, and came unto thee?

⁴⁰And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

⁴¹Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

The Preamble

The Founders of Adjoining Life Ministry Unlimited are Bishop Apostle Dr. Zella Berry Case and Suffragan Bishop Dr. Martin W. Case, hereunto will be known as the Founders. Our physical address is 3209 Henderson Field Road, Mebane, N C 27302.

We hereby unite for the purpose of connecting ministries with other ministries to serve together a common goal of Kingdom Building and helping one another in ministry. We further engage in the supporting of Christian Businesses that have like beliefs in Kingdom Building as part of their entrepreneurship goals in supply goods, knowledge and prosperity to the Kingdom of God.

We hold firm that this organization is of baptized believers in Jesus, and that the highest authority in all matters of running the affairs of this local organization is God. This is an autonomy doctrine.

Autonomy means that this religious organization is a self-governing and self-sustaining body. It is free from outside

control. We as Founders believe, regardless of the circumstances, that everyone has the responsibility and the right of governing themselves as they see fit. In other words, we do not control any organization, we only assist, suggest, and oversee other ministries and Christian businesses as an aid towards prosperity.

70 Definitions for the Organization (ALMU)

- **Acts of the Apostles:** The fifth book of the New Testament, the Acts of the Apostles is supposed to depict the development of the Christian community about thirty years after Jesus is supposed to have died. It appears to have been written by the author of the Gospel of Luke and may have been intended as a sequel to it. Outside of some parallel information from Paul, this is the only record we have of what might have been happening among the earliest Christians.
- **Apostle** – is an English transliteration of the Greek *apostolos*, which means “one who is sent out” or one who is a deliver of the news – messengers and envoys, for example – and perhaps carry out other instructions.
- **Association:** Adjoining Life Ministry Unlimited is an association that will associate with a group of churches that cooperate to provide training, to provide ministries, and to do mission action projects. Generally, in the Deep South an association is associated with a county, though its area may cover a metropolitan area. In other parts of the country the association’s territory may cover a much larger area. There is generally an Association office and a Director of Missions. This association will join and connect people to people while connecting them to God in a joint effort to build up the Kingdom of Jesus Christ.
- **Atonement-** A term originally coined by William Tyndale to translate the Latin term *reconciliation*, which has since come to have the developed meaning of "the

work of Christ" or "the benefits of Christ gained for believers by his death and resurrection."

- **Autonomous:** Every church and business is autonomous. That means it owns its own property, chooses its own pastor and staff, determines how much money it will send to denominational causes, and makes decisions without any control from a higher body.
- **Baptism** - An outward expression of something new that has happened in one's heart after accepting Jesus as Savior.
- **Believer or Christian** - Not belief "about" God but trust IN Him. A "fully devoted follower" of Jesus Christ has accepted Jesus as his or her own personal Savior and Lord; has trusted Him to forgive his/her sins and asked Him to take control of his/her life. This is someone who seeks to have an authentic and personal relationship with Jesus, being obedient to the will of God; taking responsibility for one's thoughts, words and actions; and striving in everything to reflect the beautiful character of God. The "fruits of the Spirit" are evident.

A "Cosmetic" Christian, is one who wears the Christian label, often attending church and going through the motions in a more "legalistic" way (looking good on the outside but perhaps more "religious" than having a relationship with God. This person's "walk" is not authentic.

- **Bible** - An authorized collection of Jewish scriptures (the "Hebrew Bible") and/or Christian scriptures (often simply "the Bible"). We usually think of this as one "book"; but it is really a whole "library," a compilation of many different books of various literary genres. The word comes from the Greek ("*ta biblia*"), which is a plural word meaning "books" (see John 21:25; 2 Tim 4:13; Rev 20:12).
- **Bible Dictionary** - contains articles on most biblical names, places, images, themes, and other words in alphabetical order; the best ones currently available are

the *Anchor Bible Dictionary* (ABD; 6 vols.; 1992), the *Interpreters Dictionary of the Bible* (IDB: 4 vols. 1962; and IDBS: a "Supplement" vol. 1969), and the *HarperCollins Bible Dictionary* (1996).

A. Lexicon - a dictionary explaining the meaning of ancient Hebrew or Greek words, and usually also providing some references for where and how they are used in ancient literature.

B. Concordance - a book listing all the passages in the Bible (OT and NT) in which a particular word is used; be careful when using English concordances, since a particular Hebrew or Greek word might be translated with various different English words; so always also look up related words and synonyms!

C. Parallel Bible - an edition which prints several English translations (often 4, 6, or 8 different ones! - and sometimes also the original Greek or Hebrew text) in parallel columns on the same pages so you can compare them easily; the texts follow the biblical order from Genesis to Revelation (or Matthew to Revelation if it covers only the NT).

D. Gospel Synopsis - a book which prints similar pericopes from the Gospels (either the Synoptics only, or possibly all four Gospels) in parallel columns on the same pages for easy comparison; it uses only one English translation (and/or Greek texts). Pericopes are arranged roughly from the beginning of Matt to the end of John, but since pericopes are in different orders in the Synoptics, and most of John's material is not in the Synoptics at all, many pericopes have to be printed out of biblical order or printed twice.

E. Interlinear Bible - an edition in which each line of the original biblical text (OT Hebrew or NT Greek) is followed by a line containing a literal English equivalent directly underneath each Hebrew or Greek word; since the word order of the ancient languages is very different from any modern languages, the English

equivalents seem very strange, chopped up, and out of order; thus a smooth English translation is usually also provided in the margins.

- **Bishop:** The King James translation for the word for overseer. It is understood to refer, to a higher ranking leader (not in betterment, but in leadership) in this non-denominational hierarchy. In some cases it can refer to a local pastor. First Timothy 3 and Titus 1 describe the qualifications for this office. Adjoining Life Ministry Unlimited gives further qualifications for this position, which is not appointed but is sanctioned by God.
- **Born Again** - Accepting Jesus as one's Lord and Savior and receiving a new spiritual life; spiritual birth; to become alive spiritually; to become a new creation as a result of Christ's sacrifice (payment) for one's sins.
- **Bylaws:** In many churches, this document is second in authority only to the Bible (sometimes, in practice, it is considered more authoritative). The Bylaws spell out how a church, organization, or business organizes itself to serve God. However, properly, parts of the bylaws should be changed or omitted only as the bylaws specify; it is never wise to change the rules by breaking them.
- **Canon:** The word *canon* comes from the name of a reed that grows straight enough that it can be used as a measuring stick. Therefore, a *canon* is a standard or norm. (*The word 'canon' can also refer to a person.*) The by-laws of the ancient Church were called *canons*. (Many modern churches still call their by-laws canons.) When we speak of the *canon of scripture*, we mean the standard list of books that are recognized by the Church as Holy Scripture—or more specifically, the church by-law that affirms that list. Some people think that officials in the ancient Church sat down and went through a stack of writings, accepting some as part of the New Testament and rejecting, banning, and suppressing others. That was not the case. It was actually a process in which the Church

defended writings that were already in use as Scripture as they came under attack. For example, when Marcion began a campaign to exclude the gospels of Matthew, Mark, and John, they were already in use as Scripture. It wasn't until then that the Church needed to issue a formal statement that they are indeed Scripture. Eventually it became necessary to issue a list of canonical books, not to exclude the ones that weren't on the list, but to defend the ones that were.

- **Charisma, charismatic** -A set of terms especially associated with the gifts of the Holy Spirit. In medieval theology, the term "charisma" is used to designate a spiritual gift, conferred upon individuals by the grace of God. Since the early twentieth century, the term "charismatic" has come to refer to styles of theology and worship which place particular emphasis upon the immediate presence and experience of the Holy Spirit.
- **Clerk:** The keeper of the minutes in business meetings. This person also handles the correspondence when someone move their membership. The clerk generally prepares the annual organizations profile and signs certificates of license and ordination.
- **Confession of Sins** - To acknowledge personal responsibility for a sin; to agree with. We admit, own up to, tell the truth about our sin and take responsibility for our thoughts, words and actions that are wrong---anything that does not reflect the beautiful character of God.
- **Consecration** - A consecrated life is one that is set apart, fully devoted and dedicated to God.
- **Covenant: Adjoining Life Ministry Unlimited** considers membership a matter of entering into a covenant with the Lord and with each other. Among most religious organizations covenants (whether informally or formally) have been in existence for centuries. In most cases you will find the covenant either in print hanging on the wall, or it is written in manuals such as this.

- **Communion:** Another term for the Lord's Supper.
- **Covered Dish Dinner:** A church get together and meal to which members bring a favorite dish. They pool their food to have a good meal together. Sometimes a meat, tea, and coffee is provided by a committee. It is considered bad form to bring sour kraut and weenies and, then, get in front of the line.
- **Criticism** - In much everyday speech, "criticize" means pointing out failings and mistakes, but the word can also refer, especially in academic circles, to careful or analytical evaluation. Thus "literary criticism" and "biblical criticism" (the careful or analytical study of the texts) ought not to be seen as pejorative terms. A Christian who studies the Bible carefully and the scholar who analyses the style and words of a biblical passage are both undertaking biblical criticism, although this implies nothing about the soundness or otherwise of their conclusions.
- **Deacons:** New Testament Deacons serve the Lord by conducting the caring ministry of the church — doing the benevolence work, visiting the sick, being alert to the spiritual needs of the congregation — for the purpose of freeing the pastoral staff to focus on prayer and the ministry of the Word, thus promoting unity within the church, and facilitating the spread of the gospel.
- **Deacon Run Church:** This is an informal term used to describe churches where the deacons control the committees and decision making process of the church. In many such churches a deacon chairs each committee and the deacons serve as the personnel committee and the finance committee.
- **Discipleship Training:** This is a training hour to teach organizational members in practical Christian living, Christian doctrine, church polity, etc. In Adjoining Life Ministry Unlimited this is done in a class offered through the organization.

- **Elders:** The New Testament terms *elders*, *overseers* (*bishops in the KJV*), *shepherds/pastors* are used synonymously in Scripture (Acts 20, I Peter 5). Elder is a carryover from the leadership. In some denominations religious organizations have ruling elders. One who is full of wisdom in the word of God and the principles of the Bible.
- **Eisegesis:** A common term for the imputation of a preconceived idea into scripture; the opposite of exegesis. It is an invalid method. The difference is whether you are going to the Bible to back up what you have already decided to believe (eisegesis), or if you are going to the Bible for guidance in deciding what you should believe (exegesis).
- **Epistle:** *Epistle* comes from the Latin word *epistola*, which simply means a letter (as in written correspondence). The epistles of the New Testament follow the form for letters in the first century. Letters in those days did not come in envelopes, so they began with the name of the sender, followed by the name of the recipient, and then a greeting. (The Epistle to the Hebrews lacks these features.) After the body, the letter contained detailed greetings to the recipients. Paul subtly reworded the usual greeting, "greetings to you," so that it read "grace to you." Epistles or Letters - written by some of the early apostles to various Christian communities or individuals, including:

Thirteen "*Letters attributed to Paul*" (Rom, 1 & 2 Cor, Gal, Eph, Phil, Col, 1 & 2 Thess, 1 & 2 Tim, Titus, Phlm); these are often subdivided into:

- seven "authentic" or "*undisputed Pauline Letters*" (Rom, 1 & 2 Cor, Gal, Phil, 1 Thess, Phlm), since almost all scholars agree that Paul himself wrote these,
- and six "disputed" or "*deutero-Pauline Letters*" (Col, Eph, 2 Thess, 1 & 2 Tim, Titus), since some scholars think these are

- "authentic" [written by Paul], while others argue they were written by Paul's followers;
- the three letters written to early "pastors" (1 & 2 Tim, Titus) are usually also called the "*Pastoral Epistles*."

An anonymous sermon apparently written "*To the Hebrews*" (but *not* written by or even attributed to Paul!),

And seven "Catholic Epistles" (James, 1 & 2 Peter, 1 & 2 & 3 John, Jude); "Catholic" means "universal, general", indicating that these letters were written to a wider audience of many different Christians, not just one community.

- **Eschatology** -The section of Christian theology dealing with the "last things, "especially the ideas of resurrection, hell, and eternal life.
- **Evangelism:** Evangelism is announcing good news to people who need to hear it; in particular, the good news of what Jesus did on the cross and in His resurrection to provide forgiveness, to make us right with God, and to give us eternal life. Evangelism is the main work of this religious organization until Jesus returns.. Evangelism is not to be confused with a style of worship, dress, or preaching.
- **Exegesis:** The analysis of scripture to discern its meaning. It is a form of higher criticism. Historically, there are three major exegetical methods, each of which dates from the earliest times and each of which has its uses and abuses:
 - 1) **Symbolic or Allegorical** -This form of Biblical interpretation is often used by the New Testament to interpret the Old Testament: for example, Galatians 4:21-31, and most of Hebrews. In this category fall the use of types and antitypes, or any method that finds a consistent symbolism throughout scripture.
 - 2) **Grammatical-Historical** - This form of Biblical interpretation attempts to discern the meaning of the text by examining the cultural,

historical, sociological, and linguistic context of the scripture.

- **Fruit of the Spirit** – As listed in Galatians 5:22 – Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.
- **Five Fold Ministry** – Ephesians 4:11 And He Himself gave some apostles, and some prophets; and some evangelists; and some pastors and teachers;
12 For the equipping of the saints, for the work of the ministry, for the building up of the body of Christ: 13 Till we all arrive at unanimous agreement concerning the faith, and the knowledge of the Son of God, to a mature man, to the level of maturity of the complete Christ:
- **Gospel:** Matthew, Mark, Luke and John are the gospels. But the gospel is the proclamation of the good news of Jesus Christ. In New Testament times, an *euangelion* was a public proclamation that a new king had conquered his enemies and had ascended to the throne. The first four books of the New Testament are gospels, because their primary purpose is to announce that Jesus is Lord, to tell us how He ascended to His throne, and to convince us to submit to His Lordship. The gospels, though they contain historical facts, are not primarily biographies, they are essentially press releases. In fact, in John 21:25, John states outright that his book does not contain complete information about Jesus' life and deeds.
- **Grace** - Given something not deserved. God's inexplicable kindness; unconditional forgiveness; a gift we don't deserve.
- **Hermeneutics:** the branch of theology that devises, evaluates, compares and applies methods of interpreting the Bible. It also devises criteria for determining which methods are appropriate in a given circumstance or for a given passage. You can "do hermeneutics" without actually interpreting a Bible passage, because hermeneutics is the study of interpretation methods, not the application of them.

- **Inerrancy:** The view regarding the inspiration of the Bible affirming the Bible is accurate in all that it affirms. It does not involve mechanical dictation (“Paul, take a book of the Bible”), but rather means that God selected the Biblical writers and used their personalities in the process of inspiration, even as the Holy Spirit inspired the exact wording of Scripture. Thus, the entire Bible is accurate, and it is accurate regardless of the classification of knowledge it addresses. While the Bible is primarily a book about God and spiritual truth, when it speaks to history or science, it is fully reliable.
- **.Jesus** – the second part of the trinity. The Savior of the World. God’s only begotten Son. The Virgin Mary’s son given to her by the Holy Spirit.
- **Justified** - Acquitted in the court of heaven; forgiven; made right; guilty but forgiven; excused; made JUST as IF I never sinned.
- **Kingdom of God** - The Kingdom of God is: (a) anywhere that the reign and rule of God is found; (b) anywhere God’s will is being done, (c) is supreme; (d) where God is recognized as King; (e) where His will is obeyed; (f) where the subjects of the Kingdom reap the benefits of His rule.
- **Licensed to Preach:** Licensing is the church’s approval for mankind to preach. It is not a requirement to preach, but represents a congregation’s or organization’s endorsement. It is often a requirement of most churches, Bible colleges and universities that an individual be licensed to preach in order to receive a ministerial scholarship. Licensing is generally considered a tentative step until the individual has proved himself qualified for ordination. A “Certificate of License” is presented to the minister.
- **Lord’s Supper:** The Lord’s Supper is considered a symbolic act. It is a way of re-focusing ourselves of the person of Jesus Christ and of appreciating in a fresh way His sacrificial death on the cross for us. It is a time for self-inspection and, if needed, repentance. Jesus

instituted this ordinance at His final Passover observance on earth. It is a time to look forward to the time when we are eternally with the Lord for what the book of Revelation calls, “The marriage supper of the Lamb.” Thus, the Lord’s Supper looks forward to the Lord’s return.

- **New Testament:** The Latter part of the Bible consisting of 37 books. *New Testament* is the term for the Christian scriptures. *Testament* is the Latin word for *will*, as in *last will and testament*; it translates the Greek word *diatheke*, which means *covenant*. We use the word *testament* because God’s covenant, like a will, is unilateral. The term comes from 1 Corinthians 11:25, where Paul quotes Jesus as proclaiming a new covenant from God.
- **Old Testament** – consisting of the first 39 books of the Bible. *Old Testament* is the Christian term for the Jewish scriptures. *Testament* is the Latin word for *will*, as in *last will and testament*; it translates the Greek word *diatheke*, which means *covenant*. We use the word *testament* because God’s covenant, like a will, is unilateral. The term comes from 2 Corinthians 3:14, where Paul refers to the Hebrew scriptures as the old covenant.
- **Ordained, ordination:** Ordination is when a church formally or officially recognizes the call of God on an individual’s life to be a leader among God’s people. While this much is clearly grounded in the Scriptures, the New Testament gives no comprehensive instructions for how to ordain. Usually, an individual is ordained with prayer and the laying on of hands, invoking God’s blessing upon the one ordained.. Prior to the ordination service, there is usually an ordination council composed of the bishops, elders, deacons and guest ministers, to question the candidate regarding his life and doctrine. They will vote to recommend (or not) that the church/organization proceed with the ordination. The service itself, besides the laying on of hands with prayer, often includes Scripture reading, a charge to the minister, and a charge to the church. There

is usually the presentation of an ordination certificate and an ordination Bible.

- **Pastor** - The word **pastor** usually refers to an ordained leader of a Christian congregation.
- **Pentateuch** (Greek, lit. "five scrolls") - the same five foundational books as in the "*Torah*" of the HB: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
- **Pericope** (*not* "periScope"; *pronounced* "peh-RIH-cuh-pee") - an individual "passage" within the Gospels, with a distinct beginning and ending, so that it forms an independent literary "unit"; similar pericopes are often found in different places and different orders in the Gospels; pericopes can include various genres (parables, miracle stories, evangelists' summaries, etc.)
- **Parable** - a metaphorical story featuring common images and vivid comparisons, but usually with a twist; many (but not all) of Jesus' parables are about the Reign of God. *Caution:* "parables" are only stories told BY Jesus, but not all stories about Jesus; the Gospels' descriptions about Jesus' actions are better called "passages," "paragraphs," "stories," or "pericopes."
- **Presiding Prelate Bishop** – The highest rank bishop that presides over an religious organization that house other bishops.
- **Profession of Faith:** When a person comes to join the church, stating that he or she has come to faith in Christ, and is ready for baptism, we call that a Profession of Faith. While the New Testament speaks of confessing Christ, this organization uses the phrase, "of professing faith in Christ". Why? Jesus knows who is truly confessing Him, but *we* can't always know. We can only be sure that the person is professing to have faith in Christ.
- **Prophet** - In religion, a prophet, from the Greek word προφήτης (profétés) meaning "advocate", is an individual who is claimed to have been contacted by the supernatural or the divine, and to speak for them, serving as an

intermediary with humanity, delivering this newfound knowledge from the supernatural.

- **Repentance** - To surrender; to change your mind or heart which then leads to a change in actions. Change how you view life, God, one's self and others, and instead viewing from God's perspective. We admit to the truth of our situations, confessing our sins.
- **Sacrifice** - Giving up something of great value to gain something of greater value.
- **Salvation Deliverance from sin.** The result of being saved; the promise of eternal life; being rescued from eternal death in hell; to receive spiritual life; deliverance from the consequences of one's sinful actions
- **Saved** – to be rescued from a deserved penalty; to be given eternal life; to have eternal fellowship with God; to have a relationship with Christ; to not go to Hell.
- **Sin** – Originally an archery term meaning “to fall short of, or miss the mark”; imperfect deeds that separate a person from God; wrongdoing; disobedience to God's divine law; self-centeredness; failing to do what is required to do; rebelling against or changing God's standard; choosing one's own way instead of God's way. An attempt to meet a God created need in a God forbidden way. Any thought, word or action that is not like God –that does not reflect the character of God.
- **Spiritual Discipline** - An exercise or practice we do for training (meant to develop spiritual muscles) as solitude, silence, prayer, fasting, studying God's word, scripture memorization, worship, and service.
- **Spiritual Journey** - Refers to one who is seeking to understand his or her relationship with God (see Seeker and Walk) and also to everyone who is continuing to grow in relationship with God. Our spiritual lives are a journey on which we should always be growing deeper in relationship and fellowship with our Lord.
- **Synoptic gospels** - A term used to refer to the first three gospels (Matthew, Mark, and Luke). The term (derived

from the Greek word synopsis, "summary") refers to the way in which the three gospels can be seen as providing similar "summaries" of the life, death, and resurrection of Jesus Christ.

- **Teach** - Interpreting a message. Making practical and personal interpretation from a proclamation.
- **Temptation** - An inward pull to do wrong.
- **Trespass** - Insisting on doing what is forbidden to do.
- **Truth** - ultimate reality; the absolutes given to man through the Bible; Jesus is the personification of truth.
- **Sovereign** - The fact that God is free and able to do all that He wills; that He reigns over all creation and that His will is the final cause of all things. This is often expressed in the language of kingship.
- **Teacher** – A biblical teacher is a Christ-centered teacher and takes believers in Jesus Christ from understanding the milk of God's Word to learning and applying the meat of God's Word, with the ultimate goal of bringing disciples into full spiritual maturity or Christ-likeness. A biblical teacher is to share exciting revelations and insights worldwide to encourage, stimulate, and facilitate serious study of the Bible as God's infallible Word so information can bring forth transformation and head knowledge can become heart knowledge.
- **The Word** - -The Bible, both Old and New Testaments; the Scriptures; Jesus.
- **The World** - Culture around us. In scripture (A) People: Object of God's love; or (B) The enemy: An organized system of earthly values that are opposed to the values of God.
- **Treasurer**: This person keeps the books, writes the checks, and prepares financial reports for the organization. This person is also responsible for withholding and sending reports to the IRS and state departments of revenue.
- **Trustee**: Trustees act as legal agents or representatives as directed by the organization, signing all legal documents

involving the purchase, sale, mortgaging and rental church property. They hold legal title to all property and maintain an inventory of all legal documents pertaining to the organization. In convention usage: It refers to the governing bodies of some convention entities. It was common for nonprofit organizations to be set up as "trusts" (a term with a specific legal meaning) – hence their governing bodies are called, "trustees." In more recent years, non-profit organizations such as this one, have been set up under nonprofit corporation statutes; in these cases their governing body is called a board of directors.

- **Vacation Bible School:** The week-long school for children to learn about the Bible, to learn how to become Christians, and to enjoy Christian recreation, crafts, and music. When done correctly, VBS is regarded by most as an effective evangelism tool. The five days of Bible teaching can be equal to between one and two months of Sunday School teaching and attendance.
- **Walk** - One's relationship with Christ; a spiritual journey; step-by-step, day-by-day relationship with Jesus Christ; the Christian life.
- **Worship** - Honoring God with praise; praising God for who He is and what He has done. Telling God how great He is (not just for what He has done)! This may be either private or corporate.

Article 1. Name and Denominational Relationship

The name of this religious organization is Adjoining Life Ministry Unlimited. Whenever the word “Ministry” is used in this Organization Manual, it shall signify the legal corporation as well as the body of members enrolled as hereinafter provided. This religious organization is non-denominational.

Article II. Purpose

Our purpose is to glorify God by conducting this organization in accordance with the Word of God, the Articles of Faith, the covenant and the constitution of this organization; to promote the worship of our God, through edifying believers, teaching the whole counsel of God, and administering the ordinances and biblical discipline while seeking to sin the lost to Christ through personal witnessing and the preaching of the gospel; to carry on a vigorous missionary program in our community and extend it to a later date when given movement by God to do so; to establish other churches; to defend the faith, and maintain a good testimony for Christ in our community by godliness and good works.

We exist to bring together those of like beliefs and faith into a community of unity supplying help and directions for those in the Five-Fold Ministry and beyond. We are a faith-based organization who is initiative driven to help connect faith-based and other community organizations together, forming a powerhouse of helps-ministry in the Community of Faith. We have the capacity, tools, and education that will assist the believer in conducting your religious organization or business in flourishing hope, peace, and love using the principles set forth in the Bible.

We also exist to collaborate with churches, businesses, and para-ministries within communities to maximize inter-church networking and reconciliation of those that have fallen from Christ. Adjoining Life Ministry Unlimited will assist in helping you gain insight as to why you have not received the physical, spiritual, emotional, or mental wholeness that God

intended you to have. We want to equip you to recover your life, so you can experience the fullness that is the inheritance of all creation.

3 John 1:2 says,

“Beloved I wish above all things that you would be in health and prosper, even as your soul prospers.”

Scripture clearly tells us that there is a direct correlation between separation from God and disease or emotional distress (Deuteronomy 28). The consequences of that separation is often sin (caused by unforgiveness, guilt, unbelief, fear, etc.) and could very well be what binds you to a particular disease (i.e. cancer, Alzheimer’s arthritis, etc.).

Disease can originate out of a disconnect from God, other people, or us, which produces an imbalance in our body systems that opens the door for disease. So the key is to find out where there is a disconnect, so you can re-connect to the Giver of life! And God’s Holy Spirit is drawing people to Himself every day to move them toward that re-connection (John 6:44)

John 8:32 says, “And you shall know the truth, and **the truth shall make you free.**” The teachings of this ministry have produced healed hearts and miraculous cures, simply by leading people to follow God’s plan for divine health as it is spelled out in His Holy Word.

Like the physical laws of gravity that are set in place, there are also ‘spiritual laws’ that define and govern our relationship with God and determine how the fruit of that relationship will come forth. The Bible provides specific principles for God’s children to follow if they want to receive the miraculous-ness that comes from the Lord.

Additionally, we believe that all Christians/Believers should be in the process of developing ‘from glory to glory,’ which is a gradual movement toward purity and wholeness. This happens on a daily basis as we turn back to God, agreeing with Him that we’ve been following the wrong path. He tells us He is

quick to forgive and to provide a course-correction that will guide us toward wholeness (1st John 1:9).

Restoration also happens as we remove the destructive spiritual forces operating in us, which keeps us from finding the peace and wholeness in our lives that the Word of God promises to all who reside in Him. God gave all believers the authority to remove these forces, and this ministry will help you learn how to exercise your God-given authority.

When the disciples asked Jesus why they couldn't remove spiritual forces from the lives of others that would result in their healing. He said..."Because of your unbelief." This is another part of our purpose. In addition to that we assist you in growing in your belief and you in moving your faith from one level to another and to exercise the full power and authority of God.

Article III. Motto

"People connecting people to ministries and services, while connecting people to God."

Article IV - Associations

Section 1. This organization shall be an independent, autonomous organization, subject only to Jesus Christ, the Head of the Church. It has the right to cooperate and associate with other Biblical groups on a voluntary basis. There shall be no cooperation with any group that permits the presence of apostates or apostasy, or that endorses groups that permit the presence of apostates or apostasy.

Section 2. This organization shall fellowship with any organization as long as the association in question and is characterized by the same biblical convictions and vigorous opposition to apostasy and compromise.

Article V. Articles of Faith

Section 1. We believe in the authority and sufficiency of the Holy Bible, consisting of the sixtyosix books of the Old and New Testaments, as originally written; that it was verbally and primarily inspired and is the product of Spirit-controlled individuals and therefore is infallible and inerrant in all matters of which it speaks.

We believe the Bible to be the inspired and the only infallible authoritative word of God. We believe there is only one God, eternally existent in three persons: Father, Son and Holy Spirit. We believe in the deity of Our Lord Jesus Christ, His virgin birth, his sinless life, His miracles, His vicarious and atoning death through His shed blood, His bodily resurrection, His ascension to the right hand of the Father, and His eminent personal return in both power and glory.

We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a Godly life. We believe in the resurrection of both the saved and the lost and that they are saved unto the resurrection of life and those that are lost unto the resurrection of damnation. We believe in the spiritual unity of believers in Our Lord Jesus the Christ.

We further believe the Bible to be the truth in Christian unity and the supreme standard by which human conduct, creed, and opinions shall be tried (2 Timothy 3:16, 17; 2 Peter 1:19-21).

Section 2. We believe there is one and only one living and true God, an infinite Spirit, the Maker and Supreme Ruler of Heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three Persons, The Father, The Son, and the Holy Spirit, equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption (Exodus 20: 2, 3; 1 Corinthians 8:6; Revelations 4:11)

Section 3. We believe that the Holy Spirit is a divine Person, equal with God the Father and God the Son and of the same nature; that He was active in the creation; that in His relation to

the unbelieving world He restrains the Evil One until God's purpose is fulfilled; that he convicts of sin, of righteous and judgment; that He bears witness to the truth of the gospel in preaching and testimony; that He is the Agent in the new birth; that He seals, endures, guides, teaches, witnesses, sanctifies, and helps the believer (John 14: 16, 17; Matthew 28:19; Hebrew 9:14, John 14:26; Luke 1:35; Genesis 1:1-3; John 16: 8-11; Acts 5:30-32; John 3:5,6; Ephesians 1:13, 14; Mark 1:8, John 1:33, Acts 11:16; Luke 24:49; Romans 8:14, 16, 26, 27).

Section 4. The Virgin Birth. We believe that Jesus was begotten of the Holy Spirit in a miraculous manner, born of Mary, a virgin, as no other man was ever born or can be born of women, and that He is both the Son of God and God the Son (Genesis 3:15; Isaiah 7:14; Matthew 1:18-25; Luke 1:35; John 1:14)

Section 5. Salvation. We believe that the salvation of sinners is divinely initiated and wholly of grace through the mediatorial offices of Jesus Christ, the Son of God, Who, by the appointment of the Father, voluntarily took upon Himself our nature, yet without sin, and honored the divine law by His personal obedience, thus qualifying Himself to be our Savior; that by the shedding of His blood in His death he fully satisfied the just demands of a holy and righteous God regarding son; that His sacrifice consisted not in setting us an example by His death as martyr, but was a voluntary substitution of Himself in the sinner's place, the JUST dying for the unjust. Christ the Lord bearing our sins in His own body on the tree; that having risen from the dead He is now enthroned in Heaven and uniting in His wonderful person the tenderest sympathies with divine perfection. He is in every way qualified to be a suitable, a compassionate and an all-sufficient Savior.

We believe that faith in the Lord Jesus Christ is the only condition of salvation. Repentance is a change of mind and purpose toward God, prompted by the Holy Spirit, and is an integral part of saving faith (Jonah 2:9; Ephesians 2:8, Acts

15:11; Romans 3:24, 25; John 3:16; Matthew 18:11; Philippians 2:7, 8; Hebrew 2:14-17; Isaiah 53: 4-7; John 4:10; 1st Corinthians 15:3; 2nd Corinthians 5:21; 1st Peter 2:24).

Section 6. The Church. We believe that a local church is an organized congregation of immersed believers, associated by covenant of faith and fellowship of the gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights and privileges invested in them by His Word; that its officers and pastors and deacons, whose qualifications, claims and duties are clearly defined in the Scriptures.

We believe the true mission of the church is the faithful witnessing of Christ to all men as we have the opportunity. We hold that the local church has the absolute right of self-government, free from the interference of any hierarchy of individuals or organizations; and that the one and only Superintendent is Christ through the Holy Spirit; that is scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the gospel; that each local church is the sole judge of the measure and method of its cooperation; that on all matters of membership, of politics, of government, of discipline, of benevolence, the will of the local church is final (1st Corinthians 11:2; Acts 20: 17-28; 1st Timothy 3: 1-13; Acts 2: 41, 42).

We believe in the unity of all New Testament believers in the Church, which is the Body of Christ (1st Corinthians 12: 12, 13; Ephesians 1:22, 23; 3: 1-6; 4:11; 5:23; Colossians 1:18; Acts 15:13-18). Those who are baptized must be believers in Christ. Baptism is not valid, even by immersion, if the person immersed in not saved. The confession of the act is false at such a time. It is proper and necessary to obedience that he be baptized after being saved. This is not, as some object, "being baptized again", the first immersion was not baptism.

People should not be baptized who are not coming into the membership of the local church. Obviously, there may be exceptions in some such instance, as the eunuch in Acts 8 or the Philippians jailer in Acts 16. No churches were there. Such a

situation may still prevail in remote areas or mission fields before a local church is organized. Certainly the common practice of converts is to join hearts and hands with fellow believers, as recorded in Acts 2:41 and 47.

Section 7 – Christian Business. We believe that a Christian Business is defined as a business that has legally according to the customs of the land and is a legal entity, such as a corporation, partnership, or proprietorship and, as such, has no spirit or soul. It may, however, reflect the values of the principal owners or managers. It is the reflection of these values that determines whether a business is labeled Christian or non-Christian.

Article VI. Membership

Section 1 -This organization shall be composed of people who profess to be saved by grace, through faith, and who have been baptized following their confession of faith in Christ, by single immersion in the name of the Father, the Son and the Holy Spirit.

Section 2 - An application must be completed and sent to the Founders for review along with the specifications of the organization met prior to the acceptance of Membership.

Section 3. Membership may be terminated for cause according to the Holy Bible, see Matthew 18, and according to the Organizational Procedures, By-Laws, and Operations.

Section 4. Discipline of Members. It is important to this organization and the glory of our Lord that the purity of the church be preserved and its peace protected. With these ends in view, it shall be the duty of the Founders, Presiding Prelate Bishop, College of Bishops and deacons to seek diligently to reclaim any member known to be directed that the Founders, Presiding Prelate Bishop, College of Bishops, Officers and Deacons move with promptness and vigor in dealing with anyone

who is obstructing the work or disturbing the peace of the organization by slander, falsehood, gossip, conspiracy, or other unfair and unchristian methods. This is not to supersede the authority of God in this matter. It is recognized further that while Adjoining Life Ministry Unlimited body has the right of private opinion in all questions and, the right of appeal in any constitutional and proper manner, it shall not have the right to engage in secret or open propaganda, or of deliberately disturbing the peace and interrupting the work of the church.

It is further recognized that when the organization, by regular order and proper vote, has determined upon a course of action, that course becomes the duty of the governing body of the organization. If any member cannot conscientiously follow the decision of the organization, he is to quietly and peacefully withdraw from the membership.

If a member is walking disorderly in conflict with the above principles, or is involved in any known immorality, dishonesty or public scandal, and such a member cannot be restored to fellowship through confession and correction of his sins, he shall be dealt with on the basis of Matthew 18 and 1st Corinthians 5. His case shall be brought before the presiding government by recommendation of the Presiding Prelate Bishop and College of Bishops. He/she shall be given a statement of the charges against him, and he shall have the opportunity to present his case before the church.

The organization in accordance with Matthew 18 may vote to remove him from the membership if the charges and evidence warrant such action. In less serious matters, such a person may be placed under discipline and on the inactive membership list by the guidance of the Holy Spirit given to the Founders, Presiding Prelate Bishop, College of Bishops and the Deacons. He shall be restored to active membership only by vote of the church after satisfactory evidence is given of scriptural repentance and confession. The member shall be restored to active membership only by vote of the church after satisfactory evidence is given of scriptural repentance and confession. In the event of differences between members, it is recommended that

they be settled personally in accordance with Matthew 18: 15 and 16.

1. If a member desires to prefer charges against another member, including violation of covenant obligations or of immoral, improper or unchristian conduct, such charges must be submitted to the presiding government in writing, and must be duly signed by the accuser.

2. In order to prevent unnecessary public scandal, the presiding government may hear the charges, pro and con, in any disciplinary case, if this is mutually satisfactory with the accused and the accuser. If dismissal is recommended by the presiding government, the recommendation must be presented to the organization, preferably without details, for final action. The entire matter must be brought before the council of Adjoining Life Ministry Unlimited at the request of the accused. No member may be dismissed unless it is done by and in accordance to Matthew 18: 15-16 and disobedience (see Section 6 - Dismissal of Members) of Church Procedures, By-Laws, and Operations.

3. No non-member shall be permitted in such a meeting (as witness, defense or otherwise) without permission of three-fourths $\frac{3}{4}$ of the members present and voting.

Article VII - Leadership's Role

In the establishment of this organization and church and its primary operations to fulfill its purpose before God, we have to first ***recognize leadership's fundamental responsibilities biblically:***

1. The Call of God - Hebrews 5:1-5

A word of instruction about how Jesus, God's Son,

obtained his position as the Great High Priest, Hebrews 5:1-10

a. Every high priest is appointed from among men to carry out the duties of his office and does not take that honor upon himself, Hebrews 5:1-4

b. Christ Jesus did not take the glory of being the one Great High Priest upon himself either. God conferred this office to him when God said Christ was his Son and a priest forever in the order of Melchizedek, Hebrews 5:5,6

c. Christ Jesus, our Great High Priest, though God's Son was the one himself who suffered death as the sacrifice for sin. He was perfect and is the source of eternal salvation for all who obey him, Hebrews 5:7-9

d. Christ Jesus was designated by God to be the Great High Priest in the order of Melchizedek, Hebrews 5:10

2. The Great Commission - Acts 1:8

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

3. The Need of a Lost World – Romans 5:12

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

4. Need for the Upholding and Instruction of the Body of Christ (the Church) – Ephesians 4:10

Ephesians 4:10

“He that descended is the same also that ascended up far above all heavens, that he might

fill all things.”

Article VIII

FAITH AND CHURCH GOVERNMENT (WHAT GOVERNS THIS ORGANIZATION)

In the administration of these great truths we understand and are cautioned here by the author that any failure of God's word is first and foremost a problem with faith. Even bad governments can work where there is faith. We by the word of God understand that when our faith fails, and religion fails, we by instinct turn to government. Good government cannot and should never replace this faith. The cost is far too high. In grieving the Holy Spirit and rejecting His leadership we forfeit His miracle working power. This then limits our fellowship to human exchange, which cannot save, provide, or heal. In the case of failed faith, it is important to allow time for growth and renewal of vision before even beginning to consider governmental changes.

We must begin every labor with faith. Faith believes and is excited (even if cautious) it will work and has the power to endure through hardship and possible hard feelings. I know that as this becomes available there will be those who will use this instruction in government for self-promotion and to take a lead position for prides sake. Wherever there is a problem, the temptation to enforce strong governmental reform becomes an easy alternative to faith. Faith believes in what may not be present to sight. Abuses, however, cannot take away the importance of Church Government.

Good government always follows faith. Where there is to be growth we must be organized. Conscientious leadership must not be exclusively reactive in it's rule. Having a pre-prepared guide to answer problems as they arise is far better and instills better confidence in the family than trying to write the book of rules as you go. Following the wheel that squeaks loudest can

become endless and frustrating not to mention a wholly unspiritual experience. Virtuous and sound government promotes growth from within and gains respect from without. To have confidence in your daily operations can actually build and enhance faith.

Leaderships Qualifications

Adjoining Life Ministry Unlimited and its government is a religious organization that connects people with people who have a like cause of leadership, helps, and promoting prosperity in unity and fellowship with churches, business, and other organizations that promote Jesus Christ as our Savior. It is not primarily a ruling body, but a body that expects the rules of the organization to be adhered to. Adjoining Life Ministry Unlimited does not rule your church but yet governs using the Word of God as its precious tool for success and prosperity. It evolves to fulfill the need of the entire body. Adjoining Life Ministry Unlimited and its government should also take into account the reality of performance. It's easy to create lofty ideals, but lofty ideals alone without the works of faith cannot get the job done. Getting the job done is the reason for this organization.

Legislature is not for our status or our assertion of popularity. There are primary evils present that can inflict even the most humble individuals. The sins of leadership are according to The Presiding Prelate Bishop Zella Berry Case.

SHINE, WHINE, AND RECLINE

- Pride - of being successful or wanting bigger and better.
- Envy - of other leaders.
- Covetousness - Wanting something for yourself.
- Anger - Hebrews 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord: 15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.
- Sloth- Procrastination.

- Gluttony
- Lust

Many pitfalls try to snare the immature minister:

- Unduly exalted position of self.
- A disparaging attitude toward other ministers. A disparaging attitude toward ministers of other faiths.
- Impulsive desire to fix people or "get them told".
- A desire to clean out the church.
- Becoming copycats of famous preachers.

VIRTUES OF MINISTERS / A SERVANT AND A SHEPHERD

- We should always be available. · "Better to say he is busy than lazy" w Start List
- Element Block · "Better to wear out than rust out" · calling on homes · telephone · keep a record of things needed · you may do these things in between other duties
- Watch for souls (especially children) · saved · unsaved
- Watch for Shy People
- Disciple readily all you see (for God has brought them before you)
- Watch out for youth as they begin to get involved with the service of our Lord.

ARTICLE IX

***ADJOINING LIFE MINISTRY UNLIMITED
QUALIFICATIONS AND REQUIREMENTS FOR
SERVICE***

This listing of requirements and qualifications is written in accordance with the scriptures for the express purpose of promoting unity, and conformity in the local body of Christ. It's purpose is not to create a set of rules and regulations, to be used

over another, but to offer a form of guidance to the individual for personal evaluation and understanding of the need of the whole body.

It is far better and more edifying for all to observe and practice personal evaluation then for another to dictate behavior and conscience. This article is not designed to be used by some to judge or critically put down another member of the body of Christ. The basic premise of our faith states, we are a new creation in Christ, therefore if we are new in ourselves, so then is every member of the body, and capable of wise and discerning choice as directed by the word of God. The Word of God is not given for private interpretation, but it is given by the revelation of the love of God in every line and syllable.

The word of God can be used for instruction, correction, and reproof. It is to be noticed that first comes instruction and allowance for personal growth, correction as guidance to behavior, and only as reproof when attitudes are contrary to the inherent purpose of promoting the love of God.

It is clear within the scriptures that mature leaders are given to the body for this purpose of instruction, correction and, if needed, reproof. It is not within the authority of all members to reprove his brother/sister in Christ, but rather to love and build up in the faith. Not to publicly humiliate or tear down one's faith, but to hold up until they can stand on their own.

BASIC REQUIREMENTS

1. **BORN AGAIN** Confessing Jesus Christ as Savior and Lord, and making a personal decision not related to baptism or any other doctrine, but a true experience with meeting Jesus Christ. Receiving and applying His redemptory blood to your life, and realizing you are imputed with his righteousness and not of your own. Forgiven of all sin, past, present, and future. Eternally secure in this promise of salvation by faith. (Eph 2:8-9)
2. **BAPTIZED IN WATER BY IMMERSION** An act of obedience to the scriptures. In that as Christ died and raised again unto life, forgiving us of our sin, and placing us in

fellowship with the father. So, we in the likeness through baptism symbolize this truth in our lives. We reckon ourselves dead unto self, raised again in eternal life. A life dedicated to the full service of our Lord and Savior, Jesus Christ, and the administration of his Gospel (good news) to others.

3. **BAPTIZED IN THE HOLY SPIRIT** According to Acts 2:4, we are to seek the filling of God's spirit, for the express purpose of being empowered by the Holy Spirit with gifts to share his gospel with demonstration of his spirit. Thereby, the Holy Spirit as our teacher, reveals to us the truth of God's word by his gifts, confirming his word with signs and wonders. (1st Corin. 12)

PERSONAL QUALIFICATIONS

1st Timothy chapter 3

1. **TEMPERATE...** One is not easily distracted from purpose, but vigilant, holding to the prescribed course, not given to excess, but holding to Biblical balance, and diligent and careful to find that balance.
2. **SOBER-MINDED...** Not double-minded, careful not to be distracted by strange doctrines, but purposed and disciplined in mind to seek after truth.
3. **GOOD BEHAVIOR...** Not excessively carnal in nature (word or deed), not obscene, but orderly and disciplined in conduct to others.
4. **GIVEN TO HOSPITALITY...** Friendly and ready to unashamedly proclaim your faith in Jesus Christ to others with gentleness and politeness, an act of love, not striving for personal recognition or to prove yourself. Let the Spirit of love and gentleness show himself in demonstration of God's spirit.
5. **APT TO TEACH...** Meekness is to have a teachable spirit. One cannot teach until taught. One cannot expect others to submit to your teaching until you have submitted to another leader anointed and promoted by God. Not disputing over

doctrine, but acting in gentleness and meekness and patience...not striving.

6. **NOT GIVEN TO WINE...** In reference to altering alcohol or drugs (prescription or non-prescription) that would influence your behavior or judgment.
7. **NOT GREEDY OR COVETOUS...** The word declares God prospers his children. It is God's will that we have whatever we desire or need. by faith we know these possessions are real. Our purpose is not to gain possessions, but to give. We will have more than enough through our giving, not our getting. We will also be able to meet the needs of others with the abundance we receive. The fault is not in the possession, but in the desire of lust for things.
8. **NOT A BRAWLER...** One who is not argumentative or threatening in word or deed. Not ready to fight, but ready to make peace. Not divisive or causing discord, but promoting unity and harmony.
9. **GRAVITY...** To be a good listener, taking and giving the advice and counseling of others seriously and thoughtfully. To be patient and not necessarily quick in response, but careful and thoughtful in consideration, with a meek and quiet spirit.
10. **NOT A NOVICE...** A beginner is not going to receive a great deal of authority lest he be taken in pride, and puffed up in position. It is better to learn and develop, and be accepted in position through the recognition of others than to promote self. The body will notice who has been given position and authority by God. To be well-founded in the word and ready to answer any question biblically by word and example.
11. **A GOOD REPORT FROM THOSE OUTSIDE...** Even those outside the church will recognize your love and anointing by God, and your faith in Christ, by your word and manner of life. Your appearance and life style should not be such that would draw attention to your individuality but rather following prescribed dress codes you should be submitted to all who would come to receive from you without having to exclude yourself because **of your appearance**.

12. **NOT DOUBLE TONGUED...** Let all your words be yea or nay... It is impossible for vinegar and honey to come from the same source. Not a gossip or one who speaks evil of others. Let all your words be edifying to the hearer, building up and giving grace.
13. **HOLDING TO THE FAITH IN PURE CONSCIENCE...** Holding onto sound teaching and doctrine with great faith. Promoting the unity and growth of the body in purity of thought, and faith in the power of prayer. Teaching by example of good conscience, not causing another to stumble or enter into strife. In agreement with the purpose and call of the ministry, and in agreement with it's teachings, and not ill at ease but understanding the word in all diligence of personal study. Being taught and hearing the anointing of the leaders God has promoted over you in authority. Sharing over the local body as God is teaching and directing through the gifts of his Spirit; not opposing or causing dissension. Pure in heart toward all, promoting the corporate anointing of God to fill all our meetings and outreaches.
14. **NOT SLANDEROUS...** Speaking well of all especially those of the Body of Christ.
15. **FAITHFUL IN ALL THINGS...**
- a. To be faithful to the ministry God has called you to. The local body is the outlet for you to work together to evangelize and teach the gospel to the area God has placed you in. No one has a ministry separate to that of your local body, for within this body are the gifts and support we each need to fulfill our personal call to serve.
 - b. To be faithful and punctual in attendance, to teach and be taught by His Spirit, and equipped by the method God has chosen to prepare His body to do the work of the ministry in the world.
 - c. To be a part of this body and it's work; to join in unity of spirit and purpose.
 - d. To make yourself available to do whatever is required to help this body grow and reach out to its

field of evangelism. Not seeking for personal recognition or control but concerned with the working of, in an orderly and efficient manner, this ministry God has called us each to.

- e. To show the world that we have a Good and Gracious Lord able to do and fulfill in love His purpose in this earth. ***It should be a priority in your life style to be present in all scheduled weekly services (as possible) and important meetings of the church.***

A Christian Business Requirements

Of NOTE: There is no such thing as a Christian business legally. For Adjoining Life Ministry we are using the definition of a “business” as described in its totality. A business is a legal entity, such as a corporation, partnership, or proprietorship and, as such, has no spirit or soul. It may, however, reflect the values of the principal owners or managers. It is the reflection of these values that determines whether a business is labeled Christian or non-Christian for Adjoining Life Ministry Unlimited.

The Functions of a Business

One of the prime considerations in determining whether a business is being used to serve God is the policies governing the day-to-day actions. Policies must be presented at the time of application, unless otherwise determined that this is not necessary by the Presiding Prelate Bishop, Executive Secretary, head of a District or by Counsel of Bishops.

If a Christian is truly committed to Jesus Christ and to serving His purposes, then the business will be run according to His principles and precepts. There are five basic business functions that comprise the activities of a Christian business.

Function 1: Evangelism

Evangelism is sharing Christ’s message of salvation with the lost. There is no tool more effective for evangelism than a business dedicated to the Lord. Not only can employees be won

by a dedicated owner or manager but, similarly, so can suppliers, creditors, and customers.

Function 2: Discipleship

Discipleship is training Christians to grow stronger in their faith. In business, this effort should be directed by the owners or managers to employees who are immediately under their authority. Then those employees will be able to disciple others. "The things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also" (2 Timothy 2:2). If your managers are not saved, then you simply back up to Function 1.

Function 3: To fund God's work

A business is the best tool ever created for funding God's work. A properly run business can generate excess capital and still continue its day-to-day operations. There are many creative ways to use these funds. Obviously, giving to your church and to ministries is good and necessary to do God's work, but there are many ministries available within the business itself. For instance, several Christian businesses have hired counselors who work with employees who have personal problems. Many businesses have funds available for needy employees. Others provide cassette tape lending libraries and books as internal ministries to employees.

Function 4: Provide for their needs.

A business must provide for the needs of the employees, creditors, customers, and owners. This is done by paying salaries, paying for supplies and equipment in a timely fashion, and providing a quality product at a fair price.

Function 5: To generate profits.

Any business must be able to make a profit if it is to continue operations. Sometimes Christians seem to believe that

God will bless them supernaturally, even if they ignore every pretense of good management. If you believe that, you haven't studied God's Word very thoroughly. God's Word directs us to think and plan. "The mind of man plans his way, but the Lord directs his steps" (Proverbs 16:9). I have counseled enough Christians in business to know that many claim to operate by faith when, instead, they are being slothful. "The soul of the sluggard craves and gets nothing, but the soul of the diligent is made fat" (Proverbs 13:4). We are to be active.

Conclusion

The purpose of a Christian's business is to glorify God. The day-to-day functions are the things we do to accomplish that purpose. No single function is more or less important, and each must be done with excellence. When Christians are truly committed to Jesus Christ and to serving God's purposes, their businesses will be blessed.

Article X **Gentle Rule – Adjoining Life Ministry Unlimited** **Leaders**

As good leaders we must rule gently, respectfully, and with meekness:

- 2nd Timothy 2: 22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.
- 23 But foolish and unlearned questions avoid, knowing that they do gender strifes.
- 24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,
- 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;
- 26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

We must also be ready to uncompromisingly be defenders of the faith through truth.

Ordination / The purpose of ordination.

Acts 13: 1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

License & ORDINATIONS PROCEDURES

Expectations

(This is a general rule)

All documents of ordination must be presented if your claim is to be a minister for Christ.

Requirements for the parent church for ordination, The Church of PROMISE.

This is just a guideline that you can follow if you have planted a church. Churches as well as Christian business have their own guidelines and governing rules. This article is not to suggest that this is the manner that you should operate, but only a guide for either forming your religious organization or Christian business.

Let's assume for the sake of discussion that you have received a call to an ordained ministry. Since the ordained ministry involves serving other people, others should be able to discern and test your call. For example, you might be in great demand as a lay preacher, and people often tell you that you should be a minister. So you decide to pursue becoming an ordained ministry. What does it involve? What lies ahead?

Here is the process in very general terms. It is roughly what is most common that most minister had to go through, and in talking to classmates in seminary from other denominations,

we have found that it is generally true for everyone in for all major Protestant bodies, the Catholic Church, and the Eastern Orthodox Churches in the United States and Canada.

In Adjoining Life Ministry Unlimited the first expectation is for you to become a student at Arize Institute of the Five-Fold Ministry and Bible College. Further recommendations will follow once a commitment is made between you, Christ, and your spiritual leader.

Article XI

Religious and Biblical Institute Affiliation

Adjoining Life Ministry Unlimited is associated with Arize Institute of the Five-Fold Ministry and Bible College which this biblical institution offers four-degree programs. See the website for all updates. www.arizefivefoldministry.com.

Article XII

Planting Faith Groups

Faith Groups

God's plan is for his children to enjoy and help each other as we live this life - to have significant, meaningful relationships with each other - to have true friends. The early church in Acts Chapter 2 learned this. They realized that meeting "in the temple" only was not good enough to accomplish this purpose. They recognized that God's plan was for them to also meet regularly from house to house in what we at Word of Faith call Faith Groups.

What is a Faith Group

Faith Groups are groups of four to twelve people who meet weekly or bi-weekly in homes, workplaces, and local establishments where participants experience the PRESENCE OF GOD, AUTHENTIC COMMUNITY (ABC - Accountability, Belonging, and Care) and SPIRITUAL GROWTH (Growth in their love of God, community with believers, and influence with unbelievers. An Elder is always the prime organizer for these

groups. Guidance from your District head will give these orders and assignment.

Ultimately, Faith Groups Provide Four Things:

- ✓ A place to CONNECT: "They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and prayer" (Acts 2:42).
- ✓ A place to PROTECT: "Look after each other so that none of you fails to receive the grace of God. Watch out that no poisonous root of bitterness grows up to trouble you, corrupting many" (Hebrews 12:15 NLT).
- ✓ A place to GROW: "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend" (Proverbs 27:17).
- ✓ A place to WIN Your World to Jesus: "...Yes, whatever a person is like, I try to find common ground with him so he will let me tell him about Christ and let Christ save him" (1 Corinthians. 9:22b TLB).

TRUTHSEEKERS UNITE EVANGELICAL MAGAZINE (A QUARTERLY PRODUCTION)

It is an evangelical Christ-centered quarterly magazine which reflects and respectfully engages with the totality of the Christian faith, which is filled with testimonies, articles, wisdom presentations, and information that assist the Christ-like believer in Christian living.

First published in 2021, it features articles on the Old and New Testaments, biblical and systematic theology, church history, pastoral theology, missions, great recipes, seasonal materials, puzzles, kid's corner, testimonies of progressive healthy living, and so much more.

We know it can feel intimidating to share your faith, especially with those closest to you. That's why we've developed a simple, magazine for all without arguing or needing to have all the answers.

You are invited to join this publication. This magazine assists in opening up your mind to read the Word daily. Today individuals love to engage in something new. Telling others about Jesus doesn't have to be difficult--it can be as simple as giving them God's Word in the form of a magazine, that just perhaps includes one stories about who Christ is, what He represents, and what He will do for you. Health is wealth and wealth in the WORD of GOD brings prosperity to all of us who BELIEVE!

Our goal is to encourage and challenge our readers to increase their knowledge of God's word and be focused on following God's pattern for our lives. All of God's people need to constantly grow using their knowledge as an example, which some of great divine knowledge is brought to Truthseekers Unite Evangelical Magazine on a quarterly basis for you, you and you.

We assist in giving biblical knowledge about everyday

things found in the Word of God. We want to do the assignment that is given to all leaders of the gospel according to Ephesians 4:11-16 – to perfect the saints of God. As individual Christians we must unite and assist one another in the Gospel of Jesus the Christ, yes maybe somewhat differently than in the past, but the key is the setting of that knowledge by any means necessary into your hands, and in front of you. We must increase in personal commitment and service to the Lord, understanding that when we do there will be a benefit to the congregations we are associated with.

Each quarter, there will be several articles published in the magazine. Some of which are:

1. Expository article – a detailed examination of a text, in context; at times dealing with those “difficult passages.” Real, hard-nosed Bible study.
2. Church article – with a view toward congregational issues and needs.
3. Worship/Devotional article – focused on improving our worship and our understanding of worship, both individual and collective.
4. Application article – making application of God’s word for daily Christian living.
5. Evangelism article – why should we evangelize? how should we evangelize?
6. Beyond the basics — a look at things which will help us increase how we use our faith in Christ to a world full of chaos – going beyond the fundamentals in our faith.
7. Favorites and great recipes.
8. Kids’ Corner. Citing what we are doing as Christ-like believers to assist our children in understanding who Christ is and what He wants from them.
9. Christian Puzzles.

10. Understanding Salvation, and much more. We would love to have all of you to consider being a part of this great magazine, which features at this time 32 pages of non-stop information that will give you a lift higher than you are at the present with the Word of God simplified by those that have studied and been divinely touched by the hand of Christ.

BIBLICAL COUNSELING

Dr. Zella Berry Case is a Doctor of Ministry and in this service she desires to encourage and strengthen you in your current spiritual, physical, and emotional season.

My goal is to provide biblical-based counseling as we ultimately lead you to the Chief Counselor, which is the Holy Spirit. This ministry that is provided through the Holy Spirit is a safe haven for you to find your anchor of hope in Christ and freedom in vulnerability. With the use of the Bible as the ultimate guide along with avenues studied in a School of Theology, achieving a Master of Christian Education, and a Master of Divinity, along with and finally completing the Doctoral program in Ministry, all of which houses in one avenue or another how to relate to individuals and present wisdom for the 21st century believer - thereby being able to offer Biblical Counseling which happens to be the process where the Bible, God's Word, is related individually to a person or persons who are struggling under the weight of personal sin and/or the difficulties with suffering, so that he or she might genuinely change in the inner person to be pleasing to God.

First, and foremost I believe that the Bible, given by God, is sufficient for life in that, when properly interpreted, it reveals to the believer all the data necessary for one to understand his need for Christ, how he can please the Lord, and how to live in a

God-honoring way regardless of the circumstances whether comfortable or oppressive.

Second, I as a biblical counselor believe that the Bible is also the authoritative source with which all truth claims—including claims made by science and history—must be evaluated. As a result, we reject all counseling theories that use presuppositions, principles, and/or methodologies that are inconsistent with the proper interpretation of the biblical text.

Thirdly and lastly I believe that a genuine heart change is totally dependent on the ministry of the Holy Spirit. Thus, my view of counseling practice includes the importance of prayer, dependence on God, a thorough knowledge of the Word of God, and an understanding of ministering to people.

Empower Voices (Book Analysis and Creation)

Become a Published Author with Dr. Z'

We help individuals like you realize the dream of becoming a published author.

DO YOU DREAM?

- Do you dream of helping others via the publication of your book?
- Do you dream of leaving a lasting legacy for your family?
- Do you dream of others reading on the Internet that you are a published author and clicking to purchase your book?
- Do you dream of signing copies of your book at a local bookstore, or maybe being interviewed by the local newspaper?

Dr. Case has self-published approximately 60 books in the last 10 years. Housing many years of writing experience, preaching experiences, teaching experiences, and Biblical counseling, she states that: “We all are going to leave this world – do not take the education and spiritual knowledge that you gained and put it in the ground with yourself.” Therefore, part of

her mission is to assist preachers and anyone that desires to write and publish their thoughts, sermons, memoirs, etc., in a book

That's POWER! She has been empowering independent authors to publish their works for the last 10 years and is committed to assisting other to bring their work into the hands and onto the screens of readers by assisting with all of your publishing and marketing needs.

We transform your manuscript into a customizable book that can be enjoyed and shared across a multitude of platforms. We strongly believe that your work is your work, which is why we take 0% royalties and you retain 100% ownership. We just want to provide independent authors with the services and tools you need to succeed!

What Is the Empowered Voices Author's and Writer's Voices? How to Find Your Writing Voice

Certain authors' voices can be recognized in a single sentence. Novelists like Ernest Hemingway, Toni Morrison, and Joseph Conrad each have a defined narrative voice that leaps off the page—an experienced reader wouldn't confuse Morrison for Hemingway, or any other famous author for that matter. Many poets also have clearly pronounced literary voices—from Ezra Pound to Billy Collins to even the Bard himself, William Shakespeare. Part of the timeless appeal of many famous novelists is their clearly defined literary voice.

But what is an empowered voice of a biblical author? We will discuss that after a few paragraphs.

What Is the Difference Between the Author's Voice and Character's Voice?

This is the most important part of writing your book. Dr. Case will assist you in differentiating the author's voice from the characters of your book's voice. By definition, a character's voice is the unique tone a skilled author imbues upon different characters. For example, a novel's main character might be affable and loquacious so much so that

words spill from their mouth seemingly without end, perhaps to the annoyance of the other characters. This doesn't mean that every character in the book needs be equally verbose, however. In the hands of an experienced author, each character has a unique combination of personality and vocal syntax via their written dialogue, so that no two characters read alike.

An author's voice comes through to the reader in two main ways: either through third person narration or through the point of view expressed in the novel.

Services Provided

- Ghostwriting
- Editing and Proofreading
- Interior Formatting
- Book Formatting
- Cover Design
- Book Publishing

Youth for Christ Connection (Coming in 2026)

It's a Youth Believer's Tri-Year Magazine

Imagine reaching the young, the teens, and even the toddlers as they experience reading, solving Christian puzzles, and learning more about Jesus Christ as they view a full color magazine housing information that they perhaps can get by going to Bible School, but they just don't attend.

This magazine features five (5) characters of different races – that is really important to present such, as we will deliver beloved magazines for kids, and teens.

It is our desire that this magazine will eventually be one of the most sought-after magazines for churches experiencing low volumes of interactions with children who come to church.

We're committed to fostering positive relationships with readers through our content created entirely for kids.

We on purpose are attempting to bring fun with a purpose, that is the reason for providing this magazine which will be designed to inspire kids to explore new topics, tackle brain-boosting challenges, and learn about themselves and the world. With every submission from kids—whether it's a drawing, poem or joke—we respond because we value their unique perspectives and understand the importance of hearing directly from our readers.

Inclusive of all kids, this magazine will be filled with diverse stories, puzzles, and games that encourage creativity and learning. We intentionally reflect the lives of kids everywhere, helping them discover new ways to connect with others while nurturing optimism and positivity.