

APOSTOLIC FAITH FELLOWSHIP INTERNATIONAL
CEREMONIAL PROCEDURES

Holiness is Still Right



MINISTERIAL APOSTOLIC CEREMONIAL PROCEDURES

THE LORD'S SUPPER

To be administered as follows: The Elder, after reading the 11th Chapter of 1 Corinthians, verses 20 to 34, shall place one hand on the vessel containing the bread and the other hand on the vessel containing the wine and shall pray alone, ministers and deacons standing.

After consecration, then the minister may receive the communion first in both kinds himself, and then proceed to deliver the same to the other ministers in like manner (if any be present), and after that to the people also; in order, into their hands.

And when he delivers the bread he shall say: The body of our Lord Jesus Christ, which was given for thee, preserves thy soul and body unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart, by faith, with thanksgiving.

And the minister that delivers the cup may say: The blood of our Lord Jesus Christ, which was shed for thee, preserves thy soul and body unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee and be thankful.

(If the consecrated bread or wine is depleted before all have communed, the Elder may consecrate more, by repeating the prayer of consecration.)

When all have communed, the minister shall return to the Lord's table and place upon it what remains of the consecrated elements, covering the same with a fair, preferably white linen cloth.

Here the Elder may offer temporary prayer, concluding with this blessing: May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, Jesus Christ, our Lord and his blessings be upon you in the name of Jesus Christ. Amen

HOW TO ADMINISTER THE WASHING OF FEET

- (1) Feet washing should be observed as often as Communion is taken (John 13:6-14).
- (2) Those washing feet must gird themselves with the towel which is to be used for drying the feet. The hands are to be used for applying the water to wash the feet.
- (3) Wash one another's feet.
- (4) Feet washing ceremony is to be observed and participated in by both brothers and sisters. If only one auditorium is available, the brothers should take the front section and the sisters the back.
- (5) Feet washing ceremony should not be taken for a recess. All unnecessary talking and noise is to be prohibited.

- (6) After the Feet Washing Ceremony is ended all members should Return back to their seats and a church offering should be taken. Services should be dismissed after the offering.

HOW TO BAPTIZE (ROMANS 6:1-8; & ACTS 2:37-42)

In Baptizing, every Elder should use the same method and wording. After praying in the water with the repented soul, they shall repeat:

- Do you believe in the death, burial, and resurrection of our Lord and Savior, Jesus Christ? Upon your confession and faith in the death, burial, and resurrection of our Lord Jesus Christ, we indeed now baptize you in the Name of the Lord Jesus Christ for the remission of your sins and you shall receive the gift of the Holy Ghost. My brother or sister, we now baptize you in Jesus Name.

INSTRUCTIONS FOR BAPTISM

The minister (there should be two ministers) should grip securely the clasped hands of the candidate, with one hand, and get a firm grip behind the neck of the candidate (holding on to baptismal robe) with the other.

Important: See that the Candidate is completely covered, submerged, in the water.

MARRIAGE CEREMONIES

Before a minister solemnizes a marriage, he should acquaint himself with the laws of the State in which the marriage is to be performed. Usually the state laws provide any recognized member of the clergy or a judge, a court clerk, and justices of the peace have authority to perform a marriage. However, in some states even the clergy must be first certified or licensed.

Marriage laws vary by state and county to county. It is important to know the ministerial requirements set forth by the state and local government before you perform the ceremony. Most county clerks will require the signed and notarized Letter of Good Standing and a hardcopy of your Ordination Credential for validation of your ordination.

The Marriage License Laws for a man and a woman to marry vary from state to state. Although there are differences between the requirements in the various states, a marriage between a man and a woman performed in one state must be recognized by every other state under the Full Faith and Credit Clause of the United States Constitution.

Some requirements set by state law can include:

1. A marriage license issued by the county clerk of clerk of the court (along with payment of a fee).
2. Both man and woman are 18 or order or have the consent of a parent or a judge if younger.

3. Proof of immunity or vaccination for certain diseases.

Many states have done away with mandatory premarital physical exams or blood tests. Some states still require for venereal diseases, and a few also test for rubella (also known as German Measles, a disease that is very dangerous to fetuses), tuberculosis, and sickle-cell anemia.

4. Proof of the termination of any prior marriages by death, judgment of dissolution (divorce) or annulment.

Wedding Ceremony - Form 1

When the persons to be married have come before the minister, **he shall say:**

We are met in the presence of God to unite this man and this woman by the sacred ties of matrimony.

Let us pray; "God be merciful unto you and bless you, and cause his face to shine upon you, through Jesus Christ Our Lord, Amen."

Although marriage is no longer esteemed by many, marriage has existed from the beginning of human history. It has the sanction of Heaven having been instituted and honored by Jesus of Nazareth in that He worked His first miracle at a wedding in Cana of Galilee. Marriage has the approbation of all. From it, "When founded in reason, loyal just, and pure, having sprung_ all the sweet charities of the family and home, and the uplifting and refining influences that flow out from them."

Those who take the marriage vows are brought into the closest and most sacred of human relationships. Their lives are blended into one as the waters of confluent streams are mingled, and thenceforth, they must share the joys and sorrows of life. And from this close intimate relationship springs obligations of the most solemn and lasting character. The husband is under obligation to throw around the wife his protecting care, to shield her from the rough storms of the world, to cling to her with unfaltering fidelity, to cherish her with unfailing affection, and to guard her happiness with unceasing vigilance. And the wife is under obligation to love and cherish her husband, to honor and to sustain him, and to be true to him in all of your ways. **"This love of which I speak is slow to lose patience-it looks for a way of being constructive. It is not possessive: It is neither anxious to impress nor does it cherish inflated ideas of its own importance. Love has good manners and does not pursue selfish advantage. It is not touchy. It does not compile statistics of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails. Love knows no limit to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen."** (1 Cor. 13 :4-7) (Phillips translation).

Then the minister shall say: Who giveth this woman to be the bride of this man?

(Then the father or whoever takes his place, shall answer: I do.)

And now, if you, knowing nothing either legal or moral to forbid your union in marriage, wish to take its vows and assume its responsibilities, indicate that wish by joining your right hands.

(Their right hands clasped, the Ministers shall ask the man:)

Will you, **(H)**, have this woman whose hand you hold to be your wedded wife, and solemnly promise that you will fulfill your obligations as her husband to protect her, honor her, love her, and cherish her in adversity as well as in prosperity and keep yourself unto her alone, so long as you both shall live?

(The man shall answer: I will).

Then the Minister shall ask the woman:

Will you, **(W)**, have this man whose hand you hold to be your wedded husband and solemnly promise that you will be unto him a tender, loving, and true wife through sunshine and shadow alike, and be faithful to him as long as you both shall live?

(The woman shall answer, I will).

Let us pray: Almighty God, our Heavenly Father, God of all mankind, whose nature is love: Look upon this man and this woman who desire now to make their vows before thee. We are grateful for the families that have reared them to maturity, the church which has matured them with a foundation based upon Thy Word. Grant this to be more than an outward union, but rather a blending of hearts and spirits and purposes. Bless each with an inward quality of loyalty, honor, purity, self-control, trust, cooperation, and forgiveness, that they may keep faithfully this holy covenant, and that they may live together all their days in true love, respect, and perfect peace, through our Lord Jesus Christ, the master of the art of living.

(Then shall they loose their hands and kneel before the altar and the Minister shall say: In the old story of God's Covenant with Noah, God set a rainbow in the cloud as a token thereof, and said; "I will look upon it that all may remember the everlasting covenant.") As token of your marriage covenant, you have selected a ring of gold **(Here the rings shall be given to the Minister and he shall say:)** Gold is precious among metals, fittingly represents the precious ties that unite husband and wife. I want each of you to look upon this ring. You will notice that it is endless unless broken by an outside force. It is a fit symbol of the unbroken partnership of marriage which should continue until broken by death. Let the ring be unto you a constant reminder of your obligations to each other and a mute incentive to their fulfillment.

(Then the Minister shall say to the man:) Forasmuch as the husband imparts to his wife his name and receives her into his care and keeping, I give to you this ring. Put it on the wedding finger of your bride, and say to her these words: I, **(H)**, give this ring to you, **(W)**, and declare in the presence of these witnesses, that I take you to be my beloved wife: That I will be unto you a faithful husband until death shall part us.

Then the Minister shall say to the woman: Take the ring which you have selected and put it on the wedding finger of your bridegroom, and say these words to him: I, **(W)**, give this ring to you, **(H)**, and declare in the presence of these witnesses that you are the husband of my choice, that I will be faithful to you until death shall part us.

(The Minister shall say:) Thus, you are to wear these rings as the enclosing bond of reverence and trust. You both are to fulfill the perfect circle of duty that makes you one. I charge you to be true to the vows you have taken. You will now begin life under new conditions and with large responsibilities, and it's only by faithfully performing the duties and fulfilling the obligations of the new relation that true and lasting happiness can be found.

Forasmuch as you, **(H)**, and you, **(W)**, have openly declared your wishes to be united in marriage, and in the presence of God, and before these witnesses have pledged love and fidelity each to the other, and have confirmed the same by each giving and receiving a ring, and by joining of hands, I, as a Minister of Christ and His church and by the authority vested in me by the State of _____, pronounce now that you are husband and wife.

(To the man:) Guard well this woman who now commits herself to you, and strive so to live that no word or deed of yours shall cloud her brow with sorrow or dim her eyes with tears of grief.

(To the woman:) And you strive to retain by virtues the heart you have won by your graces.

(To both:) Let not, "Your eyes forget the gentle ray they wore in courtship's smiling day." So you will find in your union an unfailing source of joy – being one in name – one in aim – one in happy destiny.

(The Minister shall then require both kneel together whenever feasible to pray.)

The Minister shall pray: Entreat me not to leave thee or to return from following you: for where you go I will go, and where you lodge I will lodge: your people shall be my people, and your God my God (Ruth 1:16).

Now the Lord bless you and keep you: The Lord make His face to shine upon you and be gracious unto you: the Lord lift up His countenance upon you and give you peace, Amen.

Wedding Ceremony – Form 2

Processional: (During the congregational singing of the hymn, the wedding party proceeds down the aisles to the front pews and is seated, as the minister takes his place behind the pulpit.)

Call to Worship: Our help is in the name of the Lord, who made heaven and earth. Except the Lord build the house, they labor in vain that build it.

Invocation: Great Spirit of God, breathe upon this scene thy blessing. Sanctify the purposes which have led these two people to this moment. Bless them as they take their vows so that they may do it with all of the sincerity of which they are capable. In the name of Jesus we pray. Amen.

Reading of the Word of God: (Suggested scriptures; only one needed)

- 1) The Lord God saith, "It is not good that the man should be alone; I will make him an helpmeet for him. "Our Lord Jesus Christ saith: "Have ye not read that He which made them at the beginning, made them male and female, and said, "For this cause shall a man leave his father and mother and shall cleave to his wife; and they twain shall be one flesh"? What therefore God has joined together, let no man put asunder.
- 2) The Apostle Paul, speaking by the Holy Ghost, saith: "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church. Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church; and He is the Savior of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything."
- 3) The Apostle Paul also writes: "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things. Love never ends. . . . So faith, hope, love abide, these three; but the greatest of these is love," And thus saith the Lord in a Psalm: "Blessed is everyone that feareth the Lord, that walketh in His ways. For thou shalt eat the labor of thine hands. Happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children and peace upon Israel."

Message:

Dearly beloved, we are assembled here in the presence of God, to join this man and this woman in holy marriage; which is instituted of God, regulated by His commandments, blessed by our Lord Jesus Christ, and to be held in honor among all men. Let us therefore reverently remember that God has established and sanctified marriage for the welfare and happiness of mankind. Our Savior has declared that a man shall leave his father and mother and cleave unto his wife.

By His apostles, He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; in honesty and industry to provide for each other, and for their household in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as heirs of the grace of life.

Forasmuch as these two persons have come hither to be made one in this holy estate, if there be any here present who knows any just cause why they may not lawfully be joined in marriage, I require him now to make it known, or ever after to hold his peace.

Prayer:

Vocal Solo or Anthem:

Betrothal Promises: **(H)**, wilt thou have this woman to be thy wife, and wilt thou pledge thy troth to her, in all love and honor, in all duty and service, in all faith and tenderness, to live with her, and cherish her, according to the ordinance of God, in the holy bond of marriage? (He will answer, I will).

(W), wilt thou have this man to be thy husband, and wilt thou pledge thy troth to him, in all love and honor, in all duty and service, in all faith and tenderness, to live with him, and cherish him, according to the ordinance of God, in the holy bond of marriage? (She will answer, I will).

Presentation of Bride by Father: Who giveth this woman to be married to this man? (Father will answer, I do; or, Her mother and I do).

Wedding Vows: (Groom repeats after minister) I, **(H)**, take thee, **(W)**, to be my wedded wife; and I do promise and covenant, before God and these witnesses, to be thy loving and faithful husband; in plenty and in want; in joy and in sorrow; in sickness and in health; as long as we both shall live.

(Bride repeats after minister) I, **(W)**, take thee, **(H)**, to be my wedded husband; and I do promise and covenant, before God and these witnesses, to be thy loving and faithful wife; in plenty and in want; in joy and in sorrow; in sickness and in health; as long as we both shall live.

Exchange of Rings: Bless, O Lord, this ring, that he who gives it and she who wears it may abide in Thy peace, and continue in Thy favor, unto their life's end, through Jesus Christ our Lord. Amen. (Groom repeats after minister) This ring I give thee, in token and pledge, of our constant faith, and abiding love.

Bless, O Lord, this ring, that she who gives it and he who wears it may abide in Thy peace, and continue in Thy favor, unto their life's end, through Jesus Christ our Lord. Amen. (Bride repeats after minister) This ring I give thee, in token and pledge, of our constant faith, and abiding love.

Pronouncement as Husband and Wife: By the authority committed unto me as a minister of the Gospel, I declare that **(H)** and **(W)** are now husband and wife, according to the ordinance of God, and the law of the State of (state) ; in the name of the Lord Jesus Christ. Amen. Whom therefore God hath joined together, let no man put asunder.

Prayer:

Embrace:

Recessional Hymn (Sung as designated by the celebrants, as wedding party and parents leave):

Benediction: "The Lord bless you, and keep you: the Lord make His face to shine upon you, and be gracious unto you; the Lord lift up His countenance upon you, and give you peace, both now and in the life everlasting." Amen.

Postlude (Dismissal of Guests)

Wedding Ceremony - Form 3

Processional

Words of Gathering: God is love, and those who abide in love, abide in God, and God abides in them. This is the day the Lord has made; Let us rejoice and be glad in it.

Greeting: Dearly beloved, we are gathered here in God's presence to witness and to celebrate the marriage of **(H)** and **(W)**, and to ask God to bless them so that they may be strengthened for their life together. We are called to rejoice in their happiness, and find in their love a reason to renew our own commitments to those who are near and dear to each of us. God gave us marriage for the full expression of love between a man and a woman so that husband and wife may cherish and delight in one another; comfort and help each other in sickness, trouble and sorrow; provide for each other in temporal things; pray for and encourage each other in the things that pertain to God; and live together faithfully all the length of their days.

Opening Prayer (minister): Almighty and ever-blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation: We beseech you to be present and favorable unto these your servants, that they may be truly joined in the honorable estate of marriage, in the covenant of their God. As you have brought them together by your providence, sanctify them by your Spirit, giving them a new frame of heart fit for their new estate; enrich them with all grace, whereby they may enjoy the comforts, undergo the cares, endure the trials, and perform the duties of life together, under your guidance and protection; through Jesus Christ we pray. Amen.

Hymn or Song

First Reading - (From the Bible, poetry, literature, so something meaningful to the couple their family and friends. Such readings are a good opportunity to have friends and family participate in the service)

Musical Interlude

Second Reading

(The number of readings may vary, but will normally include at least one lesson from the Bible.)

Declaration of Intentions

(The minister to the groom): **(H)**, will you have this Woman to be your wife, and will you promise your life to her in all love and honor, in all duty and service, in all faith and tenderness, to live with her, cherish her, according to the ordinance of God, in the holy bond of marriage?

The groom shall answer: I will

(The minister to the bride): (W), will you have this Man to be your husband, and will you promise your life to him, in all love and honor, in all duty and service, in all faith and tenderness, to live with him, and cherish him, according to the ordinance of God, in the holy bond of marriage?

The bride shall answer: I will

Here the Minister shall ask: Who gives this Man and this Woman to be married?

(There is a lot of variety in the ways people handle this. The traditional wedding has the father of the bride do this, but many variations are possible, including the father and mother of the bride saying, "We do," or all four parents doing so.)

Charge to Family and Friends

Marriage is not something that two people invent, or construct by themselves. It takes a far wider community of family and friends to make any marriage work. Each of you have been invited here today because you are a part of that community.

Therefore, having heard and state their intentions to each other and to God in this Service of Marriage, do you, pledge to support their union and to strengthen their lives together, to speak the truth to them in love, and with them to seek a life of love for others?

The people (or the congregation) shall answer: Yes, we do.

Minister's Comment (While it is appropriate for a formal sermon to be preached at this point, my own preference is for somewhat less formal comments by the minister.)

Marriage Vows

Here, the groom takes the bride's right hand with his right hand, and says, after the Minister: I, **(H)**, take you, **(W)**, to be my wedded wife; And I do promise and covenant; before God and these witnesses; to be your loving and faithful husband; in plenty and in want; in joy and in sorrow; in sickness and in health; as long as we both shall live.

Then the bride takes the groom's right hand with her right hand, and says likewise aft the Minister: I, **(W)**, take you, **(H)**, to be my wedded husband; and I do promise and covenant; before God and these witnesses; to be your loving and faithful wife; in plenty and in want; in joy and in sorrow; in sickness and in health; as long as we both shall live.

Exchange of Rings

Then the ring for **bride** shall be given to the Minister, who shall pass it to the groom, who shall then put it upon the bride's fourth finger, saying after the Minister:

This ring I give you; in token and pledge; of our constant faith; and abiding love.

Then the ring for the **groom** shall be given to the Minister, who shall pass it to the bride, who shall then put it upon the groom's fourth finger, saying after the Minister:

This ring I give you: in token and pledge: of our constant faith: and abiding love.

Unity Candles

(If unity candles are used - optional – it will be at this point in the ceremony.)

“(H) and (W) the two lighted candles symbolize your separate lives, your separate families and your separate sets of friends. I ask that you each take one candle and that together you light the center candle.

The individual candles represent your individual lives before today. Lighting the center candle represents that your two lives are now joined to one light, and represents the joining together of your two families and sets of friends to one.”

(view additional Unity Candle Ceremonies)

(You can also involve children in the unity candle ceremony)

Wedding Prayer (the Minister): Let us pray: Most merciful and gracious God, in whom we live and move and have our being, bestow upon these your servants the seal of your approval, and benediction; granting unto them grace to fulfill, with pure and steadfast affection, the vow and covenant between them made. Guide them together, we ask, in the way of justice and peace, that, loving and serving you, with one heart and mind, all the days of their life, they may be abundantly enriched with the tokens of your everlasting favor, in Jesus Christ our Lord. Amen.

The Lord's Prayer (The minister leading the congregation)

Pronouncement of Marriage

Then the Minister shall say to all who are present: By the authority committed unto me as a Minister of the Church of Christ, I declare that (H) and (W) are now Husband and Wife, according to the ordinance of God, and the law of the State; in the name of the Lord Jesus. Amen.

Then causing the bride and the groom and to join right hands, the Minister shall say: Whom therefore God has joined together, let no one put asunder.

Benediction

The grace of the Lord Jesus Christ attend you, surround you, keep you, and that you may live in faith, abound in hope, and grow in love, both now and forevermore. Amen.

Then the Minister shall say: You may kiss the bride.

RENEWAL / REAFFIRMATION OF WEDDING VOWS

A marriage reaffirmation ceremony is a time of thanksgiving and assessment of a couple's years together. It is a strengthening of their commitment to each other. We are gathered here today to celebrate with **(H)** and **(W)** as they reaffirm their vows in marriage. This is a beautiful joyous occasion because it acknowledges their commitment in deep friendship and love. This is not a new union, but one that has been tested, matured, and evolved over time. With this knowledge and understanding of each other, you have decided to reaffirm your commitment to spend your lives together. This partnership has allowed you to grow and become aware of yourselves as unique individuals, united in the oneness of love. And it is here today that we honor your union. The beauty of your love is that you can each respect the individuality of the other, allowing the freedom that is necessary if we are truly to be ourselves.

(H) and **(W)** have expressed to me how blessed they have been to enjoy _____ years of marriage. Their fondest wish is that all of the married couples here today, each of you very special friends or relatives, be (a part of) (included in) this ceremony celebrating love and marriage. We would like all married couples to please rise and stand alongside your spouse.

At this time, we offer a special blessing upon all married couples celebrating with **(H)** and **(W)** here today. May they be blessed with the guidance, strength and direction to make their relationship grow and blossom in the years ahead. May their home be blessed with joy and happiness, and may they strive together to make their hopes and dreams come true.

Most of all, we ask that all couples be blessed by the love and support of family and friends as they continue life together as husband and wife. And, from this day forth, may their worries be few, may their joys be many, and may their love grow more abundantly with each passing day. Amen.

Ceremony - Minister shall say:

The Union of husband and wife is one of the heart, mind, and body and is intended (by the Lord) for their mutual joy, for the help and comfort given to one another in the times of prosperity and adversity. The union grows as the couple become one in more and more ways on a growing basis as their love for one another expands.

(H) and **(W)** life is given to us as individuals and the first lesson we must learn as a married couple is how to live together with each other. Love is given to us by our family and friends, We learn to love by being loved. Learning to love and learning to live together is one of life's greatest challenges. That is the goal of a married life.

But the husband and wife should not confuse the love of worldly measures, for even if worldly success is found, only love can hold a marriage together. Mankind did not create love, God created love and teaches it to us. The measure of a true love is one given freely and a love that is freely accepted, just as God's love for us is given freely and unconditional. Today is a glorious day that God has made as you reaffirm your love and vows for each other.

Both of you are blessed with God's greatest gift of all, an abiding and true love of each other, and the reward of a life-long companionship that entered your life through the love in your lives.

As you travel through this life together remember it was love that got you here, it is love that will continue in your lives, and it is love that will cause this union to endure. I ask that you guard your heart and your love for one another, and hold it tightly in your hearts.

The minister asks the couple to join hands and continues with the Vows.

(W) will you continue to have **(H)** as your husband and continue to live in this marriage. Do you reaffirm your love for him, and will you love him, keep him, and honor him in sickness and in health, and forsaking all others, be faithful to him as long as you shall live?

(H) will you continue to have **(W)** as your wife and continue to live in this marriage. Do you reaffirm your love for her, and will you love her, keep her, and honor her in sickness and in health, and forsaking all others, be faithful to her as long as you shall live?

The Minister then asks for the rings. The Minister then prays a prayer of blessing over the givers and receivers of each of the rings.

The Minister then hands the rings to each. The Minister then ask the **husband** to place the ring on her finger and repeat the following.

I give you this ring as a symbol of my vow, with all that I am and all that I have I honor you, and with this ring I thee wed.

The Minister then ask the **wife** to place the ring on his finger and repeat the following.

I give you this ring as a symbol of my vow, with all that I am and all that I have I honor you, and with this ring I thee wed.

The Minister then gives the charge:

(H) and **(W)** as the two of you both now reaffirm you love for each other and the vows you made to each other many years ago, I charge that you each remember to cherish each other as special and unique individuals and that you each respect the thoughts and ideas of one another. And most all be able to forgive each other, and not hold grudges against one another, and I charge that you live each day in love with each other, always being there to give love, comfort, and refuge to each in good times and bad. Amen.

The Minister makes the Pronouncement & Announcement:

Since **(H)** and **(W)** have now exchanged vows and rings, and pledged their love and faith for each other, it is my pleasure and honor to pronounce their continuation as Husband and Wife. You may kiss the bride.

I am pleased to announce: Mr. & Mrs. _____.

METHOD OF CONDUCTING FUNERAL SERVICES

When being called to preside at a funeral, the minister must remember that he is the servant serving the mourners. It is never the duty of the minister to declare that anyone had died finally impenitent. God is the only judge.

Processional

In the days of the apostles, they carried the dead to their burial. No great show of expression was made. However, we strive to manifest the love of God in consoling and comforting the hearts of the family who has lost their love ones. Additionally, we take advantage of this opportunity as well in order to reach the unsaved (the living) . Often many come from afar off, who have never heard the truth.

The Minister shall say as he leads the family into the sanctuary:

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. St. John 11:25-26.

I Know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And although after my skin, worms shall destroy this body; yet in my flesh shall I see God: whom I shall see for myself, and mine eyes behold, and not another. Job 19:25-27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. I Timothy 6:7; Job 1:21.

The Minister shall read - Psalm 90: 1-12

The Opening Prayer of Comfort - Designated Minister

Opening Scripture: Old & New Testament (Ex.: Psalm 91 & 1 Cor. 15:51-58)

The Eulogy – The purpose of the eulogy is to initially offer comfort and strength to the family and loved ones as they are in grief. After consoling the family, the minister's job is then to preach the gospel of Jesus Christ unto repentance. The ultimate goal is to spiritually motivate someone to receive God's plan of Salvation according to Romans 6; St. John 3; and Acts 2:38.

Altar Call - Once the eulogy has been concluded there should always be a call the altar for salvation and prayer. (Note: The baptismal pool should be cleaned & ready).

The Closing Prayer – Often times the minister will call for the family and friends to bow their heads during the prayer, an act that creates unity within the group. Almighty and everlasting God, the comforter of those who mourn, the strength of those who are weak, lift us up upon the wings of your eternal promise in Christ as we reflect upon the words we have heard and as we contemplate our own relationship with you Spirit. Where there is doubt, put faith. Where there is misunderstanding provide wisdom. Where there is guilt, pour out your forgiveness. Where there is fear, instill your peace. May the God of peace equip you with everything good for doing his will,

and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory forever and ever. Amen.

The Benediction - The Lord bless you and keep you; The Lord make His face shine upon you, And be gracious to you; The Lord lift up His countenance Upon you And give you peace. (Num. 6: 24-26) Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit. (Rom. 15 : 13).

At the conclusion of the service, the minister should lead the recessional from within the church or chapel to the hearse. Once the casket has been placed in the hearse, the minister takes his place in the automobile procession to the graveside.

For Graveside Services - At the graveside, it is customary for the minister to lead the pallbearers as they carry the casket. We gather here to claim memories which are forever sacred as they are a gift of God. We are supported by a faith stronger than death, sustained by the hope of a life that extends eternally beyond this place. Within that confidence, we gather here to commit all that is mortal of our loved one to this resting place not made with hands by God Eternal.

¹Let not your heart be troubled: ye believe in God, believe also in me. ²In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. ³ And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. ⁴ And whither I go ye know, and the way ye know. ⁵ Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? ⁶ Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:1 -6)

The Lord's Prayer, Psalms 23:1-4 (May be read by the Minister or recited by those attending the ceremony) - The Lord is my Shepherd: I shall not want. He makes me to lie down in green pastures; He leads me beside the still waters. He restores my soul; He leads me in the paths of righteousness For His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; For You are with me; Your rod and Your staff, they comfort me. You prepare a table before me in the presence of my enemies; You anoint my head with oil; My cup runs over. Surely goodness and mercy shall follow me All the days of my life; And I will dwell in the house of the Lord Forever.

Man, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay. In the midst of life, we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death. Thou knowest, Lord, the secrets of our hearts, shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

Then the Minister shall say, Forasmuch as it hath pleased Almighty God in his wise Providence to take unto himself the soul of our deceased brother lying now before us, we therefore commit his

body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general Resurrection in the last Day, and the life of the World to come, through our Lord Jesus Christ; at whose second coming in glorious Majesty to judge the World, the Earth and the Sea shall give up their Dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious Body; according to the mighty working whereby he is able to subdue all things unto himself.

Benediction - Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in you, to Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen (Ephesians 3:20-21)

METHOD OF ANOINTING WITH OIL AND PRAYING FOR SICK

Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: James 5:14.

The Minister should anoint the forehead when praying for the sick.

METHOD OF EXTENDING FELLOWSHIP

In administering the Fellowship, announce the name of the Saint who desires to be fellowshipped.

Then repeat, "Brother or Sister, we extend unto you the Fellowship into the Body of Christ and this local Assembly –

May the Lord God bless you and keep you, and preserve you, and build you up through his word that you may be the one he is calling for in these last and evil days. Our prayer to God for you is that when he shall come to take away the Church you will be one in the number to help crown him Lord of Lords. You shall have our prayers and care in every way. May God bless and ever keep you.

METHOD OF PREFORMING BABY BLESSING CEREMONY FOR BABIES AND LITTLE CHILDREN

Baby Blessing Ceremony

The New Testament says that Mary brought the young child, Jesus, to the temple and now **Parents' names** recognize the sacredness of their charge and now bring back to God the treasure with which the Lord has entrusted them. They publicly acknowledge their responsibility for the nurture and admonition of this child in the ways of Righteousness.

If a baby, the Elder should hold the child in his arms. For toddlers, an arm around the shoulders is appropriate. The Elder should then announce the child's name and parents' name. (Example) This is baby Jonathan Doe, son of Brother and Sister John Doe who wants him offered unto the Lord. Let us look to the Lord. (Then begin prayer of blessing, or offering up).

Charge to Parents

Apostolic Faith Fellowship International, through its local Pastor, accepts a child in dedication and assumes a responsibility before God. In view of this responsibility, I charge you who attend:

That you will do all that you can to provide and support a place of worship and instruction in this community where this child should he/she continue to live here may hear the full counsel of God's word.

AND that you will all covenant together to set an example by your lives and maintain an atmosphere in your church that will inspire him/her to desire a Christian way of life. AND that as God shall remind you, you shall pray for his/her salvation.

The Anointing

Child's name, I anoint you with oil as a symbol of the Holy Spirit under whose protection and guidance we are sealing you: and I dedicate you unto God, in the name of the Lord Jesus Christ. Amen.

Prayer for the child & parents: (health, salvation & prosperity)

INSTALLATION OF A PASTOR

Whenever a Minister is to be settled in a congregation, the installation service which establishes the pastoral relationship between him and the people of that particular church will be performed by the bishop of the diocese affiliated with AFFI or by other general officer (as authorized by the bishop) assisted by the district elders.

A sermon shall be delivered by the bishop or (officiating officer) after which he shall state the purpose of their meeting and say the following (or any other appropriate) words:

A reading from Timothy: ¹²Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. ¹³Till I come, give attendance to reading, to exhortation, to doctrine. ¹⁴Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. ¹⁵Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. ¹⁶Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. (I Timothy 4:12-16).

Officer: (name), in the presence of this assembly will you commit yourself to this new trust and responsibility, in the confidence that it comes from God through the call of the church?

Response: I will, God being my help.

Officer: "Do you conscientiously believe and declare as far as you know your own heart that in taking upon you this charge, you are influenced by a sincere desire to promote the glory of God and the good of the church?"

Response: "I so believe and declare."

Officer: "Do you solemnly promise that, by the assistance of the grace of God, you will love a holy, consecrated life and endeavor faithfully to discharge all the duties of a pastor to the congregation; and will be careful to maintain a deportment in all respects becoming a minister of the Gospel of Christ and agreeable to your ordination agreement?"

Response: "I do."

Officer: Will you preach and teach in accordance with the holy scriptures? Will you carry out this ministry in harmony with the constitutions of the Apostolic Faith Fellowship International?

Having received satisfactory answers to all these questions, the officiating minister shall propose to the people the following questions, requesting that they answer them in the affirmative by holding up their right hands:

Officer: "Do you, the people of the congregation, continue to profess your readiness to receive Elder _____ whom you have called to be your pastor?"

"Do you promise to receive the Word of Truth from his mouth, with meekness and love, and to submit to him in due exercise of discipline?"

"Do you promise to encourage him, in his arduous labor, and to assist him in his endeavors for your instruction and spiritual education?"

"Do you promise that, while he is your pastor, you will assure his adequate maintenance by continuing to pay tithes and give offerings and whatever else may be needful for the honor of religion and his comfort among you?"

The people having answered the questions in the affirmative, the deacons shall escort the new pastor to the pulpit, while a suitable hymn is being sung:

Then the officiating minister shall say:

"In the name of the Lord Jesus Christ, the great Head of the Church and by the authority of the AFFI Inc., I do pronounce and declare that Elder _____ is duly constituted the pastor of this congregation. Let us therefore pray, unto God, the Foundation of all Grace and Glory that he may be pleased to sanctify with His heavenly blessing this relationship between pastor and people which has now been established in His name."

Then the following prayer (or another one suitable for the occasion) shall be made:

Almighty God and everlasting Father, who by the wisdom do govern all things in heaven and earth well, and has from the beginning ordained the ministry of reconciliation for thy Church, we thank Thee for thy goodness to us this day in thy house. We beseech Thee to continue thy loving kindness to this congregation, and to thy servant who has now been set over it in holy things. Send down upon him the gifts of the Holy Spirit, and so replenish him from above that he may rightly divide the Word of Truth. So endue him with purity of life that he may be an example to the flock, and

grant that in all things he may faithfully serve before Thee, to the glory of Thy great name in the salvation of sinners unto Thee, and the upbuilding of Thy people in holiness and in all Christian service unto salvation.

"O, Lord, God, the Sanctifier of the faithful, visit, we pray Thee, this congregation with Thy love and favor. Prepare their hearts to receive Thy word; enlighten their minds more and more with the everlasting Gospel; increase them in true religion; nourish them with all goodness; and by Thy great mercy keep them in the unity of the Spirit and in the bonds of love, world without end, through Jesus Christ Our Lord. Amen."

After this, an appropriate hymn shall be sung:

Then the pastor shall say the Benediction: The grace of Our Lord Jesus Christ, the sweet communion and fellowship of the Holy Ghost be with you all for evermore. Amen."

LAYING THE CORNERSTONE OF A CHURCH

The people shall rise and the Minister shall read the following:

"Our hope is in the name of the Lord, who made heaven and earth."

"Except the Lord build the house, they labour in vain that build it."

Then let the following (1 Chron. 29:10-18) be read responsively by the Minister and the people, all of whom are still standing:

Minister: "Blessed be thou, Lord God of Israel our father, for ever and ever."

Congregation: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory. And the majesty: for all that is in the kingdom, O Lord, and thou art exalted as head above all."

Minister: "Both riches and honor come of thee, and thou reignest all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all."

Congregation: "Now therefore, our God, we thank thee and praise thy glorious name."

Minister: "But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee."

Congregation: "For we are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding."

Minister: "O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is thine own."

Congregation: " I know also, my God, that thou triest the heart and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things; and now I have seen with joy thy people which are present here, to offer willingly unto thee,"

"O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of the people, and prepare their heart unto thee:"

"Glory be to our Lord Jesus Christ. As it was in the beginning is now: and ever shall be; world without end. Amen."

Then shall an appropriate hymn be sung. This shall be following by the laying of the stone. After such documents and other articles that are to be preserved been deposited in the cavity prepared for them, the Minister and other persons appointed for the purpose, assisted by the builder, shall lay the stone in its place. **Then the Minister, placing his hand on it shall say:**

"In the Name of the Lord Jesus Christ, we lay this cornerstone of the house to be erected here under the name of _____ Church, and devoted to the worship of Almighty God."

"Behold, I lay in Zion, a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded."

"For other foundation can no man lay than that is laid, which is Jesus Christ."

The Minister shall say: "Let's us pray, "and pray as follows:

"Lord God, who art the Beginning and the End, by whom all things were created, grant us the fullness of the mercy and establish Thou this stone which we plant in thy name. Accept, we beseech thee, the humble service of all who contribute of their substance unto this building; let blessing rest upon them and also upon those who labor in maintaining it, to shield them from all accidents and dangers; and grant unto them and all of us here present, thy heavenly grace, that our gifts and all our service maybe sanctified, and we may become in soul and body, living temples of the Holy Ghost. All of which we ask through the abundant merits of Our Lord and Saviour who liveth and reigneth forever. Amen"

This should be followed by the Lord's Prayer.

The main address (or sermon) should be given at this point.

Then an offering on behalf of the Building Fund should be taken.

After the signing of an appropriate hymn, the Benediction should be said.

DEDICATION OF A NEW CHURCH BUILDING

The congregation shall be assembled outside the door of the new building where the Pastor shall say:

"Having been prospered by the good hand of our God, and who enabled us by His Grace and Power to complete this House of Worship to be used to the Glory of God, we stand before these doors and His Holy Presence to dedicate this building to Him. To the glory of our Lord Jesus Christ, from whom comes every good and perfect gift; our source of light and life,

People: Amen.

Prayer by the Presiding Minister

Before the opening of the doors, the Pastor shall say using Psalm 24:7:

Pastor: Lift up your heads, O you gates, be lifted up, you ancient doors;

People: That the King of Glory may come in. **Pastor:** Who is this King of Glory?

People: The Lord, strong and mighty, the Lord, mighty in battle.

Pastor: Lift up your head, O Gates! Be lifted up, O ancient doors!

People: That the King of Glory may come in.

Pastor: Who is He, the King of Glory?

People: The Lord Almighty, He is the King of Glory.

Pastor: Glory be to the Father, and to the Son, and to the Holy Spirit.

People: As it was in the beginning, is now, and ever shall be world without end. Amen.

Reading of God's Word: Genesis 28:16-19 and 22

(The keys to the main entrance shall be presented by the General Contractor [or Architect] to the Chair of the Building Committee, who shall present same to the President of the Trustees, who, in turn, presents them to the Pastor, who shall open the Church doors.)

Pastor: Since by the grace of God and under His good providence, this House of Worship has been provided to us that it may be set apart for its proper use as a House of the Lord, a dwelling place for God's Glory, and a house of prayer for this people, we now open these doors in the name of our Lord and Savior Jesus Christ.

People: Amen!

Presider of the Diocese: Peace be to this House and to all who enter there. The Lord bless our coming in and our going out from this time forward and forever. Amen.

People: I was glad when they said to me; let us go to the House of the Lord.

If a bell is installed, or a carillon, it shall be rung. If not, an organ "fanfare" may be used here.

Processional Hymn:

Prayer of Consecration:

Almighty God, whom the heavens cannot contain, but whose will it is to have a house on earth where Your honor dwells, and where people may continually call on Your Holy Name, be pleased to enter into this house which we now consecrate to Your Name. We set this house apart from all common and worldly uses as a sanctuary of Your presence, where we may gather for worship and fellowship; where we may celebrate new life through the sacraments; where we may confess our sins and receive your forgiveness; where we may study your Holy Word; where we may administer the business of your church; where we may dedicate our lives, our time, our talents, our treasures for the advance of Your kingdom; where we may meet together as your family, to enjoy Your gifts and blessings; where we may come in quiet meditation, in prayer and with mutual love, and experience Your Presence and Glory as you dwell among us in wisdom and truth, we pray this in the Name of Jesus Christ our Savior and Lord. Amen.

Reading from God's Word: (suggested) - Psalm 122, Isaiah 62, John 17, any other.

Choir Anthem or other musical selection - or a Hymn may follow

Dedicatory Sermon

A Litany of Dedication:

Trustees: Recognizing that the Almighty God does not dwell in houses made with hands, that heaven is His throne and the earth His footstool, and that He cannot be contained in the heaven of heavens, much less this house cannot contain Him, we follow the admonition and directive given to Moses who built a Tabernacle in which His Name would be recorded and His honor dwell, and wherein His glory was sanctioned, we now consecrate this building as a House of Worship. We designate this sacred place as **(name of local church) located in (city, town)** to our Lord and Saviour Jesus Christ where together we will gather for worship, praise, thanksgiving, and prayer. Here may His inspired Word be shared, His sacraments be administered, His people be blessed so as to serve Him well within this community and with a vision for the salvation of the world to increase His Kingdom as souls are saved by faith in the Saving Lord, Jesus Christ, we now accept this building for its intended use, with thanksgiving to God.

Bishop (or other): We are gathered to dedicate and set apart this building which God has prospered this people build for His glory. This shall be a place where the Gospel of salvation shall be shared through the ministry of God's Word and where Christian lives shall be developed toward spiritual maturity through Christian fellowship.

People: With joy and grateful hearts we join in this act of dedication for this building.

Bishop: To God, Everlasting Father, in whom we live and move and have our being, and from whom comes every good and perfect gift, and by whose mercy and grace we are saved;

People: We do now with reverence and gratitude dedicate this House of Worship.

Bishop: "Almighty God, Father of Our Lord Jesus Christ, our crucified, resurrected, living and coming again Lord, who gave Himself as a sacrifice for our sins and who is the Way, the Truth and the Life."

People: We gratefully dedicate this, our Church building to His glory.

Bishop: "Lord Jesus Christ, who is the visible manifestation of the Father, Immortal, blessed and only Potentate, King of Kings, Lord of Lords, Prophet, Priest, after the order of Melchisedec, in whose name we have Remission of sins and receive the gift of the Holy Ghost."

People: To Thee We dedicate this Church.

Bishop, or Pastor: O God, You who are present in all place of Your Dominion, to accept the services of all Your people: hear us, we humbly pray and by Your Holy Spirit consecrate this house we now dedicate to You for the worship of Your Holy Name, the ministry of Your Word and the administration of Your Sacraments.

People: We dedicate this house.

Pastor: For comfort to those who mourn, for strength to those who are weak, for help to those who are tempted, for guidance to those who have lost their way,

People: We dedicate this house of God.

Pastor: For the sanctity of the family, for the purity and guidance of children and youth, for the renewal of fellowship and the building of Christian character.

People: We dedicate this building.

Pastor: As a tribute of gratitude, of faith and hope and love, an offering of thanksgiving and praise from those who have found salvation and experienced the riches of God's grace.

People: Gratefully, we dedicate this house of the Lord.

Pastor: For the privilege to send forth the gospel into all the world, the giving of hope and courage to all who labor in service to the Lord,

People: We dedicate this building, and we now by consecrating ourselves anew, dedicate this building as a temple for the Worship and Praise of Almighty God, in the spirit and name of Jesus Christ, our Lord and Savior. Amen.

Dedicatory Prayer:

Almighty and Eternal God, be pleased to dwell in this place now dedicated to Your Name and to bless us who have gathered together to give this place and ourselves to You this day. Let this house and every part of it be used to glory You, O God; let it be devoted to Your service. Let it be a place where Your Presence dwells and Your glory is revealed as we use it to prepare Your people for the abundant life here which You have promised, but as well, for the life that is to come for all eternity. May this people continue to praise and worship in spirit and in truth as we consecrate ourselves this day to building your Kingdom, through Jesus Christ. Amen.

Hymn:

Benediction and Doxology:

MORTGAGE BURNING CEREMONY

The tempo of the service will depend largely upon the culture of the church. Use this sample service to create a celebration appropriate for your congregation.

Opening

After a brief welcome from the pastor or layperson, open the service with celebratory music. Some great options for songs appropriate for this celebration include:

- *God of Wonders*
- *Great is Thy Faithfulness*
- *Better Is One Day*
- *Here I Am to Worship*
- *Go Tell It On the Mountain*
- *Come, Now Is the Time to Worship*
- *Give Thanks*
- Scripture Reading

A scripture reading is appropriate after the music. There are plenty of good options that can easily pertain to a church paying off a mortgage debt.

Consider using one of the following:

- Luke 14:28-30
- Proverbs 13: 11
- Matthew 6:3 1 -33
- 2 Kings 4:7
- Ecclesiastes 5:5
- Romans 13: 8
- Sermon and/or Presentation

Depending on whether or not you prefer to have the mortgage burning celebration to be part of a full-blown church service or not, this is where you will. insert the sermon or instead move on to the next presentation. If the ceremony is to be part of a full service, it is nice if the sermon can pertain to debt, money, tithing, or trusting God to provide everything the church needs.

Follow the scripture reading or sermon with either a slideshow of photos from the history of the church, perhaps showing the construction of the building or some other photos to show the progression of the church over time. You might also invite some long- time members to share thoughts beforehand and present this in a montage video or instead have them come forward and present their memories from the pulpit. Remember to convey a sense of community in this ceremony, as this celebration is for everyone involved in the church.

Mortgage Burning and Closing

ORDER OF SERVICES

Note:

Whenever the Pastor, or Bishop is being presented, especially when he is entering the services, see that his entry is performed orderly. Wait until those engaged in any activity is informed and their testimony, song, etc. is brought to a conclusion. With the singing or playing of "A SONG" the one in charge should direct the pulpit ministry to stand until he has entered and seated. Upon conclusion of the Pastor, or Bishop the one in charge should direct the ministers to be seated. Services should continue uninterrupted unless he has been instructed to do otherwise.

Weekly Meetings

Usually Tuesday and Friday nights are the regular church weekly meeting night; however, there are some meetings, etc. scheduled on Wednesday nights.

Prayer should begin at 7:00pm. At 8: 00 pm the person in charge should arise from prayer with a song. There should be scripture reading, remarks of praise and testimonies. The brother or Sister may open Testimony and praise service, by saying all who wish to give praise, or testimony, or song may stand. Please see that the aged, afflicted and visitors give their testimony first. Testimony and praise service should not extend beyond 8: 30 pm. The regular evening offering should then be taken.

Any special announcements should be made at this time. Musical selections may be rendered by the choir or the congregation. If necessary, other offerings can be lifted, for the general expense, charity, etc. Always specify the purposes of each offering. After the offering, the one in charge should present, or have a higher officer present the speaker of the evening. After the message from the speaker of the evening an after offering may be taken.

Sunday Services (Sample)

1. The morning worship service is always preceded with general prayer from 9: 00 to 10:00 am on the Altar.
2. Immediately thereafter Sunday Schools starts promptly at 10: 00 am with classes for all ages, inclusive of children and adults.
3. The morning Worship begins at 11 :30. Upon completion of Sunday School, there is a brief period of mediation and prayer. The congregation is then led into worship from the officiating minister with a song from the person in charge or worship team. The congregation is to stand until the choir concludes the song, after which the congregation should be seated.
4. The officiating minister rises and calls for general prayer and scripture reading with an appropriate verse of scripture. No excessive Talking is necessary before the prayer/scripture reading.
5. All announcements should be turned over to the church clerk or to the one who will convey the announcements so that blundering and misunderstanding can be avoided.
6. After the announcements, the General Church Offering should be collected and, a selection from the choir or congregation should be rendered.
7. The services are then turned over to the speaker after the announcements.
8. After the baptismal ceremony or any other particulars, an after final announcements, etc.

9. The Sunday evening service which begins promptly at 5 :00 pm should follow the same pattern as the weekly night services.

CONSTITUTION

Article I ARTICLES OF ORGANIZATION AND INCORPORATION OF APOSTOLIC FAITH FELLOWSHIP INTERNATIONAL

We the undersigned, desiring to organize and incorporate, under and pursuant to the provisions of the general laws of the State of Maryland do hereby make, execute and adopt the following Articles of Organization and Incorporation, eto-wit:

Section 1. The name of the corporation and by which it shall be known in law is APOSTOLIC FAITH FELLOWSHIP INTERNATIONAL, INC., AFFI, Inc. or AFFI.

Section 2. The location of said Religious Corporation is Upper Marlboro, County of Prince Georges, and state of Maryland. The mailing address of the registered office, which is the principal place of business, is 1700 Ritchie Marlboro Road, Upper Marlboro, MD 20774

Section 3. The date of the incorporation of the religious corporation is February 28, 2013.

Section 4. The religious corporation is organized under the general laws of Maryland.

Section 5. The name by which said Religious Corporation shall hereafter be known following such organization and incorporation is "APOSTOLIC FAITH FELLOWSHIP INTERNATIONAL, INC.", "AFFI, Inc." or "AFFI".

Section 6. Apostolic Faith Fellowship, International, Inc., said religious corporation declares that it desires to organize and incorporate under the provisions of this State Law and that it accepts all of the terms and provisions thereof.

Section 7. The term for which said organization and corporation shall be effective is perpetual.

Section 8. The purpose of this corporation as organized and incorporated shall be to organize and establish churches, conferences, religious affiliations, educational institutions, hospitals and homes for the aged, according to and consistent with its doctrine: to spread the doctrine of Jesus Christ throughout the world: to foster and encourage domestic and international missions: to have authority to purchase, own, manage, remodel and dispose of property: to set standards for the ministry affiliated with Apostolic Faith Fellowship International, Inc.: to set standards for churches: to grant and issue ministerial licenses and credentials to its qualified members and regulate the condition of churches affiliated with this corporation: to regulate admission and dismissal of churches and ministries: and to set doctrinal creeds for the affiliated churches according to the Bible, and in general to carry on any business in connection therewith and incident thereto not forbidden by the laws of the State of Maryland and with all the powers conferred upon religious corporations by the laws of the State of Maryland.

Section 9. This Corporation is organized exclusively for religious purposes within the meaning of section 501(c)(3) of the Internal Revenue Code.

Notwithstanding any other provision of these articles, the corporation shall not carry on any other activities not permitted to be carried on (a) by a corporation exempt from Federal income tax under section 501(c)(3) of the Internal Revenue Code of 1986 (or the corresponding provision of any future United States Internal Revenue law) or (b) by a corporation contributions to which are deductible under section 170(c)(2) of the Internal Revenue Code of 1986 (or) corresponding provision of any future United States Internal Revenue Law.

Upon the dissolution of this corporation, assets shall be distributed to one or more exempt purposes within the meaning of section 501(c)(3) of the Internal Revenue Code Federal government, or to a state or local government for public purpose. Any such assets not so disposed of shall be disposed by the Court of Common Pleas of the county in which the principal office of the corporation is then located, exclusively for such purposes or to such organization or organizations, as said Court shall determine, which are organized and operated exclusively for such purposes.

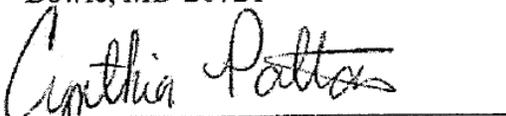
IN WITNESS WHEREOF, we the undersigned, being respectively the Board of Trustees of Apostolic Faith Fellowship International, Inc., hereunto set our names and places of residence this 1st day of July, 2020.



Charles E. Johnson
14801 Bowie Farm Court
Bowie, MD 20721



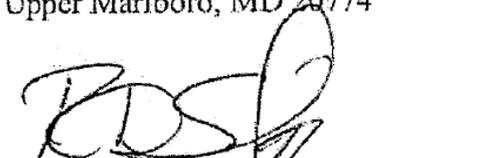
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301 Lost Creek Drive
Columbia, SC 29212



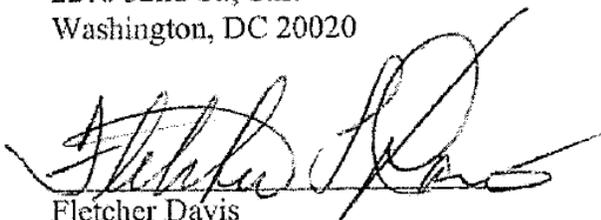
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ARTICLE II

Section 1. Each Annual Session of Apostolic Faith Fellowship International, Inc. shall be designated and called: “National Conference of AFFI” or “National Convention of AFFI”.

Section 2. The headquarters of AFFI shall be located in Upper Marlboro, MD. Meetings of Apostolic Faith Fellowship International, Inc. may be held in any location designated by the governing body.

ARTICLE III GENERAL OFFICERS

Section 1. The general officers thereof shall consist of a Presiding Bishop, who shall serve as the President of the Corporation, an Assistant Presiding Bishop, who shall serve as Vice President of the Corporation, Secretary, Assistant Secretary, Treasurer and Assistant Treasurer.

Section 2. The tenure of office for the first Presiding Bishop, the founder of AFFI shall be until death or voluntary retirement or resignation. The tenure of office for all subsequent Presiding Bishops shall be three years. The tenure of office for all other General Officers shall be three years.

ARTICLE IV GENERAL BOARDS

Section 1. The Board of Bishops and Board of Trustees shall constitute the Executive Board.

Section 2. The Board of Trustees shall be comprised of the general officers (President, Vice-President, Secretary, Assistant Secretary, Treasurer and Assistant Treasurer) and seven additional persons not serving as a general officer. The Presiding Bishop of AFFI shall appoint two of the seven. The Board of Trustees shall not exceed thirteen members. The Board of Trustees shall also be called the Board of Directors.

ARTICLE V BOARD OF BISHOPS

Section 1. There shall be a Board of Bishops, also referred to as the “Bishops’ Board”, elected by the Bishops’ Board, or at the discretion of the Presiding Bishop of Apostolic Faith Fellowship International, Inc. These bishops who make up the Board of Bishops shall preside over districts or dioceses as determined by Apostolic Faith Fellowship International, Inc. and shall continue to do so until assigned to another district. They shall reside in their diocese whenever possible. They shall hold the office of Bishop until they resign or are requested to resign by the majority of the Board of Bishops, based upon our By-Laws.

Section 2. The Bishops’ Board of Apostolic Faith Fellowship International shall be recognized as, not only the highest court of appeal in the case of any grievance but also as the authorized interpreters of all points of doctrine.

ARTICLE VI EXECUTIVE BOARD

Section 1. The Executive Board shall have the general management of the affairs and business of AFFI. The Executive Board in all cases shall regularly convene, adopt such rules and regulations for the conduct of their meetings and the management of the corporation as deemed proper, not inconsistent with this Constitution and By-Laws and laws of the state of incorporation.

Section 2. Matters brought to the Executive Board for consideration shall first be defined as Ecclesiastical or Prudential. Ecclesiastical matters shall be referred to the Bishop Board for action. The Pastors' Congress will be notified after action is taken on Ecclesiastical matters. Prudential matters shall be acted upon by the Executive Board and notify the Pastors' Congress on action taken.

ARTICLE VII BOARD OF TRUSTEES /BOARD OF DIRECTORS

Section 1. The Board of Trustees / Board of Directors shall consist of the general officers and seven additional persons not serving as a general officer. The Presiding Bishop of AFFI shall appoint two of the seven. The Board of Trustees shall not exceed thirteen members. The Board of Trustees shall also be called the Board of Directors.

Section 2. The Presiding Bishop shall always be trustee, Director and Chairman of the Board.

Section 3. The Secretary and Treasurer shall always be trustees and directors.

Section 4. The Assistant Presiding Bishop, Assistant Secretary and Assistant Treasurer shall always be trustees and directors.

ARTICLE VIII PASTOR'S CONGRESS

Section 1. There shall be a Pastor's Congress, which shall be comprised of Pastors only, or the designee of the Pastor.

Section 2. Significant Ecclesiastical and Prudential matters and amending the constitution and by-laws requires notifying the pastors affiliated with AFFI, prior to going before the Bishop Board for approval.

ARTICLE IX MEMBERSHIP

Section 1. Membership in Apostolic Faith Fellowship International shall be opened to ministers and Christian workers who are members of God's invisible church (Ephesians 1:22-23) by genuine repentance, being born again of the water – water baptism by immersion in the Name of the Lord Jesus Christ, and spirit – infilling of the Holy Ghost, with the initial evidence of speaking in tongues as the Spirit of God gives utterance, according to St. John 3:3, 5; Romans 6:3-6; Acts 2:4, 38.who have been baptized in the name of Jesus Christ and filled with the Holy Ghost according to Acts 2:4, 38.

Section 2. Churches may become affiliates of Apostolic Faith Fellowship International on the following basis:

- (a) That they teach and practice the doctrine on membership as defined by AFFI.
- (b) That they have a pastor licensed by Apostolic Faith Fellowship International, Inc.
- (c) Membership may be terminated either by the member or by the organization for causes stated in the By-Laws after due process.
- (d) Submit a signed affirmation letter annually, when credentials and licenses are renewed. A person seeking membership to AFFI from another Apostolic organization not affiliated with the Apostolic Faith Fellowship International, Inc., having experienced the “new birth” – water baptism by immersion in the “Name of the Lord Jesus Christ,” and the infilling of the Holy Ghost, with the initial evidence of “speaking in tongues as the Spirit of God gives utterance,” (Acts 2:4, 38), shall be accepted into AFFI.

ARTICLE X CREDENTIALS AND LICENSES

Section 1. Persons desiring to hold credentials and licenses with this body must comply with the following requirements:

- a. Shall be at least twenty-one years of age.
- b. Must have the one baptism as prescribed in Acts 2:4, 38; 10:44, 48; 19:1-6 and believe in, preach and teach the same.
- c. Shall have worked as a faithful worker in some local Assembly at least five years and shall receive for the pastor of the Assembly a written recommendation.
- d. Must be able to read and write.
- e. Must be able to conduct religious service acceptably.
- f. Must be able to officiate at a marriage ceremony, funeral service, the Lord's Supper and other sacerdotal functions.

Section 2. Any person desiring to be licensed with this body, as a worker, may obtain license by complying with the following requirements.

- (a) Must have the one baptism as set forth.
- (b) Must believe in the same.
- (c) Must have had some fruits of the spirit in their lives.
- (d) Must obtain letter of recommendation from his or her home assembly wherein he or she has been working, showing fitness and ability.

- (e) Ministers must complete the required ministerial educational courses.
- (f) Shall present such letter with application to the Secretary who shall there upon issue license to such worker in accordance with AFFI procedures.
- (g) Existing ministers holding credentials will be grandfathered in at the discretion of the Bishop Board.
- (h) All ministers holding licenses, transferring to AFFI, shall be vetted through the process described herein.

Section 3. Those applying for licenses and credentials shall surrender the papers of their former organization. This does not affect those of foreign countries.

Section 4. Whereas provision is made for the recognition of ministers coming out of other credible organizations recognized by AFFI, holding full credentials as ordained ministers regardless of their literary ability.

ARTICLE XI ORDINATION

Section 1. The Bishops' Board shall determine which ecclesiastical level of the ministry is ordained at the National level and those, which are delegated to the local level.

Section 2. All our councils shall use questions to examine candidates at the annual convention.

Section 3. All persons seeking ordination must read *The Christian Pastorate* by Bishop K. F. Smith, *Birth of the Spirit in the Days of the Apostles* by Bishop G. T. Haywood, *Unmasking the Preacher* by Elder Fletcher Davis and the doctrine delineated in AFFI documentation.

Section 4. Women applying for ordination must give cause for ordination whether giving all their time to evangelistic work or pastoring a commendable work.

ARTICLE XII MEETINGS

Section 1. All meetings shall be in accordance with the corporation's bylaws.

ARTICLE XIII CORPORATE SEAL

Section 1. The Board of Trustees shall adopt a corporate seal for the corporation.

ARTICLE XIV FISCAL YEAR

Section 1. The Fiscal Year of the corporation shall be from the first day of January through the last day of December of each calendar year.

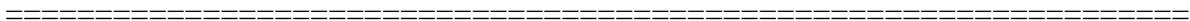
**ARTICLE XV
COMMITTEES**

Section 1. The Presiding Bishop in conjunction with the Executive Board shall have the authority to appoint committees.

**ARTICLE XVI
METHOD OF AMENDMENT**

Section 1. This Constitution of AFFI may be amended only if the proposed amendment is provided to the Executive Board in writing stating the alterations, amendments or changes which are proposed to be made in such Constitution at its Executive Board Meeting and considered at the National Conference. If, however, all the Executive Board members shall be present at any regular meeting, this Constitution may be amended by a unanimous consent, without any previous notice.

Section 2. Adoption of the amendment requires notifying the Pastor's Congress before going to the floor for approval by the Executive Board or Bishops' Board.



**ARTICLE XVII
OUR CREED, DISCIPLINE,
RULES OF ORDER AND DOCTRINE**

Our Creed, Discipline, Rules of order and Doctrine in the Word of God as taught and revealed by the Holy Ghost (John 14:26; I Corinthians 2:9-13). "All scripture is given by inspiration of God, and is profitable for Doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect thoroughly furnished unto all good works". (II Timothy 3:16, 17).

As members of the Body of Christ, which is the true Church (Ephesians 1:22, 23.), the "Word of God" declares but one way of entrance therein and that is "by one Spirit are we all baptized into one Body" and that is a baptism of "Water and Spirit." (I Cor. 12:12-27; Gal. 3:26-28; Romans 6:3, 4; John 3:3, 5 and Acts 2:4, 38).

**ARTICLE XVIII
DOCTRINE**

Introduction. In doctrine discussions only members of the Executive Board shall have a voice.

**ARTICLE XIX
GOD'S RECORD OF MEMBERSHIP**

Section 1. The names of the members are kept on record in Heaven. (Luke 10:20.) For it is written, "The Lord shall count when he writeth up the people, that this man was born there." (Psalms 87:5, 6.) All must be "born of water and Spirit" in this dispensation, if they desire their names to be written in Heaven. (See Hebrews 12:22, 23.) However, for the matter of legal record we

recommend that the name of each individual who is recognized as being subject to the rule of a local organization should be kept in the record of such congregation.

Section 2. We have nothing to do with that, whatever, for thus saith the Lord, “whosoever hath sinned against me, him will I BLOT out of my book.” (Exodus 32:33.) And again, “He that overcometh I will not BLOT out his name out of the book of life.” (Revelations 3:5).

ARTICLE XX GOD’S STANDARD OF SALVATION

Section 1. We earnestly contend for God’s standard of Salvation. In the Word of God, we can find nothing short of a Holy Spirit filled life with SIGNS following as on the day of Pentecost, (Mark 16:16, 17; Acts 2:4; 8:14-17; 9:17, 18; 10:44, 48; 19:1-6. See Romans 12:1, 2; Hebrews 12:14; Matthew 5:48; I Peter 1:15, 16.)

Section 2. The only grounds upon which God will accept a sinner is repentance from the heart for the sins that he has committed. “A broken and a contrite heart, He will not despise. (Psalms 51:17). Jesus said that Repentance and Remission of Sins should be preached in His name in all nations, beginning at Jerusalem (Luke 24) and Peter fulfilled this command on the day of Pentecost (See Acts).

Section 3. NEW BIRTH

A. Repentance and remission of sins. We believe that everyone must be born again to enter into the Kingdom of God. (John 3:3, 5) We further believe that to experience the new birth one must be baptized in water in the name of the Lord Jesus Christ by immersion and be baptized with the Holy Spirit (Ghost) with the initial evidence of speaking in tongues as the Spirit of the Lord gives utterance. Jesus Himself sums all that He accomplished for us at Calvary in a statement after His resurrection; “Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that REPENTANCE AND REMISSION OF SINS should be preached in HIS NAME among ALL NATIONS (not just Jews), beginning at Jerusalem” (Luke 24:46, 47). Calvary made possible a universal plan of salvation for the nations (Gentiles); repentance and remission of sins was to be preached in His (Jesus) name: that is was to have its beginning at Jerusalem. Let us go to its starting point (Jerusalem) and see how salvation was obtained. Peter’s stinging indictment, at Pentecost, accused the nation of Israel of crucifying Christ (Acts 2:22-24). Those who were guilty asked, “Men and brethren, what shall we do?” Then Peter said unto them “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost. (Acts 2:38)

1. Water Baptism.

Water Baptism was administered “In the name of Jesus Christ; for this was the name given to our Savior before His birth for the purpose of saving his people from their sins” (Matt 1:21); for there is salvation in “none other name” (Acts 4:12) whereby we must be saved. The Apostles always administered baptism in His Name from the day of Pentecost forward. There is no biblical record of one person ever being baptized as some believers are today, using the formula “In the name of the Father, and of the Son, and of the Holy Ghost (Matthew 28:19). The reason why there were no believers so baptizes is because the Apostles knew the NAME of the FATHER, the NAME of the

Son and the NAME of the HOLY GHOST. It can be seen that there is a single NAME for the Father, Son and Holy Ghost. If the NAME is one, then the person must be one (Zech. 14:9). This is the one God to His creatures. As this has been said, He is “Father” in His relationship to His Creation; He is “Son” in His redemptive role in saving the human element of His Creation; He is “Holy Ghost” in His sanctifying and preserving the indwelt believer; but His name is One – Jesus.

St. Paul believed that baptism should be administered in the Name of the one who was crucified for us (I Cor. 1:13). He held that “washing”, sanctifying, justifying was effected by the Name of the Lord Jesus and the Spirit of God (I Cor. 6:9-11).

Not only Jews at Pentecost (Acts 2:38), but Samaritans (Acts 8:16), Saul of Tarsus (Acts 9:15, 16), Cornelius and his household (Acts 10:43, 48; the Ephesians (Acts 19:1-7); 5th Corinthians (I Cor. 1:13) were all baptized in the NAME of the Lord Jesus. Without the NAME of Jesus, baptism does not carry the substantiation of Calvary. It can also be added that NO present day Christian has been baptized unto “JOHN’S BAPTISM” (Matt. 3:11, 12; Acts 19:4).

Baptism in the days of the Apostles was ALWAYS by immersion. The word, “BAPTIZE” (baptizo) means “to make a thing dipped or dyed.” To “Immerse” for religious purposes; its various forms (baptismos-the washing-the act as a fact) shows that only immersion was considered baptism. Mark records that Jesus “came up OUT OF THE WATER” (1:10). Luke writes that Philip and the eunuch “went DOWN INTO the water” and “came up OUT of the water” (Acts 8:38, 39). Baptism is said by Paul to be a “burial with Christ.” We are buried with Him by baptism into death (Rom. 6:4). The scriptures teach that Jesus was buried in the heart of the earth (Matt. 12:40). The earth was not sprinkled upon our Lord in His burial; but as Jonas was hid away in the belly of the whale; so our Lord was hid away by His burial. ONLY IMMERSION will justify the symbol used here. All of the “modes” of baptism (sprinkling, pouring or infant baptism) are the inventions of men, without biblical substantiation. While these modes have been used for generations by portions of Christendom, they are without Apostolic sanction or approval.

2. Baptism of the Holy Ghost.

We believe that “all full believers” receive the gift of the Holy Ghost, as promised by our Lord, as a witness to their scripturally-based faith in Jesus (John 7:37-39); and that the new birth of the Spirit (St. John 3:5) is necessary to place the believer in the Kingdom of God or the body of Christ “the church”) (I Cor. 12:12, 13). We further believe that outpouring of the Spirit on the day of Pentecost marked a “new era” in the Spirit’s dealing with mankind as prophesied by Joel 2:28, 29 and Isa. 28:11, the Holy Ghost being the “gift” to every believer in this age of grace, handmaidens, servants, sons and daughters. The Holy Ghost bears witness “we are the children of God” (Romans 8:16); it is a witness of the faith of our hearts (Acts 15:7-9). The Holy Ghost does not indwell the believer simply because he says, “I believe” as many evangelicals teach. Paul shows that the Holy Ghost comes after believing (Eph. 1:13), NOT synonymous with it. As said before, the Holy Spirit is “the seal of the righteousness of the faith” which the believer has (Romans 4:11) as circumcision was the seal of righteousness of the faith of Abraham.

3. Speaking with Tongues

We believe that “speaking with tongues” as the Spirit gives utterances (Acts 2:4) is the initial evidence of the indwelling of the Spirit; not only on the day of Pentecost for the one hundred and twenty, but for all believers for all time. Jesus told Nicodemus “the wind bloweth where it listeth, and thou hearest the “sound” thereof, but canst not tell whence it cometh and whither it goeth, so is EVERYONE that is born of the Spirit. (John 3:8). Speaking with tongues is the “sound” of the Spirit, heard by EVERY BELIEVER. It is synonymous with the cry of the “newborn babe” in the first birth (birth of the flesh); for God has sent forth His Spirit into our hearts in the second birth (birth of the Spirit) CRYING, Abba, Father (Rom. 8:15; Gal. 4:6).

We hold that there is a vast difference between (1) “speaking in OTHER tongues as the Spirit gives utterance” and (2) “the GIFT of the tongues” as mentioned by Paul’s letter to the Corinthians (I Cor. 12:14). “Speaking in tongues” as the Spirit gives utterance is the supernatural, Spirit-enforces sign or witness of the Spirit’s indwelling. Isaiah predicted this would happen at the time of the “rest and the refreshing” (Isa. 28:11, 12). Jesus said that “new tongues” would be one of the “signs” following believers (Mark 16:16, 17); it was also manifested at Caesarea Phillipi at Cornelius’ hours (Acts 10:45, 46) where it was the evidence of the presence of the Holy Ghost in the lives of Gentiles; it happened again at Ephesus after twelve men were baptized in Jesus’s Name by Paul (Acts 19:1-7).

Hence we conclude that no person is to be given the right hand of fellowship as a member in our church unless he or she is baptized in water in Jesus’ Name and filled with the Holy Spirit (Ghost) with Biblical evidence of speaking in other tongues as the Spirit of God gives utterance.

Section 4.

- (a) (The one baptism, as recorded in Acts 2:4; 10:44-48; 19:1-6, is evidenced by the speaking of other tongues as the Spirit gives utterance as the initial evidence thereof.
- (b) The New Birth (“being born again”), includes a genuine repentance, water baptism in Jesus’ Name, and the Baptism of the Holy Ghost, evidenced by the speaking in other tongues as the Spirit gives utterance.
- (c) The Lord’s Supper (blessing the bread and wine and partaking thereof) continued by the Church after the Day of Pentecost.
- (d) Since communion and feet washing are some of the fundamentals of the Apostolic Doctrine, we recommend that all assemblies affiliated with Apostolic Faith Fellowship International serve communion at least twice a year.
- (e) It is the opinion of the Bishop’s Board that unleavened bread and wine are the correct elements in the communion as used by Jesus Christ.
- (f) In administering baptism in Jesus’ Name our formula should include, “IN THE NAME OF THE LORD JESUS CHRIST FOR THE REMISSION OF SINS.” We believe BAPTISM once in the Name of the Lord Jesus Christ for the remission of sins for persons who have reached the age of understanding and NO BAPTISM of infants under any condition.

Section 5. THE GODHEAD

We fully believe the mystery of the Godhead. We believe that Jesus was both human and divine, and further, that the Godhead be understood to mean all of the fullness of God. (Colossians 1:19 and 2:9) We believe that Jesus was Mary’s son and Mary’s God, Creator and creature, God

manifest in the flesh; that the flesh of Jesus was the same as ours, with the exception that it had no sin; that Jesus was the Eternal Father made visible, apart from whom there is no God. We believe that at the final consummation of all things there will be only God, and that will be our Lord Jesus Christ.

Section 6. THE SECOND BIRTH

We believe it to be limited to the human family only and believe the resurrection to be limited to the human family only.

Section 7.

We believe that Job was a historical character and not a myth. To teach otherwise is to question DIVINE veracity. (Ezekiel 14:20; James 5:11.)

Section 8. MAKING OF MAN

We do not believe the Scripture “Let us make man”, refers to God cooperating with Satan in the making of man, as there can be no fellowship between light and darkness.

Section 9. MARRIAGE AND DIVORCE

The Executive Board of Apostolic Faith Fellowship International believe the following concerning marriage and divorce of members of our churches:

A. Marriage

1. Marriage is defined as a lawful union between a man (male) and woman (female). According to Genesis 1:27 God created male and female. The male and female are different. God did not make man (male) with female tendencies. Likewise, God did not make woman (female) with male tendencies. Genesis 19:5-26 describes the abominable activities and the judgment God brought upon the people. God also instructed the people of Israel under the Levitical Law and said: “Thou shalt not lie with mankind, as with womankind: it is abomination” (Lev 18:22). Romans 1:26-28 is clear by explaining that God turned both men and women over to a reprobate mind because they did not retain God in their knowledge. These men and women left the natural use of their body to the opposite sex and gave in to vile affections (women with women and men with men). I Corinthians 6:9-11 lists a multitude of unrighteousness, which cannot inherit the kingdom of God.
2. No one having come into the Holy Ghost life shall be permitted to sever relations with the wife with whom he lived when saved and commit an abomination by returning to any former marriage alliance.
3. We agree that those who have been baptized in the name of Jesus Christ and in the Holy Spirit should not contract marriages with persons who have not been baptized in the name of Jesus Christ and in the Holy Spirit.
4. We agree that ministers of our organization should not perform marriage ceremonies for couples having one party baptized in the name of Jesus and filled with the Holy Ghost and the other party lacking that experience. (Baptism in the name of Jesus Christ and filled with the Holy Spirit.)

5. We agree that discipline should be exercised upon any of our members who contract marriages contrary to our teaching. However, we feel that the extent of discipline should be left to the discretion of the pastor of any offender.

B. Divorce

1. The most complete record of Jesus' teaching on the much discussed question is found in the 19th chapter of Matthew. In this passage, verse 3 through verse 9, there are three distinct laws dealt with. The first, contained in verses 4 and 5, is the law given in Eden and was the only existent law until Moses' time. The second law, verses 7 and 8, is the question of the Pharisee concerning the Mosaic Law answered by Jesus. The second law of Israel superseded the former law and held forth until Christ. The third law for the Kingdom of God, Luke 16:15, 18, was set forth by Jesus and superseded the former laws. Jesus granted what had been said concerning the former laws but laid emphasis upon the fact that His message was, as He expressed it "unto You", or in other words, the Kingdom of God's message. Therefore we cannot escape the conclusion that the only scriptural ground of divorce today is fornication. The sixth verse of Matthew 19 is not an all-embracing prohibition of divorce. It simply means that the male and female ordained of God to be one flesh. A strange person, whether man or woman, entering in confuses and disrupts the oneness which God intended should be. Therefore, the intruder is guilty of the "sundering" and the divorce decree is a mere legal recognition of the havoc already wrought.
2. So much depends upon the proper interpretation of the key term, "fornication". Present day dictionaries teach us that fornication is the sexual act indulged in by unmarried persons. But the force of the term, as used in the Scriptures, was not so restricted. The Greek verb forming the root of the disrupted term is "Porneu" meaning: The indulgence of all unlawful sex desires. Thus we see fornication is a general term applying to many unlawful indulgences. The Scriptures confirm this assertion; I Corinthians 5:1. "It is commonly reported that there is fornication among you, and such fornication as is not so much as named among the Gentiles". This expression shows clearly that there are branches or kinds. In Romans 1:26, 27, homosexuality is dealt with as "Vile Affections" summed up in verse 29 as fornication. In addition, Jude, verse 7 refers to sins of Sodom and Gomorrah as fornication, whereas, we have a specific term for this act which is called "Sodomy"; proving sodomy or homosexuality is a branch of fornication.
3. The innocent party should not exercise his right to divorce from a sinning companion except as a last resort. (I Cor. 7:28) Loosing is possible but should not be sought. We have the example of godliness in this respect in God's dealing with Israel. (Jer. 3:6, 8). He did not divorce her until all his overtures had been refused, even though the fornication was proven and an openly known fact.
4. The guilty party whose fornication has resulted in his being divorces by his companion shall not be permitted to marry which His companion still lives and should the guilty marry one who does not know the status of the guilty, the ignorant party of any such marriage shall be allowed to be received into any church and any future disposition of his case be left to the discretion of the pastor of the church who shall have some jurisdiction in that case.

5. All AFFI ministers shall discourage divorce, even though fornication is a proven fact, if the guilty party still wishes to remain with his or her companion and is willing to discontinue improper conduct and that divorce should be only the last resort.

Section 10. BIRTH CONTROL

The Executive Board of AFFI believe the following:

1. An uncompromising condemnation of the inducement of all forms of abortion for the purpose of limiting the number of children (in a family).
2. An uncompromising condemnation of marriages contracted with an agreement that there shall be no children.
3. An agreement that where extreme cases of distress arise from too frequent pregnancies, endangering a mother's health, pastors may recommend that parents follow the advice of a physician.

Section 11. SEXUAL IMMORALITY

The Holy Scriptures give four reasons for the sexual act between husband and wife:

1. To replenish the earth (Gen 1:28)
2. As a means of satisfying the sexual need in man therefore avoiding fornication (II Cor. 7:2).
3. As a demonstration of the love of Christ for the church. (Ephesians 5:21, 22).
4. It is not by accident the scriptures described the sexual union of Adam and Eve; and Adam knew his wife and she conceived, (Genesis 4:25) It is through the sexual union that husband and wife know each other in a dimension that is not to be shared by any other human being. When husband and wife engage in the sexual act within the guidelines of the word of God; as noted above it will be the highest degree of expression and purpose of earthly love and will not be degrading or repugnant.

A. HOMOSEXUALITY AND ALTERNATE LIFESTYLE

Inasmuch as the creed, discipline, rules of order and doctrine of AFFI, Inc. is the Word of God as taught and revealed by the Holy Ghost. And inasmuch as the Holy Scriptures have clearly directed all believers to abstain from all forms of fornication (I Thess. 4:3. And inasmuch as the Executive Board of AFFI firmly believes and concluded from the Scripture that homosexuality is a form of fornication. We therefore unreservedly affirm that the practice of any form of homosexuality offends the Word of God and hence violates AFFI, Inc. doctrine and further go on record as declaring that the power of the Holy Spirit is capable of changing the lifestyle and habits of every sinful creature. Therefore we recommend persons who are inclined to homosexuality and/or alternate lifestyles to seek help and deliverance through the Holy Spirit and counseling.

Section 12. RECREATION

We believe that the social instinct is God-given and guided by the pastor (of each assembly), it will strengthen rather than injure the spiritual life. However, we admonish all of our people to make their recreation such that often the question for a Christian must be, not whether a course of action be positively immoral, but whether it will dull the spiritual life and be an unwise example, and thus having the cause of Christ to be evil spoken of.

Section 13. CONFESSION AND RESTORATION

In dealing with the vast subject of confession and restoration, we will confine our summary to the following area.

1. What is confession?
2. Why is confession necessary?
3. What is the procedure for confession?
4. What is the Pastor's role and relationship?

1. Confession of sins.

Confession is the recognition and the acknowledgment of sins before God, which is brought about by Godly sorrow AND REPENTANCE GRANTED BY GOD to the honest and sincere soul (II Cor. 7:10).

2. The necessity of confession.

It is generally conceded that "He that covereth his sins shall not prosper but whosoever confesseth and forsakes his sins shall obtain mercy."

3. Procedure of confession.

God in His eternal purpose of salvation has been pleased to use human agency in the revealing and communication of His will. AFFI goes on record as endorsing the universalism of confession. We believe in the use of confession on every level in our church life and its institutional structure. This includes every member of the body of Christ.

4. Pastor's role and relationship.

The pastor's role in confession is to reveal the will of God to the Church in this matter; and also assist in the guidance of anyone desiring restoration and fellowship with God and His church. Because the scripture indicates that the Pastor's role in the sight of God is a responsible one: he is the overseer, the man that must give account to God; but most importantly of all, he is the under shepherd of God, over the precious flock watching for the souls. Acts 20:28, Heb. 13:17. It should not be thought unreasonable that he should be looked to in all matters concerning the spiritual well being as well as the moral and mental health of the dear children of God. St. John 2:16.

Section 14. SAINTLY DRESS AND ADORNMENT

1. God has chosen the church as this distinct people, his heavenly bride, by the glorious and precious sacrifice of himself. His desire for his church is that it be holy; a temperate, moderate people, bearing the image of the heavenly. (I Peter 2:5, I Tim. 2:9, I Cor. 15:49). Therefore, we believe that the dress and adornments of saints should be temperate, in all modesty and not extreme.
2. We believe there are special garments for special occasions, garments for work, and also garments for play. In the Old Testament the garments of the priest were for beauty in the house of God. Our garments and adornments today should always reflect Christ and magnify Him as a peculiar people. (I Peter 3:3, 4; 2:9).
3. We believe Deut. 22:5 to mean that no man should adorn himself to appear as a woman and a woman should not adorn herself to appear as a man.
4. In view of the present day working situations there may be times when job requirements or job conditions specify or warrant suitable modes or dress for women. We believe this is

in keeping with the scriptures that tell us to let not the shame of our nakedness appear. Numbers 15:38, 39; Isa. 22:4; 47:1-3; Rev. 3:18.

5. We believe that we are a royal priesthood (I Peter 2:9, 10) and that garments are for glory and honor. Saints should wear modest and holy apparel at all times.

ARTICLE XXI DIVINE HEALING

Section 1. The Lord is our Healer. (Exodus 15:26; Psalm 132: 2, 3) The Lord made our bodies. Should it be thought a thing incredible that He can heal us? With His stripes we are healed. (Isa. 53:4, with Matt. 8:14-17. See John 14:12; Mark 16:17; James 4:14.).

ARTICLE XXII HOLY COMMUNION

Section 1. The Lord's Supper

Melchizedek, the Priest of the Most High God, gave the first Communion to our Father Abraham, consisting of bread and wine. (Genesis 14:18.) Christ being come a High Priest "after the order of Melchizedek," evidently administered the same. (Heb. 6:24) Water and grape juice are modern substitutes that have been invented by the formal church today, in which are many who have never been regenerated and born of the Spirit. (Matthew 26:29; I Corinthians 11:23-32.).

Section 2. Feet Washing

This ordinance is as much a divine command as any other New Testament ordinance. Jesus gave us an example that we should do even as He had done. He said that we ought to wash one another's feet. Again, "if ye know these things, happy are ye if ye do them.: (John 13:4-17.) There is scriptural evidence the church practiced this in the days of the Apostle Paul. (I Timothy 5:10.).

ARTICLE XXIII THE END TIME

Section 1. The Coming of Christ

That Jesus is coming to earth again in person is a doctrine clearly set forth in apostolic times. Jesus taught it. The Apostles preached it and the saints accepted. (See Matthew 24:1, etc.; Act 1:11; 3:19, 21; I Corinthians 1:7, 8; 11:26; Philippians 3:20, 21; I Thessalonians 4:14-17; Titus 2:13, 14.)

Section 2. Translation of Saints

We believe that the time draweth near for the coming of the Lord to make a change in the present order of things, and at that time all the righteous dead shall rise from the graves, and "we that are alive" and living righteous before God shall be translated or "caught up to meet the Lord in the air." (Matthew 26:36, 42; Luke 17:20, 37; I Corinthians 15:51, 54; Philippians 3:20, 21; and I Thessalonians 4:13, 17).

Section 3. The Millennium

Moreover, we believe that the distress upon the world is the “beginning of sorrows” and will become more intense until there “shall be a time of trouble such as there never was since there was a nation, even to that time: (Matthew 24:3-8); Daniel 12:1), and that period of tribulation will be followed by the dawn of a better day on earth, and that for one thousand years there shall be “peace on earth, good will toward men.” (Revelation 20:1-5, Isaiah 65:17-25, Matthew 5:5; Daniel 7:27; Micah 4:1, 2; Habakkuk 2:14; Romans 2:25-27.)

Section 5. Final Judgment

When the thousand years are finished there shall be a resurrection of the dead, who shall be summoned before the Great White Throne for their final judgment, all those whose names are not found written in the Book of Life shall be cast into the Lake of Fire, burning with brimstone, which God hath prepared for the devil and his angels. Satan is cast in first. (Revelation 20:7-15; Matthew 24:41-46; Revelation 21:8).

Section 4. Wholly Sanctified Life

We believe that in order to escape the judgment of God and to have the hope of enjoying the glory of the eternal, one must be thoroughly saved from his sins, wholly sanctified and filled with the Holy Ghost. A wholly sanctified life is the only true standard of Christian life. (Hebrews 12:14; I Peter 1:15-17).

ARTICLE XXIV OFFERING AND COLLECTIONS ON THE STREET

Section 1. The old method of begging, rallying, giving socials, shows and concerts to carry on God’s work is not God’s plan. We believe that if the people of God would obey His word there would be plenty on hand to carry on His work without scheming and grafting. “Tithing and free-will offering” is God’s Plan. (Genesis 15:20; 28:22; Malachi 3:8-12. See Exodus 25:2, 35:5, 21, 29.)

Section 2. Collecting money or begging on the streets during street services is a thing not pleasing to the Lord. It leaves an impression that the people of God are more engaged in getting money than for the salvation of the lost and causes to pass by those who otherwise would stop and hear the gospel. We should preach the gospel free without charge (I Corinthians 9:18), but if any feel disposed to give an offering at such time, let it be graciously received as from the Lord. (See Isaiah 55:1); 1 Corinthians 10:33.)

ARTICLE XXV MALTREATMENT

Section 1. In times of persecution, or ill-treatment at the hands of an enemy, we should not “avenge ourselves”, but rather give place to wrath; for it is written “Vengeance is mine; I will repay saith the Lord,” (Romans 12:18; Deut. 32:35.) Neither shall we take up any weapon of destruction to slay another, whether in our own defense or in the defense of others for it is written “Do violence to no man.” (See Luke 3:14; Matthew 26:52; John 18:36; 15:18, 19.) We should rather suffer wrong than do wrong.

ARTICLE XXVI CIVIL GOVERNMENT, LAW AND RIGHTS

Section 1. Civil Government

All civil magistrates are ordained of God for peace, safety and the welfare of all people (Romans 13:1-10), therefore it is our duty to be in obedience to all requirements of the laws that are not contrary to the word of God, and that do not force one to the violation of the sixth amendment by bearing arms. It is our duty to honor them, pay tribute, or such taxation as may be required without murmuring (Matthew 17:24-27; 22:17-21) and show respect to them in all lawful requirements of the civil government.

Section 2. Civil Rights and Human Dignity

Today our nation finds itself in the midst of the period of social translation of staggering proportions. The struggle for civil rights and human dignity is fast approaching a crest. It is clear to men of good will everywhere that the church must speak out in this crisis in effort to give guidance and clarity to the situation.

Since our Lord has said, "Ye are the light of the world," it would be a dereliction of duty if we stood silent and permitted the forces of radicalism reaction to assume leadership.

We recognize that there are two kinds of rights, civil rights and divine rights.

Civil rights are those rights given to man by civil law. Divine rights are those rights bestowed upon man by God. Since no civil law can abrogate divine law, it is clear that all laws made by man must be in harmony with, and designed to uphold, the law of God.

It has been pointed out by others that the founding fathers recognized this principle when they inserted in the Declaration of Independence the statement that "all men are created equal, and they are endowed by their creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness." The founding fathers further recognized that it was the duty of government to sustain and protect these divine rights, for they said, "to secure these rights governments are instituted among men."

It is easily seen that life is given to us of God. We cling to it and seek to preserve it. We hold it so clearly that the saying "self preservation is the first law of nature" is accepted as being universally true. Even when a man deviates from this and succeeds in taking his own life, he is described by most people as being, at the time he took his life, mentally deranged.

Liberty is also a divine right. No people, regardless of race, creed, or national origin, ever voluntarily submit to slavery. It must always be imposed upon the weak by the strong. Even those who would impose slavery upon others would die fighting to maintain their own liberty and those who are under the yoke constantly yearn for the freedom that is theirs by divine right.

The pursuit of happiness, although elusive, and hard to define, is also a divine right. All political and economic systems are designed ostensibly to bring happiness. All men are constantly seeking security from financial and physical and mental disaster. He seeks a good mate, a good home and

lovely children. His friends, his vocation, his profession, his hobbies, everything is intended to bring to him the maximum in happiness. Even his relationship with God is in some respects designed to achieve this end, for the book of Revelation tells us of a place where there shall be “neither sorrow nor crying.”

In view of the fact that life, liberty and the pursuit of happiness are gifts of God, we who are Christians and members of Christ’s church firmly believe that racial segregation and discrimination in any of its varied forms and manifestations is un-Christian and un-Godly in every sense of the word. No man, government or state has the right to erect artificial barriers that tend to take away those divine rights that God has bestowed upon men.

It is doubly evil when men attempt to use God’s word to destroy that which God has ordained. There are men, some evil, some misguided and some uniformed who preach racial division. They seek to separate rather than to unify; they seek to destroy rather than build. To those who are evil we leave them to the righteous judgment of the Almighty; those who are misguided or uniformed we pray for and ask our Lord to be merciful unto them.

The scriptures throughout teach us that we should love one another. When Christ was asked which was the greatest commandment he answered by saying we love Log with our whole being and love our neighbors as ourselves.

The Holy Scriptures also teach us that God so loved the world, not just a particular race, but the world, that he sent his only begotten Son. When the stroke fell upon Christ upon Calvary, it fell upon Him for all men.

We, therefore, reaffirm the principle taught in scripture that all men are of infinite worth in the sight of God and that segregation and discrimination on a basis of race, in all its varied forms and manifestations (economic, political, religious, and social), is un-Christian and contrary to divine law.

For clarification, we remind all of brethren and friends that AFFI that this statement is not a result of the present unrest in our country, but an affirmation of our principles held and practiced by us, since we have been from the very beginning, an interracial organization embracing all spirit-filled people regardless of race, color, or national origin.

Section 3. Secret Societies, etc.

According to the word of God we firmly believe and hold that the people of God should have no connection whatever with secret societies or any other organization or body wherein is a fellowship of unbelievers bound by an oath. (James 5:3, 7; II Corinthians 6:14, 18.) We are exhorted by the word of God to “be content with such things as we have: and content without wages. (I Timothy 6:8; Hebrews 13:5; Luke 3:14.)

Members of AFFI may hold membership in labor unions if such membership does not require the taking of an oath. Members shall not work as pickets or by any other measure, bar the entrance of others from their work. If open declaration of their limitations does not qualify them in the estimation of the members of the union for membership, they may accept an office or position in

the union provided that their influence will be constantly exerted to discourage violence and to promote understanding between management and labor.

**ARTICLE XXVII
POSITIONAL STATEMENT
REGARDING ETERNAL SECURITY**

Since the days of the beginning of the church at Pentecost, there have been a wide variety of opinions concerning many of the basic truths found in the Word of God. The apostles had to face at least two opinions about how Gentiles could become followers of Christ (Acts 15th chapter). For the sake of the Gentiles, an apostolic decision had to be reached and made public. (Acts 15:19-29). From that time even until this present time, doctrinal issues have arisen periodically that had to be decided by men appointed by their peers, to that the body of believers might know what the stand or position of their leaders was. From time to time, AFFI shall do this so that our constituency might know our organizational position.

Such is the case at present. The Executive Board of AFFI feels that it is necessary and of great importance that we make known our position as it relates to the doctrine of “Eternal Security” as it is being espoused by some of our brethren. In stating our position, we desire that it be known that it is NOT being stated hate nor bitterness with the intention of hurting anyone but by **“speaking the truth in love”** (Ephesians 4:15) we might state the position of the organization.

(For second paragraph in opening see or read II Peter 2:1-9; II Timothy 2:16-18; I Timothy 4:1-2 with James 5:19-20).

First, let it be known that we believe that the bible teaches a kind of **“Eternal Security”** and it is NOT what the Bible teaches that we oppose. It is the **“Calvinistic approach”** to this Biblical doctrine that we strongly oppose.

- (1) For reference see or read such scripture as John 20:26; Hebrews 13:5-6; Hebrews 2:14-18; II Timothy 1:12; I Peter 1:3-5; I Corinthians 9:8; Philippians 2:12-13; Ephesians 3:20; Jude 1:24-25; Hebrews 7:25, with Isaiah 46:16. You will find these and other scriptures the kind of **“Eternal Security”** of the believer.
- (2) We hold that since salvation begins **“in faith”** (He that believeth) and **“continues in faith”** (we walk by faith) and **“ends in faith”** (receiving the end of your faith), that the security of the believer is **NOT unconditional**, but is based upon the continuity of faith in the life of the believer. We find the hope of the believer who begins and continues in faith, in the following scriptures and also the disappointment of them, which do not. Hebrews 11:1-6, 14-16; I Peter 1:3-9; Hebrews 6:11-20; II Corinthians 5:7; II Timothy 2:16-21; Romans 8:24-30; Colossians 1:21-23; Proverbs 11:7-10 with Matthew 14:30.
- (3) We hold that there are too many warnings in the New Testament to the believer that would be totally unnecessary, if there was no danger of falling. There would be no need of danger signs posted along the nation’s highways were there no dangers. It is our firm conviction that the New Testament warnings are there because believers **CAN fail of the grace of God**. The warning signs can be read in Hebrews 12:15-17; 6:6-10; 4:11; I Corinthians 10:12; 9:24-27; Revelation 2:4-5; 3:5, 14-22; 22:18-20 with II Peter 2:4-6. May we embrace all the scriptures and let us not seek to tie God’s hands. He will do all His pleasure. **“We hold that it is utterly impossible to embrace all of the scriptures speaking of the**

believer's security and those scriptures that warn the believers against failure and hold to the doctrine of Unconditional Eternal Security”.

**BY-LAWS
ARTICLE I
MEETINGS**

Section 1. Regular Meetings. AFFI shall conduct regular meetings of the Board of Bishops and the Executive Board during the Winter session and National Conference.

Section 2. Special Meetings. The Presiding Bishop may call Executive Board special meetings at any time, other than those regulated by statute.

Section 3. Order of Business. The order of business at all meetings, except religious worship services, ceremonies, seminars, workshops, etc. for this corporation, shall be as follows:

1. Call to Order
2. Roll Call
3. Proof of Notice of meeting or Waiver of Notice
4. Reading of minutes of preceding meeting
5. Reports of Officers
6. Reports of Committees
7. Unfinished Business
8. New Business
9. Adjournment

Section 4. Notice of Meetings. Notice of meetings held by the General Boards (Executive Board, Bishop Board and Board of Directors / Board of Trustees) shall be given to each member in person, email or other electronic means, or by mailing to the last known post office address, at least seven days before the date therein designated for such meeting, including the day of mailing, or a written printed notice thereof specifying the time and place of such meeting, and the business to be brought before the meeting and no business other than that specified in such notice shall be transacted at any meeting. At any meeting at which every member shall be present, although held without notice, any business may be transacted which might have been transacted if the meeting had been duly called. Any Board member may waive notice of any meeting.

Section 5. Waiver of Notice. Whenever any General Board notice is required to be given by these By-Laws, or any of the corporation laws of the State of Incorporation, a waiver of notice thereof in writing, signed by the person or persons entitled to such notice, whether before or after the time stated therein, shall be deemed equivalent thereto.

**ARTICLE II
GENERAL OFFICER INFORMATION**

Section 1. Election. Two or more offices (President, Vice-President Secretary, Treasurer, Assistant Secretary and Assistant Treasurer) may not be held by the same person.

ARTICLE III EXECUTIVE BOARD

Section 1. The Executive Board shall be comprised of the Board of Bishops and the Board of Trustees / Board of Directors.

Section 2. The Executive Board Meetings of AFFI shall be held in the winter and summer of each year. Other meetings may be held as needed.

Section 3. Any Executive Board unfinished business at the National Conference may be referred to the Board of Trustees.

Section 4. All Bishops of Foreign fields who are invited and in attendance shall be given a voice and a vote on any matter under discussion in AFFI's Executive Board sessions.

Section 5. All members of the Executive Board who are in attendance at the Executive Board Meeting of AFFI shall be required to remain throughout the session until adjournment.

Section 6. Most of the Executive Board's work is to be done in committee and each Bishop or Director may be assigned to a committee. All committees are to meet during Board sessions and at intervals during the fiscal year so as to give time to complete their work. All committees must be prepared to make their reports and recommendations at any Executive Board meeting.

Section 8. Whenever the National Conference and the Executive Board Meeting of AFFI has been duly advertised those attending shall be considered a legal quorum.

Section 9. When a matter is brought to the Executive Board for consideration, the Executive Board shall decide if the matter is Ecclesiastical or Prudential. If the matter is Ecclesiastical, the Bishop Board will act on the matter and report their action to the Pastors' Congress. If the matter is Prudential, the Executive Board will act on the matter.

Section 10. Any matter that needs emergency action at the time of the AFFI Executive Board Meeting (not including the winter session and National Conference), the Executive Board shall have the power to act before the National Conference.

Section 11. The executives of Apostolic Faith Fellowship International are subject to an investigation of their character at any time. The members of the Executive Board shall make the investigation.

ARTICLE IV
BOARD OF TRUSTEES / BOARD OF DIRECTORS

Section 1. The Board of Trustees / Board of Directors shall be comprised of the general officers (President, Vice-President, Secretary, Treasurer, Assistant Secretary and Assistant Treasurer) and seven additional persons not serving as a general officer. The Presiding Bishop of AFFI shall appoint two of the seven. The Board of Trustees / Board of Directors shall not exceed thirteen members. The Board of Trustees shall also be called the Board of Directors.

Section 2. The Board of Trustees / Board of Directors shall be authorized to act in prudential matters between settings of the Executive Board, that is, in the interim between the National Conference and the Executive Board winter meeting where it is advisable to move for the purpose of purchasing property, or carrying out some move that has been considered previously and toward which the conference is favorably disposed. This then would not require a long delay from one meeting to another.

Section 3. The Board of Trustees / Board of Directors shall have all powers of the Executive Board in implementing the policies established by the full Board and shall oversee the day-to-day activities of Apostolic Faith Fellowship International, Inc. when the full Board is not in session.

Section 4. The Board of Trustees / Board of Directors shall meet at least once each year at the headquarters office in Upper Marlboro, Maryland in addition to the Executive Board meeting at the National Conference.

Section 5. The heads of all auxiliaries and departments shall meet with the Executive Board when called upon to give a detailed account of their activities and to receive policy guidelines and operational procedures as outlined by the Executive Board.

ARTICLE V
BOARD OF BISHOPS AND DIOCESAN BISHOPS

Section 1. There shall be a Board of Bishops, also referred to as the “Bishops’ Board”, elected by the Bishops’ Board, or at the discretion of the Presiding Bishop of Apostolic Faith Fellowship International, Inc. These bishops who make up the Board of Bishops shall preside over districts or dioceses as determined by Apostolic Faith Fellowship International, Inc. and shall continue to do so until assigned to another district. They shall reside in their diocese whenever possible. They shall hold the office of Bishop until they resign or are requested to resign by the majority of the Board of Bishops, based upon our By-Laws.

Section 2. The Board of Bishops shall be empowered to retire a bishop from his diocese, or any Executive Board member from his position, when judged by the Board, to be incapacitated.

Section 3. The Board of Bishops in session shall fill any vacancy occasioned by death, resignation, or removal, either in the National Conference or Executive Board meeting.

Section 4. To clarify the position of the Board of Bishops relative to title of bishops who have been disciplined for sin; all bishops so disciplined are relieved of title and then members of this organization refrain from calling them such.

Section 5. New Bishops are to be nominated by the Board of Bishops, or at the discretion of the Presiding Bishop. The highest priority in considering a person for elevation to the office of Bishop is the inherent and acquired qualities of the individual. The District Council recommendations and the area of residence will take second priority. A consecration ceremony shall be held for all newly appointed bishops. The following criteria and qualifications is established for elevation of new bishops to the office of Bishop:

- A. Must be in accordance with I Tim 3:1-7.
- B. Must be at least 35 years of age at time of nomination.
- C. Leadership Qualities: Accomplishments, Foresightedness, Reputation as to Salvation, Ability to Function, Faithfulness to the Organization and Seniority of Service.
- D. Marital status must be according to I Tim. 3:2.
- E. Outstanding integrity and highest moral character and qualification according to the scriptures.
- F. Analytical ability with the capability of asking discerning questions.
- G. A constructive rather than a critical approach in reviewing new programs.
- H. Places AFFI's interests ahead of one's own; stresses overall organizational performance rather than one of special interest.
- I. Works well with other executives to achieve group cohesiveness and objectives.
- J. Above average record of accomplishment in the field of religion and personal affiliations.
- K. Availability to do justice to duties as Bishop and a willingness to devote time to these duties.
- L. All candidates must be in reasonably good health at the time of election.

Section 6. All nominations to the Bishopric must be submitted to the Bishop Board either in the Bishops' Board Meeting at the National Conference, or the winter Bishops' Board meeting. To establish a method, or plan of nominating candidates to the office of the Bishopric, these nominations must come from either the Bishop Board in their regular sessions or various councils. No nominations for elevation to the office of Bishop shall be received from the floor during our general business. There shall be no elevations to the Bishop Board unless there are vacancies to be filled. Nominees for the office of Bishop shall not be recognized until the house has ratified it.

Section 7. The Diocesan Bishop is the executive head of that diocese and is amenable to the Presiding Bishop and the Board of Bishops. Any matter affecting the Diocesan Bishop should be turned over to him before being considered by the Board of Bishops.

Section 8. The Diocesan Bishop shall be responsible for reporting all financial requirements for his diocese.

Section 9. The Diocesan Bishop is responsible for seeing that each church in his diocese has a constitution and by-laws governing the church suitable to the pastor and the congregation.

Section 10. When a bishop has been retired from office, he shall enjoy the same emoluments of the office of bishop as when active, to apply only when attending the annual conference. The title of such bishops shall be “Bishop Emeritus.”

Section 11. Honorary Bishops shall enjoy all spiritual gifts, but have no executive power.

Section 12. When vacancies occur in dioceses in which there is one or more resident bishops, the Executive Board shall give priority in filling these vacancies to the resident bishops. In cases where there is more than one resident bishop, such priority shall be based upon the resident bishop’s seniority that is in the order in which they were elevated to the bishopric. However, seniority will not be the only criteria, but will be given serious consideration.

Section 13. When vacancies occur in dioceses where there are no resident bishops, bishops of other dioceses shall be given priority rights of assignment to these dioceses if they are desirous of reassignment. Such reassignment shall be based upon the bishop’s seniority that is as they were elevated to the bishopric. However, seniority shall not be the only criteria, but shall be given serious consideration.

Section 14. The primary responsibility for the funeral arrangements of a deceased Bishop remains with the immediate family and the local congregation. We believe, however, that it would be in keeping with ecclesiastical protocol that a Bishop be chosen to deliver the eulogy. In the interest of time, only specially chosen persons should speak on behalf of all voting ministers and auxiliaries. The office of the General Secretary shall be available to offer assistance when requested.

Section 15. Episcopal Ethics – Morals are those learned relationships of right and wrong that come through tradition, through customs and fix themselves within the framework of the conscience as one view the historical site of the Bible known as Huse-geshicta (God in History). Such a person with high morals will, with full intent, seek to carry out a life of those morals and the morality that he has consciously felt as being that which he is. Ethics, on the other hand, speaks not to the moral question as much as it speaks to the right order of things. The right order of things, therefore, which for us is “what God has done through Jesus Christ. So, ethics seeks to find the right order in which the discipline may carry itself while morals sensitively qualify the person to have a direction and a consciousness about life and his responsibilities.

- a) When it comes to the office of a Bishop and Bishop’s interrelationships to Bishops, or common Godly courtesy; AFFI support the Bible and the statement “the well ordered household and the times of those to rule.”
- b) Episcopal Ethics, Scriptural Basis – The Bishop means an overseer, not a dictator. One must not be a “Lord over God’s heritage.” (I Pet. 5:3) He should be the spiritual head of his diocese. He is a “governor” in the sense of a caretaker of another man’s children. As such, he becomes their servant but does not take his order from the children but rather from their Father. (Gal. 4:1, 2) His responsibility is to “take care of the house of God” according to God’s direction in His word rather than by his own opinions. (I Tim. 3:15) He must not be greedy of filthy lucre. (I Tim. 3:3) He must not be a novice and must have a good report of them that are without (I Tim. 3:6, 7)

- c) Episcopal Ethics in Dioceses – In cases where Bishops are residents in dioceses which are presided over by Bishops other than themselves, these Bishops shall strive to fully cooperate with, show the highest respect for and practice brotherly kindness towards their diocesans inasmuch as by AFFI regulation, these persons are heads of the dioceses. Furthermore, because of the love-bond of all Christian believers and AFFI which makes Bishops persons of equal rank, our brethren who as diocesans have other Bishops resident and serving in their dioceses shall strive to always honor them in a manner consistent with the word of Christ and the regulations of AFFI.
- d) Episcopal Ethics in Executive Board Meetings –It is unlawful and unscriptural to speak of another Bishop to anyone in a contemptuous way, or in any manner in which the anger or the violence or the hurt of his fellow Bishop may be felt because of the statement. He cannot be contemptuous and quarrelsome in regards to the mannerism in which a jurisdictional responsibility may be carried out.
- e) Episcopal Ethics, Jurisdictional Matters – No Bishop shall have the right to enter or to cross jurisdictional lives into another Bishop’s diocese and make any judgments concerning issues given on any matters that pertain to the responsibilities of his fellow diocesan for the purpose of sitting in judgment, unless an order has been given by the Board of Bishops in a duly called session; or so given permission by the Presiding Bishop of the diocese. The ethical code of the Word of God, which speaks to right order, denies him that privilege. If a Bishop is made aware of a problem in another Bishop’s diocese, he shall take no action other than to inform the diocesan of the matter.

Section 16. Whenever the names of the Bishops of AFFI, Inc. are published for any other reason than to identify dioceses, the listing shall be by seniority; that is, as to their elevation to the bishopric.

Section 17. Any Bishop disciplined for sin and relieved of his positions shall no longer be referred to as “Bishop” and shall be removed as Diocesan of his Council.

ARTICLE VI OFFICE OF PRESIDING BISHOP

Section 1. It shall be the duty of the Presiding Bishop to preside over all regular and called meetings of the body. It shall be his responsibility to see to it that all meetings are conducted according to Constitution and By-Laws of AFFI. He shall govern by Robert Rules of Order as far as they are consistent with our Constitution and By-Laws.

Section 2. He shall call emergency meetings of the Boards when he deems such necessary

Section 3. The Presiding Bishop of AFFI may be elected from any diocese.

Section 4. In case of the incapacitation of the Presiding Bishop in office, the Assistant Presiding Bishop shall hold the office of Presiding Bishop for the unexpired term.

Section 5. The Presiding Bishop shall notify the Secretary of his inability to act as a Presiding Bishop and the Secretary in turn notify the Assistant Presiding Bishop to carry on in such an emergency.

Section 6. The Presiding Bishop's name shall be registered at our bank and He shall be permitted to sign checks when the treasurer or assistant treasurer is not available.

Section 7. Inasmuch as it is unlawful for the Presiding Bishop to pass the gavel to anyone except the Assistant Presiding Bishop whenever he is present, unless so provided by our by-laws, he shall be privileged to rotate the gavel among the bishops whenever it is desirable.

Section 8. The following are the regulations for the Presiding Bishop's office between conferences:

- a) He shall have authority to make decisions or act on any matter requiring attention so long as such action is in conformity with existing laws.
- b) He shall only act in another diocese in conjunction with the bishop of the diocese.
- c) In the event of death of a bishop of a diocese he shall have the oversight and the ranking district elder / council chairman shall be his representative until such time as the diocese shall have a permanent bishop.
- d) In the event of financial and other emergency matters arising between meetings of the National Conference affecting the well being of AFFI or any of its branches, the Presiding Bishop be authorized to pull the other members of the Executive Board to act on the matter. The voting members present shall act on the matter. The Presiding Bishop shall implement the opinion of the majority of the Executive Board members. The action then is to be reported to the Executive Board at the next scheduled meeting.

Section 9. The Presiding Bishop may appoint the committees of the Executive Board and their terms shall be for three (3) years concurrent with the AFFI's election cycle.

ARTICLE VII ASSISSTANT PRESIDING BISHOP

Section 1. The Assistant Presiding Bishop shall exercise those functions and duties delegated to him by the Presiding Bishop.

Section 2. In the event of the Presiding Bishop's incapacitation, or death, the Assist Presiding Bishop shall preside in accordance with our existing Constitution and By-Laws.

ARTICLE VIII OFFICE OF THE SECRETARY

Section 1. The Secretary shall attend the National Conference of Apostolic Faith Fellowship International. The Secretary shall attend all meetings of the Board of Directors and the Executive Board.

Section 2. The Secretary shall also be the secretary for the Board of Bishops and shall be a non-voting member.

Section 3. The Secretary's distinctive and important duty is to act as the recording officer of corporate meetings.

- a. As recording secretary of the corporate meeting it is the Secretary's duty to send out, in accordance with the by-laws requirements, notices of all meetings
- b. Provide the presiding officer with any data, documents and stationery he may need, or that are likely to be needed by others present in the course of the meeting
- c. Have at the meeting, and to read the minutes of such preceding meetings as may be necessary
- d. Record the proceedings of the corporate meetings and to enter them in the proper form for AFFI's official record
- e. Generally to assist the presiding officer and expedite the word of the corporate meetings as he may be able. It may be noted here that when acting as the recording officer of a meeting, the secretary is an officer of a meeting, that in case any question or situation out of the ordinary arises, he/she is to be governed in his/her record by the instructions of the meetings and not by the requests or instructions of individuals, unless the matter is left to his/her discretion, by his/her own conception of what should be done.

Section 4. The Secretary shall sign all papers to which his/her signature may be necessary or appropriate; shall affix and attest the seal of the corporation to all instruments requiring that seal, and shall have other power and duties commonly incidental to the office of Secretary or as may be prescribed for him by the Board of Directors, or by the Executive Board or by the National Conference.

Section 5. The Secretary shall prepare any reports and statements required by law.

Section 6. The Secretary shall work with the Treasurer.

Section 7. The Secretary shall be sole custodian of the corporate seal.

Section 8. The Secretary shall be sole custodian of all original corporate documents.

Section 9. The Secretary shall issue licenses and credentials to those who have met the requirements of the Constitution and By-Laws of Apostolic Faith Fellowship International.

Section 10. The Secretary shall be empowered to appoint his own assistants.

Section 11. The Secretary shall give receipts for all monies received and, in turn obtain a receipt from the Treasurer of all monies turned over to him.

Section 12. The Secretary shall send the minutes of the National Conference and winter session to all executives.

ARTICLE IX
OFFICE OF ASSISTANT SECRETARY

Section 1. The Assistant Secretary shall exercise those functions and duties delegated by the Secretary of the National Conference.

Section 2. In the event of the Secretary's incapacitation, or death, the Assistant Secretary shall serve as secretary in accordance with our existing Constitution and By-Laws.

ARTICLE X
OFFICE OF THE TREASURER

Section 1. The By-Laws are almost invariably the source from which comes both the powers and duties of the Treasurer.

Section 2. In the care and management of the corporate fund, and for the discharge of any duties connected therewith, the Treasurer is the active agent of the corporation and of the Board of Directors. He is, therefore, subject to their direction in all such matters, except insofar as higher authority has already prescribed his powers and duties.

Section 3. The Treasurer shall receive all the funds of the organization and shall disburse them under the direction of the Board of Directors.

Section 4. The Treasurer shall sign all checks.

Section 5. The Treasurer shall keep full and regular books showing all receipts and disbursements issued as Treasurer. The books shall be open at all times to the inspection of the chairman of the board or any member of the Executive Board; and he shall make such reports and perform such other duties as the Board of Directors may require.

Section 6. The Treasurer shall deposit all funds of the organization, which may come into his hands in such bank or banks as the directors may designate, and he shall keep this bank account in the name of the organization.

Section 7. The Treasurer shall render financial statements at the National Conference and winter session of Executive Board meetings.

Section 8. The Treasurer shall not spend funds of the treasury beyond the allotted amount stipulated by the Executive Board Budget Committee, under the proposals to budget, and if the need so require, the treasurer shall bring it to the attention of the Executive Board at the Executive Board Meeting.

Section 9. The Treasurer should cooperate with the Presiding Bishop in connection with all non-correct financial transaction.

ARTICLE XI
OFFICE OF THE ASSISTANT TREASURER

Section 1. The Assistant Treasurer shall exercise those functions and duties delegated by the Treasurer of the National Conference.

Section 2. In the event of the Treasurer's incapacitation or death, the Assistant Treasurer shall serve in accordance with our existing Constitution and By-Laws.

Section 3. The name of our Assistant General Treasurer shall be registered at our bank in order to sign checks in the event of the incapacitation or death of the Treasurer.

ARTICLE XII
DIOCESAN BISHOPS, NON-DIOCESAN BISHOPS AND DISTRICT ELDERS

Section 1. The Bishops and District Elders in a diocese are responsible for the moral condition of the diocese. If bishops (diocesan and non-diocesan), district elders, or any other minister of AFFI, or its council are cognizant of immorality and fail to bring the same to the attention of the general body or representative in the diocese of the general body then they may be considered guilty of insubordination.

Section 2. Time shall be allowed for a seminar or workshop at the general convention for district elders that they may receive instructions and discuss problems relative to their office and for the furthering and advancing of the work of Christ in various states in which they reside.

Section 3. The diocesan bishop shall have power to appoint the district elders in his diocese.

Section 4. In the absence of the diocesan bishop of the diocese the senior district elder should represent him, or the Bishop's designee who shall be one of the other District Elders or Non-diocesan Bishop. In the absence of the diocesan bishop of the diocese the senior district elder should represent him, or the Bishop's designee who shall be one of the other District Elders or Non-diocesan Bishop.

Section 5. Bishops and District Elders shall make a godly effort to place pastors in all churches whose pulpits are vacant.

Section 6. When a diocesan bishop becomes incapable of performing his duties as bishop, because of sickness, senility; or any other cause, the senior district elder of the diocesan's diocese or the diocesan's designee who shall be one of the other district elders or non-diocesan bishop should act in his place.

Section 7. In cases where vacancies arise in churches of a diocese at the discretion of the church, the Diocesan Bishop with the District Elders / council chairman or non-diocesan bishop (if designated by the diocesan bishop) may fill such vacancies. Until such time as a Pastor is called, and at no time shall the District Elder / council chairman or non-diocesan bishop usurp authority over the bishop of the diocese and set himself up as Pastor.

ARTICLE XIII CREDENTIALS AND LICENSING

Section 1. All ministers completing the two-year term of United Pentecostal Church International (UPCI) shall be licensed with the General Body. All ministers completing the four-year term of UPCI shall be given full credentials. This is also to apply to all ministers who have completed four years of training at a recognized seminary or bible school.

Section 2. Any minister past the age of 65, who has been a member of Apostolic Faith Fellowship International for ten years or more and is in an indigent condition, his credentials shall be given free on the recommendation of his Bishop, and the Executive Board having passed on his indigence.

Section 3. Ministers and evangelists who fail to renew their papers within three (3) months after the expiration of the same, without reasonable excuse, shall be notified of such delinquency. Upon failure to comply with the requirement said minister shall be regarded as out of fellowship.

Section 4. No executive officer or elder shall be empowered to take ministerial credentials from anyone contesting such action and protesting until such a one has been given a fair and impartial trial before a committee of three ministerial brethren in good standing such a one being notified to be present; and if he refuses to appear, necessary action will be taken forthwith.

Section 5. Where the Word of God teaches the imminent Second Coming of our Lord and Savior, Jesus Christ, and that there will be a first appearing or catching away of the church preceding His second coming back to earth; and which first appearing we believe to be at hand or likely to occur at any moment, therefore such persons that denounce such imminent appearing, shall not be entitled to credentials with Apostolic Faith Fellowship International.

Section 6. Any person who shall willfully return his credentials because of the opposition to systematic regulation, without first seeking information as to whether any ill reports about the Body are true or false, shall forfeit credentials, so send in, and shall not be entitled to renew the same within one year.

Section 7. All ministers shall be privileged to renew licenses and credentials with exception of those persons whose councils have held up the issuing of licenses and credentials through proper notification of the General Secretary. Their councils shall apprise individuals before the National Conference whose licenses and credentials have been held up of such action.

Section 8. All ministers who come for renewal of credentials or licenses must pay all back dues for at least three years back before being eligible for new licenses or credentials.

Section 9. Persons desiring to remain with AFFI, who are not able to catch up back payments on their licenses and credentials shall take the matter up with their respective councils and upon the requests of the council the General Secretary shall be authorized to grant them their papers.

Section 10. All licenses and credentials shall be renewed in March of each year.

Section 11. In cases where ordained ministers coming from other Bodies are not known personally by some Executive of the Body they shall be given license for one year, after which such ministers shall be given full credentials. The fees shall be included in the Operations and Procedures (O & P) Manual of AFFI, Inc.

Section 12. All first time applicants and all renewal of licenses and credentials shall be initiated and handled by the local council. The local council shall provide each applicant a receipt and forward the list to AFFI's General Secretary's office. The General Secretary's office shall subsequently send a general receipt to the councils accompanied by a list of all applicants paying said fees.

Section 13. The foregoing conditions may be waived by the diocesan where there are extenuating circumstances.

ARTICLE XIV BUDGETING AND FINANCE COMMITTEE

Section 1. The budget committee term of service shall coincide with the election procedure of our organization, but by appointment.

Section 2. The proposed budget for each fiscal year of budgets for auxiliaries shall be presented to the Budgeting and Finance Committee, which will present it to the Board of Directors for approval.

Section 3. All Departments of AFFI including functional groups shall make budgets. The budgets for these departments and functional groups are to be submitted to the Budget and Finance Committee, which will present it to the Board of Directors for approval.

Section 4. The Board of Directors represented by the Treasurer presents the AFFI budget to the Executive Board during the winter session followed by a status during the National Conference.

ARTICLE XV CHURCH GOVERNMENT

Section 1. The AFFI stand for the rights of local church government as long as such proceedings are in harmony with the general assembly.

Section 2. All troubles that are local and do not involve matters which should be acted upon by the general assembly shall be adjusted in the district in which they arise.

Section 3. Each assembly is requested to set aside the second Sunday of each month as a day to lift special missionary offerings and send the same to AFFI for distributing to Global Missions.

Section 4. All churches desiring to have connections with Apostolic Faith Fellowship International, Inc., shall place their property that has been purchased either wholly or in part by monies from the saints, or other community tithes or donations, must be held in trust by a board of trustees. (In order to make boards more substantial and prevent unwise and hasty measures, it is suggested that if desired; Apostolic Faith Fellowship International might be made not owner of the property but a joint member of the board of trustees of each local church).

Section 5. Any minister who insists on holding such property in his own name, refusing to turn it over to a duly elected board of trustees shall not be entitled to credentials or license with this body.

Section 6. In case a minister has actually invested money or property of his own in the church at the time of turning over the property a district elder and two other ministers of this body shall be called in to decide the matter.

Section 7. All backsliders persons coming to a pastor of AFFI for fellowship, who previously had fellowship in an AFFI church, said person shall not be given full rights of fellowship until the former pastor be contacted, concerning their status with the church, and that where there are

amends to be made, that said person be willing to make all things right. This is to be understood that both those who have backslidden and those who have been dis-fellowshipped shall be held to this rule.

Section 8. In view of the fact that among Apostolic organizations there are several splits and confusions; the AFFI will not recognize any church that has split off from the parent church until the Executive Board shall have received an application from the said split members. The Bishops' Board must receive all the facts in the case and after an impartial hearing is given to the pastor of the original church and also to those who represent the splitting group, then the Board shall decide if such church should be opened. Any minister of Apostolic Faith Fellowship International, who fellowships the split group after the Bishops' Board refuses it the right to function, shall be dropped from the body.

Section 9. If a member desires to leave a congregation to join another, the pastor shall give him a letter unless he is already under discipline for a matter other than he desires to leave. In the event a member is refused a letter he may appeal directly to his district elder. If the matter involves a member's pastor who is a district elder, then the member may appeal directly to his bishop.

Section 10. In cases where vacancies arise in churches of a diocese, at the discretion of the church, the diocesan bishop with the district elders (and non-diocesan bishops if designated) may fill such vacancies, until such time as a pastor is called and at no time shall the non-diocesan bishop and district elder usurp authority over the diocesan bishop and set himself up as a pastor.

Section 11. When an evangelist comes to the various assemblies and assist in the work, each pastor must cooperate in giving to such evangelist as much as possible for helping and caring during the time of the work.

Section 12. All assemblies connected with Apostolic Faith Fellowship International are requested to place under the names of their places of worship the words in brackets ("Apostolic Faith Fellowship International, Inc.").

Section 13. Greater care **MUST** be exercised to see that persons actually receive the Holy Ghost.

Section 14. All churches affiliated with Apostolic Faith Fellowship International shall admit, at all times, regardless of service, business or otherwise, all executives of Apostolic Faith Fellowship International be shown all courtesies their official position commands.

Section 15. Any minister desiring to start a new work must work in harmony with the district elder and district council, but where there is friction between the district elder and the minister desiring to open the church, the condition must be turned over into the hands of the diocesan bishop for proper adjudication before said church can be opened.

Section 16. In as much as churches are sending large amounts of money every year to the general body and not receiving any help from it, Apostolic Faith Fellowship International is to help our struggling churches.

Section 17. The Executive Board condemns the use of any form of tobacco or intoxicating beverages, and hereby request pastors of AFFI affiliate churches uphold this in all their assemblies.

Section 18. In order to clarify past misunderstandings, that it be a matter of record that each of our pastors apply for tax exemption for their churches, from the local Internal Revenue Service Code under Section 501 (c) (3). We further recommend that the General Secretary prepare a form letter recommending this action, and a sufficient supply of this form letter be sent to each Bishop to be distributed to each pastor in his diocese.

Section 19. Inasmuch as the Bible does not speak of missions, we go on record as recognizing all organized groups as churches.

Section 20. AFFI shall expect all its associated churches to provide such financial assistance as may be possible to its pastor's widow in the event of his death; and also to provide, as possible, a pension to its aged Pastor in the event of his retirement from his pastorate, this having been our practice and procedure since the founding of our organization.

Section 21. Each church is advised to take out an insurance policy on its Pastor, and that the widow and heirs be the beneficiaries to the policy.

Section 22. "Membership" for census purpose, as applied to local churches and for the financial obligation to AFFI, Inc., shall be defined on the basis of anyone baptized in water in Jesus' name and filled with the Holy Ghost with the Church shall keep adequate updated membership rolls.

ARTICLE XVI NON-DIOCESAN BISHOPS

Section 1. The office of Non-Diocesan Bishop is to assist the Diocesan Bishop and must be an ordained minister.

Section 2. Non-Diocesan Bishops shall be appointed and empowered by the Diocesan Bishop and receive any and all authority from the Diocesan Bishop.

Section 3. Non-Diocesan Bishops are answerable to the Diocesan Bishop and shall not assume or presume to act unless specifically directed by the Diocesan Bishop.

Section 4. The Diocesan Bishop shall prescribe the duties of the Non-Diocesan Bishop.

Section 5. The Non-Diocesan Bishops' appointment shall continue at the discretion of the Diocesan Bishop, and Non-Diocesan Bishops may be removed from office at the sole discretion of the Diocesan Bishop.

Section 6. The title "Non-Diocesan Bishop" shall be printed on all Non-Diocesan official stationary.

Section 7. A pastor shall not be eligible for the office of Non-Diocesan Bishop who has not been in good standing with the organization for at least three (3) years.

ARTICLE XVII DISTRICT ELDERS

Section 1. The District Elders shall have such authority as may be delegated them by the Bishop of the diocese.

Section 2. District Elders affiliated with the Association shall visit their assigned churches, as often as possible, but as a minimum at least once per year, assisting their assigned churches as far as is possible and reporting their finding to the Diocesan Bishop.

Section 3. An individual must have been in good standing with the affiliation for at least three (3) years to be eligible for the office of District Elder. The individual also must be an ordained minister.

Section 4. The Diocesan Bishop has the exclusive authority to settle matters of grave importance affecting churches in the districts of the District Elders.

ARTICLES XVIII MINISTERS

Section 1. Any minister, whose life and conduct has proven to be unclean, reproachful or unbecoming a true minister of the gospel upon the written testimony of a pastor or elder of said locality wherein the alleged improper conduct has become known, such matters being communicated to the Executive Board of proper consideration thereof; shall forfeit credentials, and privileges held by him and the credentials of such party upon written demand of the Executive Board of any member thereof, shall be immediately returned to the Secretary and in case such party shall fail to return his credentials, the Secretary shall declare them void and notify the clergy.

Section 2. Ministers and evangelists shall discourage the establishing of Assemblies in localities where there is an Assembly of the same faith already established with less than one hundred (100) members, unless it is opened on account of a great part of the congregation speaking a language uncommon to the locality or assembly in general.

Section 3. Whereas many ministers have been embarrassed in the past by charges being brought against them at the councils without sufficient notification, which is necessary in order to secure adequate date, witnesses, etc. that no charges shall be brought against a minister unless he be notified at least three weeks prior to the council meeting of such charges, and that the notice must be in writing.

Section 4. Any pastor having knowledge of one being silenced and permitting such a one to preach or fill the pulpit shall be silenced until the proper restitution can be made.

- a) The above section is understood to mean first, that if such a pastor holds any church property, the property shall be surrendered to the diocesan bishop who shall have oversight thereof until such time as the church shall choose a successor. Second, that pastor shall

refrain from preaching or teaching or any other act of the ministry in AFFI or any other church during the time of discipline.

- b) That all evangelists and other ministers, local or otherwise, shall refrain from all ministry in any capacity in any church in any place. We further go on record as withdrawing our fellowship from any minister who shall knowingly take into their fellowship any minister dis-fellowshipped locally or otherwise.

Section 5. AFFI ministers are not allowed to demand a salary from their congregation.

Section 6. AFFI does not endorse any woman leaving her husband and going out into the work of the ministry without her husband's consent, or any mother leaving her children and going out into the work of the Lord in any capacity without leaving her children in the hands of reliable persons who shall properly care for them, and at no time should her absence from her children be longer than thirty (30) days at one time, except by consent of her husband, that I, if she is married.

Section 7. During the National Conference, ministers delinquent in the renewal fees are not allowed to "minister" in the conference.

Section 8. AFFI shall expect all ministers of AFFI to preach, practice and uphold its doctrines and laws as written in our Constitution and By-Laws.

Section 9. Resignations coming from pastors of any diocese must be sent to the diocesan bishop.

Section 10. Ministers and missionaries of AFFI should be in all modesty as becometh saints. We are "living epistles, known and read of all men," and if for no other cause than this we should be careful not to be a stumbling block to anyone.

Section 11. Ministers (male and female), who so deport themselves to cause their lives to be questionable, shall be dis-fellowshipped until such time as they shall deport themselves according to the Word of God by abstaining from the appearance of evil.

Section 12. All members of AFFI shall be forbidden to act in any capacity as an official or executive in any measure of a labor union. (James 5:37; II Corinthians 6:14-18). They shall not work as pickets or any other measure, bar the way of entrance of others from their work. Be it understood that this is to include all members of all auxiliaries connected with the parent body. This does not abridge the right to pay dues and work for and in behalf of their families.

Section 13. All ministers of Apostolic Faith Fellowship International shall extend to all visiting ministers true ministerial courtesy, when they come into their midst.

Section 14. If any minister receives a pastorate through the council or organization and leaves that council or organization and goes out independent shall forfeit his church.

Section 15. No member of Apostolic Faith Fellowship International shall act upon any recommendation coming from the Executive Board until it has been ratified.

Section 16. In the case where an offense is committed the same shall be dealt with in the District where the offense occurred.

Section 17. Any minister having been found guilty of immorality at any time by the body shall only be eligible to hold office in the body or any of its councils or auxiliaries after being proven for three years of a consecrated walk; further, the minister must first be recommended by the Pastor of his or her local assembly and the district council of his or her dioceses. If the minister is a pastor, the council must recommend him or her. Further, with such recommendations, the minister shall be eligible for any office.

Section 18. There is definite need for discipline in our organization, therefore; a) There shall be no conviction of any minister except by the testimony of two or three witnesses or by the voluntary confession of an offender; b) If conviction is by voluntary confession, such leniency shall be shown as warranted by the facts of the case; c) There shall be no restoration of one who has been dis-fellowshipped unless ample fruits of repentance are manifest; d) Those whose lives manifest that they are not separated from sinful practices shall not be received into our fellowship.

Section 19. Any minister resigning from Apostolic Faith Fellowship International shall be automatically dropped from membership in the local council in his district.

Section 20. No member of AFFI shall be permitted to use the badge or title of bishop unless he has been duly elected to that office by our organization.

Section 21. Persons persistently accused of homosexuality and or desiring alternate lifestyles shall be compelled by AFFI and all its councils to separate from persons with whom they are accused; to live separately from the same, or be dis-fellowshipped from AFFI and its affiliates.

Section 22. Whenever sin is committed by any minister of AFFI and confessed, if it is of such nature that AFFI is greatly affected, it shall be taken to the diocesan bishop who shall judge the matter, in fairness to the church of AFFI, he shall bring the matter to the Board of Bishops, and further, be it understood that the confession is to be made in the district where the falling minister resides.

Section 23. All our brethren who have leave us and come back shall not lose their seniority and shall be eligible for any office at the discretion of the general body provided they are working in perfect harmony with the laws of Apostolic Faith Fellowship International.

Section 24. In the case of death of any of our ministers, the General Secretary shall be authorized to communicate with the members of the Executive Board by phone, email, texting, instant messaging, mail, etc.as soon as the family in cases of serious illness notifies the secretary, the Executive Board shall be notified in writing or via phone.

Section 25. If there are churches without a pastor, and whereas there are AFFI ministers available for the pastorate, a new source program shall be established through the National Office designated to present the qualifications of ministers who are available to fill the vacancies in the pastorate.

Section 26. The Executive Board of AFFI, Inc. affirms the requirement that all members of said organization be members of a local council.

ARTICLE XIX GLOBAL MISSIONS

Section 1. The AFFI Global Missions department focuses on establishing AFFI, Inc. affiliates in foreign fields and is responsible for assisting and building those ministries to sustain practices in accordance with the faith, beliefs and tenets of AFFI, Inc.

Section 2. Global Missions shall receive authorization from the Executive Board before a minister can raise their own funds for traveling to foreign fields to represent AFFI, Inc.

Section 3. All funds taken up among the various churches for Global Missions must be forwarded to AFFI's Global Missions Department, which will be given to the Treasurer for deposit into AFFI's bank account for Global Mission use.

Section 4. There is only one Gospel, which promulgates under the dispensation of Grace, and those who are on Sabbatic lines under the law are almost universally led to "meats and drinks" and proselyting. Therefore, steps shall be taken to prevent such practice in home and foreign works of Apostolic Faith Fellowship International. Any AFFI minister who is found proselyting or speaking in any way against the law of Grace known by two or three witnesses and fully established to be correct statements and reports, shall forfeit his or her credentials on demand until such conditions are cleared up.

Section 5. The Executive Board shall personally examine any candidate for the international field before being permitted to travel in the United States represented to be outgoing missionaries. They shall be required to give satisfactory proof of their life and ministry in the land to which they propose.

Section 6. No property shall be purchased in the name of any individual foreign missionary but rather the deed shall be made out in the name of "Apostolic Faith Fellowship International, Incorporated", or that of the home "Assembly" which is sending forth and exclusively supporting such missionaries.

ARTICLE XX AUXILIARIES AND DEPARTMENTS

Section 1. The word "auxiliary" shall be applicable to the following: Apostolic Faith International Youth Auxiliary (Young People), Men's Ministry (International Brotherhood), Women of Worth (Women's Ministry), Usher Board Ministry, Christian Education, Ministers and Deacons Wives. The chairman or president of all auxiliaries shall have tenure of office for three years. All members of auxiliaries should be in good standing with their local councils to be eligible to hold office. All auxiliaries are to submit their proposed programs to the National Conference Committee by March 1st.

Section 2. The word “department” shall be applicable to the following: Global Missions, Health Professions, Church Extension and Evangelism/Outreach, Music Ministry, Bilingual Ministry and Deaf Ministry. The chairman or president of all departments shall have tenure of office for three years. All members of departments should be in good standing with their local councils to be eligible to hold office. All departments are to submit their proposed programs to the National Conference Committee by March 1st.

ARTICLE XXI DIRECTORS OVER AUXILIARIES AND DEPARTMENTS

Section 1. The Board of Bishops shall appoint a Bishop, or designee who shall serve on the Board of any auxiliary or department and the auxiliary or department shall be permitted to make request for the Bishop/designee.

Section 2. The Bishop/designee who heads a department or auxiliary shall be directly responsible to the Board of Bishops of AFFI.

Section 3. The Presiding Bishop and the Assistant Presiding Bishop shall not be eligible for appointment as auxiliary and department bishops.

Section 4. Each auxiliary and department shall present a love offering to the auxiliary and department director. The auxiliary and department shall determine said offering.

Section 5. Bishops / designees of all auxiliaries and departments shall make a report to the Executive Board of their activities, and no further reports or recommendations shall be required except through their bishops. This is not to be construed to mean that the auxiliaries and departments cannot make appeals directly to the Executive Board or submit recommendations if they so desire.

Section 6. All bishops except for the Presiding Bishop and the Assistant Presiding Bishop shall be eligible to head an auxiliary or department.

Section 7. The duties of the Directors of auxiliaries and departments shall be:

- A. To act as counselor and advisor to the auxiliary or department. He shall give advice, counsel and guidance to ensure that the auxiliary or department remains in conformity to the laws of Apostolic Faith Fellowship International, Inc.
- B. Whenever a discussion or any controversy concerning AFFI law, doctrine or practice reaches an impasse, the auxiliary or department shall adhere to the director’s decision.
- C. If the auxiliary or department does not agree with the decision of the director, it shall have the right to appeal to the Executive Board in its next session.

Section 8. Directors over auxiliaries and departments shall be permitted to serve for two terms.

ARTICLE XXII
MEN'S MINISTRY (INTERNATIONAL BROTHERHOOD)

Section 1. Purpose – To foster the spirit of Brotherhood throughout the membership of Apostolic Faith Fellowship International, and to assist the AFFI in any profitable way to spread the Gospel of Christ more effectively.

Section 2. Assist in formulating Brotherhoods in Council Districts throughout the Organization nationally and internationally.

Section 3. Meet in session annually to evaluate progress and to aid each other in producing effective programs that will benefit local churches, council districts, and AFFI.

Section 4. Officers shall be elected every three years. Any brother that is Brotherhood minded is eligible to be an officer in the National Brotherhood Auxiliary, regardless of his classification (status) in Apostolic Faith Fellowship International, Inc. As long as he is in fellowship with the local church, council and AFFI elected officers shall be President, Vice-President, Secretary, Assistant Secretary, Treasurer, Chaplain and Sergeant-At-Arms.

Section 5. Membership. Any brother in full fellowship with Apostolic Faith Fellowship International, Inc. and their respective home assemblies may obtain membership.

Section 6. Meetings: The Brotherhood shall be authorized to hold annual meetings as designated by the Bishop Board of Apostolic Faith Fellowship International, Inc., at the National Conference of Apostolic Faith Fellowship International, Inc.

ARTICLE XXIII
APOSTOLIC FAITH INTERNATIONAL YOUTH AUXILIARY (AFIYA)
(YOUNG PEOPLE)

Section 1. All members of AFFI shall be permitted to join the Young People and all members of the body under the age of 40 years shall have equal eligibility as to the leadership of the same.

Section 2. The laws of the AFIYA should also apply to each council's Young People's Auxiliary.

Section 3. AFIYA shall adhere to the following:

- a) The young people must not discuss in their public gatherings, nationally or locally, any of the laws or doctrines of AFFI after a derogatory fashion.
- b) They must never dismiss or close down their services for the purpose of sightseeing tours. When the day's sessions are over, sightseeing may be granted at a designated time.
- c) The Bishop's Board positively condemns the practice of engaging in parties or special gatherings after night services. The young people should not engage in unsupervised parties or dinners, after service.
- d) Each participant on his or her program must be baptized in Jesus' name and filled with the Holy Ghost.

Section 4. The AFIYA shall not be permitted to hold their annual conference separate from the parent body.

Section 5. The AFIYA shall be under the jurisdiction of the Director of the Auxiliary in the annual session whenever they convene.

Section 6. A candidate for an AFIYA office must be an active supporter and participant in his/her local, district and national AFIYA's meeting.

Section 7. No appointed or elected officers shall have passed their fortieth (40th) birthday at the time of nomination.

Section 8. The AFIYA's program shall be included in the annual program of the general body.

ARTICLE XXIV CHRISTIAN EDUCATION AUXILIARY

Section 1. The name of this organization is the Christian Education Auxiliary of Apostolic Faith Fellowship International, Inc.

Section 2. The purpose of this organization is to promote Christian Education and effect spiritual, numerical and financial growth in member schools and associations that we might carry out the divine commission. "Go ye therefore, and teach all nations."

Section 3. The membership consists of members of the AFFI Christian Education Auxiliary, churches, district associations and councils.

ARTICLE XXV PUBLICATION BOARD OF APOSTOLIC FAITH FELLOWSHIP INTERNATIONAL, INC.

Section 1. The purpose of the Board is to plan, develop and implement a sound administrative system that will provide excellent printing facilities and quality workmanship of the highest professional level for the following:

- a) Publication of the Minute Book
- b) Publication of the AFFI Magazine
- c) Publication of the Missionary Focus
- d) Outside Contractual Printing Service

Section 2. The Board shall consist of the following departments:

- a) Technical Writer-Duties: Produce and examine all technical matters to be placed in all publications.
- b) Illustrator-Duties: Provide adequate and quality illustration materials, layout and format for desired published magazines, booklets, tracts, etc.
- c) Editing-Duties: Edit all printed matter as to its accuracy and screen any and all material submitted to the Board.

- d) Research and Development-Duties: Research new concepts, conduct studies for qualitative and quantitative control, studies in printing scheduling, cost analysis and developing these concepts for future implementation.
- e) Marketing and Sales-Duties: Research marketing capabilities within the organization and communities; soliciting outside printing contracts.

ARTICLE XXVI USHER BOARD

Section 1. A National Usher Board shall be created.

Section 2. Dues and other information shall be included in the O & P Manual.

ARTICLE XXVII SERGEANTS-AT-ARMS

Section 1. One Sergeant-At-Arms is required to attend the Executive board Meeting and shall attend alternately.

ARTICLE XXVIII PARLIAMENTARIAN

Section 1. The office of Parliamentarian shall be created officially in AFFI.

- a) The Parliamentarian shall serve the Executive Board and the General Assembly.
- b) The duties or role of the Parliamentarian shall be purely advisory and consultative in nature.
- c) He is to be present in each Executive Board and General Assembly when requested.
- d) He shall give advice to the chair and to the members of the Executive Board and General Assembly when requested.
- e) It is the duty of the parliamentarian to call the attention of the chair to any error in the proceedings that may affect the rights of any members, or otherwise do harm, as inconspicuously as possible.
- f) The parliamentarian shall be assigned a seat as near as possible to the chair.
- g) The parliamentarian shall be elected from the Executive Board.
- h) His time of election and tenure of office shall be the same as that of the General Officers of AFFI.
- i) Inasmuch as parliamentary Law gives to the chair alone the power to rule on questions of order, or to answer parliamentary inquiries, after the parliamentarian has expressed an opinion on a point, the chair has the duty to make the final ruling and in doing so has the right to follow the advice of the parliamentarian or to disregard it.

ARTICLE XXIX PROCEDURE

Section 1. All motions of importance and all resolutions shall be in writing and signed by the moving party and be determined at the time of submission or on a day and hour thereafter to be fixed by the General Assembly; or may be referred to a committee for action and report thereon.

Section 2. No person shall be placed on a committee who has spoken for or against the motion on the floor.

Section 3. The person moving a resolution or motion may open and close the debate thereon, such person shall take not more than fifteen minutes of time on any motion, resolution, or question unless special permission for such purpose shall be given.

Section 4. These By-Laws may be amended at any session of the Executive Board or Board of Bishops.

Section 5. All grievances are to be adjudicated at the council level. In the event that an appeal is made to the general body, the appeal will go directly to the Executive Board for final adjudication. In the event that a grievance arises in which a council has no jurisdiction and grievance shall also go to the Executive Board.

Section 6. Appointment of committees:

- a) No one shall be used on any committees or appointed to significant positions without the screening and approval of the Presiding Bishop or Bishops' Board.

ARTICLE XXX COUNCILS

Section 1. Apostolic Faith Fellowship International heartily approves the centralization of local work for the purpose of forming associations for the extension of the Kingdom of God.

Section 2. Councils shall be organized in every state where there are churches belonging to Apostolic Faith Fellowship International, Inc. except where the State is too small, in such cases, states may be combined together in a Council. These Councils shall be direct Auxiliaries of the General Body, the choice to be that of the majority of Apostolic Faith Fellowship International, Inc. ministers and such not be compelled against his free choice to belong to or contributed to any other council.

Section 3. The body forbids councils or council officials to ordain deacons of local assemblies or to issue to deacons papers of and description.

Section 4. Councils shall be forbidden to issue any papers other than those issued by Apostolic Faith Fellowship International, Inc.

Section 5. The councils shall send a portion of their annual assessment to the General Treasury of AFFI, Inc. at the conclusion of each council session after all checks have cleared or been redeemed.

Section 6. There is no official recognition of any council, other than Apostolic Faith Fellowship International, Inc. councils, which are direct auxiliaries of the General Body.

Section 7. Each council and local church, as a member of the parent body should insert after the name of each council name “Apostolic Faith Fellowship International, Inc.” in full when publicity advertised.

Section 8. Where there are councils, all local papers shall be issued by councils in the district of application. Papers otherwise are illegal:

- a) In districts where there are no councils, pastors may issue such persons with the aid of one of two other elders in good standing, with Apostolic Faith Fellowship International, Inc. to examine the applicant.
- b) All local papers shall bear the words “Fellowship Certificate” instead of “Credentials”.

Section 9. One of the councils shall invite and host the Executive Board semi-annual meetings.

Section 10. Secretaries of councils shall send to General Secretary’s office names of the disfellowshipped members of council who are members of Apostolic Faith Fellowship International, Inc.

Section 11. No laws of any council shall conflict with the laws of the parent body of Apostolic Faith Fellowship International, Inc.

Section 12. We recommend that an annual report be requested from all foreign councils that are connected with this body from all parts of the world and that said report shall include a complete account of their work and that such report shall be.

Section 13. Local council missionary papers shall be made available to men, as well as women.

ARTICLE XXXI DEACONS 1945

Section 1. According to the scripture, deacons are pastors’ helpers in secular matters. This conclusion is clearly drawn from that shown in I Timothy 3:8-13.

Section 2. Method of selecting deacons is that they should be appointed by the permanent pastor after having judged their qualifications according to I Timothy 3:8-13.

Section 3. The deacon is a servant of the pastor and should only use such power as is delegated to him by the pastor.

Section 4. In case of vacancy of pulpit, the deacon should be in subjection to the district elder or bishop until such time as there is a permanent pastor chosen at which time the deacon should become subject to the new pastor.

Section 5. It is the firm scriptural conviction of the Executive Board that the pastor should exclusively control the financial affairs of the church. The scripture gives the pastor the right to use money as he should deem necessary for his living. All other methods used, such as paying of salary, rationing and such like are both unscriptural and usurpation of authority (I Cor. 9:9-11).

ARTICLE XXXII ROBERT'S RULES OF ORDER

Section 1. The premises of this resolution are based on the 75th anniversary edition of Robert's Rules of Order, Revised, page 5 states that a permanent action of an assembly need not bind a future assembly against its will. Therefore, the rule may be suspended for a single meeting by a mere majority vote. Page 85 states that sometimes a 2/3 majority may be required, as in the case of a matter requiring previous notice. Page 86 states that if it is desired to allow the suspension of by-laws for its suspension. Also page 267 requires specific provision for suspending some by-laws. Page 15 shows precedents, or customs, rank with existing rules. However, to prevent any possibility of future conflict, it shall be included in our by-laws in our Minute Book: be it resolved that AFFI be permitted to suspend any of its rules (except those contained in its constitution) for that particular session by a 2/3 majority vote of those present and voting in any of its annual conventions.

ARTICLE XXXIII ORDINATION PROCEDURES

Honorable Sirs:

By procedure it is understood, to mean "manner of method of proceeding on a course of action" parliamentary or otherwise. The ordaining of a person into the Holy ministry of Christ is one of the most solemn, one of the most sacred, one of the most important, and should be one of the most memorable events of a person's life; certainly one of the most important functions of the great organization. Therefore:

1. (a) We must eliminate every distraction and every program or ailing influence. (b) It is urgent that no other department or cause share the ordination service. A regular public offering may be taken at the appropriate time; however, there should be no undue urging or commercializing.
2. The ordination service should be planned by a separate committee apart from the Ordination Committee. (Ordination committee's function ends with examination and presentation of the candidates to the presiding Bishop:)
3. Musical renditions should be carefully chosen and relative to the purpose and occasion Blessed Be the Tie That Binds, or other suitable songs.

ARTICLE XXXIV ORDINATION OF ELDERS

Section 1. When the time appointed by the Bishops is come, there shall be a sermon or exhortation declaring the duties and office of such as come to be admitted: having been duly examined by the Ordination Committee (and any other authorized persons) on how necessary that office is in the church and how the people ought to esteem them in their office.

After which—Presiding Bishop and Board of Bishops. I have the honor and solemn duty to present unto you these persons seeking to be ordained into the ministry.

The Presiding Bishop: Take heed that the persons whom you present unto us be apt and meek, of good and Godly conversation –able to exercise their ministry duly to the glory and honor of the Lord Jesus Christ and to edify the Church which He purchased with His own blood.

The Chairman (of the Ordination Committee) shall answer: I have inquired concerning them, and examined them, and think them so to be. (Then their names shall be read aloud not their score) the presiding Bishop shall say to the candidates for ordination:

Members of Apostolic Faith Fellowship International, you are the ones we purpose to ordain, God willing; for after due examination we find that you seem to be lawfully called to this function and this ministry, and that you are persons meet for the same. But if there be any of you that knows of any impediment for which you ought not be received into this Holy Ministry, let him now come forth in the Name of the Lord Jesus and show the impediment (if any impediment be offered, the Bishop shall cease from ordaining that person until such a one is proved to be innocent). A short prayer shall be said with Gospel and Epistle that follows:

Almighty god, even the Lord Jesus Christ, giver of life and all good things, who by thine own Spirit has appointed diverse orders of ministries in thy church, mercifully behold these thy servants now called to ministry in their office as Ordained ministers, Evangelists, Pastor's and teachers, Lord replenish them with innocence of life, that both by word and good example they may faithfully serve thee in their office to the glory of thy Name and edification of thy Church for I pray in the Name of The Lord Jesus Christ our Savior who lives and reigns world without end.

The Epistle—Eph. 4:7-13

Unto everyone of us is given grace according to the measure of the gift of God, wherefore he saith, “when he ascended up on high, led captivity captive and gave gifts unto men, (now that he ascended what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens that he might fill all things.) And he gave some Apostles; and some Prophets and some Evangelist; and some Pastors and Teachers; for the perfecting of the Saints for the work of the ministry for the edifying of the Body of Christ. Till we all come in the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the statue and fullness of Christ.

After, this shall be read from the Gospel of St. John 10:1-6

“Verily, verily, I say unto unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep, he goeth before them, and the sheep followed him; for they know not the voice of strangers. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the Sheep. All that ever came before me are thieves and robbers; but the sheep did not hear

them. I am the door; by me if any man enter in he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but to steal, and kill, and to destroy; I am come that they might have life, and that they might have life more abundantly. I am the good Shepherd; the good shepherd giveth his life for the sheep. But the hireling, and not shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, because he is a hireling, and careth not for the sheep, and shepherd. I am the good shepherd and know my sheep and am known of mine.”

That being done, **the Bishop shall say:**

You have heard, brethren, as well as in your private examination as in the exhortation which was just read to you, and in the writings of the Apostles; of what dignity and how great importance this office is whereunto you are called. And how again we exhort you in the Name of the Lord Jesus Christ that you keep in remembrance how high is your calling and how weighty is this office, and what dignity you should have as the messenger, the watchman, the Shepherd and Steward of the Lord. I exhort you to teach and to admonish, to feed and to provide for the Family of God; to seek for Christ’s sheep that are dispersed abroad and for His children who are in the midst of this evil world, that they may be saved. Have always, therefore, printed in your memory how great a treasure is committed to your charge. They are the sheep of Christ; which He purchased with His own blood. Consider what price He paid and what value He placed on His sheep; therefore if any sheep are hurt or hindered by reason of your negligence, you should know the greatness of your fault, and also the horrible punishment that will ensue. Wherefore, consider within yourself the end of the ministry towards the children of God, toward the Spouse of the Lord Jesus Christ and see that you never cease your labor, your care and diligence until you have done all that lieth in you according to your duty to bring all such as are or shall be committed to your charge unto the unity of the faith and to that ripeness and perfectness in Christ. Because to serve as an Ordained Minister is both of so great excellence and so great difficulty, you see how you ought to apply yourself with great care and never cease to study that you might be fitted to your task.

Now brethren: we have good hope that you have weighed and pondered these things with yourselves long before this time; and that you have clearly determined by god’s grace to give yourselves to the Ministry whereby it has pleased God to call you, so that as much as lieth in you, you will apply yourselves wholly to this one thing and draw in your care and studies to this way; and that you will continually pray for God’s assistance and be filled with the Holy Ghost always; that through daily reading and weighing the scripture you may wax riper and stronger in your ministry, and that you may so endeavor to live a saved, sanctified life thus saving yourself and set an example to God’s people and the world at large. And now before the great Assembly of God’s people gathered and in the presence of Jesus our Savior, that we may understand your mind and will in these things, and that your promise may move you more to your duty-you will answer plainly to these things which we shall demand of you in the name of Jesus Christ.

Bishop: Do you believe in your heart that you are truly called according to the will of the Lord Jesus to be a minister, to be a Pastor or an Evangelist”?

ANSWER: I do so believe.

Bishop: Are you fully persuaded that the Holy Scriptures contain all doctrine necessary to be saved through faith in Jesus Christ? Are you determined out of said scripture to instruct the people committed to your charge and to teach nothing that cannot be concluded and proved by scripture?

ANSWER: I am so persuaded and have so determined by God's grace.

Bishop: Will you then give your faithful diligence always to minister the Lord's doctrine of Holiness, of sanctification and His Sacraments?

ANSWER: I will do so by the help of the Lord.

Bishop: Will you be ready always, faithful and diligent to oppose and drive from your midst all erroneous, strange or false doctrine, contrary to the Word of God and the practice of the apostles and are you willing to do this publicly and privately?

ANSWER: I will, the Lord being my Helper.

Bishop: Will you be diligent in prayer and in the reading of the word, and in the study of the scriptures. And will you diligently minister to the sick, the poor and needy and all other duties incidental to your office?

ANSWER: I will do so, the Lord being my Helper.

Bishop: Will you fashion yourself and your family according to the doctrine of Christ and to make both yourself and them an example to the flock of Christ as much as lieth in you?

ANSWER: I shall apply myself thereto, the Lord being my Helper.

Bishop: Will you maintain and set forth, as much as lieth in you, a spirit of Hospitality, of sweetness, love and peace among all the saints and especially among those that are given to your charge?

ANSWER: I will do so, the Lord being my Helper.

Bishop: Finally my brethren, will you endeavor to be loyal to Apostolic Faith Fellowship International and its laws, and will you faithfully support it with your finance, your presence and your spirituality, locally and nationally; giving careful consideration always to our doctrine: water baptism in the Name of Jesus: baptism of the Holy Ghost evidenced by the speaking with other tongues as the Spirit gives utterance; A Holy and sanctified life; Holy communion (the Lord's Supper); the resurrection of the dead and the Rapture of the Saints (the Church).

ANSWER: I will do so, the Lord being my Helper.

Bishop: The Bishop shall pray: Almighty God our Father, even the Lord Jesus Christ, who hath given unto these the desire to do Thy will, grant unto them strength and power of the Holy Ghost to perform the same; that they may indeed accomplish your work assigned to them—the work that was begun through the very ministry of the Lord Jesus Christ, AMEN.

(Final Charge) **AS FOLLOWS**

II Timothy 4:1-5, shall be read by the Bishop or whomever he may appoint.

“I solemnly urge you before God, even before the Lord Jesus Christ who will come soon to judge the living and the dead when He appears and at His Kingdom; **TO PREACH THE WORD of GOD URGENTLY** at all times, whenever you get the chance, in season and out, when it is convenient and when it is not, correct and rebuke you people when need is, encourage them to do right, and at all times be feeding them patiently with God's Word. For

the time has come when some people won't listen to the truth, but they are going around looking for teachers who will tell them just what they want to hear. They won't listen to what the Word says but will gladly follow their own misguided ideas. You must stay awake and watch out for all of these dangers. And don't be afraid of suffering for the Lord. Bring others to Christ. Leave nothing undone that you should do."

Then the Presiding Bishop shall anoint each candidate and every Bishop shall go around and touch each candidate on the forehead as they sing, "Blest Be The Tie."

This ceremony is to be used in all our councils and conventions, as guideline for ordination services.

ARTICLE XXXV OPERATIONS AND PROCEDURES (O & P) MANUAL

Section 1. AFFI shall publish an O & P manual to cover the general operating procedures for all boards, committees and auxiliaries. All other information and auxiliaries not specifically discussed in these By-Laws shall be included in the O & P Manual.

Section 2. Boards, committees and auxiliaries shall operate according to the constitution and by-laws established by AFFI as well as the O & P manual.

Section 3. If there is a conflict between the Constitution and By-Laws and the O & P Manual, the Constitution and By-Laws shall have precedence.

ARTICLE XXXVI CORPORATE SEAL

Section 1. The seal of the Corporation shall be as follows:

ARTICLE XXXVI AMENDMENTS

Section 1. These By-Laws of AFFI may be amended only if the proposed amendment is provided to the Executive Board in writing stating the alterations, amendments or changes which are proposed to be made in such By-Laws at its Executive Board Meeting and considered at the National Conference or winter session. If, however, all the Executive Board members shall be present at any regular meeting, these By-Laws may be amended by a unanimous consent, without any previous notice.

Section 2. Adoption of the amendment requires notifying the Pastor's Congress before going to the floor for approval by the Executive Board or Bishops' Board.

APOSTOLIC FAITH FELLOWSHIP INTERNATIONAL ORGANIZATIONAL CHART

AFFI ORGANIZATION DIAGRAM

