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SECTION (A)

1. “ABOUT THE MANUAL”

1.1 USE AUTHORITY:

This manual is an internal denominational document compiled for the express use by pastors of the Church of the Foursquare Gospel Australia Limited only and it is not for external use at any level.

1.2 DOCUMENT COPYING:

The contents are copyright protected © Church of the Foursquare Gospel Australia Limited (ABN 45 000 195 960) and may only be copied for a Pastors use within the local church environment. It is not intended for general distribution.

1.3 ADDITIONAL MANUAL INFORMATION:

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pres@foursquare.org.au

or by writing to:-

P O Box 6890

Coffs Harbour NSW 2450

Head Office Phone: (02) 6652 6282

SECTION (A)

2. **“PASTORAL RESPONSIBILITY”**

To function together to most effectively reach people for Jesus, it is essential that expectations between the pastor, the area, the district and the executive team be clearly defined and understood. Outlined below is a checklist of these expectations (included as “The Pastor Agreement” which is part of the appointment process).

As a Pastor, I understand:

1. Pastoral ministry is submitted to the wisdom and council of the Area and/or District Supervisor, the Presbytery and Company Directors.
2. The local church is a legal entity of the Church of the Foursquare Gospel Australia Ltd., which is governed by the Company Directors under the terms of the Foursquare Church Australia Company Constitution 2006 ©. Pastoral appointment is made upon the recommendation of the District Supervisor and Presbytery with the approval of the Company Directors.

As a Pastor, I am responsible for the following:

1. The legal name of my organisation is "The Church of the Foursquare Gospel (Australia) Limited" (T/as The Foursquare Church Australia);
2. To teach a balanced view of Scripture fully in accord with the Foursquare Statement of Faith and terms of the Constitution 2006 and By-laws contained therein;
3. To complete and mail the official Foursquare quarterly spiritual and attendance reports to the District Supervisor's Office (A copy is kept in Local Church files for review at the monthly Local Church Council meeting); The master blank copy of this form is available for download from the Foursquare Church Australia website at www.foursquareaustralia.org
4. Along with the Church Council, to see that the Denominational District Tithe (10% of all tithes and offerings collected [NOT designated funds for building or 'love' offerings]) are sent to the District Supervisor's Office / or deposited direct into the denominational Westpac Bank General Account (Account Details available from the Treasurer).

To ensure the Monthly/ or Quarterly Financial report is sent to the Treasurer's Office. (NOTE: If direct deposited into the denominational Westpac General Bank Account, advice of the deposit to be forwarded to the District Supervisor and Treasurer via email/ or fax. A copy is kept in Local Church files for review at the monthly Local Church Council meeting);
5. To hold a monthly Church Council meeting to perform the duties as described in the denomination's Church By-laws.
6. To take a Foursquare Missions' Offering once each month and despatch it to the District Supervisor's Office or direct deposit it into the denominational general Westpac Bank Account; (Details available from the Treasurer). Advice of the mission's offering to be forwarded to the District Supervisor, Overseas Missions Director and Treasurer via email/ or fax monthly or quarterly with financial statement.
7. To meet all financial obligations each month including District Tithe and Missions Offering; Collect Income Tax and pay superannuation into designated fund for all salaried officers: Complete BAS Statement returns to the ATO; Make payments to the Denominational Headquarters as required under the Constitution and outlined above; Pay Loan/ or mortgage repayments as agreed; Pay annual church building and contents insurance premiums (when due/where applicable), Pay the required excess on any Insurance claim made by the local church, Pay all building lease or rent payments;
8. To submit all proposed contracts, leases, loans, building projects and property acquisitions to the District Supervisor's Office for Company Director's consideration and approval. Before plans are made to enter into any contract or building project, to notify the District Supervisor's Office so the Company Directors can plan to process each project in a timely manner;

9. To attend Area and District activities scheduled for the participation of all pastors including: leadership seminars, women's and men's conferences, pastor's meetings, Annual Foursquare Convention, etc. (where able and when able to do so in conjunction with full or part time secular employment - if so engaged);
10. To ensure that all people who work with children have been correctly screened with respect to any child abuse history in accordance with the law requirement in the respective state and the denominational protocol contained in the Foursquare Church Denominational Sexual Abuse Protocols – “SAFE CHURCH APPROVED TRAINING”, “WORKING WITH CHILDREN” approval (NSW) and all similar relevant legislation in all other Australian States and Territories, and the Foursquare Australia “Beyond The Boundaries” protocol; to ensure that the correct procedure is adhered to with all necessary declaration forms completed and statement of interview of each applicant (either volunteer or salaried staff), recorded and maintained on file;
11. To endeavour to encourage the congregation's participation in youth camps, men's camps, women's camps, further theological study and other denominational activities;
12. To encourage the congregation and Local Church Council to consider and implement strategies to reach other ethnic groups in our community with the good news of Jesus Christ. One way of doing this may be to share facilities with another congregation and, as pastor, be willing to take the lead in this discussion;
13. To understand that pastors are required under the Foursquare Church By-laws to annually keep their credentials current and to pay the annual credential subscription fee as set by the Company Directors;
14. To be responsible to notify the District Supervisor's Office of any changes of address and/or phone/fax numbers and/or email address to the church and the pastor's home;
15. To understand the importance of pastoral longevity to church growth and stability while recognising also that all need time out from Ministry from time to time to come aside and spend quality prolonged time with the Father.

SECTION (A)

3. CLASSIFICATION OF PASTORS

3.1 MINISTERIAL STANDING:

For requirements – refer to the Constitution of the Church of the Foursquare Gospel Australia Ltd.,

3.2 MINISTER’S CLASSIFICATIONS:

3.2.1 ORDAINED, LICENCED & INTERIM MINISTERS:

(a) Persons Ordained or Licensed as Foursquare Ministers are be classed as either: Ordained Ministers, Licensed Ministers or Ministers Emeritus.

Ordained Ministers may use the title – Reverend (abbreviated to Rev.) or Pastor.

Licensed Ministers are addressed as Pastor.

Persons granted an Interim Credential are classed as an Interim Minister and are addressed as Pastor.

Spouses of an Ordained Minister may apply for an Authorised Minister’s Credential through the District Supervisor. This in turn could be approved by the Presbytery and Directors. Persons granted an Authorised Minister’s Credential are addressed as Pastor.

All Minister’s Credentials are renewed annually prior to 31 December upon the payment of the scheduled fee to the District Supervisor’s Office.

For requirements – refer to the Constitution of the Church of the Foursquare Gospel Australia Ltd.,

3.2.2 LOCAL CREDENTIAL MINISTERS:

A Minister holding a **Local Credential** is a Minister who has been appointed and approved by the Senior Minister of a local church in consultation with the District / or Area Supervisor and who has been set aside in a Service in the Local Church by the Senior Minister or the District /or Area Supervisor, to work in the capacity as a Minister within that local church only. There is no fee for this credential

3.2.3 CREDENTIAL CARDS:

Credential Cards shall remain the property of the denomination and shall be issued to all denominational Credentialed Ministers.

SECTION (A)

4. PASTORAL ETHICS & REVIEWS

4.1 TERMINATION OF SERVICES

For requirements – refer to the Constitution of the Church of the Foursquare Gospel Australia Ltd.,

4.2 CONFLICT RESOLUTION

4.2.1 PROTOCOL FOR DISPUTE RESOLUTION:

The Presbytery shall inquire into the charge and shall hear, if he/she so wishes, the Minister against whom the charge is made. It shall have power to request attendance before it of any member of the Company and of a Church.

For requirements – refer to the Constitution of the Church of the Foursquare Gospel Australia Ltd.,

4.2.2 PASTORAL APPOINTMENT PROTOCOL:

For requirements – refer to the Constitution of the Church of the Foursquare Gospel Australia Ltd.,

4.2.3 PASTORAL TRANSFER PROTOCOL:

For requirements – refer to the Constitution of the Church of the Foursquare Gospel Australia Ltd.,

4.2.4 FINANCIAL INTERESTS INVOLVING CHURCHES

A Pastor shall not claim extra remuneration for supervising or carrying out the erection of any building or any alterations repairs or maintenance thereof or interest upon any of his own money which may have been applied towards any such purposes unless such extra remuneration or interest shall first have been approved by the Church Council recommended by the General Supervisor and an agreement in respect thereof shall have been entered into by the Company.

4.2.5 MISSIONARIES:

For requirements – refer to the Constitution of the Church of the Foursquare Gospel Australia Ltd.,

4.2.6 CODE OF ETHICS

2 Timothy 3:1-7.

For requirements – refer to the Constitution of the Church of the Foursquare Gospel Australia Ltd.,

4.2.7 PASTORAL RELATIONSHIPS

The true ethical requirement is that we honour one another, endeavour to be open and honest with one another, and recognise our true interdependence.

Romans 12:3-6. *“For by the grace given me I say to every one of you; Do not think of yourself more highly than you ought, but rather think of yourself with sober-judgement, in accordance with the measure of faith God has given you. Just as each one of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, according to the grace given us”*

Romans 12:10. *“Be devoted to one another in brotherly love. Honour one another above yourselves.*

Philippians 2:4-5. *Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus ...”*

4.2.8 PASTOR’S HANDOVER CHECKLIST

In the plan of God, most pastors expect to change pastorates several times in their lives, as God's will unfolds for them. Such times of change provide opportunities for the outgoing and the incoming pastor to serve each other and the congregation. The outgoing pastor should help provide the congregation with a sense of leadership continuity and assist the incoming pastor with as much relevant details on the congregation and church business as possible.

For all additional requirements not referred to in the above – refer to the Constitution of the Church of the Foursquare Gospel Australia Ltd. – 2006.

SECTION (A)

5. L.I.F.E BIBLE COLLEGE INFORMATION

5.1 GENERAL INFORMATION

5.1.1 LOCATION

The L.I.F.E. Bible College main campus is currently located at Essington Christian Centre, 2 – 8 Bridge Road, Westmead NSW 2145

5.1.2 STAFF

The position of Principal of the College is an annual appointment made by the Foursquare Company Directors on the advice of the District Supervisor in his/her capacity as Chairman of both Presbytery and the Bible College Board.

The current Principal is Pastor Rudy Tan.

5.1.3 COLLEGE BOARD

Members of the College Board are:-

Pastor Rudy Tan – District Supervisor (Chairman)

5.1.4 CONTACT DETAILS

L.I.F.E. Bible College

2 – 8 Bridge Road

Westmead NSW 2145

Telephone: (02) 9893 8360

Fax: (02) 9893 8251

Email: admin@lifebiblecollege.net

5.2 CURRICULUM & STRUCTURE

5.2.1 CURRICULUM

The current curriculum is available upon request direct to the College office as above.

5.2.2 STRUCTURE

The College offers a three year diploma course made up of four semesters per year. Details on further advanced studies (Bachelors and Masters Degrees) are available through the College office as above.

SECTION (A)

6. MINISTER'S CREDENTIAL APPLICATION FORMS

(Copy of Minister's Credential Forms on next page - Page (8)).

THE FOURSQUARE CHURCH AUSTRALIA MINISTRY APPLICATION

CREDENTIAL TYPE: INTERIM , LICENCED , ORDAINED

(please tick type of Minister's Credential being applied for, use only block letters & delete that which does not apply)

Applicant's Full Name:

Address:.....

In this, my application for A Ministry Credential (as indicated above) within the Church of the Foursquare Gospel Australia Limited, I hereby declare that I fully understand that Presbytery is under no obligation other than to consider my application in relation to the Constitution and the Declaration of Faith. I further understand that all information submitted (either written in this application or verbally during interview) to Presbytery is confidential and that Presbytery's unbiased recommendation will be given to the Board of Directors for their final action.

Do you currently hold a Foursquare Church Minister's Credential? No Yes

At what level? Interim , Licenced , Ordained Authorised

Date current Credential received: ___/___/___

Phone: (HOME) _____ (Work) _____ (Mobile) _____

FAX: (Home) _____ (Work) _____ **Email:** _____

Date of Birth _____ **Nationality** _____

Country of Birth _____

Current Marital status _____

Have you ever been divorced/ re-married? No Yes

Details: _____

Your Conversion Date: ___/___/___ **Water Baptism Date:** ___/___/___

Baptism in the Holy Spirit Date: ___/___/___

Spouse's Name: _____

Children's Names & Ages: _____

Name of your Local Foursquare Church: _____

Name of your Senior Pastor (If not the Senior Pastor): _____

Your reason for seeking a credential or upgrade of current credential:

(To be completed by applicant. Please attach a page/s if more space required):

List Christian study courses previously and currently undertaken and level achieved for each:

Do you hold a current Minister's Credential with any other denomination?

Yes No

(If you have answered **Yes** - Name the organisation:)

Have you applied to any other organisation for a Minister's Credential and have been refused?

Yes No (If you have answered **Yes** - Name the organisation:)

Why do you think you were refused?

What is your stance on alcohol? _____

Do you have any addictions? Yes No

What is your stance on homosexuality?

What is your stance on same sex relationship/marriage?

Do you fully accept the Foursquare Church Declaration of Faith?

Yes No

Do you have any physical limitations? Yes No

(If you have answered Yes - Name it/ them:)

Character Referees: 1. Your Pastor's Name: _____

Address: _____

Telephone: _____ Email: _____

2. Other Referee Name: _____

Address: _____

Telephone: _____ Email: _____

3. Other Referee Name: _____

Address: _____

Telephone: _____ Email: _____

What do you feel is your predominate/main Ministry gift?

Have you ever been declared a bankrupt? Yes No

Are you in personal debt or do you carry any financial commitment?

Yes No (This question is relevant because financial hardship places great strain on your ministry and on marriage/relationship.)

What is it? _____

Other occupation (If any) _____

Signature of Applicant: _____ **Date:** _____

Endorsement of applicant: (To be completed by the Senior Pastor (or District Supervisor, if applicant is a Senior Pastor)

Signature of Senior Pastor/or D.S. _____ **Date:** _____

Office use Only:

Date Received: _____

Date of advice of application receipt despatched to applicant: _____

Interview date: _____ *Approved: Yes* *No*

Date application approved: _____

Signature of District Supervisor: _____

SECTION (B)

1. MINISTRY GUIDES

1.1 MARRIAGE SERVICE

1.1.1 Pre-Marriage – The Legal Requirement: Before performing a marriage service, a minister must meet certain specific requirements under the Marriage Act 1961

1.1.1.1 The Minister's Responsibility

The minister must be legally licenced as a Marriage Celebrant under the covering of the Church of the Foursquare Gospel (Australia) Limited. This will be confirmed by the receipt of a letter from the federal Attorney General's Department advising the application for licence has been successful and the applicant has been issued with a registration number.

Having a Foursquare minister's credential is not legally sufficient to allow a minister to conduct a marriage. All applications for registration as a marriage celebrant by a minister under the covering of Church of the Foursquare Gospel (Australia) Limited must first be approved by the District Supervisor.

Once approved, application for a licence can be obtained from the denominational Secretary.

1.1.1.2 The Celebrant's Kit

It is the newly licenced minister's own responsibility (or that of his church), to purchase the necessary documents (the kit) required under the Marriage Act 1961, for the conducting of a marriage service.

The kit is available from:-

CanPrint Communications
(Printing, Mailing & Publishing)
Telephone: (02) 6295 4422
Facsimile: (02) 6295 4473
Email: canprint@canprint.com.au
Location: 16 Nyrang Street, Fyshwick, ACT 2609
Postal Address: PO Box 7575, Canberra BC, ACT 2610

Kit Contents Required:-

- A quantity of Form 13 – *"Notice of Intended Marriage"*
- Statutory Declaration Forms (Commonwealth)
- A quantity of Form A – *"Consent by Both Parents to Marriage of Minor"*
- A quantity of Form B – *"Consent to Marriage of Minor"*
- Numbered Marriage Certificates
- Envelopes
- A Marriage Register – hard cover (not required if already at the church)
- Marriage Counselling Services brochures entitled: *"Marriage and You"*
- Marriage Counselling Services brochures entitled: *"Marriage Counselling and Marriage Education Approved Organisations"*
- Certificates of Marriage Register (the perforated two section PINK covered book for recording couples particulars)
- The Handbook for Marriage Celebrants (not required if already at the church)
- Envelopes for transmission of Official certificates of Marriage to the Registrar of Births, Deaths and Marriages following the marriage service.

1.1.1.3 Steps for the Couple Intending Marriage

- The minister must discuss all aspects of the marriage with the couple and arrange for the completion of all necessary legal forms under the Marriage Act 1961:
- complete the "Notice of Intended Marriage" Form 13 not earlier than twelve (12) months and no later than one (1) month prior to the wedding service.
- (if applicable) complete either a Form A or a Form B as required for the marriage of a minor.
- discuss the order of service and any specific requirements the couple may wish to include in their ceremony
- The minister must present the couple with both counselling brochures (as detailed above) under the auspices of the Marriage Act (Paragraph 42 – 5A)

1.1.2 Pre-Marriage – The Practical Requirement:

- The Foursquare Minister must undertake pre-marriage/relationship counselling with the couple prior to the marriage service.
- The minister should arrange a suitable time for a marriage service rehearsal for the couple
- The Minister should ensure that access to the church is available for decoration, deposit of flowers, etc just prior to the wedding.

- If the church is to provide musicians, ushers or other personnel, all requirements should be noted during the time of pre-marriage interview with the couple.

1.1.3 The Wedding Service – General Comment

While there is no specific scriptural format for the wedding ceremony, the Word of God clearly defines the sanctity and celebration of this special occasion performed before witnesses in the sight of God.

The TWO SINGLE LEGAL REQUIREMENTS in the ceremony for the officiating minister are to:

- 1. Ask the following question of the couple marrying: “Do you _____, take _____ to be your wife?” and “Do you _____, take _____ to be your husband?”**
- 2. Given that the answer by each party being married is “yes”, the officiating minister must then “pronounce _____ and _____ (the couple) to be “husband and wife”.**

A minister’s handbook is always an excellent guide for all types of church services and they are available from most good Christian book stores. One that covers traditional services but which also provides excellent guides for building your own format to tailor the service to expressly suit the occasion is “The Minister’s Service Book” compiled by Myer Pearlman and published by The Gospel Publishing House. It is available from their Sydney office (02) 9578 3622 at a reasonable price.

1.1.4 The Wedding Service – SPECIAL NOTE: The following two are practical examples only.

- 1.1.4.1** This Service blends the dignity of tradition with the flexibility and spontaneity of Spirit-led worship. It includes specific statements of commitment to Christ as well as commitment to each of the people being married, while also offering a personalised approach.

SERVICE EXAMPLE (1)

The Minister Welcomes the Congregation and invites them to share in the service as much as possible. He/she then says:

MINISTER: “We are gathered together here in the sight of God and in the presence of this Congregation, to join this man and this woman in holy marriage.

Marriage, the Scripture says, is to be held in honour among all. It was instituted by God Himself, in the beginning, in Eden.

It was taken by the Apostle Paul as the supreme illustration of the mystical union that is between Christ and His church.

It was at a wedding that the Lord performed the first of His miraculous signs and thus revealed His glory. Marriage was ordained:-

- for the procreation of children and the establishment of a family in which they might be brought up in the nurture and instruction of the Lord.
- for mutual companionship, friendship and comfort, that each should help the other in a way that no other can.
- for mutual pleasure and joy; that each should find in the other, unique delight and enduring contentment, that through commitment and dedication to one another, each should understand the true strength and resilience of love.

Therefore, it should not be entered unadvisedly or lightly, but prayerfully, reverently, discreetly and with careful thought, duly considering the purposes for which it was ordained by God.

Into this holy relationship, these two persons, _____ and _____ come now to be joined.

(The above statement is a brief summary embracing Hebrews 13:4; Genesis 2:18; John 2:1-11; Ephesians 5:21-33; Genesis 1:26-28; Psalm 127:1-5; Matthew 19:3-12; Genesis 26:8; Proverbs 5:18-19; 1 Corinthians 13:1-3. The minister may prefer to express these thoughts in his own words.)

PRAYER:

HYMN:

SCRIPTURE READING:

(Examples:- Genesis 2:18-24; Song of Solomon 2:1-17; 1 Corinthians 13:1-13; Ephesians 5:21-33; Psalms 45:10-17; or a passage relevant to the message)

MESSAGE:

HYMN, CHORUS OR ITEM:

MINISTER: "Who gives this woman to be married to this man?"

(Father who has entered church with bride, while standing replies)

(Alternatively, both parents may respond)

FATHER: "I do."

Or **PARENTS:** "We do."

(The Bridegroom having now officially received his Bride from her parents, father or guardian, is addressed by the minister).

MINISTER: "The Bible says, „For this reason, a man shall leave his father and mother and be joined to his wife and the two shall become one.“ Will you _____ (*Groom*) have this woman _____ (*Bride*) to be your wife, to live together by God’s command in the holy state of marriage;

Will you love her, comfort her, honour and protect her, worship and pray with her, in sickness and in health, and forsaking all others, keep only to her so long as you both shall live?

BRIDEGROOM: "I will!"

MINISTER: "Will you _____ (*Bride*) have this man _____ (*Bridegroom*) to be your husband to live together by God’s command in the holy state of marriage;

Will you share and serve him, love honour and comfort him, worship and pray with him, in sickness and in health, and forsaking all others, keep only to him so long as you both shall live?

BRIDE: "I will!"

(The Bride and Bridegroom now join right hands and the bridegroom repeats after the Minister)

BRIDEGROOM: "I _____ take you _____ according to God’s holy Word: to be my wife;

To have and to hold from this day forward; to share my faith in Christ and to make my home with you;

For better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, until we are parted by death.

Before God, I pledge you my faithfulness."

(The bride repeats after the Minister)

BRIDE: "I _____ take you _____ according to God’s holy Word: to be my husband;

To have and to hold from this day forward; to share my faith in Christ and to make my home with you;

For better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, until we are parted by death.

Before God, I pledge you my faithfulness."

MINISTER: "As the husband is head of the wife, and as he imparts to her his name, receiving her into his care and providence _____ (*Bridegroom*) will now place a ring on the finger of his bride as a token that he freely takes her as his wife."

(The Bridegroom now receives the ring from his Best Man and places it on the Brides finger and repeats after the Minister.)

BRIDEGROOM: "With this ring I wed you now; with this token I keep covenant with you; with all that I have and all that I am, I honour you; through the love of God, and the grace of the Lord Jesus Christ, and the fellowship of the Holy Spirit. Amen."

(If the Bridegroom is also to receive a ring, the Minister now says: "

MINISTER: "As the wife is one with the husband, and as she receives his name, entering into his care and providence, _____ (*Bride*), will place a ring on the finger of her Bridegroom as a token that she freely takes him as her husband."

(The Bride now receives the ring from the Best Man and places it on the Bridegroom’s finger. She repeats after the Minister.)

BRIDE: "With this ring I wed you now; with this token I keep covenant with you; by this act I yield my name to you; through the love of God, and the grace of the Lord Jesus Christ, and the fellowship of the Holy Spirit. Amen."

MINISTER: *(To the Bridegroom)* "Thus you _____ (*Bridegroom*) are to shelter _____’s (*Bride*) life with strong, protecting love.

(To the Bride) "Thus you _____ (*Bride*) are to wear your ring as the enclosing bond of reverence and of faith in Jesus Christ; together fulfilling the perfect circle of duty and love that makes you one. May your love for one another, your devotion and your faith, be unending like the circle of this ring (or/ these rings) eternally."

(The Bride and the Bridegroom again join their right hands while the Minister says)

MINISTER: “Those whom God joined together, let no one bring division upon. _____ (*Bride*) and _____ (*Bridegroom*) have this day witnessed to their consent to live together in holy marriage; they have pledged their faithfulness, each to the other; they have confirmed it by giving and receiving of a ring (rings) and by the joining of hands.

Therefore, in the name of the Father,

And of the Son,

And of the Holy Spirit,

I declare them now to be husband and wife. Amen”

(The Bride and Bridegroom may kiss, then the Minister invites them to kneel for the laying on of hands and the Dedicatory Prayer and blessing. The couple then may wish to partake of their first holy communion together as husband and wife . They also may wish to each light a candle and use them to jointly, in unison, light one centre candle to symbolise their union as the two become one.

A hymn, item or chorus can be sung during this time of communion and candle lighting ceremony. The Bride and the Bridegroom are accompanied by their attendants as they then sign the register and other legal documents. This can either be in the office or at a table set to the side in the full view of the congregation.)

MINISTER: *(As the couple prepare to leave after the signing of the records)* “May I introduce to you, Mr and Mrs _____ . May God go with them and richly bless them.”

1.1.4.2 SERVICE EXAMPLE (2)

The Minister Welcomes the Congregation and invites them to share in the service as much as possible. He/she then says:

MINISTER: The marriage union is the closest relationship that can exist between two human beings. When a man and a woman decide to join together in marriage, they should do so with full realisation of their responsibilities. Marriage is serious business.

When two born-again believers know it is God’s will for them to marry, they come together before God, before a minister and before witnesses to join their hearts and lives for eternity. They make a public profession of their mutual love and devotion, pronouncing vows and pledging their lives to each other.

As they pronounce the marriage vows in faith, the power of God goes into operation and a miracle takes place. They are united by God and become as one in His sight. Their union is threefold: They are joined together *spiritually* by God, *legally* by the contract they enter into, and *physically* when the marriage is consummated.

A husband and wife are joined together as Jesus is joined to the Church. It is a miraculous union.

This service we are all joining in now to celebrate this marriage is a joyful ceremony based totally and completely on the Word of God.

(to the father.. “Who gives this bride in marriage?”

FATHER/PARENTS: I/we do.

MINISTER: (to the gathering) “Let us come before the Lord in prayer.

"Our most gracious heavenly Father, we thank You for all the privileges of being in the Body of Christ.

"We have come together to watch the miracle of your love and the power of Your Spirit work in the Eves of these two people.

MINISTER: "We give You the praise, the honour and the glory for the power of the Holy Spirit in our lives to bring us into a place of union with the Father, union with the Son, union with the Holy Spirit, and union with one another. We thank You for it, in Jesus' mighty Name. Amen."

CHARGE TO THE BRIDE AND GROOM

As I read scriptures from the fifth chapter of the book of Ephesians, I want you both to pay very close attention to the words stated here. They are the words, from God's Word, that the Holy Spirit will honour as we stand on them in faith.

With these thoughts in mind, listen very carefully to these words:

“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 saviour of the body.

Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.

Husbands love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to himself glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

So ought men to love their wives as their own bodies. He that loves his wife loves himself. For no man ever yet hated his own flesh; but nourished and cherished it, even as the Lord the church:

For we are members of His body, of His flesh, and of His bones.

For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.”

(to the Groom) “ _____ , have you accepted Jesus Christ as Lord and personal Saviour?”

GROOM: “I have.”

MINISTER: “Have you received the Holy Spirit to dwell in you?”

GROOM: “I have.”

(to the Bride) “ _____ , have you accepted Jesus Christ as Lord and personal Saviour?”

BRIDE: “I have.”

MINISTER: "Have you received the Holy Spirit to dwell in you?"

(to the Bride and Groom) "Now upon public profession of your faith, you have made known to all men that Jesus Christ is your Lord and your Saviour. I make this announcement before this congregation and these witnesses: When two people join themselves to the Lord Jesus Christ by faith, according to God's own words and God's own statement, they stand cleansed - as clean before God as Adam and Eve were in the Garden of Eden before they sinned. This is not just a forgiveness of sin. The Bible says any man who is in Christ is a new creation; old things have passed away and all things have become new. A miracle took place when you made Jesus the Lord of your life. The Holy Spirit used the very power of God - His creative power - to cause your spirit to be reborn. It is the same power that God used when He raised Jesus from the dead, and He joined you to Jesus by that power.

When two born-again believers come before God to be joined together as husband and wife, the Apostle Paul calls it "*a mystery*" and says "*..... but I speak concerning Christ and the church.*" When you made Jesus the Lord of your lives, you were joined to Him. First Corinthians 6:17 says you are one spirit with Him. In Ephesians, it says that you have become one flesh with the Lord. You are His. He is yours. You are one together with Him.

I want you to understand that if you rightly discern the Body of Christ, then you rightly discern the miracle that takes place in marriage. Your spirits will be joined together and you will become one. You will not be one just in the eyes of the law. There is something much more powerful that happens. The very creative power of God will join you together. The same power that joined you with Jesus when you made Him your Lord will join you together.

Don't ever tamper with that union. The love of God doesn't say, "I love you, but do you really love me?" The love of God says, very simply, "I love you." That's all it ever says. Don't ever tamper with that miracle. Don't ever let the sun go down on your wrath. Something holy, something beyond reproach, will take place by the Spirit of God inside your bosom; and I is a precious thing."

(to the Witnesses): "I want to speak this to the witnesses here: Jesus said in the 18th chapter of Matthew's gospel, "*Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.*"

You are not here just because of tradition. You are here for a serious purpose - to bear witness forever of the miraculous union that will take place, and to add your agreement before God to that which takes place.

In the eyes of Almighty God, these two people are washed in the blood of the Lamb - Jesus Christ. They have prayed and, before the Lord God Himself, they believe with all their hearts that it is the perfect will of God for them to be joined together in the Spirit. They have made their decision, so from now until the end of this age, I charge you to do everything in your power to see that this union remains solid and strong and happy and prosperous. This is a miraculous thing, and it is of God.

UNDERTAKING OF VOWS

(to the Groom): " _____, do you take _____ as your wife, as your own flesh, to love her even as Christ loves the Church, to protect her and care for her for the rest of your lives?"

GROOM: "I do."

Minister: "Then turn to her and make this profession of your faith:"

GROOM: (Minister to lead Groom through his vows if required) "I, _____ according to the Word of God, leave my father and my mother and I join myself to you, to be a husband to you. From this moment forward, we shall be one."

MINISTER: "Do you _____ take _____ as your husband submitting yourself to him as unto the Lord, showing reverence to him as the head of this union for the rest of your lives?"

BRIDE: "I do."

MINISTER: "Then turn to him and make this profession of your faith:

BRIDE: (Minister to lead Bride through her vows if required) "I, _____, according to the Word of God, submit myself to you, to be a wife to you. From this moment forward, we shall be one."

PRESENTATION OF RINGS

MINISTER: (to the Groom) "May I have the Bride's ring, please.

(to the Bride and Groom) A ring is a very precious thing - a token of your faith and your love. This ring is made out of precious metal. It is a never - ending circle that indicates the continuing love of God - a love that never fails, never presents itself haughty nor puffed up. The love of God and the faith of God is what causes His power to move in your lives.

I want you to wear these rings as a continual reminder of your faith, a continual reminder of the confession of faith you have made to each other and to God.

The Word of God says, "*Above all, take the shield of faith, and with it you shall be able to quench all the fiery*

darts of the wicked one." If anyone could break up this union, it would be Satan, so give him no place. Give him no place! This is forever.

(to the Groom): "Take this ring, place it on her finger, and say to her:

GROOM: "With this ring, I wed you now. It is a token of my love for you and a token of my faith that I release now, in Jesus' Name.

MINISTER: (to the Bride): "May I have the Groom's ring, please.

(to the groom): "A ring can mean two different things. It can be an ever - endings" sign of love, or it can be a shackle. I am going to charge you with a memory you should remember always: This woman stands by your side, not under your feet. You have the responsibility of being the head of this union. You have spiritual responsibility. I want you to wear this ring in remembrance that she is your helpmate. It must never be a shackle of dominance, but always a reminder of faith and love.

(to the Bride): "I want you to place this ring on his finger with these things in mind. There is no place in the Word of God that gives people the right to dominate one another. Your vows have stated that you submit to one another in the responsibilities of this life, expecting God and His power to always make the difference. So place this ring on his finger and, as you do, say to him:

BRIDE: "With this ring, I wed you now. I give it as a token of my faith. I believe with all my heart that this is forever. It is my love and my faith, in the Name of Jesus."

PRONOUNCEMENT

MINISTER: (to the Bride and Groom): "Join right hands please.

As a representative of Jesus Christ, before Almighty God and in the Name of the Father, of His Son Jesus, and by the power of the Holy Spirit of God, I now pronounce you to be husband and wife. You are now one together.

COMMUNION

MINISTER: (to the Bride and Groom): "Please kneel to receive communion.

Both of you as believers have received the communion table in the past. You know what it means, but I want to remind you that we live under a covenant with God.

This covenant was ratified by the shed blood of Jesus at Calvary.

Now we see something new that has never existed before. When each of you were born again, you became a new creature in Christ. The two of you together have become a new creature in Christ because you are now one. "When you agree on things, they will come to pass. You have an awesome power at your disposal. You are going to notice a new realm of your life beginning because of a spiritual law that says one can put a thousand to flight, two can put 10,000 to flight. From this time forward, your everyday life will be 10,000 times more powerful spiritually than ever before."

"It is important that in these first moments together you honour the Lord, honour His table. Jesus said, *"This is My body, broken for you. Eat of it."*

(Minister serves the Bride and Groom with the bread).

"His precious body bore your sicknesses and carried your diseases. The two of you together in the Name of Jesus Christ have the God - given faith and the God - given power to ward off sickness, disease, the storms of life, and everything that hell would offer any marriage. Through this broken body, you have received into your hands the awesome power of Almighty God."

"Jesus also said, *"This is My blood that ratifies the covenant. Drink of My blood and as often as you drink it, do it in remembrance of Me."*

"As you drink tonight, I want you to remember what He has done for you. I want you to remember the covenant that He has made available to you - the power that He has made yours."

(Minister serves the Bride and groom with the cup)

"You may rise."

THE BLESSING OF THE UNION

MINISTER: "Galatians, Chapter 3, says that Christ has redeemed us from the curse of the law, being made a curse for us, so that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might be heirs of the promise of the Spirit.

First Peter, Chapter 3, says, *" a man and his wife are heirs together of the grace of life. "*

I am going to read to you your blessing, your inheritance, so please listen carefully.

According to Deuteronomy 28:3-13, all these blessings will come on you and overtake you, if you will hearken unto the voice of the Lord your God:

(Minister to read the scripture, Deut. 28:3 – 13)

PRESENTATION TO THE CONGREGATION

MINISTER: (to the Bride and Groom): “Please turn and face this congregation.” (to the Congregation): “Ladies and gentlemen, I present to you Mr. and Mrs. _____.”

1.1.5 MARRIAGE FORMS.

The following pages contain copies of actual forms required for a marriage. They are legally required to be completed under the Marriage Act 1961.

1.1.5.1 Form 13 “Notice of Intended Marriage” which must be completed by the couple and presented to the officiating minister no earlier than twelve (12) months and no later than one (1) month before the actual marriage date.

1.1.5.2 Form A “Consent by Both Parents to Marriage of Minor.” Marriage of a male under eighteen (18) years or a female under sixteen (16) without an order of a judge or magistrate is invalid. This consent is valid for three (3) months only.

1.1.5.3 Form B “Consent to Marriage of Minor”

1.1.5.4 “Statutory Declaration Form (Federal)” to be used for any legal declaration but in particular for a declaration regarding age of the prospective bride and groom. Note: A Statutory Declaration Form is not required if the Minister sights either an original Birth Certificate (*not and Extract from Birth Entry*) for each person or a current Australian passport.

1.1.5.5 Marriage Certificate (and envelope) for presentation to the Bride and Groom.

1.1.5.6 Marriage Register (Hard Cover) if the Church does not have one. This should be purchased by the church and therefore always remains the property of that church. Some itinerant Ministers have and use their own copy but this is not recommended.

1.1.5.7 The Certificates of Marriage Pink Register. This is held at the church office and must be signed on the day of the marriage. The main copy is despatched together with the Form 13 by the Marriage Celebrant to the registrar of Births, Deaths and Marriages when registering the marriage, immediately after the marriage date (within seven (7) days of the marriage).

1.1.5.8 Other forms required under the Marriage Act 1961 are advised in the Handbook for Marriage Celebrants available with The Kit.

1.2 DEATH PROTOCOL

1.2.1 MINISTER’S RESPONSIBILITY

When a minister is advised either by a family or church member or a funeral director’s office of a death of a church member or one of their family, it is a special time when a servant of God can provide comfort and direction for all concerned. It is also a time when many people who are not Christians are very open to God’s Spirit and through the minister’s pastoral care, may in fact come into the Kingdom.

It is a time where the minister must minister with a message from the heart of God to console the agonising cry from those grieving.

1.2.2 STEPS TO FOLLOW

Once advised of a death, the minister needs to visit the home of the bereaved.

1.2.2.1 Share the Word: There are many suitable scriptures which are appropriate when someone has lost a loved one. A minister needs to be guided by the Holy Spirit as to what to share and when. Being sensitive to the needs of those one is ministering to at this time is paramount.

Scripture Examples:

John 14:1-3 1 Corinthians 15:58 Isaiah 40:11 Psalm 23

Psalm 27:5 Philippians 4:13 2 Corinthians 1:3-4

John 10:10 2 Corinthians 5:1-8 John 11:25-26

2 Timothy 1:10 Revelation 7:13-17 1 Thessalonians 4:13-18

1.2.2.2 Pray for the Bereaved: Prayers of comfort bring peace to the most troubled soul in the time of the death of a loved one. Pray for God’s strength and comfort to cover them and their situation. Allow God’s love to be released through you as a yielded, submitted vessel. If the deceased is a born-again Christian, rejoice with the family and friends in the knowledge that the departed is with the Lord in His presence.

1.2.2.3 Be Prepared to Listen: At a time of grief, people can express many emotions moving from deep sorrow to anger to joy at quick intervals. It is important for a minister not to presume another’s emotional expression to mean anything in particular during the time of immediate grief as emotional releases can be very misleading. Be prepared to listen to people. Allow them to ventilate their feelings. This is part of the grieving process. However, be available to guide them in a positive way towards the Lord’s comfort. Do not allow yourself as the minister, to be drawn into a post-mortem on

the deceased „bad points“ but re-direct the conversation back to God and His forgiveness and love. Never repeat the content of any discussion.

1.2.2.4 Be Practical: The minister will need to evaluate if the immediate visit after the death is the most appropriate time to discuss the funeral arrangements. It may be more practical to make an appointment for a return visit the next day. The minister may be able to assist by referring the family to a respected funeral director so that they are not placed in a vulnerable position financially during their time of grief. The minister will need to sit with the immediate family to discuss the content of the funeral service. They will look to the minister for guidance in this matter. If the church has a pastoral care department specialising in hospitality, advise the co-ordinator so that meals and serving of food can be arranged to assist the family as the many visitors arrive before and after the funeral service. If the family has small children, child care may also be needed. The church body needs to be aware of family needs well after the service and a program of home visitation should be drawn up.

1.2.3 THE FUNERAL SERVICE:

1.2.3.1 Ministers Duty:

Every Minister of the Gospel of Jesus Christ has a golden opportunity to preach the salvation message of the Gospel at a funeral service and he should never miss an opportunity to exercise that opportunity. People need to be sensitively challenged about their own mortality. Christians also need to be focused on the eternal hope of glory.

1.2.3.2 The Family's Input:

The family should always be invited to have input into the service and may want specific members of friends to read a scripture, present the eulogy, sign or pray.

1.2.3.3 The Casket

Some families may request a time to view the deceased prior to the casket being closed. It is better for this to take place in private either at the church or Funeral Parlour prior to the service. It is the usual practice to have the casket closed when it is brought into the church and to remain closed from this point onwards unless there is a specific request by the family to have it remain open until the end of the service. In most cases, the closed casket is placed into position in front of the altar before the guests attending the service arrive. The Funeral Director will speak with the family to arrange for pallbearers if required at both the church and at the graveside.

1.2.3.4 The Legal Requirement:

The funeral service can be conducted in a church, chapel (at a funeral directors or at the cemetery/ crematorium), only at a graveside, or in a home. There is no specific legal requirement for the place of the service. The only legal requirements are:

1.2.3.4.1 The writing of a death certificate which can only be done by a registered medical doctor and,

1.2.3.4.2 The registration of the way and at which place, the body of the deceased is committed for burial/ cremation. The officiating minister is required to sign in at the cemetery/ crematorium office on his/her arrival for the cemetery/ crematorium offices own internal records only. There is no specific legal requirement required of the minister. A lay-person may perform a funeral and committal service.

1.2.3.5 The Minister's reminder:

The minister should be totally prepared and have the full correct name of the deceased and close family members clearly defined in his/her notes. The attire of the officiating minister must be appropriate for the sanctity and respectful nature of the service. It is important to constantly remind the congregation of the hope beyond the grave and to lead the congregation towards the victory of salvation in Christ. Total reliance on the leading of the Holy Spirit should be paramount.

1.2.3.6 The Service:

The minister should lead the casket into the church when it arrives in the hearse. The immediate family members of the deceased should follow the casket, followed by other family members and friends.

1.2.3.7

1.2.3.7.1 EXAMPLE OF AN ORDER OF SERVICE (IN CHURCH/CHAPEL):

CHORUS/HYMN:

It is always a good commencement point to have a chorus (or hymn) at the commencement of the service to help settle the congregation and to allow for latecomers to be seated. Choice of songs is important and the family should have input with this and will need the minister's guidance.

MINISTER: Welcome and introductory remarks

(for a believer) "We are here today to celebrate the life and the victory over death of our precious brother/sister in Christ Jesus _____."

SCRIPTURE READING: Either by the minister or someone the family has chosen.

CHORUS/HYMN OR ITEM: (EITHER SONG OR A POEM):

EULOGY: Either by the minister or someone/others the family has chosen.

MINISTER: (This is an option after discussion with the family) An invitation is to be extended by the Minister to others who also wish to speak at this time.

CHORUS/HYMN:

SCRIPTURE READING: (optional at this point)

MINISTER: The Sermon

CHORUS/HYMN: Suggest a song of praise and victory at this point.

MINISTER: Closing remarks and announcements about the graveside /crematorium service to follow. The immediate family cars to follow the hearse, followed by the minister, followed by the congregation.

MINISTER: Benediction:

1.2.3.7.2 Example (1) OF THE GRAVESIDE/ CREMATORIUM SERVICE - THE COMMITAL OF THE BODY:

The minister leads the pallbearers with the casket to the graveside (or into the crematorium) followed by the family and the members of the congregation. The Minister stands at the head of the grave (or behind the pulpit in the crematorium)

CHORUS/HYMN OR ITEM: (EITHER SONG OR A POEM): (Optional – Again, this can help to resettle the congregation)

MINISTER: Welcome to this part of our service to honour _____.”

MINISTER: “We brought nothing into this world and it is certain we can carry nothing out. The Lord gives our loved ones to us and the Lord also is able to take away.

I read from the Word of God: 1 Corinthians 15:51-58 (you can obviously choose a scripture you may feel appropriate). “Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed;

52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."

55 "O Death, where is your sting? O Hades, where is your victory?"

56 The sting of death is sin, and the strength of sin is the law.

57 But thanks be to God, who gives us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.” ~ 28 ~

For as much as it has pleased our heavenly Father, in His wise providence to take unto Himself our beloved _____, we therefore commit his/her body to the ground, (at this point – the Funeral Director supervises to lowering of the casket into the grave/or the minister presses the automation button to propel the casket through the curtain at the crematorium) *"looking for the blessed Hope and the glorious appearing of the great God and our Saviour Jesus Christ, who shall change the body of our humiliation and fashion it anew in the likeness of His own body of glory, according to the working of His mighty power in which He is able even to subdue all things unto Himself."* (The minister now pronounces the benediction.)

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.”

1.2.3.7.3 EXAMPLE (2) OF THE GRAVESIDE/ CREMATORIUM SERVICE - THE COMMITTAL OF THE BODY

MINISTER: Here we pay the last rites of the living to the de-parted: earth to earth, ashes to ashes, dust to dust. In committing this body to the grave, the dust returns to the earth as it was. The spirit has gone to God who gave it. I heard a voice from heaven saying, "Write: Blessed are the dead which die in the Lord from here on. Yes, says the Spirit, that they may rest from their labors; for their works do follow with them." For all who sleep in Jesus shall God bring with him, and over such the second death has no power.

CHORUS/ITEM: (optional)

(Benediction) May grace, mercy and peace, from God our Father, our Saviour, our Comforter, be with you all in life, in death, and throughout he life everlasting, Amen.

(An Alternative benediction) And now as we leave here the form of our beloved _____, we pray for the comfort of our Father and our Lord Jesus Christ and of the Holy Spirit to be with you and all who are filled with grief, for evermore. Amen.

(An Alternative benediction) Leaving our dead in the hands of the all loving Father, we pray for His strength to endure and His guidance on the way, with the Grace of the Lord Jesus Christ and the Comfort of the Holy Spirit to keep your hearts until the day of the glad reunion with your beloved _____. Amen.

(An Alternative benediction) Go with us dear Lord and keep us from falling until we walk with You and our loved and lost in heaven, through Jesus Christ our Friend and Redeemer. Amen.

(An Alternative benediction) The grace of the Lord Jesus Christ, and the love of God and the communion of the Holy Spirit be with you all. Amen.

(An Alternative benediction) The Lord bless you and keep you: ~ 29 ~

The Lord make his face to shine upon you: and be gracious to you:

The Lord lift up His countenance upon you and give you peace.-Amen.

(An Alternative benediction) Thanks be to God, who gives us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord; for as much as you know your labour is not in vain in the Lord. Amen.

(An Alternative benediction) And now may the peace of God, which passes all understanding, keep your hearts and minds through Christ Jesus. And the grace of the Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all always. Amen.

1.2.3.7.4 SCRIPTURES FOR THE READING OR THE MESSAGE

From Shadow Into Sunlight. Amos 5:8

Courage to Live and Faith to Die. 1Corinthians 15:58

The Tender Shepherd's Care. Isaiah. 40:11

Safety in Christ. Psalm 27:5

Strength Through Christ. Philippians 4:13

Comfort. 2 Corinthians 1:3 – 4

The Land to Which We Journey Revelation 21:4

The Death of the Righteous Numbers 23:10

The Source of Comfort John 14:1

The Meaning of Life James 4:14

The Christian's Change Job 14:14

Gospel Light on the Mystery of Death John 1:4

The Soul Numbering Its Days Psalm 90:12

Consolation in Christ 2 Corinthians 5:1-8

Abundant Life John 10:10

Life and Immortality 2 Timothy 1:10

The Last Enemy 1 Corinthians 15:26

Better in Heaven Philippians 1:23

My Father's House John 14:2

When Death Is Precious. Psalm 116:15

The Satisfied Soul Psalm 17:15

Shall We Know One Another in Heaven? 1 Corinthians 13:12

The Blessed Dead Revelation 14:13

Paul's Farewell 2 Timothy 4:7 - 8

1.2.3.7.5 SCRIPTURES FOR A CHILD'S SERVICE:

Matthew 18: 1 – 6

Matthew 18: 10 – 14

Luke 18: 15 – 16

Jeremiah 31: 15 – 17

Zechariah 8:5

Psalm 27:14

Nahum 1:7

Psalm 34:18

Psalm 103: 13 14

Isaiah 33:2

Job 1:21

1.3 BAPTISMAL SERVICE

1.3.1 GENERAL OVERVIEW: Baptism in water is an integral part of the spiritual observances within the Christian church and many non-Pentecostal denominations also uphold the baptism in water by full immersion as a part of their doctrine. In full immersion water baptism, candidates follow the lead set by Jesus as He submitted himself to John the Baptist. *“Then Jesus arrived from Galilee at the Jordan coming to John, to be baptised by him. But John tried to prevent Him, saying, “I have need to be baptised by You, and do You come to me? But Jesus answering said to him, “Permit it at this time; for in this way it is fitting for us to fulfil all righteousness. Then he permitted Him. And after being baptised, Jesus went up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove, and coming upon Him*

and behold, a voice out of the heavens, saying, "This is My beloved Son, in whom I am well-pleased." [Matthew 3:13-17].

The word "baptism" is from the Greek 'baptizo' which means "to make whelmed" or literally – "to make fully wet". It is more than just a sprinkle of water on the forehead of the candidate. Jesus went down into the water and came up out of the water after being fully immersed. Jesus instructed His disciples to "Go therefore and make disciples of all the nations, baptising them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age." [Matthew 28:19-20]

1.3.2 CANDIDATE REQUIREMENT:

1.3.2.1 Spiritual: The most important factor in accepting a candidate for water baptism is ensuring that the individual has accepted Jesus Christ as their saviour and Lord. Candidates must not be accepted unless they are able to fully understand what this means and have made this personal commitment to Christ.

1.3.2.2 Age: Wisdom should be exercised in accepting young candidates for water baptism. Traditionally and scripturally the age of accountability is 12 years, but some are willing to baptise children younger if the candidate understands exactly what they are doing, why they are doing it and that it is a personal decision to proceed, not that of a parent or guardian. Some people often express sorrow they agreed to be baptised when they were very young and felt they did not fully appreciate what they were actually doing at a tender age. Pastors need to be confident when counselling a very young candidate that the time for water baptism is right.

1.3.2.3 Study Preparation: The pastor or an assigned elder or deacon should conduct a water baptismal class for all candidates prior to the event. Often this class is a part of a class for new converts and runs continually throughout the year as a vital part of the church life. There are a number of excellent publications available for new converts which take them through the different stages of growth embracing water baptism and baptism in the Holy Spirit, tithing, etc. Dr Reginald Klimionok's booklet: "Successful Christian Living – Guidelines for New Converts" from Triune Publications and available from Word Bookstores (Australia) is an excellent tool to help new converts and retails for \$3.00 (approx.).

1.3.2.4 Practical: It is important that candidates are given instruction for appropriate dress for water baptism. Some churches provide white cotton baptismal robes and towels for candidates. Others have the candidate supply their own. Instruct all candidates to wear under-garments which match their outer garment in colour because it will avoid embarrassment once the person emerges from the baptismal fully saturated. If the candidate wears a bathing costume guide them in advising that it should be a modest cut and not overtly revealing. They will thank you for it later.

1.3.2.5 The Significance of the Action: Each candidate must be able to observe the significance of their action in agreeing to be baptised according to Romans 6:4-11 *"Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection, knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin; for he who has died is freed from sin. Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. For the death that He died, He died to sin, once for all; but the life that He lives, He lives to God. Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus."*

1.4 BABY DEDICATION

1.4.1 WHY DEDICATION OVER INFANT BAPTISM? In accordance with the direction of the scriptures, infants are unable to repent of sin and therefore are not ready for water baptism until they fully understand what they are doing and why. Just as Hannah took Samuel to Eli the priest to dedicate him to God [I Samuel 1:27:28] and also, His Jesus' parents took Him to the temple to be dedicated unto almighty God, [Luke 2:22 "And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord"], so too we follow this example and take our own children to the minister to be dedicated to God.

1.4.2 ORDER OF SERVICE:

1.4.2.1 Example 1: (Consider allowing some children's song be sung while the parents bring the child to the altar and the pastor greets them there. Appropriate Scriptures can then be read either by the pastor or another (Example - Mark 10:13-16; Matthew 19:13-15, etc). The pastor then addresses the congregation or assembled friends as follows:

MINISTER: "Beloved, the family is a divine institution ordained of God from the beginning of time. Children are a heritage of the Lord, committed by Him to their parents for care, protection, and training for His glory. It is important all parents recognize this obligation and their responsibility to God in this matter. Jochebed of old trained her own child Moses after having given him to the Lord. Hannah recognized that her child was "Jehovah's". The virgin Mary also brought the infant Jesus to the temple. The parents of this child now also recognize the sacredness of their charge and now bring back to the Lord the treasure which He has entrusted to them. In so doing, they recognize and today publicly acknowledge their responsibility for the nurture and admonition of this child in the way of righteousness and godliness."

(to the parents): "In the sight of God and in the presence of these witnesses, do you undertake to bring up this child in the fear and admonition of the Lord?"

PARENTS: "We do."

MINISTER: "Do you promise to seek to lead him/her to accept Jesus Christ as Saviour and Lord?"

PARENTS: "We do."

MINISTER: "Do you promise as far as you are able to set before him/her, examples of godly and consistent lives?"

PARENTS: "We do."

MINISTER: (Then, taking the child in his arms/or laying his hands upon its head, the pastor says: "In the name of the Lord Jesus, I dedicate this child, _____ (full name of child), to God and His holy service."

The pastor then prays over the child and dedicates the infant to the Lord.

(The congregation may sing another children's hymn in conclusion.)

1.4.2.2 Example 2: (While the parents are bringing the child forward, an appropriate hymn/chorus may be sung.

MINISTER: The Minister, meeting the parents and child/or children in front of the pulpit, may read one or more of the following selections: [*1 Samuel 1:20-28; 1 Samuel 3:19; Luke 2:21-40, Genesis 18:19; Deuteronomy 6:6-7; Proverbs 22:6*].

Message (Example Only):-

"My friends, this is a happy and significant occasion which brings us together. Like Mary and Hannah of old, you have brought your child to the temple today to present him to the Lord. You have heard the invitation of the Master: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.""

"It is fitting that you should bring your child while the spell of his/her advent is still upon you. The mystery and wonder of this new life have brought you to stand reverently and thoughtfully before the Father of all life and have given you a new and compelling message of the dignity of life and the obligation of parenthood."

"The purpose of this service is to help you, as parents, to appreciate your obligation so to train your child in the nurture and admonition of the Lord, that when he/she shall come to the age of responsibility he will most naturally turn from the wrong to the right, and accept Jesus Christ as his/her personal Saviour and Lord. God has a purpose for this child's life. To find that purpose and to live it out fully will mean success; to refuse or ignore it will mean failure no matter how much worldly acclaim may come. It is your privilege and duty to guide your child in such a way as to make the will of God the greatest ambition of his life.

To this task you are called to consecrate yourselves today; to this end you dedicate your child to God. In accordance with the purpose for which you have come, will you respond to the following covenant:

Covenant:

"Do you now dedicate your child to God?"

PARENTS: "We do".

MINISTER: "Do you undertake as parents to bring up your child in the nurture and admonition of the Lord?"

PARENTS: "We do".

MINISTER: "Do you promise to instruct him/her in the teachings of Jesus Christ, and in the practice of prayer, and to guide him/her in the development of a Christ-like character?"

PARENTS: "We do".

MINISTER: "Do you promise to try to the best of your ability so to shape the home life of your child, both by family devotions and by your words and your example, that he/she will at the proper age most naturally come to an open confession of Christ, and into the fellowship and service of the church?"

PARENTS: "We do".

Charge to the Parents:

MINISTER: “Inasmuch as you have promised before God and this people to dedicate your child to God, and yourselves to the task of rearing him for God, I charge you to address yourselves faithfully to this sacred obligation, with wisdom, patience and devotion; and to this end may the blessing of God rest upon you.”

1.5 CHURCH CHARTER & DEDICATION SERVICE

1.5.1 CHURCH BUILDING DEDICATION SERVICE:

The basic structure of the Church dedication service in a variation of forms can also be utilised for the dedication service of a home, or other items which people want to dedicate to the Lord for His service; however, the church dedication is something special and should be used as a golden opportunity to reach local dignitaries, government and civic leaders and the general non-church community. The dedication of a church building is its setting apart to the specific service of the Lord Jesus Christ. The principal feature throughout the ceremony should be that of celebration, praise and rejoicing in recognition of the purpose for which the building will be used and in observing God’s almighty provision and blessing.

1.5.1.1 The Order of Service: This is open and can feature a theme to flow throughout the ceremony such as „His provision“, “Entering Into His Promises” etc. If local dignitaries, government and civic leaders are present, it is good to provide a brief time for them to also share on behalf of their constituents. This can be a powerful witness.

1.5.1.2 Media Involvement: It is also an ideal opportunity to invite members of the media to cover the event for their local radio, television or newspaper news services. Make advance preparations to make a church pictorial record with both still photography and video coverage of the opening, Personnel should be assigned this task or hire a professional. Prepare a media statement in advance outlining what is taking place including a history of the church and the vision for the future. All media statements must be approved by the General Supervisor in advance of their release.

1.5.1.3 Flag Ceremony: Every new church building should fly the Foursquare and Australian flags. Time should be allocated within the service for the President or the District Supervisor to present the Foursquare Flag and for the local federal member of parliament or their designated representative, to present the Australian flag. These are readily made available upon request for new churches free of charge by the federal government through the church’s local Member of Parliament. It is advisable also to allocate time for the singing of the national anthem.

1.5.1.4 Structure: Pace the service with prayers (general and dedication), scripture reading, songs of praise, church history address, flag presentation, and the sermon.

Scripture Readings: Scriptures appropriate for a church building Dedication Service -

Psalm 84:1-2

Psalm 27:4-5

Psalm 100:1-5

Psalm 122:1-9

1 Chronicles 29:10-19

2 Chronicles 6:1-41

Romans 16:25-27

2 Corinthians 13:14

1.5.1.5 The Act of Dedication:

MINISTER: Having been prospered by the good hand of the Lord and enabled by His grace and power to complete this house of worship, to be used for the glory of His Name, we will now in His holy presence dedicate the building to Him. To the glory of God, our Father, from whom comes every good and perfect gift, we dedicate this house. To the honour of Jesus Christ, His Son, our Lord and Saviour; to the praise of the Holy Spirit, the Comforter, source of light and life, to thee we dedicate this house.

We devote it to the preaching of the gospel, of the grace of God for the conversion of sinners, and the building up of the Christians in a knowledge of spiritual truth, in all the activities of Christian life. From here shall the incense of prayer and praise ascend to God. Here shall the ordinances of the Lord's house be sacredly observed. From here shall the word of the Lord which lives and abides forever, be sounded out for the salvation of the perishing, and shine as a perpetual light to guide God's pilgrims through the night of time to the land of everlasting light.

Here may children of sin and sorrow find a refuge from despair and ruin, and Christians, a safe harbor to which they can run and rest when the storms of life threaten to overtake them. May no discordant note of strife ever be heard within these walls, no unholy spirit of pride or worldliness find entrance here. May God graciously accept this offering of a house in His name, an offering made by grateful hearts and willing hands. Bless every heart that shared in this gift. May multitudes here be born to God, so that when all of us here today shall have gone to our eternal home, others will take up the service till Jesus comes, and all His are gathered home.

1.5.1.6 To the glory of God our Father, by whose favour we have built; to the honour of Jesus, the Christ, the Son of the Living God and our Saviour, to the praise of the Holy Spirit, source of life and light, we dedicate this house. For the worship of God in song and prayer; for the ministry of the word; for the observance of the holy ordinances, we dedicate this house.

To souls in heathen darkness in the regions beyond, and to our loyal missionaries seeking to rescue them; to the salvation of children, the training of youth, the employment of the young, the comfort of the aged, and the evangelism of the whole wide world; to the help of the needy; to the promotion of brotherhood; to the extension of the kingdom through the whole wide world, we dedicate this house.

Arise, Oh Lord, into Your rest, and the ark of Your strength. Let Your ministers be clothed with righteousness, and let Your people shout for joy. Put Your Name in this place. Let Your eyes be open toward it; and hear the supplications of Your people when they pray in this place, and hear from Heaven, Your dwelling place, and when You hear, forgive. In Jesus Name. Amen.

1.5.2 EXAMPLE OS SERVICE FOR THE BREAKING GROUND FOR A NEW BUILDING:

Sometimes the breaking of ground before the building commences is made an occasion for a public service. The ceremony consists symbolically in the removal of the first earth in preparation for the laying of the foundations.

Be it the oldest congregation member, the denominational leader or the senior pastor, the occasion is one of celebration for God's provision and often a ceremonial spade is used to „turn the first sod of soil“ prior to the excavation work for the foundation.

The address on the occasion deals with the purpose and importance of the building to be erected. While the minister repeats the following sentences, the people assembled will stand where the new church is to be built.

Suggested Scriptures:

Psalm 115:16

1Chronicles 22:19

1.5.3 EXAMPLE OF PRAYER OF INVOCATION:

MINISTER: “Almighty God, our Father: the earth is Yours and all its fullness. You have made it fruitful and filled it with beauty. You have taught us to occupy the earth and subdue it, and to look to You as the giver of it all and to pray that Your kingdom may come, as in heaven, so let it be the same here on this earth. Accept this spot of ground which we offer as the place of one of Your sanctuaries. As we break the sod of soil today as a giving to You, take it and let it be consecrated as the place of Your house. May Your people who are called by Your name, sow here the good seed of the Kingdom and bring forth in this place a bountiful harvest of the rich fruit seeing the saving of men, women and children to the glory and honour of Your great name. Amen.”

Scripture Reading:

Genesis 28:10-22

Psalm 24

Hymn/Chorus:

MINISTER: The pastor should present a short address concerning the new building to be built remembering to describe the architecture and its spiritual meaning in the community, and its symbolism as the house of God. (It is a good idea to have the plans for the new structure on display with the architect on hand to answer any questions).

After this the person chosen to „turn the first sod of soil“ takes the spade and rests in on the spot where the earth shall be taken, and the pastor offers prayer for God's blessing on the work to follow and those workers who will build the sanctuary. Then the first sod of soil is turned. (Others may also follow if this is decided upon, each one removing a spadeful of earth with an appropriate quotation of Scripture).

Closing Hymn and Benediction:

1.5.4 LAYING OF A CORNERSTONE ON A COMPLETED CHURCH BUILDING:

The construction of a church building is sometimes heralded by the ceremony of the laying of the

cornerstone. (Some replace this by the inclusion of an open Bible set into the concrete as the foundations are poured.). The significance of the service consists in a testimony of trust in God for the success of the work, and in the invocation of His blessing upon the enterprise represented by the building.

The cornerstone itself is a block usually different from the material of the foundation on which it is placed. Engraved on it is the year in which it was laid, together with an appropriate verse of scripture.. A cavity is made in the stone sufficiently large to hold a metallic box, in which may be enclosed various documents relative to the history and aims of the church. The ceremony consists of placing the box in place, the sealing the cavity, and with a trowel, covering it with cement and mortar.

The preparation service consists of a Scripture reading, prayer, and one or more messages.

1.5.4.1 The Service (Example Only)

HYMN/CHORUS:

MINISTER: “We are assembled to lay the corner stone of a new house for the worship of God. In the assurance that He will honour our godly purpose, let us expect His blessing upon our undertaking.

A Scripture Reading: (Appropriate for the occasion)

MINISTER: “Our help 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. For we are labourers together with God. You are God's husbandry, you are God's building. According to the grace of God which is given unto me, I have laid the foundation. Another will now build upon it. But let every man take heed how he builds on it. Any other foundation laid apart from being laid on the solid Rock, Jesus Christ, is on shaky ground. It is just as if we were to build on sinking sand. Know you not that you all are the temple of God, and that the Holy Spirit of God dwells within you?

ACTUAL LAYING OF THE STONE: (Standing by the stone, the minister prays over the contents to be deposited in the box „time capsule“. It may contain such articles as a Bible, Church periodicals, names of the Pastor, Official Board, and Building Committee of the Church, together with such other documents as may be desired. The Minister may read the list of articles so deposited in the box. With the aid of the builder, the Minister shall lay the stone in its place.

MINISTER: “In the name of the Father, and of the Son, and of the Holy Spirit, we lay this Cornerstone for the foundation of a house to be built and consecrated to the worship and service of God, who desires that all should worship Him in Spirit and in truth.

MINISTER: Sermon:

HYMN/CHORUS:

MINISTER: Benediction:

1.6

“STATEMENT OF FAITH” - THE FOURSQUARE CHURCH (AUST.)

1.6.1 THE HOLY SCRIPTURES:

(2 Timothy 3:16 - 17)

We believe that the Bible is God inspired

1.6.2 THE ETERNAL GODHEAD:

(1 John 5:7)

We believe that God is Triune: Father, Son and Holy Ghost

1.6.3 THE FALL OF MAN:

(Romans 5:12)

We believe that man was created in the image of God, but by voluntary disobedience he fell from perfection.

1.6.4 THE PLAN OF REDEMPTION:

(John 3:16 & Romans 5:8)

We believe that while we were yet sinners, Christ died for us, signing the pardon of all who believe on Him.

1.6.5 SALVATION THROUGH GRACE:

(Ephesians 2:8)

We believe that we have no righteous and must come to God pleading the righteousness of Christ.

1.6.6 REPENTANCE AND ACCEPTANCE: ~ 38 ~

(1 John 1:9)

We believe that upon sincere repentance, and a wholehearted acceptance of Christ we are justified before God.

1.6.7 THE NEW BIRTH:

(John 3:3)

We believe that the change which takes place in the heart and life at conversion is a very real one; that the sinner is then born again in such a glorious and transforming manner that old things are passed away and all things are become new; insomuch that the things once most desired are now abhorred, whilst the things once abhorred are now held most sacred and dear; and that now having had imputed to him the righteousness of the Redeemer and having received of the Spirit of Christ, new desires, new aspirations, new interests, and a new perspective of life, time, and eternity, fills the blood-washed heart so that his desire is now to openly confess and serve the Master, seeking ever those things which are above..

1.6.8 DAILY CHRISTIAN LIVING:

(Hebrews 6:1)

We believe that it is the will of God that we be sanctified daily, growing constantly in the Faith.

1.6.9 BAPTISM AND THE LORD'S SUPPER:

(Matthew 28:19 & 1 Corinthians 11:28)

We believe that Baptism by full immersion in water is an outward sign of an inward work.

We believe in the commemoration of the Lord's death through communion, with the symbolic use of bread and the juice of the vine.

1.6.10 BAPTISM OF THE HOLY SPIRIT:

(Acts 2:4)

We believe that the Baptism of the Holy Spirit is to endue the believer with the power, and that his incoming is after the same manner as in Bible days.

1.6.11 THE SPIRIT FILLED BELIEVER:

(Galatians 5:16 - 17)

We believe that it is the will of God that we walk in the Spirit daily.

1.6.12 THE GIFTS & THE FRUIT OF THE SPIRIT:

(Corinthians 12:1 - 11 & Galatians 5:22)

We believe that the Holy Spirit has gifts to bestow upon the Christian, and that we should show spiritual fruit as evidence of a Spirit-filled life.

1.6.13 MODERATION:

(Philippians 4:5)

We believe that the experience and daily walk of the believer should never lead him into extremes of fanaticism. ~ 39 ~

1.6.14 DIVINE HEALING:

(Matthew 8:17)

We believe that divine healing is the power of the Lord Jesus Christ to heal the sick and the afflicted in answer to believing prayer; that He who is the same yesterday, today and forever has never changed but is still an all-sufficient help in the time of trouble, able to meet the needs of, and quicken into newness of life the body, as well as

the soul and spirit in answer to the faith of them who ever pray with submission to His divine and sovereign will.

1.6.15 THE SECOND COMING OF CHRIST:

(1 Thessalonians 4:16 - 17; Titus 2: 12 13; Matthew 24:36,42,44; Hebrews 9:28; Luke 19:13; Luke 12:35 -37)

We believe that the second coming of Christ is personal and imminent., that He will descend from Heaven in the clouds of glory with the voice of the archangel and with the trumpet of God; and that at this hour, which no man knows beforehand, the dead in Christ shall rise, then the redeemed that are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and that so shall they ever be with the Lord; that also seeing that a thousand years is as a day with the Lord, and that no man knows the hour of His appearance, which we believe to be at hand, each day should be lived as though He were expected to appear at even, yet that in obedience to His explicit command, "Occupy till I come," the work of spreading the gospel, the sending forth of missionaries, and the general duties for the building up of the church should be carried on as diligently, and thoroughly, as though neither ours nor the next generation should live in the flesh to see that glorious day.

1.6.16 CHURCH RELATIONSHIP:

(Psalm 111:1; Hebrews 10:24 - 25; Acts 2:4 - 7; Acts 16:5; Romans 12:5) We believe that having accepted the Lord Jesus Christ s a personal Saviour and King, and having thus been born into the family and invisible body or church of the Lord, it is the sacred duty of the believer, whenever this lies within his power, to identify himself with, and labour most earnestly for the building up of God's kingdom with the visible church of Christ upon earth; and that such visible church is a congregation of believers, who have associated themselves together in Christian fellowship and in the unity of the Spirit, observing the ordinances of Christ, worshipping Him in the beauty of holiness, speaking to each other in psalms, and hymns and

spiritual songs, reading and proclaiming His Word, labouring for the salvation of souls, giving of their temporal means to carry on His work, edifying, encouraging, establishing one another in the most holy faith, and working harmoniously together as dear children who are many members but one body of which Christ is the head.

1.6.17 CIVIL GOVERNMENT:

(Romans 13:1 - 3; Acts 5:29; Matthew 10:28; Matthew 23:10; Revelation 19:16) We believe that civil government is of divine appointment, for the interests and good order of human society; and that governors and rulers should be prayed for, obeyed, and upheld, at all times except only in things opposed to the will of our Lord Jesus Christ, who is the ruler of the conscience of His people, the King of Kings, and the Lord of Lords.

1.6.18 JUDGEMENT:

(2 Corinthians 5:10; Matthew 13:41 - 43)

We believe that the dead both small and great shall be raised up and stand with the living before the judgement seat of God; and that then a solemn and awful separation shall take place wherein the wicked shall be adjudged to everlasting punishment and the righteous to life eternal; and that this judgement will fix forever the final state of men in heaven or in hell on principles of righteousness as set forth in His holy Word.

1.6.19 HEAVEN:

(1 Corinthians 2:9; John 14:2; Revelation 22:5; Revelation 21:4; Revelation 7:15 - 17)

We believe that Heaven is the indescribably glorious habitation of the living God; and that the Lord has gone to prepare a place for His children; that unto this foursquare city, whose builder and maker is God, the earnest believers who have washed their robes in the blood of the Lamb and have overcome by the word of their testimony will be carried; that the Lord Jesus Christ will present them to the Father without spot or wrinkle; and that there in unutterable joy they will ever behold His wonderful face, in an everlasting kingdom whereunto comes no darkness nor light, neither sorrow, tears, pain, nor death, and

wherein hosts of attending angels sweep their harps, sing the praises of our King, and bowing down before the throne, cry: "Holy, holy, holy."

1.6.20 HELL:

(Matthew 13: 41 - 42; Revelation 20: 10 - 15; Revelation 14:10 - 11; Matthew 25:41; Mark 9:43 - 44; Ezekiel 33:11)

We believe that hell is a place of outer darkness and deepest sorrow, where the worm dies not and the fire is not quenched; a place prepared for the devil and his angels where there shall be weeping and wailing and gnashing of teeth, a place of grief and eternal regret on the part of them who have rejected the mercy, love and tenderness of the crucified Saviour, choosing death rather than life; and that there into a lake that burns with fire and brimstone shall be cast the unbelieving, the abominable, the murderers, sorcerers, idolaters, all liars, and they who have rejected and spurned the love and sacrifice of a bleeding Redeemer - passing the cross to their doom, in spite of every entreaty and warning of the Holy Spirit.

1.6.21 EVANGELISM:

(2 Timothy 4: 1 -2; Ephesians 5:16; proverbs 11:30; James 5:20; Ezekiel 3: 17 - 18; John 4: 35 - 37; Matthew 9: 38; Mark 16:15)

We believe that seeing then that all these things shall be dissolved, and that the end of all things is at hand, the redeemed children of the Lord Jehovah should rise and shine forth as a light that cannot be hid, a city set upon a hill, speeding forth the gospel to the ends of the earth, girding the globe with the message of salvation, declaring with burning zeal and earnestness the whole council of God; that when the Lord of Glory shall appear, they shall be found standing, with their loins girded about with truth, their activities and ministry laden down with the wealth of jewels they have won and guarded for Him, the precious souls, whom, by their faithful testimony they have been instrumental in leading from darkness into light; that soul winning is the one big business of the church upon earth; and that therefore every weight and hindrance which would tend to quench the flame or hamper the efficiency of worldwide evangelism should be cut off and cast away as unworthy of the church, detrimental to the most sacred cause of Christ and contrary to the great commission by our lord.

1.6.22 TITHING AND OFFERINGS:

(Malachi 3:10; Luke 6:38;

We believe that the method ordained of God to sustain His ministry and the spread of the gospel after His command is "tithing" and is generally accepted throughout all Foursquare churches, not only as God's method to take care of the material and financial needs of His church, but to raise the spiritual morale of His people to the extent that God must bless them.

We are commanded in Malachi 3:10 to "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, says the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." In the matter of "giving" and "free-will offerings", they are ordered of the Lord and practised in all Foursquare churches as part of God's plan for the church's material needs and the spirituality of His people. We are admonished in Luke 6:38, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom, for with the same measure that you mete withal it shall be measured to you again."

Being "joint heirs" with Him we know that giving unto His kingdom which is also ours is an enjoyable thing, it being more blessed to give than to receive, for we are commanded in 11 Corinthians 9:7, "Every man according as he purposes in his heart, so let him give; not grudgingly, or of a necessity: for the Lord loves a cheerful giver."

SECTION (C)

This Section entitled “Beyond the Boundary” is now available in a separate booklet download from the Foursquare Australia Website at: www.foursquareaustralia.org

SEXUAL ABUSE PROTOCOL:

SECTION (D) 1.

1. FOURSQUARE STRUCTURE:

1.1 BIBLICAL PRINCIPLES:

1.1.1 The history of the early church in Acts and the epistles to various fledging congregations, established usually by the apostles, do not give us a lot of insight into a precise pattern for church structure, government and administration. Nevertheless the Scriptures do establish certain fundamentals on which can be built a framework for today's church life.

1.1.2 The reasons for the absence of clarity in this subject can only be speculated. Omniscient God was aware of the extreme changes in society that would take place between Pentecost and the Second Coming of our Lord Jesus Christ. Consequently there were no exact instructions as were given to Moses by God for the dispensation of the law. Undoubtedly we are blessed with the direction of the person of the Holy Spirit to interpret and affect the available scriptures.

1.1.3 The early church flourished in an atmosphere of Godly fear without legal framework. Today's church can flourish in the same atmosphere of godly fear but must do so in a society that demands an acceptable standard of legal framework. A wise body of believers will act to maintain the integrity of her testimony without diminishing the power of the Gospel and her standards of behaviour.

1.1.4 There is no record that the early church owned any real estate property but they did receive offerings. Without decrying the stream of trust that operated between the early believers and the apostles, society or modern society expects a system, which is more tangible to satisfy their standards. Separation of the ownership of church assets and operations from the personal assets and operations of the minister, officers and believers is paramount. This can only be achieved through the church establishing herself in a separate legal entity from that of its minister, officers and believers.

1.1.5 The Bible teaches a theocracy where Jesus is the head of the church. In putting His theocracy into practice God has appointed ministry gifting (1Cor. 12:28) to work under the direction of His Holy Spirit. The early church was clearly apostolic in government but each assembly was under the leadership of elders. (Acts 14:23; 1Timothy5:17; Titus 1:5)

1.2 FOURSQUARE CONSTITUTION:

A complete copy of the current Constitution – Church of the Foursquare Gospel Australia Limited (2006) is now available in a separate booklet download from the Foursquare Australia Website at:

www.foursquareaustralia.org

1.2.1 The Australian Foursquare Gospel Church has framed a constitution, which practices apostolic government. Part of this constitution is a company incorporated in 1957, which is the structural vehicle for the operations of the denomination. Members of the company are credentialed Ministers, denominational officers and local church delegates elected at the annual meeting of the local church. Members elect directors. Among those elected are the President, Vice-President, District Supervisor, and Overseas Mission Director who make up the Executive. The Directors of the Company manage the affairs of the denomination. The directors in turn appoint various officers and committees to execute routine duties.

2.1 LOCAL CHURCH ACCOUNTING PROCEDURES & GUIDELINES

A complete copy of the current **Foursquare Local Church** Operational Procedure is now available in a separate booklet download from the Foursquare Australia Website at:

www.foursquareaustralia.org/pastors/index.htm

2.1.1 PREFACE

“Information to Assist”

The New Testament pattern to financially support local church ministry is through the contributions of its members. The further biblical principle of stewardship dictates the proper use of such funds. In order to fulfil these biblical teachings, to minimise the increasing interest of Government authorities and to answer worldly cynicism each local church **MUST** set up and carry out adequate accounting procedures.

2.1.2 RESPONSIBILITY

The local Church Council is the body entrusted by the church membership with the stewardship rule in relation to finances and property. Although the Council may delegate various duties to church officers, they must recognise this responsibility and their accountability to the membership.

It is imperative that each Church Councillor understands this role and that it is diligently performed. Equally important is that the Pastor, as the Chairman of the Council, operates in conjunction with the other members. The Board of Directors, through its officers, is available to assist and support.

2.1.3 OFFERINGS

2.1.3.1 Offerings received during meetings are to be recorded in the offering register as soon as practical after receipt.

2.1.3.2 The offerings register is to be in duplicate so that the original can be used for banking by the treasurer, and a copy kept at the church.

2.1.3.3 Offerings are to be counted in the presence of at least two persons appointed by the Council and signed in the register by these persons to evidence that the count is correct.

2.1.3.4 The offerings register should agree with the amount banked and initialled as such by the person doing the banking.

2.1.3.5 A safe or bank night wallet should be utilised to avoid large sums of cash being held insecurely.

2.1.3.6 Cash received other than in meetings is to be recorded on receipt. This could be through a duplicate receipt book system or in the offering register. For example, bible school fees could be listed in a separate notebook (in duplicate) and the original handed to the treasurer for banking with the money.

2.1.3.7 Banking is to be done promptly and by using duplicate deposit books.

2.1.4 EXPENDITURE:

2.1.4.1 Payments are to be made only on the basis of proper documentation and authorisation.

2.1.4.2 Proper documentation consists of an invoice, salaries book or cheque requisition.

2.1.4.3 Proper authorisation consists of:

a) Evidence of receipt of goods or services.

b) Check of prices and calculations.

c) Written approval of expenditure.

2.1.4.4 Where a church uses a purchase order system, the purchase order should be approved by an appropriate officer prior to placing the order and then a copy matched and attached to the relevant invoice.

2.1.4.5 To evidence proper authorisation it is recommended that an internal control stamp be utilised and initialled in the relevant boxes by the appropriate persons.

2.1.4.6 Where no documentation is received to support the expenditure a cheque requisition should be prepared and approved by an appropriate officer. For example, payment to visiting ministry approved by the Pastor.

2.1.4.7 Cheques are to be issued only on the basis of two signatories, which are to be determined by the Church Council. It is strongly recommended that sufficient signatories be authorised to avoid pre-signing of blank cheques.

2.1.4.8 Cheque signatories are to sign cheques only after sighting properly authorised documentation and are to initial the top document to evidence such.

2.1.4.9 The Church Council is to authorise major expenditure prior to order.

2.1.5 SALARIES:

2.1.5.1 A salary record is to be kept for all salaries paid to either permanent or casual employees.

2.1.5.2 The record is to set out details of gross, allowances, tax and net payments.

2.1.5.3 The net amount should be cross-referenced to the relevant cheque number and signed as evidence of receipt by the employee.

2.1.5.4 Before signing salary cheques the cheque signatories should sight salary records.

2.1.5.5 Remuneration rates are to be authorised by the Church Council.

2.1.5.6 The P.A.Y.E. system is recommended for churches.

2.1.6 CASH BOOKS:

2.1.6.1 Cash books are to be maintained to record all receipts and payments, together with allocations. A simple computerised accounting package such as MYOB and Quicken will facilitate larger church accounting.

2.1.6.2 These should be reconciled to bank statements and totalled for reporting on a monthly basis.

2.1.6.3 It is preference that the person who does the banking be separate from the person writing up these books or entering the data into the computer software package.

2.1.7 REPORTING:

2.1.7.1 The monthly cash book totals are to be transferred to the monthly report forms for reporting to the Church Council and Denomination.

2.1.7.2 The monthly report should be sent to each Church Council member for his perusal and after approval forwarded to the General Secretary.

3.1 INVESTMENT GUIDELINES

3.1.1 RESPONSIBILITY:

The responsibility for the investment of surplus church cash funds rests with the local church council whose authority flows from its election at the annual members meeting. The council stands in the position of trustee to ensure that church funds are adequately safeguarded and appropriately invested. The legal position suggests that the council members are personally responsible to the members. Consequently extreme care is to be exercised when choosing an investment vehicle.

3.1.2 AUTHORISED INVESTMENTS: The following only apply.

- a) Commonwealth and State Government securities.
- b) Debentures or securities guaranteed by Commonwealth or State Governments or local government councils.
- c) Deposits with banks authorised under the Banking Act or their major finance subsidiaries.
- d) Permanent Building Societies or major credit union deposits.
- e) Bills of Exchange not more than 180 days and which are endorsed by a bank.
- b) Managed funds under the direction of major financial advisors.

3.1.3 DENOMINATIONAL POLICY:

Our denomination recommends that the investment of surplus church funds be restricted to these authorised investments and to loans within organisations which are part of the Foursquare family or uphold a Christian ethic.

4.1 SUPERANNUATION:

From 1st July 1991 it has been compulsory for all employers to pay a minimum 10% of salary to a qualifying superannuation fund on behalf of all its employees. The current year rate is 9% of stipend. The definition of employee has been widened, under the relevant legislation, to include self-employed persons paid under a contract wholly or principally for the labour of that person and casual adult employees. Exemptions include: -

- (a) Employees under 18 years of age and who work less than 30 hours per week.
- (b) Employees over 69 years of age.
- (c) Employees whose wages are less than the minimum requirement under ATO legislation.

There is no exemption for ministers of religion or church workers.

5. LOANS AND SUBSIDY ASSISTANCE:

5.1 LOANS & SUBSIDIES: GENERAL

Loans and subsidies are available from Headquarters to assist the local Church as follows:

5.1.1 District Tithe Loans:

In past years the Board has made available from district tithes, interest free loans to assist churches **with their building programs (both purchase and maintenance of existing church owned premises)**.

These loans have usually been to supplement bank finance. A limit of \$30,000 per church has been placed on such loans so as to share the benefit over as many churches as possible.

Repayment is required on a monthly basis at a rate determined by the Board. Maximum term of repayment of loan is 10 years.

5.1.2 District Tithe Subsidies:

The Board has made available from district tithes, small amounts to assist churches with evangelism and support of ministry personnel. This has been on a needs basis, as determined by the District Supervisor in conjunction with other relevant personnel and needs the approval of the Directors.

5.1.3 Travel & Study Assistance:

Also available is assistance for professional development of ministries usually in the form of a contribution to overseas travel or course fees. Current subsidy for overseas travel stands at \$500.00 and this travel subsidy is available only for a Senior Pastor and spouse and ministers in full time salaried service within a local Foursquare Church once every two (2) years.

5.1.4 Mortomore Expansion Fund:

This fund is available to subsidise ministry personnel engaged in church planting or as interns in existing churches. New churches unable to finance the support of its Pastor may apply for subsidy from this fund for a short term not exceeding three months but is subject to review and extension upon recommendation of Presbytery and subsequent ratification by the Directors.

Churches wishing to take advantage of any one of the above-mentioned schemes must apply in writing to the Directors, through the office of the Secretary with a copy of the application forwarded to each of the Area Supervisor, District Supervisor and the Treasurer. It would be preferable to first discuss the matter with the Area Supervisor. The Board of Directors reserves the right to accept, refuse or vary any application.

5.1.5 Jersey Road Proceeds/ Availability for Building Loans:

5.1.5.1 Preliminary:

Separate loan guidelines relating to the use of these funds is available from the District Supervisor and in consultation with the Treasurer.

These funds are loaned to churches to finance buildings. An interest charge applies on all such loans so as not to erode the capital base of the funds. This interest fee charged is allocated to the "Mortomore Expansion Fund" to subsidise Ministry personnel engaged in church planting, training and for Internships under the Foursquare Internship Program. Further details are available from the Treasurer's Office

5.1.5.2 Loan Application:

Churches desiring to take advantage of the fund may apply in writing to the Directors. A ceiling of \$80,000 has been placed on each project loan so as to be able to spread the benefit over as many churches as possible.

The Directors reserves the right to accept, refuse, or vary any loan application. Preference will normally be given on a needs basis. Initially, sufficient funds should be available to meet any application within reason.

5.1.5.3 Repayments:

It is emphasised that **advances from this fund are loans and not donations**. Consequently, repayments **must be made on a monthly basis** at the current rate of interest as advised by the Treasurer and approved by the Directors. Loans are expected to be fully repaid within a 10 year term unless dispensation is granted with an extension of the term by the Directors. (NOTE: This interest charge has been made so as to maintain purchasing power of the initial capital base of the fund.)

An alternative repayment plan over 5 years is also available. Upon application Additional lump sum repayments can be made anytime with commensurate reduction in loan charges.

The responsible body of each church or department will be expected to sign an agreement which sets out the terms of the loan. This will not be a legal basis of commitment but merely so as to spell out in plain terms what is expected of the borrower.

The general terms of borrowing herein were initially authorised by the Directors 18 June 1986. Subsequent to that time, adjustment has been made only to the amounts now able to be borrowed. These amounts have been increased by the Directors as contained herein. (as above - Item 5.1.5.2).

6. MINISTER'S STIPEND & ALLOWANCES GUIDE-LINES:

6.1 BIBLICAL PRINCIPLE:

From an analysis of the Scriptures, it is seen that the responsibility to care for the financial needs of the shepherd is with his flock. The application of this principle to our modern church life is to ensure the pastor's needs (namely, housing, food, clothing etc....) together with costs necessitated by the pastor's ministry, must be met from the giving of the parishioners. Other denominations assess these payments by reference to either average weekly earnings or a suitable alternative professional rate such as teaching. However it is determined, the pastor should be no worse off than the average member of the church, if not a little better off.

It is important to remember that if a pastor has to continually focus on obtaining his daily needs, this can rob the focus of his attention from what should be his primary focus, of serving God and functioning as an effective gift to the church.

6.2 DEVISING A REMUNERATION PACKAGE:

Churches and pastors should discuss and negotiate remuneration packages, taking into consideration all financial and taxation matters appropriate to the pastor and to the church. All aspects of the remuneration package should be well researched and carefully documented to provide the appropriate framework to operate legally, ethically and in a business-like manner. In assessing a remuneration package consideration should be given to an amount that is fair and reasonable based on the pastor's experience and the size of the congregation. It should take into account all allowances and agreed expenses that the church is prepared to pay on behalf of the pastor. The remuneration package to the pastor's spouse is a question of fact and should take into account the duties performed by her. These may include: -

6.1.1 Her ministry among women

6.1.2 Church administration and assistance

6.1.3 Hospitality in regard to ministry

6.1.4 Other miscellaneous duties within the church

Remuneration packages should be agreed and confirmed annually by the Church Council. A written agreement approved by a Local Foursquare Church Council outlining the details of the salary agreement must be signed by the employee (minister/ or other staff member) and the Local Church Treasurer/Administrator.

6.3 REMUNERATION CONSIDERATIONS:

Before agreeing to the remuneration package of any ministry personnel, the Church Council or appointing body should carefully consider its financial capabilities as well as God's realm of faith. It is easy to appoint people but very traumatic to terminate the appointment through lack of finances. Consequently a balance of faith and budgeting is assessed based on a 5 day working week. Partial remuneration allows a person to assume alternative means of support during the days not engaged by the church.

6.4 SABBATICAL FUND:

This Fund has been superseded by the Federal Government's compulsory Superannuation Fund Entitlement Scheme. (NOTE: Some funds are still being held for some people under the old Sabbatical Fund arrangement. For details on the old scheme, please contact the denominational Treasurer). All paid employees, both full time and casual are to be paid 10% of their Stipend amount by their local church and this is to be invested in a registered Superannuation Fund.

6.5 CAR USAGE REIMBURSEMENT:

Any minister or lay person, not engaged as outlined above, may be reimbursed for car expenses incurred in performing church duties. Current suggested reimbursement rate is 45 cents per kilometre to contribute towards the variable costs.

6.6 THE FRINGE BENEFITS TAX: The church is exempt from fringe benefits tax on fringe benefits provided to Ministers of Religion who carry out pastoral-type duties and hospitality paid for by the church in connection with carrying out those pastoral-type duties. Consequently, any benefit paid direct to the supplier on behalf of the minister by the church will not, under present income tax law, attract any tax in the hands of the church or the minister.

6.7 LEAVE:

Each church should allow its ministers appropriate annual leave. We would encourage paid leave for other purposes such as ministry development, training, attending conferences, etc.

6.8 GROUP TAX:

In order to take advantage of the fringe benefit tax exemption, it is imperative that pastoral appointments be subject to income tax deductions. Under the group tax system, self-employed ministers, although permitted under law, are ineligible for fringe benefits.

6.9 PART TIME MINISTERS:

6.9.1 So as not to place the local church in a debt situation through remuneration of staff, it is normally necessary for a church group to consist of at least 50 family units contributing financially to the church each week. Those with less may not require the services of a full time pastor.

6.9.2 Where a local church does not warrant a full time involvement or is unable to meet the financial commitment of a full time involvement, daily rates have been helpful. A guide that has been utilised in the past is that the total amount to be set aside for the pastoral remuneration should not exceed 50% of income after loan repayments. This guideline is always subject to the prayerful belief of the Church Council.

The Church Council determines a total amount that is to be set aside for each minister's remuneration and then establishes the types of benefit that the minister can utilise in the remuneration package. The amount of benefits is then deducted from the total package that leaves the taxable component that becomes the minister's Stipend.

6.10 HOUSING:

Housing without charge should be provided for all full time ministers of the church. The accommodation should be appropriate so that the person can discharge his responsibilities without undue restriction. Where a manse is not able to be provided or the person himself chooses to provide his own accommodation, then an adequate "housing allowance" should be paid to the person concerned. This allowance may take the form of payments direct to the lending authority where a full time minister is purchasing his own house with the assistance of a loan or a straight cash allowance paid to the minister. The former is not taxable (being an exempt fringe benefit) but the latter is.

6.11 HOUSING UTILITIES:

In addition to basic housing, churches are encouraged to also meet housing utility costs. These include electricity, gas, rates and water.

6.12 MINISTER EXPENSE ALLOWANCES:

The purpose of a regular allowance is to meet the expenses incurred by the minister in conducting his ministry. These include transportation hospitality and reference materials. An alternative is for the church to pay these expenses direct to the supplier to avoid the necessity of the minister having to keep detailed records for income tax purposes. This can be achieved by a predetermined and regular transfer from the church general account to a minister's expense account and then paid direct to the supplier.

6.13 STIPEND:

The level of stipend should be paid so as to meet the personal needs of the minister and his family. His needs would include food, clothing, education and recreation. As stated previously, a person who is burdened with supplying the finances for his family will be less effective at fulfilling his calling.

6.14 SETTING UP A MINISTER'S BENEFIT ACCOUNT:

In setting up a minister's benefit account, Church Councils should understand that the money in that account is owned by the church and held for the exclusive benefit of the minister or his family. The Council is not entitled to spend that money, or to consider it as an asset. It has more of the nature of a liability. It is money put aside for a designated purpose - as it were, invested with a trust or was designated towards a building fund.

Therefore, the church must take care to ensure that this account, like any other, is in the name of the church.

(Example: *[your church name - Minister's Benefit Account]*).

6.15 TRANSFER OR DEATH OF A MINISTER: Periodically, ministers will leave their church without having received all the benefits set out in the terms of settlement. In those situations, benefits may be provided to the value of the balance of the minister's benefit account, or the minister may receive the balance of the account in cash and have its value declared on his group certificate, or the balance of the account could be transferred to the minister's benefit account at his/her new church.

In the event that the minister might die, the balance of the account could be credited to the minister's estate or used to pay expenses incurred prior to the minister's death or even for funeral and testamentary expenses if so requested by the minister's family.

6.16 AUDITING THE MINISTER'S BENEFIT ACCOUNT:

Since the minister's benefit account is an account operated by the Local Church Council, it is appropriate that it be subject to and open to the denominational Treasurer for auditing purposes should the need arise.

If cash or investment items have been received from the account, the minister will be charged income tax on such sums and, should they not have been declared at the time, the minister could also face severe taxation penalties.

6.17 DISCLAIMER:

All reference in this Manual to (FBT) in no way sets out a definitive interpretation of the law as it relates to Fringe Benefits Tax and should not be relied on for that purpose. It purports to be a guide only. Persons seeking authoritative statements on Fringe Benefits Tax should consult with the denominational Treasurer or alternatively engage the services of a professional tax consultant.

6.18 QUESTIONS ON FBT & GENERAL CHURCH FINANCES:

For further information concerning and fiscal needs of the local church including correct reporting and payment procedures, please contact the denominational Treasurer:

Mr Andrew Wallis
3 Adey Place
Castle Hill NSW 2145
Telephone: (02) 9680 2662
Fax: (02) 9680 9894
Mobile: 0411 567 157
Email: andwallis@bigpond.com

7. COPYRIGHT:

7.1 PRINCIPLE:

Each Church is required to ensure that it is covered in regard to Copyright Laws. No specifics are included here but the principle is one of compliance with the laws of the land. For transmission of overhead projection of lyrics and use of music, licencing is required through Christian Copyright Licensing Asia-Pacific Pty. Ltd (CCLI), ARPA - AMCOS with annual fees applicable. For further details, contact:

CCLI – www.ccli.com.au
APRA – AMCOS www.apra-amcos.com.au

7.2 REPORTING - Copyright

It is the responsibility of each local church to ensure that the annual return of copyright information of recorded music used, sheet music reproduced or transparencies made is supplied to the appropriate copyright company used by that church.

8. PASTORAL FELLOWSHIP:

8.1 PURPOSE:

Each Licensed Minister is encouraged to attend the Pastors' Fellowships, Conferences, Annual Convention and Annual Business Meeting each year. The goal of these gatherings is to enhance our sense of family/unity, to equip ourselves for greater effectiveness in ministry, and to conduct the affairs of the organisation. For this reason, local congregations are encouraged to financially assist their pastors to attend.

8.2 ABSENCES:

If an individual is unable to attend, he/she should contact the Area or District Supervisor so that an apology can be extended to the meeting on their behalf.

8.3 NOTICE OF EVENTS

The Area Supervisor needs to give adequate notice of monthly or quarterly pastoral gatherings to enable ministers to arrange their schedule to accommodate these events. It is suggested to Area Supervisors that

dates for events be set for the entire year at the commencement of each year and distributed to all ministers within that Area.

8.4 UNITY IN DIVERSITY:

It is vital to note that, by allowing each minister and each Church a maximum amount of freedom to express their God-given gifts and casings, we also allow the possibility of losing this fine sense of belonging and harmony that is characteristic of the Foursquare Gospel Church. This can only be maintained as we spend time together in open and honest fellowship.

9. LOCAL CHURCH BY-LAWS:

A Local Church Operational Constitution is available in booklet form in a separate download from the Pastor's Section of the Foursquare Australia Website at www.foursquareaustralia.org