

LOVING ARMS WORLD MINISTRIES & APOSTOLIC COUNCIL OF CHURCHES OPEN ARMS INT'L FAITH ASSEMBLY

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Servant Leader

This document reflects the official policies for and approaches to ministry by LOVING ARMS WORLD MINISTRIES & APOSTOLIC COUNCIL OF CHURCHES, ZION, ILLINOIS. The document supplements the Church Constitution by spelling out official guidelines for ministry adopted by the congregation in business meetings over a period of time. The Church Constitution defines who we are as a ministry; the Administrative Manual defines how we seek to function as a ministry within the framework of the Church Constitution. May God be praised and may He bless us as we seek to faithfully serve Him in ministry!

Revised July 2018

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CHURCH ADMINISTRATION MANUAL & STANDARD OPERATING PROCEDURES PROTOCOL APPENDIX



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Loving Arms World Ministries & Apostolic Council of Churches
Open Arms Int'l Faith Assembly
Standard Operating Procedures Appendices

USE OF THIS MANUAL

Pages of this manual may be copied for a local church's use but not for sale and not for distribution outside the local church.

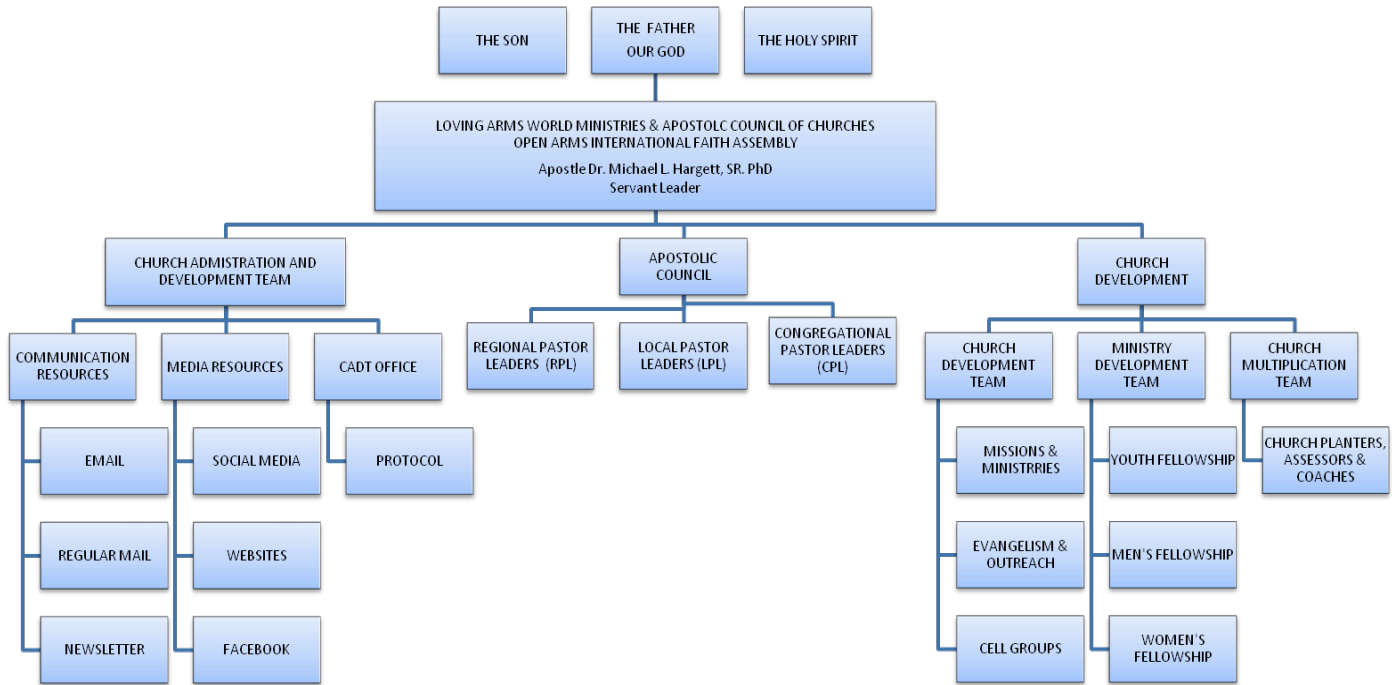
This manual is a reference for LOVING ARMS WORLD MINISTRIES & APOSTOLIC COUNCIL OF CHURCHES - OPEN ARMS INT'L FAITH ASSEMBLY (LAWM/LACC/OAFA) and its affiliates. It contains the legal documents that govern the ministry fellowship it contains our creed, discipline, rules of order, and doctrine, as well as important policies, position descriptions, and forms relevant to service in this ministry fellowship. This manual is to be used as an introduction to our ministry fellowship to new disciples, and serve as a reference for current partners.

Chapter 1
Loving Arms World Ministries & Apostolic Council of Churches
Open Arms Int'l Faith Assembly
Organizational Structure

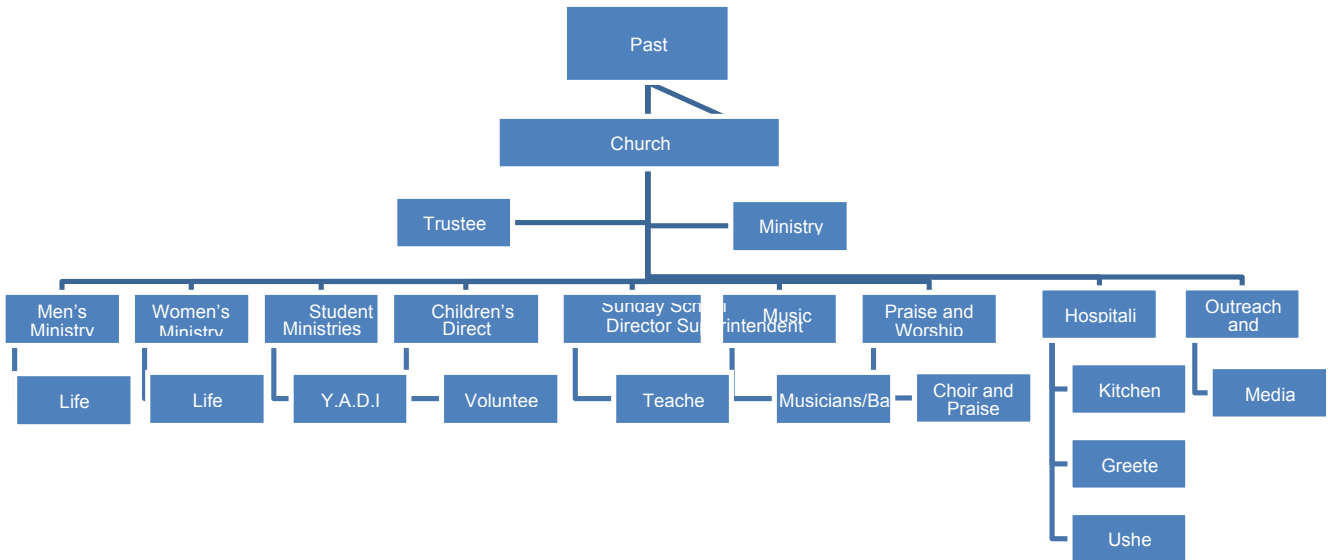


ALL 50 STATES ARE DIVIDED INTO REGIONS WITH APOSTOLIC LEADERS,
STATE LEADERS, DISTRICT LEADERS, LOCAL PASTORS, AND AFFILIATE MINISTERS.

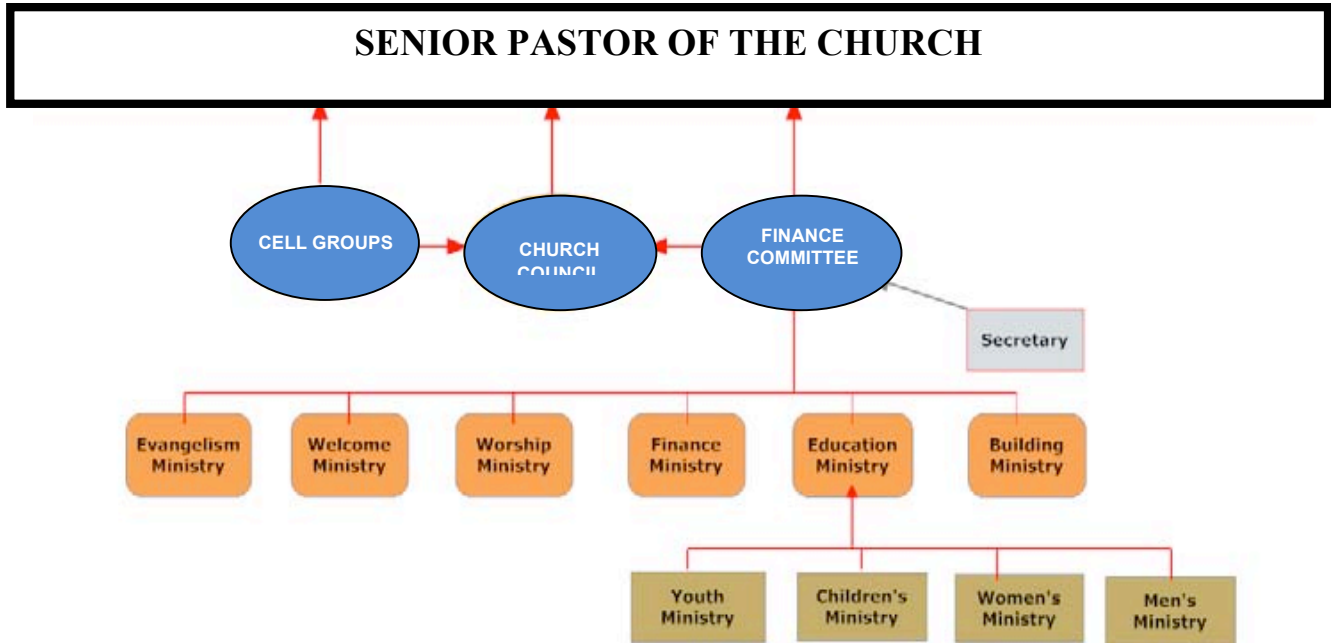
Loving Arms World Ministries & Apostolic Council of Churches
Open Arms Int'l Faith Assembly
National Organizational Structure



Local Church Structure



**Loving Arms World Ministries & Apostolic Council of Churches
Open Arms Int'l Faith Assembly
Local Church Structure**



Guiding Principles:

Six basic ministry areas are to be addressed by the church, plus the pastoral care of the church members to be shared between the pastor, cell group leaders and deacons. Each ministry area will be comprised of a team of three to six or more volunteer members, and/or selected by the senior pastor. The number of team members will be determined by the list of duties assigned to each team and the ministry responsibilities.

- ❖ The Team Leader of each ministry team will represent his/her team on the Leadership Team.
- ❖ The Team Leader of each ministry team will be selected by the pastor.
- ❖ Each Team -- Leadership Team and Ministry Teams -- will have a detailed job description specifying the following:
 - a) Ministry Goal
 - b) Ministry Duties
 - c) Ministry Qualifications

Chapter 2

Ministry Doctrine

Apostolic Doctrine in Summary

*Apostolic Doctrine can be summed up in two tenets:
What is Bible Salvation? & Who is God?*

The basic and fundamental doctrine of this church shall be the Bible standard of full salvation, which is repentance, baptism in water by immersion in the name of the Lord Jesus Christ for the remission of sins, and the baptism of the Holy Spirit with the initial sign of speaking with other tongues as the Spirit gives utterance (Acts 2:1-4, 37-39).

Furthermore, our basic doctrine includes a fundamental belief in the oneness of the Godhead in Christ Jesus. We believe scripture clearly teaches that there is One God who revealed Himself in three manifestations – Father in creation, Son in redemption, and Holy Spirit in the church. We take a stance against the doctrine of the trinity which asserts that the father, son and holy spirit are three separate persons in the Godhead. Careful right division of the word of God does not substantiate the Trinitarian doctrine. Therefore we believe, embrace and promote the Oneness of the Godhead of Christ Jesus.

Affiliation

LOVING ARMS WORLD MINISTRIES & APOSTOLIC COUNCIL OF CHURCHES - OPEN ARMS INT'L FAITH ASSEMBLY is a member church of the.....

Our Creed, Discipline, Guidelines for Order and Full Doctrine

Our creed, discipline, rules of order and doctrine is the Word of God as taught and revealed by the Holy Spirit (St. John 14:26, I Corinthians 2:9-14). “All scripture is given by inspiration of God and is profitable for doctrine, reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works.” (II Tim 3:16-17).

As members of the Body of Christ, which is the true church (Ephesians 1:22-23), the word of God declares but one way of entrance therein, and that is “by one spirit are we all baptized into one body,” and that is a Baptism of “Water and Spirit.” (I Corinthians 12:12-27; Gal 3:26-28; Rom 6:3-4; John 3:5; Acts 2:38).

God’s Standard of Salvation

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

Repentance and Remission of Sins

The only grounds upon which God will accept a sinner is repentance from the heart, for the sins that he has committed. “A broken and a contrite heart...thou wilt not despise,,: (Psalm 51:17). Jesus preached that repentance and remission of sins should be preached in His name, beginning at Jerusalem (Luke 24:47), and Peter fulfilled this command on the day of Pentecost (See Acts 2:38).

Water Baptism in Jesus' Name

We contend that salvation as described by Jesus in St. John 3:1-5 is contained in one being baptized of both water and spirit. Baptism, from the Greek word 'baptizo' meaning full immersion in water, must be administered in the name of Jesus, and not under the phrase father, son and holy spirit. In obeying the command of Jesus in Matthew 28:19 we baptize in the NAME OF the father, in the NAME OF the son, and the name of the Holy Spirit – meaning father is not a name, but HAS a name. Same for the son and Holy Spirit. There was no record in scripture of anyone being baptized under the father, son, Holy Spirit formula. We do find consistently where individuals were baptized in the Name of the Lord.

Infilling of the Holy Spirit

Salvation is evident in one being filled with the precious gift of the Holy Spirit. The initial evidence of the Holy Spirit is that one would begin speaking in other tongues as the spirit gives the utterance (ability, words to say). Acts 2:4, 10:44-48, 19:1-6

God's Standard of Holy Living

Godly living should characterize the life of every child of the Lord, and we should live according to the pattern and example given in the Word of God. "For the grace of God that brings salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11-12). "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (I Peter 2:21-23). "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

We wholeheartedly disapprove of our members indulging in any activities which are not conducive to good Christianity and godly living. We admonish all of our members to refrain from any ungodly practices in the interest of spiritual progress and the soon coming of the Lord for His church.

The Godhead

We fully believe in the mystery of the Godhead. We believe that Jesus was 100% human and 100% divine, and further, that the Godhead be understood to mean all of the fullness of God. (Colossians 1:19 and 2:9). We believe that Jesus was Mary's son and Mary's God, Creator and creature, God manifest in the flesh; that the flesh of Jesus was the same as ours, with the exception that it had no sin; that Jesus was the Eternal Father made visible, apart from whom there is no God. We believe that at the final consummation of all things there will be only one God, who is the Father, manifested in the Son, Jesus, who remains with us via the Holy Spirit.

Divine Healing

The Lord is our Healer. (Exodus 15:26; Psalm 30:2-3). The Lord made our bodies. Should it be thought a thing incredible that He can heal us? With His stripes we are healed. (Isaiah 53:4, with Matt 8:14-17. See John 14:12; Mark 16:18; James 4:14).

The Lord's Supper

Melchisedek, the Priest of the Most High God, gave the first communion to our Father Abraham, consisting of bread and wine (Genesis 14:18). Christ, being a High Priest "after the order of Melchisedek" evidently administered the same (Hebrews 6:20). Water and grape juice are modern substitutes that have been invented by the formal church today, in which are many who have never been regenerated and born of the spirit. (Matthews 26:29; I Corinthians 11:23-32).

Foot Washing

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

The Coming of Christ

That Jesus is coming to earth again in person is a doctrine clearly set forth in Apostolic times. Jesus taught it. The Apostles preached it, and the saints accepted it. (See Matt 24:1; Acts 1:11; 3:19-21; I Corinthians 1:7-8, 11:26)

God's Financial Plan for the Church

The Apostolic principle and custom of financing the church by the method of tithes and offerings is our belief at (Local Church Name) . A tithe is a tenth part of one's wages or income or increase; and offering is what is given of free will in honor and sacrifice to God in addition to one's tithes. Offerings may be received by ministers and workers in the field, wherever and whenever given without begging. Malachi 3:8-10; Matthew 23:23; Hebrews 7:5-10. God's plan according to scripture, to sustain the operations of the ministry, and provide for the Pastor is found in His system of tithes and offering.

Offerings & Tithing

Each God fearing individual should pay tithes. Abraham paid tithes to Melchizedek, who was God Almighty. Genesis 14:20. Jacob made a vow, saying, "Of all that thou shalt give me I will surely give the tenth unto thee." Genesis 28:22. In Malachi 3:8-10, we read: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me. even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, says the Lord of hosts, if I will not open you the windows of heaven, and pour out you a blessing, that there shall not be room enough to receive it."

Jesus said in Matthew 23:23, that you ought to pay tithes. Paul said in Hebrews 7:5, "And verily they that are of the sons of Levi who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham." Tithes were before the law because Abraham paid them. Tithing came through the law over into the "dispensation of Grace."

Resurrection and Translation of the Saints

We believe that the time draws near for the coming of the Lord to make a change in the present order of things. The dead in Christ shall rise first. Those (saints) that remain shall be caught up to meet the Lord in the air. The righteous and the wicked dead shall not rise until the thousand years are expired, which will be the white throne judgement, and whosoever is not found written in the book of life shall be cast into the lake of fire. See Revelation 10th Chapter; Matthew 24:36-43; Luke 17:20-27; 1 Corinthians 15:51-54 and 1 Thessalonians. 4:13-17.

Christ having come for his saints in the translation, 1 Thessalonians 4:17, shall after the tribulation period, return with them and reign on the earth for a thousand years. There shall be peace on earth and good will toward men, after which, there shall take place the second resurrection and the White Throne Judgement. It is written, "Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

The Millennium

Furthermore, we believe that the distress upon the earth is the "beginning of sorrows" and will become more intense until there "Shall be a time of trouble, such as there never was since there was a nation, even to this present time." Matthew 24:3-8; Daniel 12:1; and that period of "tribulation" will be followed by the dawn of a better day on earth; and that for one thousand years there shall be "peace on earth and good will toward men" Revelation 20:7-15, 21:8; and Matthew 5:5

Final Judgement

When the thousand years are finished, there shall be a general resurrection of the dead, who shall be summoned before the Great White Throne for their final judgement, and all whose names are not found written in the book of life shall be cast into the lake of fire, burning with brimstone, which is the second death that God hath prepared for the devil and his Angeles and all the wicked who serve him. Satan being cast in first. Revelation 20:7-15, 21:8; and Matthew 25:42-46

Hell/Lake of Fire

We believe that hell is a real place, in the earth, waiting for the appointed time in which she will open up and receive the devil, demons, and all those who have rejected the truth of God's word. (Isa 5:14; II Peter 2:4; Rev 20:14)

Confession and Restoration

God in His eternal purpose of salvation has been pleased to use human agency in revealing and communication of His will. LOVING ARMS WORLD MINISTRIES & APOSTOLIC COUNCIL OF CHURCHES - OPEN ARMS INT'L FAITH ASSEMBLY goes on record as endorsing the universalism of Confession. This applies to every member of the body of Christ, as it is generally conceded that "he that covered his sins shall not prosper, but whoso confessed and forsakes them shall obtain mercy." (Proverbs 28:13)

Marriage Definition

We affirm that marriage is an institution established by God Himself from the beginning of Man's day, commencing with the first marriage between Adam and Eve. Marriage is both a sacred covenant and legal arrangement, and is to be between one man and one woman. Marriages performed by clergy in this church will be limited to members of this church who have acquiesced to the standard of membership as outlined by this document. The clergy may perform weddings of nonmembers, on a case by case basis.

Our facilities will be made available to members only, for wedding ceremonies. Nonmembers are subject to review of Pastor and Church board, who reserve the right to deny applications without disclosing reason.

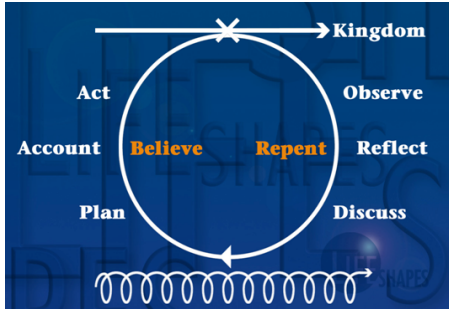
Discrimination

We believe that in Christ, there is neither Jew nor Greek, bond or free, man or woman. To this end, we stand firmly against every form of discrimination. We believe that all have sinned and fallen short of the glory of God, and that sinful state necessitated a need for a savior. Thus salvation is indiscriminately available to all.

Pillars of the Ministry

Life Shapes are designed to lay a solid foundation that will enable believers to stand firm and grow strong in the Christian lifestyle of LAW/M/LACC.

While LIFE SHAPES are not the totality of our Christian Foundation, It lays the foundation for new believers and strengthens the stance of the seasoned believer and serves as the pillars of this ministry.



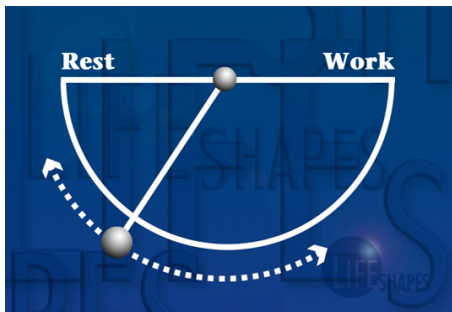
THE CIRCLE

CHOOSING TO LEARN FROM LIFE

Identifying the events in our lives that affect our emotions and actions and that represent opportunity for learning and growth.

“We must repent and believe in God’s grace and mercy...”

**MARK 1: 14 – 15; MATTHEW 6:25; 7:3; MATTHEW 7:24-27;
JAMES 2:14, 26; and JAMES 5:16**

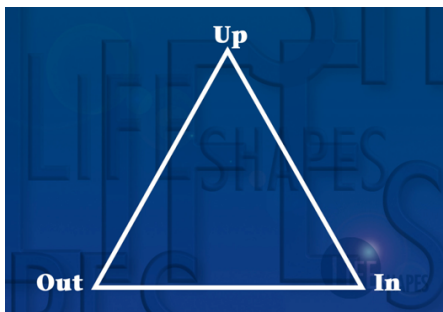


THE SEMI CIRCLE

LIVING IN RHYTHM WITH LIFE

A process identifies rhythms and patterns of work, rest, fruitfulness and abiding in our lives. Recognizing these patterns will prevent us from becoming overstretched. God designed man to rest and then work not to work for rest...

**GENESIS 1:26-31; GENESIS 2:2, 15; GENESIS 3:8-9
JOHN 15:1-8 and MARK 6:30-32**



THE TRIANGLE

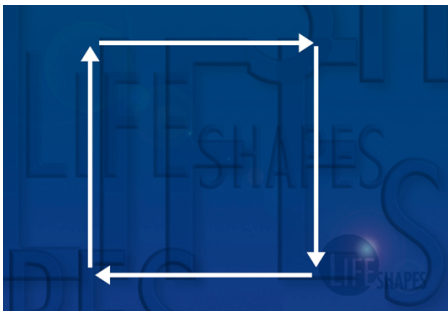
BALANCING THE RELATIONSHIPS OF LIFE

Three areas of life that Jesus modeled to maintain a balanced lifestyle:

- Up—developing intimacy with Him
- In—building the Church community
- Out—reaching the unsaved

“LAOM is a church that shall be three dimensional in ministry...”

**MICAH 6-8; LUKE 6:12-20; LEVITICUS 26:12; EPHESIANS 2:12-13
LUKE 22:24; JOHN 13:35 and MATTHEW 9:35-38**



THE SQUARE

DEFINING THE PRIORITIES OF LIFE

Four stages of team development modeled by Jesus. These are the stages that result in any team striving to reach maturity, fruitfulness and multiplication.
 “Jesus’ leadership traits: Directive – Coach – Friendship – Delegation...”

**MARK 10:35-37, 41-45; MARK 1:15-20; LUKE 12:32-34
 JOHN 15:12-17 and MATTHEW 28:18-20**



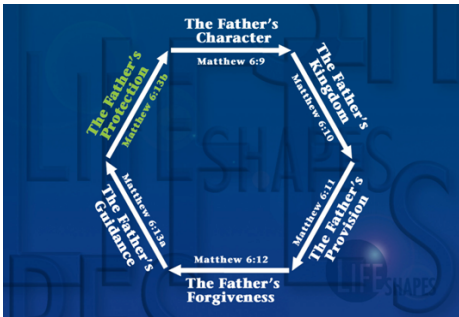
THE PENTAGON

KNOWING YOUR ROLE IN LIFE

Five key roles (apostle, prophet, teacher, evangelist, pastor) that each of us are designed to fill. Put together, they make up the church identified in Ephesians.

“The Five Fold Ministry is not a ranking system but rather each makes up the body of Christ Each of these roles of the church is given to all of us in the body of Christ...”

**EPHESIANS 4:7, 11-13; 1 CORINTHIANS 12:1-11;
 ROMANS 12 & PETER 4:10-11**



THE HEXAGON

PRAYING AS A WAY OF LIFE

Six petitions of prayer modeled by Jesus in Matthew 6:9-13. Learning to apply this prayer to your daily requests will strengthen and renew the prayer life of your church.

“Following the principle from Gospel records, Jesus was in the habit of praying. LAWM Prays six times a day 6 AM – 9 AM – 12 Noon – 3 PM – 6 PM and 8 PM...”

**MATTHEW 6:9-13; JOHN 12:27-28; PROVERBS 30:7-9
 JOHN 17: 3-15**

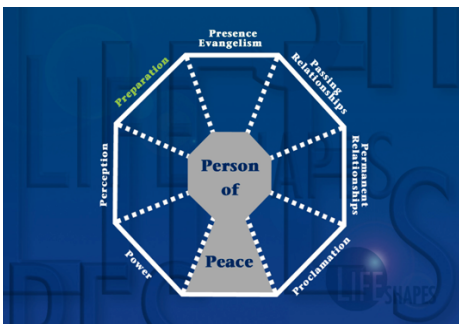


THE HEPTAGON

PRACTICING THE PRINCIPLES OF A VITAL LIFE

Seven principles of growth that apply to all living things, including God's people. The anagram "MRS GREN" can help you learn how to grow a healthy church. To be alive one must have Movement, Respiration, Sensitivity, Growth, Reproduction, Excretion, and Nutrition. Are you alive in Christ?

**1 PETER 2:4-5; 1 TIMOTHY 4:2; PHILIPPIANS 1:8; 1 CORINTHIANS 3:6-9
 JOHN 13:1-10 and PSALM 71:18**



THE OCTAGON

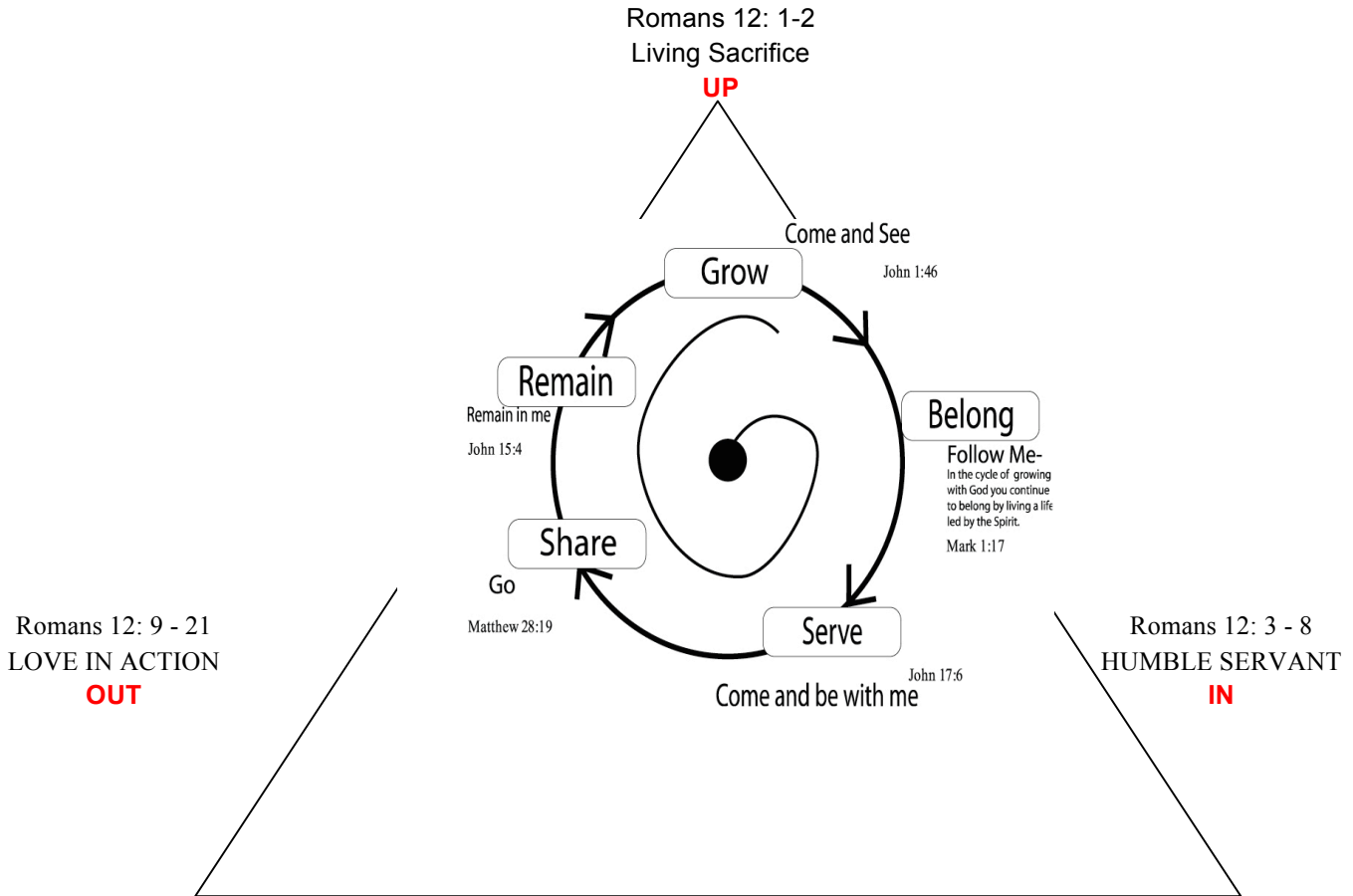
LIVING A MISSION-MINDED LIFE

Eight evangelistic strategies for a comprehensive outreach approach. This model will help you discover the Person of Peace and how to process works from God's perspective.

“As we follow Christ’s leading into ministry and mission we should seek out a Person of Peace. The Person of Peace is the one the Holy Spirit has prepared for us...”

LUKE 105-6; JOHN 4:34-38; MATTHEW 10:5-14 and LUKE 10:16

Church Doctrine: Book of Acts and Romans Chapter 12



Vision Statement

We are a Christ Impact Church! (CIC) Where lives are changed! We strive to reach, teach, and send all to become a visible community of Christ-like relationships, building a spiritual legacy of encouragement and faith for our local community and the world. We are not behavior modifiers but heart transformers!

LAWM/LACC/OAFA is called to proclaim the Gospel of Christ and the beliefs of the five-fold ministry and faith. To maintain the worship of God, and to inspire in all persons a love for Christ, a passion for righteousness, and a consciousness of their duties to God and their fellow human beings. We pledge our lives to Christ and covenant with one another to demonstrate His Spirit through worship, witnessing, and ministry to the needs of the people of this church and the community. (UP-IN-OUT) Thus, we cannot live and not give the best of our time, talents, and treasures.

Mission Statement

The Mission of LOVING ARMS WORLD MINISTRIES & APOSTOLIC COUNCIL OF CHURCHES is to be a ROMANS CHAPTER 12 multi-dimensional ministry to win souls for Christ through witnessing, evangelism, teaching, serving, nurturing and stewardship for the advancement of God's Kingdom. To minister to the spiritual, intellectual, physical, emotional and environmental needs of all people by spreading Christ's liberating gospel through word, faith and works. At every dimension of connection and in every fellowship church, LOVING ARMS WORLD MINISTRIES shall engage in carrying out the will of the Holy Spirit as principled in Romans Chapter 12, out of which the LAWM evolved: that is, to seek out and lead the lost to Christ, Our mission is to go and make disciples! By serving the needy through a continuing program of (1) preaching and teaching the gospel, (2) feeding the hungry, (3) clothing the naked, (4) housing the homeless, (5) cheering the fallen, (6) providing jobs for the jobless, (7) administering to the needs of those in prison, hospitals, nursing homes, asylums and mental institutions, senior citizens' homes; caring for the sick, the shut-in, the mentally and socially disturbed, (8) living healthy lifestyles and (9) encouraging thrift and economic advancement of individuals. (10) Provide a home church for people from any economic, racial, or social background, welcoming everyone into a fellowship of believers in Jesus Christ. Our calling is to love and care for all.

Guiding Principles

EVANGELISM
FELLOWSHIP
DISCIPLESHIP
WORSHIP
MINISTRY
TRAINING
GIVING

LAWM/LACC/OAFA

Core Values

As a Family of Believers, We are Committed To:

- Belief in Jesus Christ as the only way to salvation and personal relationship with God.
- Remaining faithful worshippers in our weekly services and daily lives.
- Using both traditional and non-traditional methods in reaching those outside of the family of faith. (Evangelism)
- Building relationships that display the Love of God. (Fellowship)
- Spiritually maturing those in our church family through the infallible word of God. (Teaching)
- Belief in the Holy Spirit and His gifts, which empower the believer for ministry and to live a victorious life. (Worship)
- Encouraging believers to use their spiritual gifts and resources in sectors of the world such as business, education, entertainment, athletics, politics, and the arts, that God may be glorified.
- Being sent or sending individuals to serve and share the gospel of Jesus Christ throughout every part of the world. (Mission)
- Serving the saved, unsaved, hurting, and broken. (Ministry)

WE EXIST TO...

1. Create a climate of worship that enables people to say “yes” to the love of God.
2. Cultivate a community that nurtures spiritual growth in the lives of believers.
3. Commission every believer to serve the world through their unique talents and gifts.
4. Communicate the gospel to everyone we can!
5. To Empower, Enlighten, Enhance, Educate and Evangelize.

Chapter 3

Church Disciple Policy

Disciple Guidelines

*Form Letters
to be used by the
Church
Administrator*

Receiving New Members/Disciples

Discipleship Registration Form

*Request for Letter of
Recommendation*

Disciple Termination

Letter of Affirmation

Statement of Disciple

Letter of Appreciation

*Official Notice of Disciple
Termination*

Guidelines for Membership/Discipleship Member Disciple

Membership/Discipleship is open to all who confess the Lordship of Jesus Christ, who are in agreement with the purpose of this ministry, and who affirm the spirit of its Affiliate. One may join the LAWM/LACC as a Regular Member or as an Affiliate Member. Both are considered “church members”.

Regular Membership/Discipleship

Individuals are received as a Regular member in one of the following ways:

1. By profession of faith in Jesus Christ followed by believer’s baptism;
2. By transfer of Disciple from another Church;
3. By affirming that one has personally accepted Jesus Christ and was baptized by immersion as a believing Christian.

Those who wish to transfer from churches which do not observe believer’s baptism will be offered instruction in the meaning of this baptism. Those who feel that to receive believer’s baptism would imply a refutation of their former experience with Jesus Christ may join LAWM/LACC as Affiliate Members on the basis of their faith in Jesus Christ as Lord.

Affiliate Member/Disciple

Affiliate members enjoy the privileges and responsibilities of Regular Members with the exception of voting concerning the dissolution of the church or concerning changes in the Constitution and Bye-Laws. One may become an Affiliate Member by declaring his/her intent to participate in the support of this church and its activities without severing relations with another ministry.

Termination of Membership/Discipleship

A letter of transfer and/or recommendation to some other church shall be granted upon request to any Regular or Affiliate member. Disciple may be terminated whenever desired by written notice to the Church Council, but unless requested to the contrary will automatically cease when the member moves from the area.

Procedures for Receiving New Members/Disciples

Receiving New Members as Regular Members of the church:

A. By Public Profession of Faith in Jesus Christ

1. The individual makes public profession before the church in a worship service. *An Application for Disciple form will be completed by the candidate for Disciple.*
2. Upon positive assessment by the senior pastor, the individual is presented into church Disciple upon believer's baptism.
3. In a scheduled service, the church will then receive the new member with the "Right Hand of Fellowship" and the member will be assigned a cell group and ministry Pastor.
4. Upon completion of believer's baptism, the individual will become a Regular Member of the church.

B. By Transfer of Disciple by Letter From Another Church

1. The individual presents himself/herself before the church in a worship service. *An Application for Disciple form will be completed by the candidate for Disciple.*
2. Upon positive assessment by the senior pastor, the individual is presented into church Disciple by transfer of Disciple from another church.
3. The Church Administrator will send a request for a Letter of Recommendation to the candidate's previous church. Upon the receipt of the Letter of Recommendation from the previous church, the individual will become a Regular Member of LAWM/LACC.
4. In a scheduled service, the church will then receive the new member with the "Right Hand of Fellowship" and the member will be assigned a cell group and ministry Pastor.

C. Statement of Faith and Previous Believer's Baptism

1. The individual presents himself/herself before the church in a worship service. *An Application for Disciple form will be completed by the candidate for Disciple.*
2. Upon positive assessment by the senior pastor, the individual is presented into church Disciple upon the believer's Statement of Faith and previous baptism.
3. In a scheduled service, the church will then receive the new member with the "Right Hand of Fellowship" and the member will be assigned a cell group and ministry Pastor.

A. Receiving New Members/Disciples as Affiliate/Visiting Congregants of the Church

1. The individual presents himself/herself before the church in a worship service. *An Application for Disciple form will be completed by the candidate for Disciple.*
2. Upon positive assessment by the senior pastor, the individual is presented into church Disciple upon believer's Statement of Faith and previous baptism.
3. In a scheduled service, the church will then receive the new member with the "Right Hand of Fellowship" and the member will be assigned a cell group and ministry Pastor.

Terminating Membership/Discipleship

A. By request of Letter of Recommendation from another church.

1. Upon receipt of a request for a Letter of Recommendation or a Request for Disciple Transfer from another church for a current member of LAWM/LACC, the Church Administrator will report this request to the senior pastor the next business day with a recommendation that either a Letter of Recommendation or a Statement of Disciple be granted to the requesting church.
2. The Church Administrator will then send the appropriate notification to the requesting church. In either instance, the church member will be removed officially from the official Church Disciple Roll of the LAWM/LACC by the Church Administrator.

Terminating Membership/Discipleship (As Defined By The Church Constitution)

1. A letter of transfer and/or recommendation to some other church shall be granted upon request to any Regular or Affiliate member. Disciple may be terminated whenever desired by written notice to the Church Council, but unless requested to the contrary will automatically cease when the member moves from the area.

C. By notification of Disciple Transfer to a New Congregation

1. Upon receipt of a Disciple change from another congregation, the Church Administrator will report this request to the senior pastor at the next business meeting.
2. The Church Administrator will then send a Letter of Appreciation to the requesting congregation affirming receipt of the request and notifying the requesting congregation that the member has been removed from the official register of LAWMLACC/OAFA

D. By individual Request of Disciple Termination

1. Upon receipt of a letter from a member of LAWMLACC/OAFA requesting termination of Disciple from the church, the Church Administrator will report this request to the senior pastor at the next business meeting, with a recommendation to either grant or deny the request.
2. Upon approval of the request by the senior pastor, the Church Administrator will remove the requesting member from the official Disciple Roll of LAWMLACC/OAFA.
3. The Church Administrator will send an Official Notice of Disciple Termination to the requesting member.

LAWMLACC/OAFA Disciple Classification

Regular Member/Disciple

Individuals are received as a Regular member in one of the following ways:

1. By profession of faith in Jesus Christ followed by believer's baptism;
2. By transfer of Disciple from another Church;
3. By affirming that one has personally accepted Jesus Christ and was baptized by immersion as a believing Christian.

Those who wish to transfer from churches which do not observe believer's baptism will be offered instruction in the meaning of this baptism. Those who feel that to receive believer's baptism would imply a refutation of their former experience with Jesus Christ may join LAWMLACC/OAFA as a Regular Member on the basis of their faith in Jesus Christ as Lord.

Affiliate/Visiting Disciple

Affiliate members enjoy the privileges and responsibilities of Regular Members with the exception of voting concerning the dissolution of the church or concerning changes in the Constitution and Bye-Laws. One may become an Affiliate Member by declaring his/her intent to participate in the support of this church and its activities without severing relations with another church.

Request for a Letter of Recommendation

Date

Church Administrator
Church name
Church address

Dear church leader,

Brother/sister _____ has requested Disciple in our church, LAWM/LACC/OAFA, by a transfer of Disciple from your congregation to our congregation. Thus, we are submitting this request for a Letter of Recommendation from your ministry that Brother/ Sister _____ is currently a member in good standing in your congregation.

We look forward to receiving such confirmation at your earliest convenience. Please send the confirmation to: (Local Church Address)

LAWM/LACC/OAFA
Elder XXX XXX XXXX

Senior Pastor
1234 Street Name
City, State 12345

Sincerely yours,

XXX XXX XXXX
Church Official
Name of Church

***Form to be used by the Church Administrator in requesting a Letter of Recommendation from the previous church where the candidate held Disciple.**

Letter of Affirmation

Date

Church Administrator
Church Name
Church Address

Dear church leader,

In official action by the LAWM/LACC/OAFA on _____ (date), the request for Disciple transfer as a Member in Good Standing by Bro./Sister _____ to your congregation was granted. Our prayers are with you that God will use our fellow believer in a mighty way in serving God through your congregation.

By this church action, Bro./Sister _____ has been removed from the Official Disciple Rolls of LAWM/LACC/OAFA.

Sincerely yours,

XXX XXX XXXX
Church Official
Name of Church

The Church Administrator will use this form for sending letters acknowledging the granting Disciple transfer requests to the new congregation of the member qualifying as **Member in Good Standing.*

Statement of Membership/Discipleship

Date

Church Administrator
Church name
Church address

Dear Church Leader,

In official action by the LAWM/LACC/OAFA on _____ (date), the request for Disciple transfer as a Member in Good Standing by Bro./Sister _____ to your congregation was not granted. Unfortunately Bro./Sister _____ did not qualify as a Member in Good Standing in our church. Thus, the church authorized me to send to you the notice of the Bro./Sister _____ has held official Disciple in our church only.

Our prayer is that by the move on his/her part a renewed commitment to Christ is evident, and that through the ministry of your congregation he/she can come to spiritual renewal and commitment to Christ.

By this church action, Bro./Sister _____ has been removed from the Official Disciple Roll of our church.

Sincerely yours,

XXX XXX XXXX
Church Official
Name of Church

The Church Administrator will use this form for sending letters acknowledging the granting Disciple transfer requests to the new congregation of the member who did not qualify as **Members in Good Standing.*

Letter of Affirmation

Date

Church Administrator
Church Name
Church Address

Dear Church Leader,

In official action by our church on _____ (date), the LAWM/LACC/OAFA acknowledges your request for Disciple transfer for Bro./Sister _____ to your congregation. We gratefully affirm the past Disciple of Bro./Sister _____ in our church.

Our prayer is that, by the Disciple move on his/her part, a renewed commitment to Christ is evident, and that through the ministry of your congregation he/she can contribute significantly to the advance of the Gospel.

By this church action, Bro./Sister _____ has been removed from the Official Disciple Rolls of LAWM/LACC/OAFA.

Sincerely yours,

XXX XXX XXXX
Church Official
Name of Church

***The Church Administrator will use this form for sending letters acknowledging the Disciple transfer requests to a non-Baptist congregation.**

**Official Notice of Disciple Termination
(Individual Church Member)**

Date

Church Member Name
Church Member Address

Dear Bro. / Sister _____,

In official action by LAWM/LACC/OAFA on _____ (date), the LAWM/LACC/OAFA acknowledges your request for Disciple termination from our congregation.

Our prayer is you may find a place where you can worship God in spirit and in truth.

By this church action, Bro./Sister _____ has been removed from the Official Disciple Rolls of LAWM/LACC/OAFA.

Sincerely yours,

XXX XXX XXXX
Church Official
Name of Church

***The Church Administrator will use this form for sending letters acknowledging the Disciple termination requests by individual members of the church.**

Chapter 4

Senior Pastors and Church Affiliates

LAWM/LACC/OAFA
Bishop Dr. Michael L. Hargett, Sr.
Senior Pastor

The Church is legally represented by the Pastor's Council (Local Pastor Leadership) who are duly selected according to the procedures set forth in the Church Constitution.

The Pastor and the Church enter into a relationship of trust based on a voluntary commitment by each party to work together for the spread of the Gospel of Jesus Christ within the community served by this church and for the development Christian discipleship amongst the members of the church and its congregation.

Defining Pastoral Ministry Duties

1. Preach and give oversight to worship services
 - a) To oversee the planning of worship services, preach at Sunday worship services, Communion service, the scheduled midweek meeting, and officially represent the church.
 - b) Give direction to worship services by working with leadership team and direct preparation of the service bulletin.
2. Special events such as baptisms or special programs will be developed along normal lines of operation.
3. Provide leadership, support, and mentoring to the Church Council, Trustees, and leadership teams to assist them in carrying out their assigned tasks.
4. Provide overall pastoral care for the members and attendees of the church to maintain a healthy congregational life. To encourage prospective members to unite with our church family.
5. To provide oversight of visitation and assist in emergency visitation (hospital, home illness)
6. To render other services as mutually agreed upon, such as funerals, weddings, and serve as a consultant to the Church Council.

Many times duties such as the above are requested by members and some leadership, but he may be unclear as to what is expected. When this is determined the members should be informed to avoid embarrassment and misunderstanding.

Church Objectives

1. Work on developing a strategic plan for the church resulting in a more intentional direction for ministry.
2. Work on addressing system needs as they arise in areas of small groups, assimilation, evangelism, and the organization of the church policies and procedures.

Pastoral Incapacity due to Emergency or Illness

In the event that illness or emergency incapacitates the Senior Pastor and prevents him from fulfilling these and other normal duties, the Church Council is responsible for the execution of such duties.

Church Representation at Conventions and Conferences

1. To rebuild relationships, or to maintain and strengthen denomination linkage with other leaders.
2. The Pastor may attend international, national annual convention meetings and conferences in which the church directly holds Disciple.

The Church Commitments

LAWM/LACC/OAFA will support and cooperate with the Pastor in every way and will assume responsibility for:

1. Secretarial support services.
2. Coordinate administrative responsibilities for the daily affairs of the church as appropriate with the Pastor.
3. Attendance at worship and meetings.
4. Sustained leadership and shared ministry.

Chapter 5

Finance Ministry

Receiving and Managing Offerings

Ushers will use offering envelopes with the following information: contributor's name and address, tithe amount, offering amount, and a space for special offerings. Assigning a giving number for each contributor will help staff impute contributions.

When members are handling money, LAWMLACC/OAFA will always enact protective measures and internal controls. These barriers prevent theft and any accusations concerning mismanagement of funds.

Collecting Offerings

Ushers who are not deacons or officers of the church should receive the offering to avoid all appearance of impropriety. Deacons often review financial statements. At least two ushers should walk the money to the drop box or counting room. This room should be unmarked. If the offering is not going to be counted immediately, it should be placed in a locked cabinet or preferably a drop safe in the presence of at least two individuals. Ushers will not count the money. Rather, the senior Pastor shall have counters who are not rushed in counting the offering.

Counting Offerings

LAWMLACC/OAFA shall have at least two (preferably three) individuals count the offerings to avoid corroboration in a private and locked room. It will not be advertised when and where the reconciliation of the offering is taking place.

The counters will count the offering during or after each service and create a separate deposit slip for each service. The counters need to confirm that the amount contributed on the check is the same as what is written on the giving envelope. For checks that were not placed in an envelope, the counters will need to fill out an envelope.

A cash receipts count summary will be completed. (See form "Cash Receipts Count Summary.") This is one way to keep track of service totals and help a church access the financial growth or decline of its services. Additionally, it makes it easier if a contributor has a question about his or her offering on a particular day. Simply ask what service he or she attended and pull the offering envelopes and deposit slip for that service. The offering envelopes are stored by service and easily accessible.

Depositing and imputing Offerings

After the offerings have been counted, the counters will verify the deposit receipt matches the figures on the cash summary. All offerings will be placed in a lockable bank bag and taken to the bank for deposit.

Undesignated and Designated Donations

LAWM/LACC/OAFA offering envelopes contain instructions from the contributor on how to use his or her offering. This is called a **designated offering**. As a general rule, undesignated contributions (tithe or cash) are monies available for general expenses of the church (mortgage, payroll, utilities, and miscellaneous expenses). However, when a donation is designated by the donor for a specific purpose, it can only be used for its intended purpose. Once accepted and deposited, LAWM/LACC/OAFA has a fiduciary responsibility to use that money for the stated purpose. Such designated gifts must be for an approved project or program of LAWM/LACC/OAFA. Furthermore, the ministry shall exercise full administrative and accounting control over the contribution so it is spent in furthering the mission of the church.

Gifts to Church Leaders

It is common for churches to collect an offering for their pastor, especially on minister appreciation day or on the pastors' anniversary or birthday. But how should such designated money be accounted for in the books? The general rule is this: If the money is collected for the pastor, it must be run through the church's books as taxable income. It is also included on the pastor's W-2. Thus, special-occasion gifts to a pastor funded through members' contributions to the church need to be reported as taxable wages and are subject to self-employment taxes if the pastor has not opted for exemption. The contributor can then receive contribution credit for the gift. If donors are willing to give up their contribution credit, they can write their checks directly to the pastor. These would then be tax-free gifts.

Noncash Gifts

Contributions of noncash gifts raise issues for the church and the donor. Generally, IRS Form 8283 needs to be filed if the church receives a noncash contribution having a fair market value between \$500 and \$5,000. However, if the FMV is over \$5,000, a qualified appraisal is needed. The donor, not LAWM/LACC/OAFA, must establish value. Since many church members are not familiar with IRS Form 8283, keep several on hand. When your church receives a substantial gift, write a letter thanking the donor for the gift and enclose IRS Form 8283 for his or her use. Should the church decide to sell a donated asset valued over \$5,000 within 2 years of donation, the church must file IRS Form 8282. (Forms can be downloaded from www.irs.gov)

Contribution Statements

All offerings must be physically received or postmarked by midnight December 31. Predating a check to the church will not work, nor will postdating a check. A check can be mailed before December 31 and be received after December 31 and still satisfy IRS guidelines. Simply verify the postmark.

All donations (unrestricted and restricted) must be recorded and a record provided for the donor for income tax purposes. All LAWM/LACC/OAFA donations must be properly substantiated to be tax-deductible. There are two general rules for a church to follow. First, a donor is responsible for obtaining written acknowledgement from LAWM/LACC/OAFA for any single contribution of \$250 or more before the donor can claim it on a tax return. Second, LAWM/LACC/OAFA is required to provide a written disclosure to a donor who receives goods or services in exchange for a single payment in excess of \$75.

Managing Financial Records

LAWM/LACC/OAFA follows these substantiation rules by annually providing a contribution statement. Each person's contribution statement needs to include all donations by that person. ALL LAWM/LACC/OAFA Church contribution statements shall be mailed before January 31.

Reviewing and Reconciling Bank Statements

The first financial report is the bank statement. The statement is a record of all deposits, cancelled checks, and fees. A member of the finance committee will receive the bank statement and review the balances. The committee will verify all endorsements on the back of each check to make sure the correct person deposited the church check.

The bookkeeper will then receive the bank statement and reconcile the monthly bank statement immediately using the church's software. Reconciling the bank statement will indicate LAWM/LACC/OAFA's true bank balance. Failure to do so may cause a church to overdraw its account. The bookkeeper will print a reconciliation report and file it with the bank statement. These documents will be placed in a three-ring binder with dividers for each month.

Financial reports

When preparing financial reports, it is important to track them along with the Chart of Accounts which will include but not be limited to weekly, monthly, quarterly and annual reports. A church's computer software should allow it to break these down in more detail as necessary. The items in this report coincide with the Chart of Accounts. The annual report reflects the church's income and expenses either for the calendar year, January 1 to December 31, or the fiscal year, April 1 through March 31. The annual report is submitted to the congregation for its review, questions, and approval at the annual business meeting. The minutes of the annual church business meeting record the discussion and passage of the financial report. These minutes are placed in the church's permanent records file.

Audit Report

Although a church's bank statements and financial records are reconciled, church leadership needs to review a monthly, quarterly and annual financial statement. The media today is alert to any financial mismanagement. This is also true for churches. LAWM/LACC/OAFA has set a standard of ethical conduct and accountability. To safeguard our practices and procedures is to have an independent firm review our books when Disciple exceeds 150. An audit promotes accountability.

When Disciple is below 150 LAWM/LACC/OAFA will conduct an annual review of our books which will detect irregularities in bookkeeping practices. Audits most often come with a letter that lists recommendations for management on improving accounting. It reviews the internal controls with suggestions to improve them. An audit report brings integrity to LAWM/LACC/OAFA and our leaders who handle the resources of the ministry. The disadvantages are time involvement and cost. On balance, it is well worth it.

Managing Church Lending

Capital Fundraising

Before seeking a lender, LAWM/LACC/OAFA shall first tap its resources within the congregation. The best way to do this is through a capital fund-raising campaign. Hiring a professional capital fundraising organization will assist LAWM/LACC/OAFA in raising money within the church to finance its project or debt, instead of going to the bank. One such organization is Master Plan Stewardship Services.

An unbiased evaluation of the congregation based on statistical factors.

1. Hands-on assistance through the capital campaign's representative to oversee the process.
2. Access to brochures and other materials to assist the church.
3. Oversight of lay-leadership training.
4. Assistance with church follow-up.

The cost of such assistance can be substantial, but it is common for an excellent capital fund-raising organization to produce pledges of two to three times a church's annual income. A capital fund-raising campaign can be a great way to access the necessary funds.

Line of Credit

Another way to seek additional finances is through a line of credit. A loan that makes cash available on the spur-of-the-moment. A line of credit is usually given to a church by its lending institution. Once this line of credit is established, a church will receive either a checkbook to draw on its line or it may simply fax a request for a transfer from the line into its operating account.

A line of credit is usually set up as a 5-year note. Often the interest rate is a point over the current prime rate. It is also common to have a note tied to a floating loan rate for this type of financing. A line of credit has certain benefits, including immediate access to cash should a need arise. The drawbacks are closing costs and other bank fees. It is usually prudent to have a line of credit even if a church never draws on it.

Denominational Loans

An often overlooked method of financing is the resources within a church's denomination. Many denominations offer financing options for small and large churches.

Conventional Bank Lending

This is the most common method of church financing. The convenience of the local bank is a big benefit.

However, bank loans to churches are generally different from residential loans. Most 30-year residential loans have a fixed interest rate throughout the life of the loan. Most church loans will probably contain a balloon or renewal feature after 5 years. When a loan balloons, the principal loan amount becomes due and payable. Usually the bank renews the loan and adjusts the interest rate to the market. Some banks are now extending the loans to 10 years before they balloon.

Bond Issues

How a church goes about this method is unlike simple bank financing. Instead of going to a bank for money, the church contacts a bond company that specializes in not-for-profit corporations or churches. Bond companies are different from local banks in that their money comes from individual investors or bondholders. The bonds are usually sold to investors in \$1,000 increments. The size of the bond issue is equal to the amount of money needed by the borrower, plus costs and expenses (audit fees, attorney fees, title insurance, etc.). The bond company adds these costs into the loan. Similar to a bank loan, a church must have adequate collateral or property to cover the bonds.

The church makes its principal and interest payments to the bondholders through the corporate trustee or bonding company. The trustee handles recordkeeping and payment functions. The church's payments are deposited in a special account called a sinking fund where the church's payments are held and withdrawn when the bondholders' interest or principal payments are necessary.

Not all bond issues are the same. There are two types of bond issues: best efforts and firm underwriting. It is important to understand each type to choose which best suits your congregation.

Best Efforts

This type of issue requires the church to sell the bonds itself, often with the help of the bonding company. The bonding company's representative explains the benefits to church members and asks them to buy bonds. The advantage is lower costs for the church versus a firm underwriting campaign. The disadvantage is that people sometimes consider such investments as donations. As a result, this confusion may detrimentally lower a church's capital campaign contributions from donations, gifts, and pledges.

Firm Underwriting

Another type of bond issue is firm underwriting. With firm underwriting, no bonds are sold to the congregation. The bond company underwrites a church's loan by purchasing a church's bonds and selling them to its investors. By agreeing to buy all of a church's bonds, the church is guaranteed to receive the funds at closing. The investors who buy the bonds are pension funds or individual investors. These bonds are secured by church property.

Unlike commercial bank balloon loans, bond issues are fully amortized over a 15- to 20-year period providing a level debt service. This aids in budgeting and ensures that the loan can eventually be retired without the hassle of refinancing.

Make sure the bond company includes a prepayment provision that allows the church to prepay its bonds without premium or penalty. Usually this is agreeable if it is paid through the church's operating account.

There are several positives to the firm underwriting method:

1. It guarantees that all bonds will be sold.
2. There is no confusion about donations since they are not sold to the congregation.
3. A church can immediately begin a debt-reduction program after the purchase.

The negatives to firm underwriting are the expenses associated with this method.

To find a bonding company contact the National Association of Church Business Administration at 1-800-898-8085, subscribe to its *Ledger* magazine, or contact the Assemblies of God Church Administration Association at www.aogcaa.org

Keep these options in mind when your church is faced with a building project, acquisition of property, or expansion.

Finance Packet

This provides the lender with a packet of information demonstrating LAWM/LACC/OAFA's capacity to pay a loan goes a long way toward approval.

Here is a list of items to include in this packet:

1. Church biography: a brief history of the church and a description of the senior pastor, especially if the pastor has long tenure that has brought stability.
2. Legal Documents:

Constitution (Articles of Incorporation)

By-Laws (Example for Local Churches)

IRS 501(c)(3) certificate proving the church is a legitimate not-for-profit corporate entity with the IRS.

A church may fall under a group or umbrella exemption from its denomination. A church with a parent organization can fall under its denominational or group ruling for a 501(c)(3). If the parent church has a group ruling, the IRS may already recognize the church as tax-exempt. The parent organization is then required to submit an annual group exemption update.

If you are not sure your church falls under this group or umbrella ruling, ask your parent organization to fax you a copy of its list of affiliated churches or other organizations. Include this document in your finance package.

- Member/Disciple: Disciple and adherent totals (including youth and children). Include a graph demonstrating growth in attendance.
- Financial statements:
- Annual—financial statements for the past 3 years.
- Property—a balance sheet showing all assets and liabilities. This includes cash and property information and current valuations (appraisals). County tax valuations may be included.

Managing Financial Records

Whether for a future IRS inquiry or an insurance claim, it is important to have all important documents on hand. According to the IRS, all churches are required to maintain records to justify their claim of exemption in case of an audit.

There is no specific format for keeping church records, nor does the IRS specify a length of time records must be kept. Below is a list of what documents should be kept and for how long.

Place The Following Documents In Permanent Files:

1. IRS exemption letter or umbrella letter.
2. All insurance records: liability, workmen's compensation, and vehicles. Include all records relating to acquisition of real estate.
3. Employee files: employment application, current and past evaluations, I-9 and W-4, and criminal record check.
4. Annual business meeting and board minutes.
5. All IRS documents including, but not limited to, W-4 (employee claiming withholding allowances), W-2 (employee paid wage forms), 941 (report employees amount of Social Security, Medicare, and income taxes).

All Correspondence from Federal, State & Local Governments

Place The Following Documents In Temporary Files:

1. Records of expenditures and income for 6 years.
2. Contribution records for 6 years.
3. Check-in sheets for childcare for 1 year.
4. Cancelled checks for 3 years.
5. Policy manual: continual.
6. Vehicle titles until disposed.

The finance committee shall keep all important documents organized and in a safe place.

Church Budgeting

A budget is simply how much money LAWM/LACC/OAFA expects to be given and how the ministry expects to spend it. It answers the questions: "How much will be spent on these items?" and "Where will the money come from?" Budgets provide an orderly flow for what has been entrusted to LAWM/LACC/OAFA. Since trust is often gained or lost on how church finances are handled, it is critical that the budgeting process be deliberate.

A Budget is Based on Priorities

Priority items take precedence in every budget. In fact, if you do not know what your priorities are, look at how you spend and find what is really important to you. The top priority item in almost every church budget is salaries and benefits. Surveys reveal, depending on the area of the country, that churches spend up to 50 percent of their income on this. To go beyond this is not wise, so 45 percent or less is safer. The second item that usually needs a large allotment is church facilities—rent, mortgage, maintenance, heating, lighting, custodial, etc. The third area is usually programs—youth, children, evangelism, benevolence, etc. Some will find it regrettable that programs take third place. But bear in mind that what salaries and benefits provide are in fact a major part of the programs of the church.

A Budget is Based on Analysis

Unless a church is just starting, it has a history that can assist it in setting a reasonable budget for the next fiscal year. Wise stewards analyze past spending patterns. This may even be sobering. Look at how money was disbursed in the past and at the giving patterns. Are there times in the year when expenses are higher and when giving either surges or drops off? The key is to level out these peaks and valleys by being disciplined.

A Budget is Based on Faith

The faith aspect of every budget expects blessing, but also realizes that there are negative uncontrollable(s). The church expects God's blessing and growth that will enable it to charge ahead with new programs and spending. But natural disasters can destroy a building and scatter a congregation. Caution is the key. We expect God to bless, and we hope to avoid the uncontrollable(s). However, it is wise to have up to 4 weeks financial resources on hand to meet emergencies. There may be unused dollars in the bank, but you never regret it when the storms come (and Jesus said they would).

Here Are a Few Budget Pointers

1. **Use set-asides.** Set aside items are once-a-year expenses budgeted over a 12-month period that money is set aside for each month—district and General Council expenses, annual youth and children’s events, revivals and outreaches, Christmas bonuses, missions conventions, etc. This is hard to start with limited resources, but start small the first year. Then add additional recurring expenses to the account as needed in years to come.
2. **Use the 10/10 principle.** Make it a goal to give at least 10 percent of the budget to world missions (in addition to what individuals designate as missions giving) and to save 10 percent for future development. Start as soon as possible, even if it hurts. The blessing will immediately bring gratification. Start with one or two percent and work up over a few years.
3. **Keep financial records in order.** Simple bookkeeping systems like Quicken or Quick Books can be learned quickly and inexpensively. Many churches use costly comprehensive financial and member-tracking systems that are hard to learn. Whatever is used, make sure that a complete system of checks and balances with double-blind accounting techniques is used. This helps avoid the temptation for and the appearance of wrongdoing. Pastors would do well to avoid handling money.
4. **If there is a problem, don’t wait to get help.** Tackle it early. Help can be found in district leaders and fellow pastors. It is either the income or the spending that is the problem. Usually the spending must be brought under control first. Teaching on biblical stewardship may be needed, but first control spending. It is often difficult to reign in departments and staff who have been accustomed to a certain level of spending, but it must be done. Start by frankly discussing the issue with staff and church leaders. Pray and get counsel. Be wise in what is said publicly. Then act.

Budgeting is not an exact science, but a work in progress intended to free the church to accomplish God’s purposes. Mistakes will be made and revisions will be necessary, but expertise and confidence will grow as leaders work together. Ultimately, this tedious process will enable a church to move forward.

Giving Guidelines & Principles

Preamble

As our creator, God has given us certain laws of love—gracious, caring guidelines to live by. When we follow those principles, we find deeper joy and greater fulfillment. Some of those guidelines relate to the money he has entrusted to our care, financial resources he urges us to generously share with others.

“BECAUSE I HAVE BEEN GIVEN MUCH – I TOO MUST GIVE!”
Tithing is an obligation. Giving is from the heart.
We cannot live and not give.

From this LAWM/LACC/OAFA is a **FREE WILL GIVING CHURCH**. We base our giving on the four general types of giving:

1. **Cheerful Tithe:** This follows the paths outlined in the Old Testament Covenant (OTC) to instruct them in their giving while cheerfully and willingly submitting themselves to that authority.
2. **Cheerful Spirit-Led-Giving:** This follows the paths outlined in the New Testament Covenant (NTC) to instruct them in their giving and cheerfully and willingly submit themselves to that authority.
3. **Un-Cheerful Tithe:** This believes tithing is right, but generally either struggle to or don't give in accordance to the paths of giving outlined in the OTC.
4. **Un-Cheerful Spirit-Led-Giving:** This believes free-will is right, but generally either struggle to or doesn't give in accordance to the paths of giving outlined in the New Testament Covenant.
5. **Primary Source of Church Income:** LAWM/LACC/OAFA is dependent on God through the faithful and generous tithes and offerings of God's people to underwrite the church's ministry, missions, building and benevolence needs.
6. **Missions Giving:** LAWM/LACC/OAFA commits a minimum of 10% or more of Sunday offerings to God's work in our world, country and community. The church has a Missions Committee and formal guidelines to review all mission requests. LAWM/LACC/OAFA will accept designated missions gifts from individuals in the church that can be passed along to any Christian 501©3 non-profit organization.

7. **FINANCIAL BIBLE TEACHING & GIVING POLICY:** LAWM/LACC/OAFA will teach Biblical financial and giving principles through Bible studies, seminars, sermons, etc.. The goal of this teaching will be to help people become financially free in their lives in order to serve and honor God more fully and faithfully. To help encourage people to become faithful and generous givers to the Lord's work and to live debt free!
8. **FUNDRAISING EVENTS:** Because LAWM/LACC/OAFA is dependent on God through the faithful and generous support of God's people, LAWM/LACC/OAFA use of fundraising events such as banquets, bazaars, carnivals, festivals, bingo, craft sales, candy sales, product sales, raffles, fish fries are limited. We primarily depend on tithes and offerings to meet the church's financial needs.
9. **MONTHLY/QUARTERLY GIVING STATEMENTS & FINANCIAL INFORMATION:** LAWM/LACC/OAFA church council will receive monthly financial reports and will have quarterly giving statements with church financial, missions, benevolence and/or other financial information on a secure link of church's web site and helps to encourage people's faithful and cheerful giving to the Lord's work at LAWM/LACC/OAFA.
10. **METHODS OF GIVING:** LAWM/LACC/OAFA will encourage generous giving by allowing members to faithfully give through whatever means is most helpful to them (examples: Sunday offerings, giving envelopes, mail-in envelopes, stock transfers, gifts of appreciated assets and investments, automatic check withdrawal electronic fund transfers, gifts in kind, etc.). The church will abide by all IRS donation regulations.
11. **OVERSIGHT BY A CPA:** LAWM/LACC/OAFA will have an independent CPA involved in overseeing the church's financial policies and procedures when Disciple reaches above 100 active giving members.

12. **BENEVOLENCE GIVING:** LAWMLACC/OAFA will have a benevolence program that will help people that are attending our church. Help will come in the following ways (depending on available resources, finances and individuals to give financial counsel):

- One-time financial assistance of up to \$100 (must be approved by a LAWMLACC/OAFA Pastor).
- Needs assessment by a financial counselor from the church.
- Partial assistance with short-term food needs.
- Financial Bible studies and debt counseling.
- Vocational and career testing and guidance.
- Possible greater assistance (dependent on needs assessment, financial counseling, and participation in church financial teaching).

LAWMLACC/OAFA will semi-regularly conduct food drives for people in our community who need help. Normally this food will be channeled through an existing ministry that works with the poor and needy in our community.

Financial Reports

Church Weekly Offering Income Statement Sample

Calendar Year	2014							
Total Annual Budget								
Week	2012	2013	2014	3-Yr Total	3-Yr \$ Avg Weekly	3-Yr \$ Avg Cumulative	Actual 2014	
Week 1				\$0	\$0	\$0		
Week 2				\$0	\$0	\$0		
Week 3				\$0	\$0	\$0		
Week 4				\$0	\$0	\$0		
Week 5				\$0	\$0	\$0		
Week 6				\$0	\$0	\$0		
Week 7				\$0	\$0	\$0		
Week 8				\$0	\$0	\$0		
Week 9				\$0	\$0	\$0		
Week 10				\$0	\$0	\$0		
Week 11				\$0	\$0	\$0		
Week 12				\$0	\$0	\$0		
Week 13				\$0	\$0	\$0		
Week 14				\$0	\$0	\$0		
Week 15				\$0	\$0	\$0		
Week 16				\$0	\$0	\$0		
Week 17				\$0	\$0	\$0		
Week 18				\$0	\$0	\$0		
Week 19				\$0	\$0	\$0		
Week 20				\$0	\$0	\$0		
Week 21				\$0	\$0	\$0		
Week 22				\$0	\$0	\$0		
Week 23				\$0	\$0	\$0		
Week 24				\$0	\$0	\$0		
Week 25				\$0	\$0	\$0		
Week 26				\$0	\$0	\$0		
Week 27				\$0	\$0	\$0		
Week 28				\$0	\$0	\$0		
Week 29				\$0	\$0	\$0		
Week 30				\$0	\$0	\$0		
Week 31				\$0	\$0	\$0		
Week 32				\$0	\$0	\$0		
Week 33				\$0	\$0	\$0		
Week 34				\$0	\$0	\$0		
Week 35				\$0	\$0	\$0		
Week 36				\$0	\$0	\$0		
Week 37				\$0	\$0	\$0		
Week 38				\$0	\$0	\$0		
Week 39				\$0	\$0	\$0		
Week 40				\$0	\$0	\$0		
Week 41				\$0	\$0	\$0		
Week 42				\$0	\$0	\$0		
Week 43				\$0	\$0	\$0		
Week 44				\$0	\$0	\$0		
Week 45				\$0	\$0	\$0		
Week 46				\$0	\$0	\$0		
Week 47				\$0	\$0	\$0		
Week 48				\$0	\$0	\$0		
Week 49				\$0	\$0	\$0		
Week 50				\$0	\$0	\$0		
Week 51				\$0	\$0	\$0		
Week 52				\$0	\$0	\$0		
Total	\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0

Church General Fund Income Statement Sample (Monthly Summarized)

Sample Statement of Revenue and Expense Per month/Year to Date

	General Fund	Restricted Fund	Plant Fund	Endowment Fund	Total All Funds
Support and Revenue					
Contributions	309,027	5,472	16,575		331,074
Interest Income	6,132	3,655	640	5,130	15,557
Workshops/Events Income	733				733
Bequests				10,000	10,000
Total Support and Revenue	315,892	9,127	17,215	15,130	357,364
Expenses (by Program)					
Worship	98,541	2,435		5,000	105,976
Education	10,205	750			10,955
Care/Fellowship	9,876	219			10,095
Evangelism	9,545				9,545
Resources	46,723				46,723
Community Relief	3,000	1,934			4,934
Youth	3,025				3,025
Administration	123,786		11,000		134,786
Total Expenses	304,701	5,338	11,000	5,000	326,039
Excess of Support and Revenue over Expenses	11,191	3,789	6,215	10,130	31,325
Fund Balances at Beginning of Fiscal Year	41,730	72,158	446,995	55,370	616,253
Fund Balances at End of Fiscal Year	52,921	75,947	453,210	65,500	647,578

LOVING ARMS WORLD MINISTRIES & APOSTOLIC COUNCIL OF CHURCHES MONTHLY EXPENSES ANNUAL REPORT

2014

BUDGET TOTALS	ESTIMATED	ACTUAL	DIFFERENCE
Tithes & Offerings	20,000.00	12,628.00	7,372.00
Expenses	21,425.00	7,625.00	13,800.00
Balance (Income minus Expenses)	(1,425.00)	5,003.00	(6,428.00)

BUDGET OVERVIEW



WHAT ARE OUR 5 HIGHEST OPERATING EXPENSES?

EXPENSE	AMOUNT	% OF EXPENSES
Rent	9,600.00	48.0%
Utilities	2,250.00	11.3%
Evangelism	300.00	1.5%
Benevolence	300.00	1.5%
Missions & Ministry	300.00	1.5%
Total	12,750.00	63.8%

INCOME	ESTIMATED	ACTUAL	DIFFERENCE
Tithes & Offerings	20,000.00	12,628.00	7,372.00
Interest income	300.00	75.00	225.00
Building Fund	1,600.00	1,600.00	0.00
Total	21,900.00	14,303.00	7,597.00

PERSONNEL EXPENSES	ESTIMATED	ACTUAL	DIFFERENCE
Wages	0.00	0.00	0.00
Employee benefits	0.00	0.00	0.00
Commission	0.00	0.00	0.00
Total Personnel	0.00	0.00	0.00

OPERATING EXPENSES	ESTIMATED	ACTUAL	DIFFERENCE
Rent	9,600.00	0.00	9,600.00
Outstanding Debts	600.00	300.00	300.00
Ministry Offerings	600.00	300.00	300.00
Utilities	2,250.00	1,200.00	1,050.00
Benevolence	1,200.00	600.00	600.00
Dues and subscriptions	100.00	50.00	50.00
Insurance	700.00	700.00	0.00
Interest	0.00	0.00	0.00
Legal and auditing	0.00	0.00	0.00
Maintenance and repairs	0.00	0.00	0.00
Office supplies	500.00	350.00	150.00
Postage	75.00	75.00	0.00
Supplies	600.00	350.00	250.00
Internet & Social Media Services	600.00	500.00	100.00
Family & Friends Day	3,000.00	2,200.00	800.00
Missions & Ministry	700.00	550.00	150.00
Training	300.00	150.00	150.00
Evangelism	300.00	150.00	150.00
Holiday & Special Programs	300.00	150.00	150.00
	0.00	0.00	0.00
Total Operating	21,425.00	7,625.00	13,800.00

**Quarterly Church Budgeted
General Fund Income Statement Sample
(Expanded)**

**Sample General Fund
Statement of Revenue and Expense
for the Month and Year-to-Date Ending (Current Month)**

Support and Revenue	Month	Year-to-Date	Budget	Budget Remaining	% of Budget Rec'd/Spent
Contributions	26,417	247,123	305,000	57,877	81.02%
Interest Income	623	5,112	5,000	(112)	102.24%
Workshops/Events Income	214	600	1,000	400	60.00%
Total Support and Revenue	27,254	252,835	311,000	58,165	81.30%
Expenses (by Program)					
Worship	9,000	77,845	100,000	22,155	77.85%
Education	2,403	9,453	10,000	547	94.53%
Care/Fellow ship	925	8,766	10,000	1,234	87.66%
Evangelism	1,613	8,453	10,000	1,547	84.53%
Resources	2,543	28,488	50,000	21,512	56.98%
Community Relief	800	2,475	3,000	525	82.50%
Youth	865	2,776	3,000	224	92.53%
Administration	10,325	111,457	125,000	13,543	89.17%
Total Expenses	28,474	249,713	311,000	61,287	80.29%
Excess of Support and Revenue over Expenses	(1,220)	3,122	-	(3,122)	

Annual Cash Flow Statement Sample

Sample Statement of Cash Flows Per Month/Year to Date

	General Fund	Restricted Fund	Plant Fund	Endowment Fund	Total All Funds
Operating Cash Flows					
Excess Revenues (Expenses)	11,191	3,789	6,215	10,130	31,325
Adjustments:					
Depreciation	2,796				2,796
Change in Prepaid Expenses	(1,248)				(1,248)
Change in Accounts Payable	1,525				1,525
Change in Payroll Withholding	(78)				(78)
Change in Deferred Revenues	(6,525)				(6,525)
TOTAL ASSETS	7,661	3,789	6,215	10,130	27,795
Financing Cash Flows					
Proceeds from Borrowings					-
Repayment of Debt			(25,000)		(25,000)
Net Financing Cash Flows	-	-	(25,000)	-	(25,000)
Investing Cash Flows					
Fixed Assets Sales (Purchases)	(5,755)				(5,755)
Purchase of Investments	(10,000)	(75,000)		(50,000)	(135,000)
Proceeds of Investments	-	60,000		47,000	107,000
Net Investing Cash Flows	(15,755)	(15,000)	-	(3,000)	(33,755)
Net Increase (Decrease) in Cash	(8,094)	(11,211)	(18,785)	7,130	(30,960)
Transfers	(10,000)		10,000		-
Cash and Cash Equivalents:					
Beginning of Fiscal Year	80,627	44,158	24,995	1,370	151,150
End of Fiscal Year	62,533	32,947	16,210	8,500	120,190

Annual Church Balance Sheet

Sample

Sample Congregational Balance Sheet Per month/Year to Date

	General Fund	Restricted Fund	Plant Fund	Endowment Fund	Total All Funds
ASSETS					
Cash and Cash Equivalents	62,533	32,947	16,210	8,500	120,190
Accounts Receivable	1,768				1,768
Pledges Receivable	72,000				72,000
Other Current Assets	4,765				4,765
Land, Buildings and Equipment	525,000				525,000
Investments	10,000	43,000	62,000		115,000
TOTAL ASSETS	676,066	75,947	78,210	8,500	838,723
LIABILITIES AND FUND BALANCE					
Accounts Payable	3,621			5,000	8,621
Payroll Withholding	524				524
Deferred Revenue	22,000				22,000
Current Portion Lon-Term Debt			10,000		10,000
Long-Term Debt			150,000		150,000
Total Liabilities	26,145	-	160,000	5,000	191,145
Fund Balances					
Unrestricted	52,921				52,921
Temporarily Restricted		75,947			75,947
Permanently Restricted				65,500	65,500
Net Investment in Plant			453,210		453,210
Total Fund Balances	52,921	75,947	453,210	65,500	647,578
TOTAL LIABILITIES & FUND BALANCES	79,066	75,947	613,210	70,500	838,723

Audits

Documentation serves as a safeguard to both the church leader and church body. Not only do external organizations (governmental agencies, financial institutions, accounting professions, and courts of law) demand proper and adequate documentation regarding the church's organizational structure and operations systems, but prudent church leadership should demonstrate the highest levels of operational integrity by preparing and maintaining such documentation.

Here are the primary reasons why documentation is required.

1. Clarifies responsibilities and duties.
2. Defines authority levels.
3. Shows performance of actions and tasks.
 4. Reduces confusion.
 5. Allows for orderly delegation.
 6. Clarifies facts.
 7. Shows compliance.
 8. Reduces suspicion.
9. Converts recurring problems into routine processes.
10. Creates consistency in the application of procedures.
 11. Displays a feeling of order and fairness.
 12. Reduces risks and exposures.
 13. Forces accountability of leadership.
14. Was used by God as a means of communication.

LAWM/LACC/OAFA Finance Team Ministry Guidelines

1. LAWM/LACC/OAFA is under an annual ministry action general operating budget?
2. Two unrelated, trustworthy individuals always in custody of offerings until they have been safely deposited in a bank or placed in a secure night depository.
3. Separate individuals assigned responsibility for the following tasks:
 - Counting and depositing offerings
 - Recording donor contributions
 - Preparing disbursement checks
 - Signing checks
 - Reconciling bank statements
4. LAWM/LACC/OAFA has a policy that has been established that outlines guidelines for restricted/designated giving. This policy is in writing and is available online at www.lovingarmschurch.org
5. LAWM/LACC/OAFA has a minister's compensation plan which addresses reasonable salaries and housing allowance, employee fringe benefits, and ministry-related expense reimbursements.
6. LAWM/LACC/OAFA purchase orders/funds requests will always be used to control church purchases and advanced payments.
7. All LAWM/LACC/OAFA financial transactions must be accounted for and recorded in a general ledger. The ledger will be balanced and reconciled to other supporting records on a monthly basis. Monthly financial reports are to be prepared and be reviewed on a timely basis by the finance committee. All financial reports are made available to church members at www.lovingarmschurch.org
8. LAWM/LACC/OAFA ensures the accurate and timely completion of the following Federal reporting obligations:
 - Federal payroll taxes
 - Charitable contribution receipting?
 - Federal wage and hour standards?
 - Annual certification of racial nondiscrimination relating to Christian schools
 - Unrelated business income
9. LAWM/LACC/OAFA operates under policies and procedures manual that addresses key operational matters of the ministry.
10. The LAWM/LACC/OAFA Finance committee/ministry team structure been established to assist the senior pastor in reviewing the church's operating systems for effectiveness, efficiency, compliance with governmental laws and regulations, and assessment of possible risks and exposures to the ministry. This structure based on the spiritual giftedness of all LAWM/LACC/OAFA members.

Chart of Accounts

The chart of accounts is a listing, or index, of all the detailed accounts used by the church, including all assets, liabilities, income, and expenses. It is the foundation of the financial reporting process, as the financial reports become a by-product of the chart of accounts. A number is assigned to each account to facilitate bookkeeping. Below is an example of a typical chart of accounts. Notice how important it is to categorize accounts based on function and type of fund used by the church.

Assets

- 101 Petty Cash
- 102 Cash—Checking
- 103 Cash—Savings
- 104 Cash—Investments
- 130 Land and Land Improvements
- 140 Buildings
- 150 Furniture and Equipment
- 160 Vehicles
- 170 Other Assets

Liabilities

- 201 Current Liabilities—Accounts Payable
- 202 Current Liabilities—Notes Payable
- 210 Long-Term Liabilities—Property Mortgage
- 220 Long-Term Liabilities—Other Debt.

Fund Balance

- 290 Accumulated Fund Balance
- 295 Excess Income Over Expenses

Income

General Fund

- 301 Tithe and Envelope Offerings
- 302 Loose Offerings
- 303 Interest
- 304 Miscellaneous Income

Missions Fund

- 311 General Missions Offerings
- 312 Designated Missions Offerings
- 313 Special Projects

Building Fund

- 321 General Building Fund Offerings
- 322 Special Fund-Raisers

Departmental Funds

- 351 Youth
- 361 Men
- 371 Women
- 381 Music

Expenses

General Fund Salaries and Benefits

- 401 Salaries
- 402 Medical Expenses
- 403 FICA Taxes
- 404 Other Benefits

Operations

- 411 Travel And Meals
- 412 Contract Labor
- 413 Guest Speakers
- 414 General Supplies
- 415 Office Supplies
- 416 Printing Costs
- 417 Postage
- 418 Miscellaneous

Building/Vehicles

- 431 Utilities
- 432 Repair & Maintenance—Building
- 433 Cleaning Supplies
- 434 Paper Supplies
- 435 Insurance
- 441 Gas And Oil
- 442 Repair & Maintenance—Vehicles

Missions Fund

- 501 Foreign missions
- 502 Home missions

(An Account Can Be Set Up For Each Person Or Organization For Which Support Is Budgeted)

Building Fund

- 601 Renovations
- 631 Interest expense

Departmental Funds

- 701 Youth Expenses (Detail as Necessary)
- 711 Men's Expenses (Detail as Necessary)
- 721 Women's Expenses (Detail as Necessary)
- 731 Music Expenses (Detail as Necessary)

Offering Process

- **Deacons take up offering and bring to back office to count**
 - Use the count sheet to record each denomination
 - Use the count sheet to record each check received
 - Sign off at the bottom of count sheet
 - Give to administrator or designate present to record
- Once verified, prepare deposit ticket and seal funds for deposit – give to administrator for deposit

- **Church Administrator or designate present during count**
 - Receive and verify count from deacons
 - Sign off on count sheet
 - Enter the counted funds into the Accounting System
 - Take count sheet, copy of deposit ticket and staple copies of envelopes to file in current month folder
 - Deposit funds at bank
 - Notify Pastor of deposited amount

Personal Finance

Guiding Principles

Romans 13:8 (NIV)

“Let no debt remain outstanding, except the continuing debt to love one another”

PROVERBS 22:7 (NIV)

“The rich rule over the poor, and the borrower is servant to the lender”

LUKE 14:28 (NIV)

*“Suppose one of you wants to build a tower....
Will he not first sit down and estimate the cost”*

LAWM/LACC/OAFA Members strive to develop and live out the “4D Principle” of living and operating in Kingdom and the world debt free!

*NO DEBT
NO DEFICITS
NO DELINQUENCIES
NO DOUBTS*

LAWM/LACC/OAFA DEBT FREE PLEDGE

Our Pledge:

- ✓ *To use God’s strategy for managing money*
- ✓ *To keep my expenses below my income*
 - ✓ *To pay my bills on time*
- ✓ *To invest in assets that grow in value*
- ✓ *To contribute to my church and its ministries*

CHAPTER 9

EVANGELISM MINISTRY

The policy is in two parts: (1) the Evangelism Ministry program, and (2) the Evangelism Ministry Leadership Team, that will lead the program. The program defines the ministry parameters, and the leadership team is charged with the responsibility of leading the program.

Evangelism Ministry Program

Ministry Goal:

The Evangelism Ministry program will promote evangelism1 in the life and ministry of the church.

Ministry Duties:

In fulfilling this ministry goal, the Evangelism Ministry program will focus on the following areas of contribution to the life of the church:

1. Evangelism Leadership:

Work with the pastor in planning and scheduling efforts to provide training in personal witnessing and in scheduling local witnessing efforts for sharing the Christian faith with non-believers.

2. Church Promotion Leadership:

Work with the pastor in planning (a) efforts for promoting awareness of the church in the Cologne / Bonn areas through brochures, posters etc. (b) Maintain supply of brochures in locations where English speaking individuals frequent. (c) Work toward the maximum exposure of our church and its ministries to the residents of North Shore, IL/Lake County, IL Region

3. Special Events Leadership:

Work with the pastor in planning participation by the church in special events in the North Shore, IL/Lake County, IL area where the church can have a witness to outsiders.

4. Web Site Leadership:

Work with the pastor in developing and maintaining the church's web site. The church elected *Web Master* will lead this ministry. In addition, a web site philosophy for use of the internet will be developed and presented to the church. As needs increase, a web site team can be developed and presented to the church. All requests for the posting of information in the church web site will be directed to the Web Master.

EVANGELISM MINISTRY LEADERSHIP TEAM

Ministry Goal:

The Evangelism Ministry Leadership Team will provide the leadership for the Evangelism Ministry in the church. The team will coordinate all activities and ministries related to the Evangelism Ministry of the church.

Team Disciple:

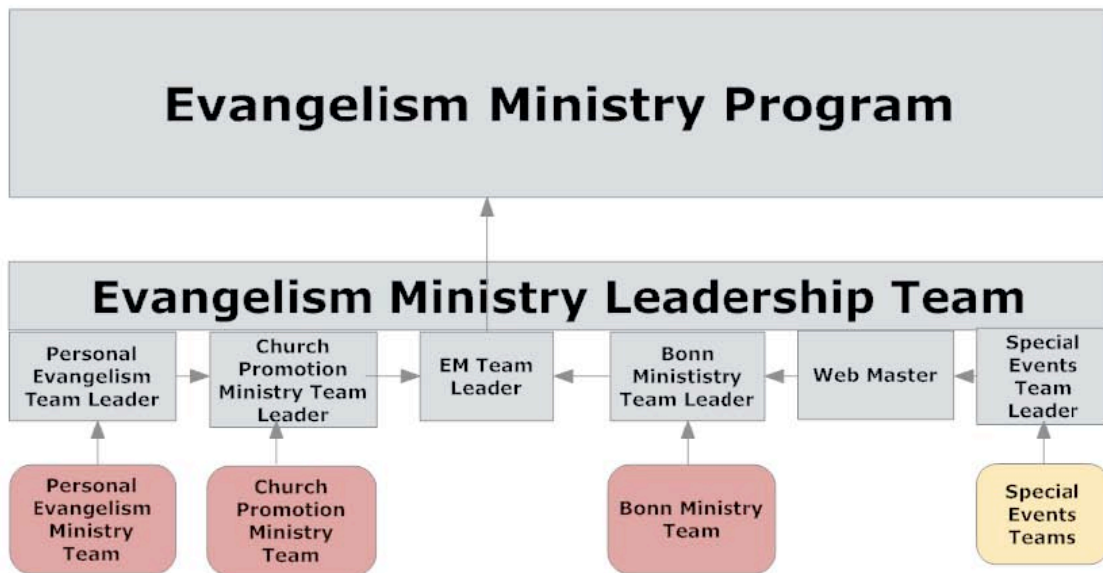
1. The Evangelism Ministry Leadership Team will be composed of the following:
 - Evangelism Ministry Team Leader* This leader will represent the Evangelism Ministry Team on the Church Leadership Team, and coordinate the work of the Evangelism Team.
 - Web Master*
 - a) This person will develop and maintain the church's web site.
 - Church Promotion Team Leader*
 - a) This team member will coordinate the efforts to promote awareness of the church in the Cologne / Bonn area.
 - Personal Evangelism Team Leader*
 - a) This leader will coordinate efforts in the church to provide witness training for members and scheduled efforts to share the Christian faith with non-believers.
 - b) The Evangelism Leader from the Women's Ministry Leadership
 - c) Team will serve as one of the Evangelism Ministry Leadership Team members.
 - d) The Evangelism Ministry Leadership Team will be elected to serve by the church, according to the specified terms of service designed in the official Church Policies Manual for all the Ministry Leadership Teams.

Ministry Duties:

1. The Evangelism Ministry Leadership Team will prepare an annual budget recommendation for its assigned Cost Centers in the Church Budget to present to the Finance Team.
2. The Evangelism Ministry Leadership Team will monitor monthly the expenditure of funds in its assigned Budget Cost Centers and make regular reports to the Finance Team and the Church Leadership Team.
3. The Evangelism Ministry Leadership Team will work with the pastor in planning and promoting the outreach program of the church.
4. The Evangelism Ministry Leadership Team will work with the pastor and the in the promoting of the church's ministry to the Spanish speaking community of the region.
5. The Evangelism Ministry Leadership Team will work with the pastor and the church Web Master in the promoting of the church through the internet.
6. The Evangelism Ministry Leadership Team will work with the pastor in planning and conducting special events designed to enhance the awareness of the church and of the gospel in the North Shore, IL/Lake County, IL region.
7. The Evangelism Ministry Leadership Team Leader will make regular reports to the Church Leadership Team concerning the work of the team.
8. The Evangelism Ministry Team Leader will preside over called meetings of the Evangelism Ministry Leadership Team.

Ministry Requirements for the Evangelism Ministry Leadership Team members:

1. The Evangelism Ministry Leadership Team Leader will be a Regular Member of LAW/M/LACC/OAFA as defined in the church constitution.
2. The Evangelism Ministry Leadership Team members will be members of the church, defined either as Regular or as Affiliate members by the church constitution.
3. The Evangelism Ministry Leadership Team will be composed of members committed to helping the church authentically share the gospel with non-believers and reach new members for the church.



CHAPTER 10 WORSHIP MINISTRY

Worship Ministry Program

Ministry Goal:

The Worship Ministry program will promote the worship and praise of God in the life and ministry of the church.

Ministry Duties:

In fulfilling this ministry goal, the Worship Ministry program will focus on the following areas of contribution to the life of the church:

1. Worship Planning:

Work with the pastor in planning the musical praise for the regular worship services of the church. This includes choruses, hymns, special music, both vocal and instrumental, and other musical presentations scheduled from time to time. The final responsibility for planning all aspects of the worship services rests with the pastor.

2. Preparation of the Musical Praise for the worship services

Rehearse the musical praise selected for each worship service at the scheduled rehearsal times. This includes both the choir and the instrumentalists.

3. Coordination of the Musical Contributions of members to the worship services.

Encourage both individuals and groups to contribute special music to the worship services. Individuals and groups wishing to contribute must request a scheduled time to present with the Special Music Coordinator, who is responsible for planning and coordinating these activities.

4. Preparation of the worship center for the worship services.

Set up the sound system and related items for getting the worship center ready for the worship services. The *Sound Ministry Team* as a sub-team of the Worship Team will be responsible for this.

5. Preparation for Worship through Organized Prayer Times.

Conduct an organized Prayer Time prior to the Sunday worship services. The *Prayer Ministry Team* as a sub-team of the Worship Team will be responsible for leading this, as one aspect of their responsibility. Contact individuals in advance to lead the Invocation and Offertory prayers during the Sunday worship services.

6. Musical Praise in Worship

Lead the church in presenting authentic praise to God during the worship services.

Worship Ministry Leadership Team

Ministry Goal:

The Worship Ministry Leadership Team will provide the leadership for the Worship Ministry in the church. The team will coordinate all activities and ministries related to the worship services of the church.

Team Disciple:

1. The Worship Ministry Leadership Team will be composed of the following:
 - a. Worship Ministry Team Leader, who serves as Minister of Music for the church.
 - b. Sound Ministry Team Leader. This leader shall be responsible for the sound system and related items for the church. Multiple teams with separate leaders may be formed, as needed.
 - c. Prayer Ministry Team Leader. his leader shall lead the Prayer Ministry Team in promoting prayer in the church.
 - d. Special Music Coordinator. This team member will coordinate the special music by individuals and groups for the worship services.
 - e. Instrumentalists Team Leader. This leader will coordinate the contributions of the musical instrumentalists to the worship services.
2. The Worship Ministry Leadership Team will be elected to serve by the church, according to the specified terms of service designed in the official Church Policies Manual for all the Ministry Leadership Teams.
3. Participation as choir member, as soloist, and as instrumentalist shall be open to everyone willing to serve God through the church on a volunteer basis.

Ministry Duties:

1. The Worship Ministry Leadership Team will prepare an annual budget recommendation for its assigned Cost Centers in the Church Budget to present to the Finance Team.
2. The Worship Ministry Leadership Team will monitor monthly the expenditure of funds in its assigned Budget Cost Centers and make regular reports to the Finance Team and the Church Leadership Team.
3. The Worship Ministry Leadership Team will work with the pastor in planning and presenting the music during the weekly worship services.
4. The Worship Ministry Leadership Team will serve as a consultants to the pastor in assessing the structure and patterns of worship in the weekly worship service.
5. The Worship Ministry Leadership Team will plan for and secure outside musicians and music groups to present religious concerts sponsored by the church from time to time.
6. The Worship Ministry Leadership Team Leader will make regular reports to the Church Leadership Team concerning the work of his/her team.
7. The Worship Ministry Team Leader, or designated choir member, will preside over the rehearsals of the choirs and instrumentalists in preparation for the worship service.
8. The Worship Ministry Team Leader will preside over called meetings of the Worship Ministry Leadership Team.
9. The Worship Ministry Leadership Team Leader will be designated as Minister of Music for the church.

Ministry Requirements for the Worship Ministry Leadership Team members:

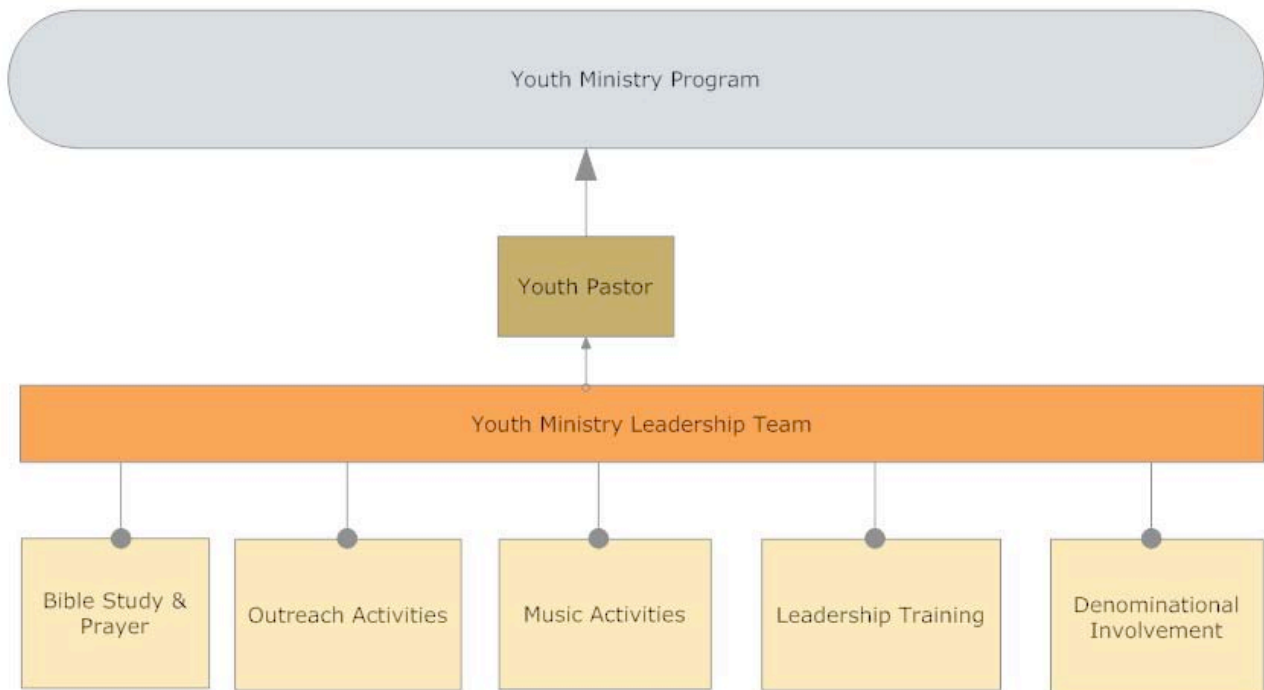
1. The Worship Ministry Leadership Team Leader will be a Regular Member of the IBC church as defined in the church constitution.
2. The Worship Ministry Leadership Team members will be members of the church, defined either as Regular or as Affiliate members by the church constitution.
3. The Worship Ministry Leadership Team will be composed of members committed to helping the church authentically worship God in public worship.



Chapter 11 Children's Ministry Team

Youth Ministry

The Youth Ministry of the LAWM/LACC/OAFA will be led by the Youth Ministry Team under the leadership of the Youth Pastor. The Youth Ministry will focus on both teenagers and university age individuals. As quickly as feasible, these two age groups will develop into separate but closely related groups of youth people with their own programs, meetings, and activities. The Youth Ministry Team will expand to accommodate these developing programs as needed.



Ministry Areas:

Bible Study and Prayer

Under the leadership of the Youth Pastor, a program of systematic study of scripture and prayer will be conducted. This activity will be designed to help the youth understand their Christian experience and commitment to Christ. Out of it should come a biblical based understanding of the Christian faith. The meeting times will be at times other than the scheduled worship services of the church. Meeting places will be arranged under the leadership of the Youth Pastor.

Outreach Activities

Under the leadership of the Youth Pastor, the young people will be encouraged to share their faith with others. This will include providing training in evangelism, and also involvement in both evangelism and mission projects under the sponsorship of the church. Another part of this ministry will be helping the Children's Education Team with the children in the Sunday School program, and summer Bible study emphases for children sponsored by the church, and other projects as opportunities arise.

Music Activities

Under the direction of the Youth Pastor, the young people with musical interests will be encouraged to form music groups for sharing their faith. The Youth Pastor will supervise the leadership of such groups, and help develop opportunities for the music groups to present their witness musically, both inside and outside the church. Music group leaders will be under the supervision of the Youth Pastor. When ready, the youth music group(s) will participate in the worship services of the church through presenting special music etc.

Leadership Training

Under the leadership of the Youth Pastor, the young people will be encouraged to develop leadership skills for serving Christ. These skills will include leading other young people in small groups, teaching scripture, contributing in concrete ways to the work of the church.

Community Involvement

Team Ministry Duties:

- The Youth Ministry Team will prepare an annual budget recommendation for its assigned budget.
- The Youth Ministry Team will monitor monthly the expenditure of funds in its assigned budget. The youth ministry team will make regular reports to the Finance and Leadership Teams.
- The Youth Ministry Team will lead the young people of the church in developing and administering discipleship activities in the above Ministry Areas.
- The Team Leader, officially the Youth Pastor, will make regular reports to the Leadership Team and to the ministry concerning the work of his/her team.
- The Youth Ministry Team will coordinate their work with the pastor so that the youth ministry of the ministry contributes to the mission and ministry of the church, rather than being in tension with it.

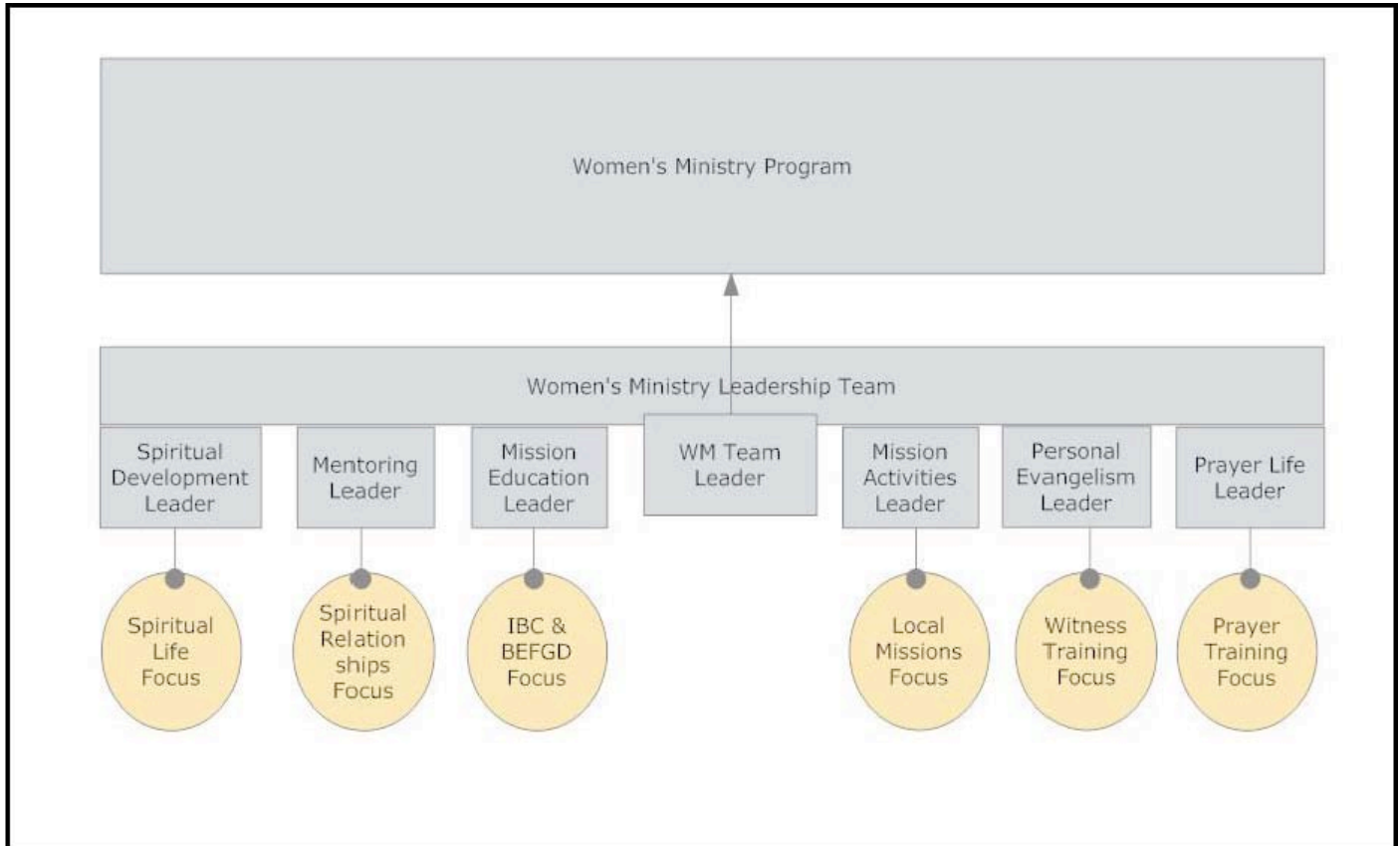
Youth Pastor/Leader:

- The Youth Pastor/Leader will be elected by the church, and will serve at the pleasure of the church. The Youth Pastor/Leader will serve as a part time staff member of the church.
- The Youth Pastor/Leader will be expected to spend sufficient hours each week in order to effectively lead youth programs of the church, while understanding that the position is a part time position in the church. On average this will be a minimum of 10 to 15 hours weekly for all activities related to the church.
- The Youth Pastor/Leader will work closely with the pastor in developing and coordinating the Youth Ministry with the work of the church.
- The pastor will serve as supervisor and mentor of the Youth Pastor. On occasion, this may include the pastor working closely with the professors at the school the Youth Pastor is attending in supervised internship programs, as a part of the Youth Pastor's program of studies.
- The Youth Pastor/Leader will serve as the Youth Ministry Team leader and lead the team to fulfill its ministry in the church as defined in the above Team Ministry Duties.
- The Youth Pastor/Leader will have authentic Christian experience and commitment, as well as an understanding and appreciation of Baptist heritage and ways of serving Christ.

CHAPTER 13

WOMEN'S MINISTRY TEAM

The plan comes in two parts: (1) the Women's Ministry program, and (2) the Women's Ministry Leadership Team, that will lead the program. The program defines the ministry parameters, and the leadership team is charged with the responsibility of leading the program.



WOMEN'S MINISTRY PROGRAM DAUGHTERS OF ANNA

Ministry Goal:

The Women's Ministry will promote Christian discipleship along with missionary understanding among the members of the church, and especially among the women and the girls of the church.

In fulfilling this ministry goal, the Women's Ministry will focus on the following areas of contribution to the life of the church:

Spiritual Development of women and girls in the church spiritual development means encouraging the spiritual growth of women and girls in the church through various programs and activities in the church. [It also includes partnering with the women's ministry of various ministries.

Mentoring of women and girls in the church

Mentoring means developing relationships among the women and girls in the church that foster deeper Christian commitment and service.

Personal Evangelism Training and actions personal evangelism means women and girls learning how to share their faith with non-believers and using God given opportunities to lead others to faith commitment to Christ.

Mission Education of the church mission education means learning of the mission and evangelistic ministries of the church in the promotion of support of the missionary works outreach denominational structures.

Mission Activities for women and girls in the church mission activities means the involvement of the women and girls of the church in specific ministry actions locally and otherwise as needs and opportunities arise.

Development of Prayer Life among women and girls in the church development of prayer life means training in beginning and growing a pattern of consistent prayer, especially intercessory prayer for others and for missionaries serving Christ around the world.

Ministry Duties:

1. The Women's Ministry will promote *missions awareness in the church*, including but not limited to developing a *missions education program* for the church.
2. The Women's Ministry will make regular reports to the church on the work of missionary support by the church through various methods.
3. The Women's Ministry will meet on a regular basis for conducting *mission activities and study*. This can include a wide variety of mission projects, including planning and conducting special programs for the Sunday church worship services.
4. The Women's Ministry will promote *Bible study and prayer* among the women and girls of the church including the scheduling of regular meetings for women and girls in the church.

Women's Ministry Leadership Team

Ministry Goal:

The Women's Ministry Leadership Team will provide the leadership for the Women's Ministry in the church. The team will coordinate all activities and ministries of the church designed to reach out to women and girls.

Ministry Duties:

1. The Women's Ministry Leadership Team will prepare an annual budget recommendation for its assigned Cost Centers to present to the Finance Team.
2. The Women's Ministry Leadership Team will monitor monthly the expenditure of funds in its assigned Cost Centers and make regular reports to the Finance Team and the Leadership Team.
3. The Women's Ministry Leadership Team will plan and coordinate the various activities, meetings etc. of the church focused on ministry to women and girls, especially as defined in the above six areas of emphasis.
4. The Women's Ministry Leadership Team will plan regular meetings for the women and girls of the church as outlined in the above Ministry Duties of the Women's Ministry.
5. The Women's Ministry Team Leader will be a member of the Leadership Team of the church.
6. The Women's Ministry Team Leader will make regular reports to the Leadership Team concerning the work of the Women's Ministry and Women's Ministry Leadership Team.

Ministry Requirements for the Leadership Team:

1. The Women's Ministry Leadership Team leader will be a Regular Member of the IBC church as defined in the church constitution.
2. The Women's Ministry Leadership Team members will be members of the church, defined either as Regular or as Affiliate members by the church constitution.
3. The Women's Ministry Leadership Team will be composed of members committed to helping women and girls come to Christ as Savior and then to faithfully serve Him.

Chapter 16 Deliverance & Healing Ministry Protocol

Understanding Deliverance and the process of Healing

FOCUS: To help you understand what deliverance is and how the process of healing occurs in the life of the Christian who has struggled with sin.

Deliverance: Comparing Theology

How do you know when you are delivered? Are there signs? Will other people know you are delivered? Are there levels of deliverance? For instance, can a person be partially delivered? What part does the individual play in deliverance? Does a person who has confessed Christ need deliverance after salvation?

These and other unanswered questions about deliverance are at the root of a great deal of misunderstanding in the church. Consequently, people who struggle against addictions and other forms of sin get caught in the crossfire of superstition and bad theology.

There are a variety of views regarding deliverance from homosexuality. Some of the more prevalent ones are:

- People can be delivered, but not converted
- People cannot be delivered at all, and furthermore do not need deliverance from something that is natural (sin).
- Even if a person is delivered, they will always be subject to sin
- Deliverance only comes to those who want it bad enough
- Deliverance is a onetime event, and then the individual should never have another sinful thought or experience.

I believe from my study of the scriptures and years of ministry is that deliverance is a four part process involving the Soul, Body and Mind

Soul Cleansing – The initial and exclusive act of God that involves a supernatural “washing” of one’s soul. First, let’s look at Psalms 51:2. The idea that David expresses is that only God can remove sin, yet the removal is only the beginning. The word wash is translated from the Hebrew *kava* which means to trample or tread. Now, let’s look at 1 Cor 6:11. “Washed” in this passage is from the Greek word *apolouo*, which gives prominence to the cleansing of sin connected with salvation. Thus, soul cleansing is the first stage of deliverance.

Physical Liberation - Anything that is subjected to habit becomes comfortable, tolerant and in time expectant of it. A body that has grown accustomed to sensual pleasure and visual stimulations derived from someone of the same gender will object when it is denied those pleasures. This part of deliverance involves you exercising the power of resistance and discipline (self-control). You don't pray for it. You exercise it. Self-control is a Fruit of the Spirit (Gal 5:23) which must be demonstrated as evidence of the Spirit's indwelling in the believer. If you are a child of God, the excuse "I just can't help myself" is a telling sign something is wrong with your connection to God.

Mental Transformation- the Bible makes it clear that we must be transformed by renewing our minds. In order to renew something, there must have been newness present before. In other words, we must build on our initial experience with God. Cultivate it by reading, studying, reciting and meditating on his Word. If you want to be and live transformed, it must be done by changing your mind (set). The scripture is not just asking you to change what you see, but change what you think about what you see. Perception becomes critical based on your source of truth. Changing your mental picture is by far the lengthiest of the deliverance process, because it is a constant endeavor to "die daily" and to "lay aside the weights and sin which is so easy to cling to you". The progression rate is different for each person, but the methods of progression are the same.

Give 3 reasons why you think the rate of mental transformation is different for each individual.

1. _____
2. _____
3. _____

The Final Change – There are two parts of deliverance that are immediate and two parts which occur over time. The final change in your life will occur instantly. Let's look at 1 Cor 15:15-53. This becomes the consummation of our earthly struggles (of all kind) with sin and its resulting deficiencies.

Beside each word, write who you feel is primarily responsible. Choose from God, you, the Holy Spirit and the church.

Deliverance _____
Physical Liberation _____
Mental Transformation _____
The Final Change _____

The Process of Healing

Has there ever been a time in your life where you have been injured or underwent a surgical operation? If so, briefly describe it.

How long did it take for you to fully recover from the injury?

What did you have to do to gain recovery?

Are there any remaining signs of the injury?

Some Aspects of Healing

If you are in the healing process, you will begin to see the signs of spiritual maturity in your life. Phil 3:12-16. Progress requires patience. Spiritual maturity means that your decision making, depth of understanding and response time to crisis temptation has shown a progressive quality. For instance, if you were falling into a sexual situation every time a former lover called on you, as you begin to mature spiritually, you will seek and employ preventive (proactive) measures, rather than become post reactionary. Healing creates a dependency upon God which prompts a deeper worship intimacy.

What parallels do you see in physical healing and spiritual healing?

In healing, spiritual maturity is the prize. If you are not moving towards maturity (wholeness) then your responses to homosexual challenges will not produce godliness. What you must remember is that homosexuality is but a piece of fruit on the tree of bitter behavior. Agreeing to healing means that you give the Holy Spirit permission to dig up and destroy the roots of that tree rather than just pick off the fruit.

Self-Reflection Questions

- Have I truly been delivered and am I convinced of that beyond a shadow of a doubt?
- What the signs of spiritual maturity do I see in my life?
- Have I take the responsibility to cut off physical relationships which are bad for me?
- What am I really feeling in worship?

Deliverance & Healing Ministry Overview

Session 1 - Basic Deliverance Knowledge

- What the bible says about deliverance
- Unforgiveness
- Knowing your authority
- Can Christians have demons?
- Deliverance from the womb to the tomb
- Ways demons can enter Christians
- How did Jesus do deliverance, what did He say?
- Studying about deliverance – when is too much
- Defining a deliverance session to a potential client
- Boundaries in deliverance
- Casting a simple spirit off someone verses a deliverance session
- Overcoming fear of the demonic
- Steps in deliverance
- Can demons be on objects?
- Spiritual Housekeeping & Blessed Salt
- How to Stay Free for the client
- Word Choices
- Spiritual Warfare
- Psalm 91
- Baptism of Holy Spirit

Session 2 - Discernment and Discerning of the Spirits

- Introduction to discernment
- Demonic images – visually seeing demons
- How to function without a strong gift of discernment
- Visions as discernment
- Control & Jezebel
- Discerning people
- New demon name
- Soul Surfing/Hell Study and The Pit
- Demons taking people into a trance
- Spirit of Captivity – How our spirit man can need healing
- Mind Binding Spirits – lying and magnetic pull
- Timeline
- Prophetic – How to use the prophetic gifting to minister inner healing

Session 3 - Strongman Spirits

- Generational Curses
- Soul Ties
- Wicca and Occult facts, signs and warnings
- Strongman Spirits
- Perverse and Sexual spirits
- Masonry
- Snakes names and spirits, eggs and seedlings
- Vows, Oaths, Dedications and Promises
- Familiar Spirits
- Slumber/Dormant Spirits
- 3 cords
- Inner Healing – Abortion, Adultery, Relationships
- Religious Spirits
- MPD-DID or demonic?
- Satanic Ritual Abuse
- Anger
- Rejection
- Pride and Leviathan
- Spirit of distraction

Session 4 - Starting Deliverance & Healing Sessions

- Team Guidelines
- Learn about paperwork and questionnaire forms
- Building trust
- Soaking and preparation
- Enemy assignment
- Group deliverance and impartation
- Deliverances from afar
- 7 Spirits of the Lord and baptism of fire
- Fasting
- Medications and deliverance
- Power of the scriptures in Revelation
- Isaiah 53 – Healing and Deliverance go hand in hand message
- Isaiah 54 – Message
- Demonic Storm Message

Chapter 18

Prophetic Ministry Protocol

We can point our finger to a number of areas or reasons why the prophetic movement has not yet taken hold. We could point to pastors, to decisions made by denominations, to religious spirits. I have to admit that the blame lies first and foremost with a lack of integrity and an unwillingness to submit to spiritual authority on the part of many prophetic people today and in times gone by.

Many people in our churches have been hurt by the "Parking Lot Prophet" and so has the Prophetic Ministry.

In addition to walking in the office of Jurisdictional Bishop, I have, in some seasons of ministry, pastored a church and I believe that every prophetic person should serve at some point in leadership and pastoral care so that they can get an understanding of the awesome responsibility a pastor faces, trying to protect the men and women the Lord has put in his charge.

When Paul began his teaching concerning Spiritual Gifts in 1 Corinthians Chapter 12:1, he stated that "concerning spiritual gifts brethren I would not have you to be ignorant" and he ended that particular teaching in 1 Corinthians Chapter 14:40 that "all things be done decently and in order". These are both key verses to the operation of the prophetic in the church which was the heart of the teaching.

In order for us to truly operate effectively in the gift of prophecy, there needs to be some good solid teaching that brings true understanding to the use and function of the prophetic gift in the church and that in the use and operation of the prophetic gift it must be done decently and in order.

We need to realize that there is a difference between the gift of prophecy and the office gift of the prophet. There is a different realm of responsibility and authority, not everybody that prophesies is a prophet, but every prophet prophesies. The office gift of the prophet will carry much more power and authority in sound and deed, but additionally, someone who is in the office gift will be recognized and hold a form of leadership role.

In addition to prophesying, prophets will raise up other people in their gifting, both in training and impartation. Many times a prophet will lead or be a part of a prophetic company and will be recognized as such. A prophet can lay hands on another prophet imparting and mentoring like Elisha and Elijah. A prophet can lay hands on and anoint a king or government leader like Samuel did to King David.

A prophet may prophesy direction both individually and corporately to the church, and occasionally bring correction in love and in the Old and New Testament the prophets declared judgment. As notes in Acts 13, prophets can, at the prompting of the Spirit, lay hands on, anoint and launch ministers into their assignments and calling as they did with Barnabas and Saul.

An individual who moves in the gift of prophecy and not the office gift of the prophet needs to adhere to the new Testament model for the prophetic in 1 Corinthians 14:3, "*But he that prophesied speaketh unto men to edification and exhortation and comfort.*"

As individuals who operate in the gift of prophecy or the office of the prophet, I have to understand that when I come into a church, fellowship or meeting, that God has ordained a leader in that house and in many cases that leader is called a pastor. But, if I intend to operate in my gifting, I need to operate under the proper spiritual authority God ordained in that house.

If a prophet feels like they are going to operate in their gift, one needs to make themselves known to the pastor and see if that particular congregation is open to having someone bring a prophetic utterance and if so, what do they consider the proper time and timing for the use of the gift. You can only imagine how a pastor might feel who has someone in his meeting, unknown to him, stand up in the middle of the service, belting out a word, possibly even of gloom and doom over the Lord's people, who he is responsible for protecting and guidance. How would you feel? I know how I would feel, and my next move would be to call on the ushers to remove this individual who didn't have enough spiritual understanding or maturity to utilize their gift decently and in order.

If we are going to be recognized and effective at bringing the gift back into the body, we are going to have to work together closely, the pastor and the prophet, respecting one another and our gifting, callings and responsibilities. There is a commanded blessing in unity and many times people utilizing their gift in a disorderly manner, in the wrong timing or in the wrong way brings confusion and we know that, Holy Spirit is not the author of confusion.

To be clear here is the basic “Prophetic Ministry Protocol for LAWM/LACC/OAFA.

1. No prophet will present a word to the congregation without the presence and authorization of the Senior Pastor and/or his designated representative. Whenever possible, we have a microphone which faces the people. That is a good indication to a prophetic person that would come to our fellowship that we want to hear the Word of the Lord, which is spoken through God's people.
2. When an individual receives a word, if they are known and released to bring a prophetic word in our church, they come to the front, ask the leader in authority and normally write out or share the word with that leader, who in-turn releases them by giving them a microphone and then they wait for the right timing.
3. If it is during worship, the prophet will wait for the worship leader to break and acknowledge them before delivering the word. If the word, in the opinion of the leader, would fit better in a different time of the service, they would indicate that and call that individual up at a later time. Maybe the word they received has to do with the offering or would confirm the preaching of the word, or would more appropriately fit during ministry time such as if it is a word of knowledge about an illness or disease that the Lord wants to heal.
4. During the service for the most part, we only entertain corporate words and not individual words other than by the designated speaker for that service, or the person who is in authority at the service.

When delivering the word we need to, as the bible tells us when we sound the trumpet, 'make sure that it is a clear signal', speak as clearly as you can, try not to speak too fast because the Lord wants everyone in attendance to clearly hear and understand what he is saying. Start when He starts, stop when He stops, don't take away or add to the word the Lord has given you. Try to catch the tempo of the Spirit and the timing of the service. If one has an upbeat word of encouragement or exhortation, it probably should be brought during the praise and worship portion of the service. If it is a consoling word or a word that is emotionally deep, having to do with the heart and the love of the Lord, it probably should be brought during service, as the heart of the Lord's people are open to hearing it better at that point.

I know that it is Gods heart from the first sound, the opening moment of the service that everything continues to build, so when a word comes forth, that word needs to bring the service higher not lower. We have all been in services when the anointing on the service is built to a point, and someone comes out with a deadpan delivery or a word that has heaviness all over it, and brings the entire congregation to a lower spiritual place, rather than a higher place and He wants us to come up higher.

So the worship leader must sense the tempo of the Spirit and the timing of God. The anointing at times is like a wave and when a word is being delivered, and I desire to catch the wave and allow the anointing to bring the service higher.

And finally, concerning delivery, I want the prophet NOT to bring attention to them, but rather the focus and attention should be to the word. At times there may be a strong internal anointing that makes one want to manifest, but the spirit of the prophet is subject to the prophet and I

want the prophet to deliver the word, clearly, precisely, with as much attention to the word as possible.

As soon as they are through the microphone should be given back to the person in authority, and they should go their seat and thank God that He chose to share His heart with the church.

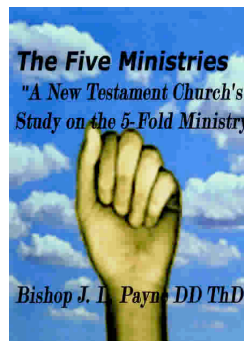
Let me close with this. I have had many personal experiences where the Lord gave me a word, I brought it to those in authority and for one reason or another, and they decided they didn't want me to deliver it. This is when you get an opportunity to find out the maturity and character of the individual, not the pastor, but the prophetic voice, the prophetic person. It's about how you act and how you react. Do you stomp off, go back to your seat, pout, criticize, complain to someone else, or were you mature enough to realize that when you came up and shared what the Lord spoke to you that you did your job for God. It is a test, a test for the leader and a test for you and I. Don't you know it's always a test?

It is wonderful that He continually tests us because the test is an opportunity for promotion. If I pass the test, He is much more interested in our character and the fruit of the spirit in our lives than He is in the gifts of the Spirit. I hope that this prophetic protocol will help you as you seek the Lord in pursuing you're gifting and calling. You and I are responsible to be that generation that brings the prophetic voice back into the church. If it's ever going to happen, it is going to require integrity, character and submission to authority so that all things can be done decently and in order.

LAWM/LACC/OAFA IS AN APOLSTOLIC FIVE FOLD MINISTRY

We are a ministry for the perfecting of the saints through working alongside local churches. We believe one can begin with the thumb representing the Apostle as the head. The thumb held out can touch every finger of the hand. (Trying holding your hand out again and take your thumb and touch the tip of each finger on your hand...) **The Apostle is the only finger that can touch each of the other offices.** He reaches them all. He stays in contact with the churches he helps in building and establishes. He incorporates these ministries into that body so each can be efficient. One must pray and ask God to show where one fits, God will show him or her. He is concern about His ministry and His church working all works together properly.

Ephesians 4:12 (KJV) "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ"



First, **THE THUMB** -- "he gave some apostles, the thumb represent the apostle.

The Apostle is the first headship of the church given the right and authority to touch every member of the body of the 5-fold ministry. He is a man "anointed" to go and establish churches, as the Apostle Paul did. The apostle set up churches and church leaderships in cities, countries and nations. The apostles sets up a church, incorporates the word of God as the basics of its existence. He establishes helps in establishment of ministry inside the church and sets up a Pastor if necessary. he helps the office of evangelism he in bringing in the people. The church now established, the apostle moves on and establishes elsewhere. The apostle is a true missionary and dose the work.

The second finger, **THE FOREFINGER.** Represents the Prophet. A prophet is one feared in the old testament, knowing he was a man of God who brought a word from God and usually it was correction, and such, showing tremendous miracles.

The third finger, the **MIDDLE FINGER** Represents the Evangelist. Holding your hand out flat and fingers together, you have a middle finger, the longest finger on your hand. This is the evangelist, this finger most usually sticks out further than the other four, and this is the office of the evangelist reaches out into the community bringing in souls into the kingdom of God. It is an anointing that is within the evangelist that reaches for souls..

The forefinger on the hand is the **RING FINGER**... The covenant finger, represents the Pastor of the church The pastor is married to the church. He is in covenant to the Church that God has place him over. He provides weekly meat for the church table to be fed, It's the Word preached and taught to the sheep fold. The pastor labors studying and preparing the word. He gives fresh food everyday as it were fresh manna from heaven. He visits the sick and others in the body of the church. He stays daily with the church assures all is well. He sets offices inside the church, prays and guards over them. He helps keep the sheep fold from wandering off, and being eaten by wolves. The pastor is the shepherd and covenant man of the church's house.

The fifth finger on the hand, the **PINKIE FINGER**, is the smallest finger and most time with the hardest job; The teacher The little finger, the teacher is anointed to bring the word in a way that one with a hearing ear, can sit down and listened to the teaching until well fed. A dedicated teacher is always studying to be prepared and his light never turns out. It's the anointing in the office of teacher that makes the Word blessed. We must have many great anointed teachers of the word along with the pastor who should also have this gift.

The Church - An Organized Body

In this time of division and multiplication of churches, and various Christian television networks amplifying differing doctrines and teachings, it is necessary for new members of LAWMLACC/OAFA to understand God's scriptural form of government in His church, as well as the Six Principles of the Doctrine of Christ that formulate the foundation of understanding of His church. It is our hope and expectation that as a newborn babe, that you would desire the "sincere milk" of the word of God, as an understanding of how His church is to operate should foster your desire to be used, in order and in accordance with His word, in the Kingdom of God.

The subject of Church Government contains the following subtopics:

- The Foundation
- The Rock
- The Gates of Hell
- The Builder
- The Head
- The Messengers
- The Pastor
- Church Rulers
- The Church Court
- Recover Thyself
- The United Body
- An Organized Body
- The Apostolic Way
- Members One of Another

The Six Principles of the Doctrine of Christ

The Six Principles of the Doctrine of Christ serve as the fundamental teachings of the Apostolic Doctrine. They are found in Hebrews 6:1-3 and are listed below as:

- Repentance from Dead Works
- Faith Toward God
- Doctrine of Baptisms
- Laying on of Hands
- Resurrection of the Dead
- Eternal Judgment

In the study of the Apostolic Doctrine, it is especially important for new converts to become acquainted with what we as Apostolic believe, in order for one to experience growth and maturity in Christ. The principles represent the starting point of the path to perfection, and one cannot produce the kind of holy lifestyle God demands apart from an understanding of these basic truths. Our objective is to become full grown, mature children of God, with the ability to reflect the character of His righteousness and Holiness in this world, preparing for the world to come. Each of these principles are progressively linked to each other. If we look at the principles as an ascending staircase, it becomes apparent that before the second principle can be acted upon, the first one must be achieved. For example, before one can have faith, there must be a turning away from the dead works of our present life, coupled with a change of attitude toward God.

For each of these six principles, Jesus Christ is the focus of importance. When the Gospel of Jesus Christ is preached AND believed, repentance is the result as one turns from sin toward Christ. Jesus is the Name and His shed blood is the means by which sins are remitted. The whole process is started because of our Faith Toward God's son, Jesus Christ. Jesus is the giver of the Holy Ghost, which is the Spirit of Christ sent down from heaven on the day of Pentecost. It is the same spirit received by believers when the Apostles laid hands on them and is the same spirit received by believers today. The resurrection of the Jesus Christ provides the reason for one to believe in the resurrection as a fact. At the final judgement, it will be Jesus sitting on His throne to judge all the souls of mankind ever born. (Acts 17:31; John 5:22-30). If we believe these principles then we must believe in Jesus as the scriptures declare Him to be (John 7:38).

Since these principles are the basic teachings of Christ, who is the foundation Rock the church is built on, it is absolutely essential that this foundation be firm and unchanged, if it is to be victorious over the assaults of the gates of Hell (Matt 7:24-27; 16:18). These principles need no updating, revisions or additions, but must remain as they were first taught by Jesus Christ and the Apostles, the Doctrine on which we stand (Ephesians 2:20-22). This is the faith once delivered to the saints (Jude vs 3). New generations may change them to suit their needs, but to do so would give our enemies Satan, a sure victory. Having set for these six principles of the Apostolic Doctrine, please proceed with your teacher to examine each in detail, throughout the duration of your New Members/Disciples Class.

Guidelines For Leadership & Public Ministry

As church leaders and people involved in public ministry, we must have a special dedication so that God can guide and use us as He wills. We need to be good examples and witnesses to fellow church members, to visitors, and to other churches. We do not want to put any stumbling block in people's way that would hinder them from being blessed by our ministry.

In order to fulfill this purpose, our church has established guidelines for people in leadership and public ministry roles. These include the Leadership Team (which includes ministry directors), the church board, emcees, the choir, special singers, musicians, ushers, hostesses, Sunday school teachers, children's church teachers, and other roles designated by the pastor. Adhering to these guidelines does not guarantee that a person is saved, nor does failing to fulfill them necessarily cause a person to be lost. People who do not meet these criteria are still welcome to be part of our fellowship and to find other avenues of worship and service in our local assembly.

The basic guidelines are as follows:

1. Personal faith in Jesus Christ, repentance from sin, water baptism in the name of Jesus Christ, and the baptism of the Holy Spirit with the evidence of speaking in other tongues.
2. Age thirteen or older.
3. Conducting oneself everywhere in a manner becoming to a Christian, including morality, honesty, and integrity in every area of life.
4. Endeavoring to manifest brotherly love and fellowship toward all of God's people.
5. Attending worship services and informing leadership in case of absence.
6. Supporting the work of the assembly with prayer, tithes, and offerings as God enables.
7. Adhering to and practicing the holiness teachings of the local church. With regard to holiness of life, it is important to understand that holiness is both inward and outward. Holiness must come from God, and it must come from within a person. We cannot make ourselves holy by adhering to a list of rules. For the sake of public ministry, however, we ask that each person pledge to live by biblical guidelines of modesty and holiness regarding outward appearance and conduct.

Leadership Team Basics Cell Group Ministry

LOVING ARMS WORLD MINISTRIES & APOSTOLIC COUNCIL OF CHURCHES - OPEN ARMS INT'L FAITH ASSEMBLY performs ministry as a team. As team members we are to be familiar with and are to follow the Guidelines for Leadership and Public Ministry. Since you are on a team, it is vitally important that you work in harmony with the other ministry directors. You need their support equally as much as you need the support of the pastor. As a team member you are accountable not only to the pastor, but to the entire team. We are all laboring together to fulfill the purpose of the church, and we all count on each other. When planning, think of how your plans will interact, interfere, or enhance the plans of other ministries. It is important to also consider staff involvement and whether the people you lean on have other commitments. There is a limited number of workers, so we have to share the labor pool with the other ministries. This does not mean that you cannot use people with other commitments; it simply means that you should consider the other ministries in order to minimize conflicts.

Volunteers

Volunteers are crucial to the success of your ministry. Before asking someone to help in your ministry, obtain the pastor's approval of that person. Educate all your volunteers on the policies relevant to your ministry and give them copies of the policies.

Planning

You will be responsible for planning the functions and overseeing the operations of your ministry in accordance with your written job description and your personal conversations with the pastor. Consult the church calendar prior to planning an event. There is a copy of the calendar on the church website. After consulting the church calendar, check with the church administrator to verify any recent changes. All dates and scheduled events should be brought to our leadership team planning meetings.

These occur at least once per quarter, sometimes more often. As the meetings approach, you will receive an email from the church administrator requesting your dates. She will try to work out any conflicts with the other ministries. This does not mean you cannot or should not discuss your plans in advance with the pastor. However, all dates should be approved at the leadership meetings. In unusual circumstances the pastor will approve dates between team meetings; however, he prefers that most dates go through the meeting. Events approved at the leadership team meeting will automatically appear in the bulletin. If the event is cancelled or changed, notify the office immediately to prevent the event from being announced incorrectly in the bulletin.

Sexual Harassment Policy

Definition

Sexual harassment includes any form of unwelcome or nonconsensual sexual advances, request for sexual favors, or other verbal or physical contact of a sexual nature, when

(1) Submission to such conduct is made explicitly or implicitly a term or condition of employment;

(2) Submission to or rejection of such conduct is used as the basis for employment decisions affecting an individual; or

(3) Such conduct has the purpose or effect of unreasonably interfering with an individual's work performance or creating an intimidating, hostile, or offensive working environment. It may include but is not limited to:

- Sexually oriented jokes, comments, verbal "kidding," or abuse
- Suggestive, inappropriate, or graphic comments about a person's body, appearance, or actions
- Sexually suggestive gestures or actions, including physical actions such as patting, pinching, constant
- brushing against another's body, or blocking another's movement
- Subtle pressure for sexual activity or demands for sexual favors, whether or not accompanied by
- Promise of reward or threat of punishment
- Sexual assault
- Condoning any of the above

Statement of Ministry Position

1. LOVING ARMS WORLD MINISTRIES & APOSTOLIC COUNCIL OF CHURCHES - OPEN ARMS INT'L FAITH ASSEMBLY as a fellowship will not tolerate sexual harassment of any kind, whether quid pro quo (points 1 and 2 of the above definition) or hostile environment (point 3 of the above definition), and whether committed by an employee or a non-employee.
2. Employees or volunteer workers who are found guilty of sexual harassment will be disciplined immediately. Depending on the severity of the infraction, discipline may range from partial or total suspension of duties up to and including dismissal. However, discipline will not be administered without adequate proof of harassment.
3. Discipline not involving dismissal will be accompanied by a warning that any future incidents of harassment will not be tolerated and may result in immediate dismissal.
4. The church encourages victims to report incidents of harassment.
5. All complaints will be investigated promptly.
6. Persons filing a complaint will not suffer retaliation for doing so.
7. All complaints will be handled confidentially.
8. The church will follow up periodically with victims by asking if there have been any further incidents of harassment.
9. This policy will be communicated to all workers.

Procedure for Complaints

1. A complaint of sexual harassment should be brought to the pastor. He should then take the following steps.
2. Arrange to minimize job-related or other necessary contact between the parties until the situation is resolved.
3. Conduct a complete investigation, including interviews with any other parties who may have knowledge of the incident(s).
4. Make a judgment regarding the allegations; determine and carry out appropriate disciplinary actions; notify accuser(s) of any disciplinary action(s) taken against the accused and of the right to appeal.
5. Alleged victims or offenders who feel that they have not been satisfactorily dealt with during this process may appeal to the church board, by submitting a written request to the pastor. The pastor shall arrange a meeting of the church board, whose decision shall be final.
6. A complaint against the pastor should be brought to the church board.

Sunday School & Children's Ministry Policy

Sunday school and children's ministries at Apostolic Life are important areas of service. Our goal is to teach God's Word to everyone, to evangelize and disciple them, and to minister to their needs. Thus teachers, children's church workers, and leaders in children's ministry should adhere to the Guidelines for Leadership and Public Ministry.

Sunday School

Staff

Typically, each class has two lead teachers, one of whom serves as superintendent, and one or two helpers. Guest teachers or substitutes may be used with the approval of the pastor.

We ask each worker to make a commitment for one year if possible. If a worker needs to take a leave of absence or resign, we ask for at least one month's notice if possible.

For children's classes that are fully staffed, we plan to allow one worker to enter the main service each Sunday.

Attendance

Teachers should arrive by 9:15 AM for prayer and be in their classrooms after prayer. If a class superintendent needs to be absent, he or she should notify the Pastor in advance. If another teacher or helper needs to be absent, he or she should notify the Sunday School superintendent. Except for emergencies, we expect at least one week's notice of absence.

Workers should plan to be absent no more than six Sundays a year. They should also plan to attend the quarterly staff meetings and an annual training seminar, if one is available.

Promotions

Students will be promoted once a year based on their age as of September 1. If an exception is needed due to a child's development, one can be made with the pastor's approval, particularly for a student whose birthday fall close to the cutoff.

Policy for All Children's Workers

Discipline

Workers are not allowed to administer corporal punishment. They should administer discipline as needed by taking the following steps: (1) admonition, (2) in-class timeout or taking away of a privilege, (3) removal from class and return to the care of parent or guardian. If step 3 is necessary, report it to the Sunday School director or other function leader.

Supervision and Safekeeping

To ensure qualified help, to maintain proper supervision, to protect against child abuse, and to safeguard against false accusations, the church has adopted the following policy that applies to everyone who works with children and youth (through age 17):

1. The church has a screening process for all children's workers, and it includes referrals.
2. All children's workers must be regular attendees for a minimum of six months at LOVING ARMS WORLD MINISTRIES & APOSTOLIC COUNCIL OF CHURCHES - OPEN ARMS INT'L FAITH ASSEMBLY or another Apostolic church from which they have received a transfer and recommendation.
3. All activities for children shall be supervised by two adults.
4. Parental permission shall be obtained for participation in all activities. Permission is assumed when parents bring or send their children to regularly scheduled services and events.
5. After Sunday school or other children's activity, workers shall supervise children until they are delivered to the care of their parents or guardians.
6. Children 10 and under should not be allowed to leave services, Sunday school, or other children's activities unattended.
7. Children's workers shall report to the pastor any case of suspected child abuse, sexual misconduct, or other suspicious behavior. This includes psychological or physical symptoms of abuse that may have occurred elsewhere. In all cases, the matter shall be kept in confidence pending an analysis of the situation and appropriate action. As a matter of policy, the church (a) will fulfill all legal requirements in this area and (b) will not allow those who have sexually abused minors to work in any position involving supervision of or ministry to children or youth.

Transportation Policy

Mission Statement

1. To provide transportation to those who desire to go to church.
2. To evangelize and equip people with the gospel of Jesus Christ in Spirit and truth for the glory of God.

General Van Rules

1. In order to stay on schedule we are not permitted to make any unscheduled stops. Therefore, the van will pick up and drop off at designated areas only. There will be no stops in between.
2. No weapons of any kind.
3. No smoking on the van or anywhere on the church property.
4. No drugs or LAWM/LACC/OAFA. If you are under the influence of LAWM/LACC/OAFA or any controlled substance, you will not be permitted on the van.
5. No eating or drinking on the van at any time.
6. NO asking for or giving money to anyone on the van. If there is a need please direct them to the pastor. (Please read the Needs section below.)

Needs of Disciples

Regarding needs such as clothing, housing, food, medicine, and personal items, our facility is not sufficiently equipped to provide these needs; however, we've partnered with several agencies that specialize in these needs. We will be happy to give you a referral. To spare any hurt feelings, we cannot give out any individual gifts or do special favors.

Church Attendance

We are bringing you to a Christian church service. We want you to come if you desire to attend church, will listen attentively, and are ready to benefit from the preaching or teaching.

Thank you for your cooperation and for joining us in fellowship in Christ. May you receive the blessings of God.

Guest Follow-Up

First-Time Guests

- A host or hostess gives the guest a Connection card, a pen, and a Welcome Bag from the church. The information sought includes name, address, email address, telephone number, who invited, and date of visit. The remaining steps are taken based on this information, unless the visitor is from out of town or from another LAWM/LACC/OAFA church.
- Teachers in each of the Sunday school classes where a guest is present, should pass out Connection cards and write the class name on the card.
- The pastor sends either an email or letter within one week. (Outreach director included)
- The outreach director places the person's information in the church database as a guest, thereby placing the person on a mailing list.
- The outreach director or one of his or her helper's calls within one week and reports to the pastor. The call (a) thanks the person for coming, (b) mentions home Bible studies, and (c) invites the person to visit again.
- The Sunday school class superintendents arrange to contact visitors in their classes (all classes up to the preteen class).
- Visitors continue to receive information about special events: (a) either email or direct mail or (b) telephone calls approximately every six weeks.

Further Follow-Up of Guests

- The outreach director, Sunday school superintendent, and leader of the age-based fellowship group arrange for additional follow-up as needed.
- The outreach director arranges for calls to all visitors for special occasions, about twice a year. Callers report result to him or her, and he or she reports the results to the pastor.
- The church sends flyers or letters about special events about once every two months.
- If the visitor does not return within a year or two, or if the telephone number is disconnected, the pastor or associate pastor sends a letter asking if the flyers are being received and if the person wishes to remain on the mailing list. If there is no response, the contact information is removed from the active category.
- If visitors attend service for three weeks in close proximity or state that they plan to attend regularly, then they are added to the database as a regular attendee, or "regular." This designation is not equivalent to legal membership or the new birth experience, but it is based on attendance.

Follow-Up of Regulars

When people are designated as regulars, they are treated as part of the church family, and the following steps are taken:

- They receive a church manual, a list of the church staff including ministry leaders and volunteer coordinators, and information on home Bible studies.
- They are invited to attend the next monthly potluck dinner for New Members and newcomers.
- They are invited to the Introduction to Apostolic Life class, which is a one-night class conducted every two months during midweek service. At this class, they receive a brief introduction to our local church's history, staff, beliefs, programs, and activities.
- Their picture is taken and posted on a bulletin board reserved for New members and newcomers.

Sample Telephone Call

- "Hello, I am _____ from (Local Church Name) ."
- "Pastor (Pastor's Name) asked me you give you a call and tell you [once again] that we appreciate your visiting our church."
- "We would like to invite you to visit us again soon." [Provide information about any special services coming up soon, especially if this is a later follow-up call.]
- "Do you have any prayer requests for our prayer team?"
- "Our church offers free home Bible studies. Would you like more information?" [If interested:] "I'll ask the coordinator to contact you."
- [At initial call:] "We would like to schedule someone to stop by your home for a few minutes to drop off a small gift and an information packet. Would _____ evening about be a good time?"

Sample Visit

- “Hello. I am _____ from (Local Church Name). Pastor (Pastor’s Name) asked me to drop by and give you this gift and an information packet about our church.” [Gift idea: gift card from local restaurant. Information packet: (a) The Biblical Experience of Salvation or another tract on salvation; (b) information on a Bible study such as Exploring God’s Word or Into His
- Marvelous Light; (c) Church brochure (if the person did not receive one at church). (d) Option: Ready to Be Free Introduction to Salvation CD from the church. (e) Option: CARE list, tracts, or book on practical living from Sunday School Division. If the person is not home, the team leaves the packet in an attractive plastic bag hanger with a personal note similar to the above.]
- “We want you to know that our church is here to help you in any way that we can. Do you have any prayer requests for our prayer team? Would you like to meet with our pastor?”
- “We offer free home Bible studies. Would you like our coordinator to call you about having one?”
- “Before we leave, we would like to pray for God’s blessings upon your home. Would that be all right?”
- Make your visit brief, unless the person shows unusual desire