

The Church of the Living God International, Inc.

Constitution and Bylaws

Introduction

The following is the Constitution and Bylaws for The Church of the Living God International, Inc. (hereinafter referred to as the “General Church” or “CLGI”). The Constitution and Bylaws have been adopted to provide for the governance of CLGI and the management of its property consistent with applicable Laws and the Articles of Incorporation of CLGI.

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PART I – THE CONSTITUTION

STATEMENT OF FAITH:

We believe the Bible is the verbally inspired Word of God, infallible and inerrant in the original writings:

1. We believe there is only one Living and True God, Maker of Heaven and Earth, and of all things visible and invisible; and in Jesus Christ, the only begotten Son of God, who was with God in the beginning (St. John 1:1-2, 14; I John 1:1-2); and in the Holy Ghost, the Spirit of Truth which proceeds from the Father and Son and is equal with the Father and Son (I John 5:7), and is a gift to the believer (St. Luke 11:13; St. John 14:16-17; St. John 14:26; St. John 15:26; Acts 1:4-5; Acts 1:8; Acts 2:17-18, 33, 39).
2. We believe in the virgin birth of Jesus Christ and that He suffered, was crucified, died and was buried and rose again on the third day. He ascended into Heaven, sitteth on the right hand of the Father, and His return is imminent to judge the living and dead (Dan 7:13-14; Zech. 14:1-5; Matt. 1:18-25; 24:29-31; 25:31-46; Mark 16; Luke 23:32-29; 24; II Thess. 1:7-10; I Pet. 4:5-6; Rev. 1:1-7; 19:11-21; 20:11-15).
3. We believe that Satan, a fallen angel, is the adversary of God and man (Isa. 14:12-15; Ezek. 28:12-15; Matt 4:1-11; II Cor. 11:14; I Pet. 5:8).
4. We believe that man was created in the image of God, sinned, and brought death to all mankind in his fall (Gen. 1:26-27; 2:7; 3:1-19; Rom. 5:12-14; I Cor. 15:21-22).
5. We believe in repentance from sin, the atonement by the substitutionary death, and that the blood of Jesus Christ was shed for the propitiation of the sins of the world (Matt. 4:17; John 19:34; Rom. 5:6-10; II Cor. 5: 14-15, 17-19; Heb. 9:14-22; I Pet. 1:18-21).
6. We believe that salvation comes by grace through personal faith in Jesus Christ, thereby experiencing the new birth (John 1:11-13, 3:1-17; Eph. 2:8; I Pet. 1:18-23).
7. We believe in baptism by immersion in water (Matt. 3:13-17; 28:19; Mark 16:15-16; John 3:22-26; Acts 2:38).
8. We believe in the baptism, the filling and indwelling of the Holy Spirit (Joel 2:28; Matt. 3:11-12; Mark 1:8; Luke 3:16-17; John 7:38-39; 14:16-17, 26; Acts 1:4; 2:1-4, 17-18, 38-39; 4:31; 8:14-17; 10:44-48; 19:1-7).
9. We believe in the operation of the gifts of the Holy Spirit in the church (Rom. 15:13, 18-19; I Cor. 12:4-14; 1:4-7; 2:4-5; 4:20; Eph. 4:8; II Tim. 1:6).

STATEMENT OF PURPOSE:

The objective and purpose of CLGI is to maintain and support the public worship of Almighty God in accordance with the teachings of the Holy Scriptures (Matt. 28:19-20, Mark 16:15-20).

1. To ordain those who are divinely called and to send them out according to their gifts and calling; who shall be required to teach and preach the Gospel set forth in the Holy Bible (I Tim. 3:1-15, 5:17-21; II Tim. 4:2; Eph. 4:11-16; Acts 13:1-5).
2. To establish a fellowship of Christians, regardless of race or national origin, and spread the Gospel of our Lord Jesus Christ at home and abroad by sending forth Evangelists and Missionaries (Matt. 28:19-20; Eph. 4:11).
3. To carry out the two ordinances instituted by Christ and practiced by the Apostles and the early Church:
 - A. The Lord's Supper (Matt. 26:26-29; Mark 14:22-26; Luke 22:14-20; I Cor. 11: 20-34).
 - B. Baptism in water (Matt. 28:19-20; Acts 2:38-41; 8:12, 36-39; 19:1-5).
4. To support the work of the Church in tithes and offering (Gen. 14:20; 28:20-22; Hag 1; Mal. 3:8-10; Heb. 7:1-10).

ARTICLE I – NAME OF CORPORATION

The name of this Ohio nonprofit corporation shall be “THE CHURCH OF THE LIVING GOD INTERNATIONAL, INC.”

ARTICLE II – INTERNATIONAL HEADQUARTERS AND PRINCIPAL OFFICES

The international headquarters and principal offices of CLGI shall be located at 2600 McCutcheon Road in the City of Columbus, Franklin County, Ohio 43219.

ARTICLE III – STRUCTURE OF THE CHURCH OF THE LIVING GOD INTERNATIONAL, INC.

CLGI shall be organized into two governance structures, Civil and Ecclesiastical. Both structures govern CLGI. The Civil Structure will govern CLGI's corporate affairs, and the Ecclesiastical Structure will govern its spiritual and religious affairs. The Ecclesiastical Structure shall be composed of Jurisdictions. Jurisdictions shall be comprised of Districts and Local Churches. The Ecclesiastical Structure shall have various Departments (e.g., Missions, Women's, Men's, Youth and Young Adults, etc.) which shall operate at all levels (e.g., international, jurisdictional, district, and local) of CLGI.

CIVIL STRUCTURE: In accordance with the Articles of Incorporation for CLGI, all civil authority shall be exercised by the Board of Directors and their appointed civil officers. The civil

officers of CLGI shall be a President, Secretary to the Board of Directors, Chief Operating Officer, Financial Secretary, Treasurer, Ombudsman and such other officers as CLGI shall establish. The President shall also occupy the position of Chief Executive Officer.

ECCLESIASTICAL STRUCTURE: CLGI shall be composed of (A) the Board of Directors, (B) the General Council, (C) General Assembly of Churches, (D) International Conference, (E) Jurisdictional Conferences, (F) District Meetings, and (G) Local Churches.

SECTION A – THE BOARD OF DIRECTORS, INTERNATIONAL OFFICERS, AND INTERNATIONAL DEPARTMENT HEADS/DIRECTORS

1. Composition and Powers:

The Board of Directors shall be composed of the Presiding Bishop and Jurisdictional Bishops. The Board of Directors shall be the directors and sole voting members of CLGI for purposes of the Ohio nonprofit corporation law. The Board of Directors shall have the power to exercise all other powers, expressed or implied, which shall be necessary and proper to carry out the executive functions, and all other powers vested in it by the Constitution and Bylaws of CLGI.

2. Board of Directors

- a. The Board of Directors shall approve all International Departmental Heads/Directors (e.g., Men's, Christian Education, Missions, Women's, and Youth and Young Adult) and all International Officers in accordance with the terms and provisions of this Constitution and Bylaws. Such appointments (including potential elections) shall occur during the annual CLGI General Assembly. Candidate(s) to fill any appointment must meet the established qualifications for the appointment. The Board of Directors shall establish a schedule so that all appointments for all International Department Directors and International Officers will not happen in the same year except for unforeseen reasons.

The Board of Directors shall be responsible for the appointment of all Jurisdictional Bishops from among qualified Elders of CLGI. Upon vacancy of the position of Jurisdictional Bishop in a given Jurisdictional Conference, Pastors of the Jurisdictional Conference may recommend to the Board of Directors the name or names of Elders to be considered for the position of Jurisdictional Bishop.

- b. The Board of Directors shall supervise and direct all International Department Heads of CLGI.

3. Presiding Bishop:

- a. The Board of Directors will elect the Presiding Bishop by a majority vote of the Board of Directors. The Presiding Bishop shall be the President and Chief Executive Officer of CLGI. The Presiding Bishop shall preside over all meetings of the Board of Directors and shall have the power and authority to conduct the

executive functions of CLGI when neither the Board of Directors nor the General Council is in session. All such action(s) taken by the Presiding Bishop shall be subject to the approval by a majority of the members of the Board of Directors.

- b. The Presiding Bishop shall serve one four (4) year term. With the approval of a majority vote of the Board of Directors, the Presiding Bishop shall have the option to serve an additional, consecutive four (4) year term. No individual may serve more than two terms consecutively but may serve additional non-consecutive terms. Notwithstanding anything to the contrary, this term limitation shall not apply with respect to Bishop Joseph White, the Founder and Presiding Bishop for so long as he continues to hold this office.
- c. The Presiding Bishop, with the approval of a majority of the Board of Directors, shall perform all executive duties and specifically shall perform the following duties:

Take action upon petitions, requests, complaints, and other matters referred to the General Assembly, General Council, International Departments of CLGI (e.g., Christian Education, Missions, Men's, Women's, and Youth and Young Adult), International Officers, and members of CLGI.

4. Secretary to the Board of Directors

- a. The Secretary to the Board of Directors shall be appointed by the Presiding Bishop with the approval of the Board of Directors. The Secretary shall be the official custodian of corporate records and shall be responsible for recording and maintaining minutes of all meetings and actions of the Board of Directors. The Secretary shall store all records in a secure method using an archival method, such as a dedicated CLGI Server, under the CLGI Records Retention Procedure. The Secretary shall be authorized to appoint the necessary staff to assist him or her in carrying out these responsibilities. Such appointments shall be subject to the approval of the Presiding Bishop and Board of Directors.
- b. The Secretary to the Board shall serve one four (4) year term. With the approval of a majority vote of the Board of Directors, the Secretary shall have the option to serve an additional, consecutive four (4) year term. No individual may serve more than two terms consecutively, but is not prohibited from serving additional, nonconsecutive terms.

5. The Chief Operating Officer

- a. The Chief Operating Officer shall be appointed by the Presiding Bishop with the approval of the Board of Directors. He or she shall oversee the administrative and financial operations of CLGI and shall oversee the offices of the Financial Secretary and Treasurer. The Chief Operating Officer shall be authorized to appoint the necessary staff to assist him or her in carrying out these responsibilities. Such

appointments shall be subject to the approval of the Presiding Bishop and Board of Directors.

- b. The Chief Operating Officer shall serve one four (4) year term. With the approval of a majority vote of the Board of Directors, the Chief Operating Officer shall have the option to serve an additional, consecutive four (4) year term. No individual may serve more than two terms consecutively, but is not prohibited from serving additional, non-consecutive terms.

6. The Financial Secretary

- a. The Financial Secretary shall be appointed by the Presiding Bishop with the approval of the Board of Directors. The Financial Secretary shall maintain a record of all financial reports, funds received and disbursed, and perform such other duties as assigned by the Chief Operating Officer. He or she shall be authorized to appoint the necessary staff to assist him or her in carrying out these responsibilities. Such appointments shall be subject to the approval of the Chief Operating Officer, Presiding Bishop, and Board of Directors.
- b. The Financial Secretary shall serve one four (4) year term. With the approval of a majority vote of the Board of Directors, the Financial Secretary shall have the option to serve an additional, consecutive four (4) year term. No individual may serve more than two terms consecutively, but is not prohibited from serving additional, non-consecutive terms.

7. The Treasurer

- a. The Treasurer shall be appointed by the Presiding Bishop. The duties of the Treasurer shall be assigned by the Board of Directors and the Chief Operating Officer. The Treasurer is responsible for managing the income and expenditures of CLGI and perform such other duties as assigned by the Chief Operating Officer. He or she shall be authorized to appoint the necessary staff to assist him or her in carrying out these responsibilities. Such appointments shall be subject to the approval of the Chief Operating Officer, Presiding Bishop, and Board of Directors.
- b. The Treasurer shall serve one four (4) year term. With the approval of a majority vote of the Board of Directors, the Financial Secretary shall have the option to serve an additional, consecutive four (4) year term. No individual may serve more than two terms consecutively, but is not prohibited from serving additional, non-consecutive terms.

8. The Ombudsman

- a. The Ombudsman shall be appointed by the Presiding Bishop with the approval of the Board of Directors but shall not be a member of the Board of Directors nor an individual serving in any other official CLGI capacity. The Ombudsman shall be responsible for fielding questions, concerns and complaints raised by individuals within and without the CLGI organization in order to assist in the resolution of

conflicts, problems issues and concerns. In his or her capacity, the Ombudsman may work to facilitate resolution on issues raised through the use of informal mediation measures, where deemed appropriate. The Ombudsman may also provide guidance to individuals on the use of more formal organizational resources, and, where deemed necessary, serve as a voice to a raised concern or issue in order to bring awareness to the appropriate decisionmakers. The Ombudsman shall be required to serve in his or her capacity on a neutral and impartial basis and in a manner that preserves the confidentiality of those seeking services.

- b. The Ombudsman shall serve at the pleasure of the Board of Directors.

9. Meetings of the Board of Directors:

- a. An Annual Meeting of the Board of Directors shall be held during the CLGI General Assembly. The purpose of the Annual Meeting shall be for the election of Departmental and International Officers, for the consideration of reports and for such other business deemed necessary for the organization. The Annual Meeting shall be held at such time on such date as may be specified by the Board of Directors. If necessary, the Board of Directors may refer such action to another regularly scheduled meeting or special meeting of the Board of Directors in the event adequate time to address certain issues is not available during the General Assembly.
- b. Required meetings of the Board of Directors may be held at such periodic intervals between Annual Meetings and at such times as the Board of Directors may specify.
- c. Special meetings of the Board of Directors may be called by the Presiding Bishop, Chief Operating Officer, or the majority of the Board of Directors. Any meeting that is scheduled will have a tentative agenda specifying the points of discussion, and such agenda shall be distributed to the Board of Directors seven (7) days in advance of such meeting.
- d. Meetings of the Board of Directors may be held at any place designated by the Board of Directors. If no designation is made, the place of meeting shall be the principal office of CLGI in the State of Ohio.
- e. Notwithstanding anything to the contrary, meetings of the Board of Directors may be held through any communications equipment if all persons participating can hear each other, and participation in a meeting pursuant to this section shall constitute presence at such meeting.
- f. Written notice of the time and place of each meeting of the Board of Directors shall be given to each member of the Board of Directors either by personal delivery or by U.S. mail, overnight mail service, telecopy, electronic mail, or telegram at least seven (7) days, but no more than ninety (90) days before the meeting.
- g. Each member of the Board of Directors shall furnish the Secretary with a telephone number for receipt of telecopies, an electronic mail address for receipt of electronic

mail, and a valid postal address to which notices of meetings and other notices, or correspondence may be addressed.

- h. Waiver of Written Notice Requirements
 - 1. Notice of any meeting of the Board of Directors may be waived in writing by any Director. Such a waiver shall be filed with or entered upon the records of the meeting. A transmission by electronic mail that contains a waiver is a writing for purposes of this vision.
 - 2. If a Director attends a meeting without protesting the manner or timing of notice provided to the Director prior to or at the commencement of the meeting, the Director shall be deemed to have waived notice of the meeting.
 - i. A majority of the Board of Directors shall constitute a quorum for a meeting of the Board of Directors.
 - j. In the absence of a quorum at any meeting of the Board of Directors, a majority of those present may adjourn the meeting until a quorum shall be present. Notice of adjournment of a meeting need not be given if the time and place to which it is adjourned are fixed and announced at such meeting.
 - k. The affirmative vote of a majority of the members of the Board of Directors present at a meeting at which a quorum is present shall constitute a valid act of the Board of Directors, unless additional approvals or the act of a greater number is required by the Articles of Incorporation or this Constitution and Bylaws.
 - l. Any action which may be authorized or taken at a meeting of the Board of Directors may be taken without a meeting with the affirmative vote or approval of, in writing, signed by all Directors. For purposes of this section, a signed writing shall include any original document bearing the signature of a member of the Board of Directors, a telecopy sent by, and bearing the signature of, a member of the Board of Directors, or an electronic mail transmission containing a digital signature, created and sent by a member of the Board of Directors. Any such writings shall be filed with or entered upon the records of the corporation.
 - m. Any Director or Officer may resign at any time by giving written notice to the Presiding Bishop or the Secretary. A resignation shall take effect immediately upon delivery or at such other time as the resigning Director may specify. Acceptance of a resignation shall not be necessary to make it effective, unless so specified in the resignation.
10. Removal of Directors, Bishops, Officers, and other Jurisdictional and Local Church Leaders.
- a. Any leadership position in CLGI including, but not limited to the Presiding Bishop, member(s) of the Board of Directors, International Officer(s), Jurisdictional Bishop(s), Jurisdictional Officer(s), and Local Church leaders may be removed

from office at any time for “immoral conduct” (I Cor. 6:9-10; Rom. 1:21-31; Gal. 5:19-21) which includes, but is not limited to, the reasons for removal set forth in Appendices A-F to this document, or for any other reason deemed to be in the best interests of CLGI as determined by the Board of Directors.

- b. Except where otherwise stated, all other leadership positions in CLGI are deemed “at will” positions, and persons serving in such capacities may be removed from their position at any time with or without cause by the person(s) authorized to make appointments and removals with regards to said positions.

SECTION B – JURISDICTIONAL BISHOPS

Jurisdictional Bishops shall be appointed to preside over a Jurisdiction and may be removed by the Presiding Bishop with the approval of the Board of Directors. Only those consecrated and presiding over a Jurisdiction, shall bear the title of a bishop.

1. Requirements:

- a. Have served as a District Superintendent.
- b. Be in good standing.
- c. Be a person of proven ability, honesty, and integrity, and shall be dedicated to the work and service of the church (I Tim. 3:1-7).
- d. Be in agreement with all CLGI Doctrine and adhere to the CLGI Constitution and Bylaws and the CLGI Policies and Procedures.
- e. Contributed to the net worth of CLGI.
- f. Have approval of the Presiding Bishop and the Board of Directors.
- g. Be at least thirty-five (35) years of age at the time of his or her appointment.
- h. Have business and administrative skills.
- i. Have leadership experience and proven pastoring with time spent as a pastor. Such experience which will be reviewed and approved by the Presiding Bishop and the Board of Directors.
- j. Allow or permit CLGI to conduct a background check on the individual to determine whether he or she meets the requirements above.

2. Responsibilities:

- a. A Jurisdictional Bishop shall have general supervision over all Jurisdictional departments, and Local Churches in his or her assigned Jurisdiction.

- b. The Jurisdictional Bishop shall preside over the Jurisdictional Conference in his or her Jurisdiction and shall determine the time and place in which it shall be held.
- c. Each Jurisdictional Bishop shall have the authority to appoint and/or remove District Superintendents, Department heads and all other Jurisdictional Officials.
- d. During his or her term of office, if a Jurisdictional Bishop should die, or become physically or mentally incapable of performing his or her duties as Bishop, the Presiding Bishop, with the consent of a majority of the Board of Directors, shall appoint a successor. Consideration will be given to potential candidates who are recommended by the Pastors and District Superintendents of said Jurisdiction. Additional consideration may come from the membership of Local Churches within said Jurisdiction only.
- e. The Jurisdictional Bishop shall oversee the financial responsibilities of his or her Jurisdiction. He or she shall submit financial reports to the CLGI Board of Directors during the annual General Assembly or such time otherwise established. Financial reports should follow the established guidelines agreed to in previous meetings or any guidelines modified as needed from the CLGI Financial Office.

3. Leave of Absence:

Leave of absence is an extended period taken from a Bishop's assigned duties or office. A leave of absence can be voluntary or involuntary. The Presiding Bishop and the Board of Directors by majority vote may determine that a Jurisdictional Bishop should be placed on leave of absence which may extend to inactive status resulting from illnesses that would impair his or her ability to perform his or her duties.

4. Inactive Status:

The Presiding Bishop and the Board of Directors by majority vote may determine that a Jurisdictional Bishop should be placed on inactive status resulting from impropriety and those things listed in Appendices A-F. Such a determination shall take effect immediately and the Jurisdictional Bishop shall become an Inactive Bishop. An Inactive Bishop shall remain inactive until his or her situation is resolved, reassigned, or in some cases, suspended for an extended period.

5. Consequences of Status Change:

If a Bishop is placed on a Leave of Absence or Inactive Status, the Presiding Bishop or his designee will officiate over the jurisdiction until resolution. The District Superintendent(s) of said Jurisdiction will report directly to the Presiding Bishop while the Jurisdictional Bishop is on inactive status. Furthermore, an Inactive Bishop shall continue to pay General Assessments, Registrations, and must attend General Assembly and Jurisdictional Meetings but shall not:

- a. preside as the Bishop of a Jurisdiction;
- b. participate in board meetings;

- c. officiate, preach, remark, teach in a CLGI church or assembly, which would include International, Jurisdictional, and Local meetings and events; or
- d. receive gratuitous benefits.

6. Temporary Filling of an Inactive Bishop:

During this period of inactive status, family members may not fill the position nor receive any gratuitous benefits. At the discretion of the Board of Directors, the Inactive Bishop may or may not be permitted to attend his/her church.

7. Resolution for an Inactive Bishop:

At a time to be determined by the Presiding Bishop, not to exceed one year (General Assembly to General Assembly), the Inactive Bishop's situation will be reviewed by the Presiding Bishop and the Board of Directors for resolution or re-designation. After review, the final decision regarding the Inactive Bishop's situation shall be implemented at a time determined by the Presiding Bishop and the Board of Directors.

8. Resolution for Removed Bishop:

Please refer to Appendices A-F.

9. Inactive Bishop Rehabilitation:

If removal occurs for reasons reflected in the Appendices or for some other misconduct, CLGI supports a Bishop taking the necessary steps to correct, repair, recover, or resolve matters related to the incident leading to their removal. Restorative steps are encouraged; however, there shall be no obligation by CLGI to return the bishop to the vacated position.

Notwithstanding, if the Bishop fully adheres to the direction of the Board, careful consideration will be given to full restoration providing there is no irreparable damage that would make it impractical for the Bishop to lead the jurisdiction. With the Board's permission, a Bishop can be reassigned or allowed to rebuild.

An Inactive Bishop will receive in writing the decision and conditions of the inactive status from the Board of Directors.

SECTION C – THE CHURCH OF THE LIVING GOD INTERNATIONAL, INC. - GENERAL COUNCIL

The General Council of CLGI shall consist of the Presiding Bishop, Board of Directors, Jurisdictional Bishops, International Officers, District Superintendents, Pastors, and all Elders. The General Council shall meet at least once a year to discuss the status and condition of CLGI. This meeting shall occur during the Annual CLGI General Assembly. Participation in the General Council's annual meeting shall be those in good standing, not inactive (e.g., paid registration, assessment, etc.).

SECTION D – JURISDICTIONS

1. Jurisdictions are organizational structures within CLGI and typically contain a minimum number of churches as shall be established by the Board of Directors.
2. Jurisdictions shall be determined, established, and dissolved by the Board of Directors in accordance with CLGI's best interests and not necessarily with regard to geographical areas or subdivisions.
3. Jurisdictions are governing bodies of CLGI and are comprised of the following members:
 - a. Jurisdictional Bishop
 - b. District Superintendents
 - c. All Pastors and Elders of Local Churches
 - d. Jurisdictional Department Heads
 - e. Local Church members
4. Jurisdictions will hold an annual Jurisdictional Conference which shall be presided over by its Jurisdictional Bishop. Jurisdictions shall have the right to adopt such laws and rules for their governance as deemed necessary and proper, but shall not adopt any law, rule or regulation in conflict with Constitution, Bylaws, rules and regulations of CLGI.
 - a. The Jurisdictional Conference shall be held at a location within the Jurisdiction selected by the Jurisdiction Bishop with assistance from his or her Jurisdiction Officers. The dates for Jurisdiction Conference shall be approved by the Jurisdictional Bishop.
 - b. The Jurisdictional Conference will address the status of Ministers, Elders, Pastors, Jurisdictional Officers, Local Churches, Jurisdictional Districts, Jurisdictional Departments, and other Jurisdictional positions within said Jurisdiction. It will further appoint individuals to various positions on Local Church, District, and Jurisdictional levels within said Jurisdiction with assistance and recommendations from the Local Pastors, District Superintendents, and Department Directors.
5. No person shall be elected as an officer of any Jurisdiction who is not in good standing and in fellowship with CLGI or who lacks the requisite experience.

SECTION E – DISTRICTS

1. Districts are organizational structures within each Jurisdiction, a part of the International Church, and typically comprised of a minimum number of churches as shall be established by the Jurisdiction Bishop.

2. Districts shall be determined, established and dissolved by the Jurisdictional Bishop in accordance with the CLGI's best interests and not necessarily with regard to geographical areas or subdivisions.
3. Districts are governing bodies within a Jurisdiction of CLGI comprised of the following members with oversight from the Jurisdictional Bishop:
 - a. A District Superintendent
 - b. All Pastors and Elders of Local Churches
 - c. District Department Heads
 - d. Local Church Members
4. No person shall be elected as an officer of any District who is not in good standing and in fellowship with CLGI or who lacks the requisite experience.

SECTION F – LOCAL CHURCHES

1. Local Churches are the entities with congregational members who have received official CLGI church membership certificates. These bodies are bound by the CLGI Constitution and Bylaws.
2. Establishment:
 - a. Local Churches will be established as nonprofit corporations throughout the United States and foreign lands and shall include the name of "The Church of the Living God International, Inc." in the corporate name. Departments and auxiliaries of the Local Church must include Christian Education, Men's, Women's, Local Missionary, Youth and Young Adult, Usher Board, and others as deemed necessary.
 - b. The Presiding Bishop shall issue a Certificate of Local Church Membership to each Local Church. Upon receipt of said certificate, the Local Church shall have full status as a Local Church in CLGI (sometimes referred to herein as "Local Church Membership").
 - c. A Local Church in CLGI shall not:
 1. Have the legal right or privilege to withdraw or sever its relations with CLGI except by, and with the permission of, the Board of Directors; or
 2. Be a member of CLGI for civil law purposes, including under Ohio nonprofit corporation law.
 - d. A Local Church may establish its own constitution and bylaws, provided the same shall not be in conflict with the Constitution, Bylaws, and Doctrines of CLGI.

Nevertheless, the CLGI Board of Directors shall have the right to appoint and remove members of any Local Church's board of directors and or the board of trustees. All organizational documents of a Local Church shall recite this right.

- e. Service Times: A Local Church shall hold bible study and worship services weekly. It is recommended the following service times are established and maintained; but based on access to facilities and membership, adjustments can be made as needed:

Sundays: Christian Education (9:30 am); Morning Worship Service (11:00 am); Evening Worship (7:30 pm)

Tuesdays: Bible Study (7:30 pm)

Fridays: Evening Worship Service (7:30 pm)

Monday – Saturday: Prayer (12:00 pm)

3. Property: (Hold in Trust All Properties)

- a. Except as provided in Part I, Section (F)(4)(c) hereof, a Local Church shall remain the owner of any real property it owned prior to the date that it obtained Local Church Membership.
- b. All real property acquired (whether by purchase, gift, devise, or otherwise) or constructed subsequent to Local Church Membership shall be deeded and/or titled, where applicable, in the name of "The Church of the Living God International, Inc." and shall be the property of CLGI. For the avoidance of doubt, if a Local Church constructs any improvements on real property which was owned by the Local Church before it obtained Local Church Membership ("Improvements"), the Improvements shall, to the greatest extent possible under applicable law, be titled in the name of CLGI. The Local Church shall execute any and all documents necessary to effectuate this provision.
- c. All directors and trustees of Local Churches shall be ecclesiastical (but not civil law) members of CLGI. All Local Churches, all directors and trustees of all Local Churches, and their successors in office shall be deemed to hold the following items of property in trust for the use and benefit of CLGI: (i) real property and Improvements thereto that a Local Church has not titled in the name of CLGI; (ii) any and all other real property or Improvements purchased (in whole or in part), financed (in whole or in part), or repaired with funds provided by CLGI or with donations intended for the benefit of CLGI; and (iii) all personal property of the Local Church, whether acquired prior to or after obtaining, Local Church Membership. The trust holding property for the benefit of CLGI is irrevocable and may only be released upon the written permission of the Presiding Bishop.

Any rents received by a Local Church from real property owned by CLGI or held in trust for the benefit of CLGI shall accrue to the benefit of CLGI. Therefore, such

rents shall be paid by the Local Church directly to CLGI within thirty (30) days after receipt by the Local Church. Notwithstanding anything to the contrary, a Local Church shall not lease any property owned by CLGI or held in trust for the benefit of CLGI without the written consent of CLGI's Chief Operating Officer or the Presiding Bishop.

Should a Local Church decide they wish to terminate their Local Church Membership, disband, or dissolve itself for whatever reason, all real property and improvements held in the name of CLGI, and all real property held in trust for the benefit of CLGI, shall remain the property of CLGI. The Local Church shall be required to execute any documents at the appropriate time to accomplish this.

Annually, the chief executive officer of each Local Church (or such other individual with authority to bind the Local Church) shall complete a report summarizing the real property, personal property, and financial accounts owned and/or used by the Local Church. The report shall require information on title status, use, and other pertinent information about property. Such report shall be completed on a form provided by the Chief Operating Officer of CLGI.

- d. The Officers, Directors, and Trustees of a Local Church shall not mortgage any property in order to pay or meet expenses of the Local Church.
- e. No sale, transfer, conveyance, mortgage, or encumbrance of property by a Local Church with respect to property owned by or held in trust for the benefit of CLGI shall be valid or binding on CLGI unless the sale, transfer, conveyance, encumbrance, or mortgage has been approved in writing by the Presiding Bishop and Board of Directors.

4. Church Membership:

Church membership in the Local Church can be obtained according to the following procedures and requirements:

- i. Anyone seeking membership in a Local Church should be in full agreement with the teaching set forth in the doctrinal statement of the CLGI and found in the CLGI Constitution and Bylaws. A person may become a member of CLGI for Ecclesiastical (but not civil law) purposes by:
 - 1. Acceptance of the CLGI "Statement of Faith"
 - 2. Transfer of membership from another church under CLGI or a church with the same belief in the Father, the Son, and the Holy Spirit.
- ii. New members will continue to study and practice their Christian faith as they mature and pray for fillings of the Holy Spirit for a more abundant fruitful life.

- iii. When a member transfers from one locale to another, a letter of transfer should be issued by the Pastor in charge. Upon receipt of the letter of transfer, the receiving Pastor should send a letter of acknowledgment.

When an ecclesiastical member of CLGI relocates to a new area where there is an existing Local Church of CLGI, they are expected to affiliate with that body. In the case where the member was a Pastor or Elder in the area they transferred from, they are expected to affiliate themselves with that Local Church for the sake of fellowship but have the discretion to start a Bible study or another Local Church as the Lord leads.

SECTION G – MINISTERIAL ORDERS

1. District Superintendent:

a. Requirements:

A male or female member who is:

- i. A member in good standing;
- ii. An individual of honesty, maturity, integrity, good report (I Tim 3:1-7, 5:1-4, Titus 1:7-9);
- iii. Loyal to CLGI, their Jurisdictional Bishop, and the Presiding Bishop and is concerned about the ministry of the word and advancement of CLGI and its Local churches; and
- iv. Be faithful, have good moral standings, educated, and competent to fulfill the responsibilities set forth below.

b. Appointment and Term:

The Jurisdictional Bishop shall appoint the District Superintendent at their Jurisdictional Conference. The term of the District Superintendent shall be two years.

c. Responsibilities:

- i. Preside over all Local Churches in a given District.
- ii. Responsible for holding an annual district meeting.
- iii. Responsible for the growth, development and unity of the Local Churches within the district.
- iv. Review all appointments and licenses within their district.

- v. To carry out all instructions and report all district activities to the Jurisdictional Bishop.

2. Pastor:

a. History:

The Greek word for Pastor is the same as the word for shepherd (*poimen*). The role of the Pastor, therefore, is to see that the spiritual needs of his or her flock (the congregation) are met (John 21:15-17; Acts 20:28).

Pastors are given two other designations in the New Testament - elders and bishops. When these leaders are called elders (*presbuteroi*), from which we get our English word presbyters), the emphasis is upon their spiritual maturity. These men are also referred to as Bishops (*episkopoi*), which means overseer. The term “bishop” has a connotation quite different from that in the New Testament, namely that a bishop is a minister who has oversight of other ministers. It is therefore better to avoid calling the bishop by the title, Pastor.

The qualifications for a Pastor or Elder are clearly set forth in the Word of God: “A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that rules well his own house having his children under subjection with all gravity; for if a man knows not how to rule his own house, how shall he take care of the church of God? Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.” (I Tim 3:7). There are similar qualifications listed in Titus 1:7-9. In CLGI and its Local Churches, if these qualifications are met, a Pastor is appointed during the Jurisdictional Conference by the Jurisdictional Bishop.

b. Requirements:

Any male or female member who is a minister of the Gospel inspired by the Holy Spirit to begin a new Local Church, appointed by the Jurisdictional Bishop/Administrator over an existing Local Church.

c. Responsibilities:

- i. Oversee and care for congregation of Members of a specific Local Church as assigned by the Jurisdictional Bishop.
- ii. Serve as head administrator of the Local Church’s finances. The Pastor will receive from the Local Church Treasurer and Trustee Board quarterly updates on the financial stability of the Local Church followed by quarterly meetings with the Local Church to keep the membership informed of the finances. Such information will be shared and discussed during the monthly trustee meeting to

ensure church leadership is kept abreast of the status of the church budget, income, expenses, and net income as well as the balances in the church checking, savings, money market, CDs, and other investments. The Pastor will not treat church finances as their own income. They are responsible to provide to the Jurisdiction Bishop and Jurisdiction staff the financial reports of his or her church and to ensure the church is financially healthy and if not, to work with the Jurisdictional Bishop and Jurisdiction Staff as to how it can be made healthy. If assistance is needed of the International Finance Office, the Jurisdictional Bishop and or Jurisdiction Staff will do so in writing. If an audit is required, it will be scheduled, and results will be presented to the Jurisdiction Bishop, Jurisdiction Staff, Local Pastor and Trustee Board.

- iii. Ensure that proper training is provided to Ministers of the Local Church in the work of the ministry for their growth and development as well as the church membership.
 - iv. Feed the flock of God for their spiritual and natural growth, and development.
 - v. Ensure the doors of the Local Church are open according to the specified times of services.
 - vi. Teach the congregation of the Local Church to be loyal to the Jurisdictional Bishop, Presiding Bishop, and CLGI.
 - vii. Visit the sick of the Local Church or ensure there is an appointed person or group to do so.
 - viii. Meet Jurisdictional and organizational financial responsibilities and support the Local Church and various other areas of operation within the Local Church with tithes offerings.
 - ix. Serve as an example to the Local Church.
- d. Inactive Status:

The Jurisdictional Bishop may determine that a Pastor should be placed on inactive status for misconduct as stipulated in the Appendices or other inappropriate behavior. Such a determination shall take effect immediately and the Pastor shall become an Inactive Pastor. An Inactive Pastor shall remain inactive until his or her situation is resolved, or he or she is reassigned. Furthermore, an Inactive Pastor shall continue to pay General Assessments, Registration, and must attend the General Assembly and Jurisdictional Meetings but shall not preside as a Pastor of a church. Furthermore, an Inactive Pastor shall not:

- i. participate in church business meetings;
- ii. officiate, preach, remark, or teach in CLGI; or
- iii. receive any gratuitous benefits.

e. Temporary Filling of Inactive Pastor:

During this period of inactive status, family members may not fill the position nor receive any gratuitous benefits. The Inactive Pastor should attend his or her church.

The Jurisdiction Bishop or an appointed designee (Interim Pastor) shall officiate over the Local Church until resolution has been determined. A Co-Pastor or Assistant Pastor(s) will report to the appointed designee (Interim Pastor) unless other direction supported in writing is received from the Jurisdiction Bishop or to the Presiding Bishop and the Board of Directors in the absence of the Jurisdiction Bishop.

f. Resolution for an Inactive Pastor:

At a time to be determined by the Jurisdictional Bishop, not to exceed six (6) months, the Inactive Pastor's situation will be reviewed by the Jurisdictional Bishop for resolution or re-designation. After review, the final decision regarding the Inactive Pastor's situation shall be implemented at a time determined by the Jurisdictional Bishop.

g. Reasons for Removed Pastor:

Please refer to Appendices A - G.

h. Inactive Pastor Rehabilitation:

If removal occurs for reasons reflected in the Appendices or for some other misconduct, CLGI supports a pastor taking the necessary steps to correct, repair, recover, or resolve matters related to the incident leading to their removal. Restorative steps are encouraged; however, there shall be no obligation by CLGI to return the pastor to the vacated position. Notwithstanding, if the pastor fully adheres to the direction of the Jurisdictional Bishop, careful consideration will be given to full restoration providing there is no irreparable damage that would make it impractical for the pastor to lead the local church. With the Jurisdictional Bishop's permission, a Pastor can be reassigned or allowed to establish a new local church.

An inactive Pastor will receive in writing the decision and conditions of the inactive status from the Jurisdictional Bishop.

3. Elder:

a. History:

The word Elder comes from the Greek word (*presbuteroi*). In the Old Testament the word meant the heads or rulers of tribes, cities and nations (Deut. 1:13). In the gospels and Acts, it generally referred to the Sanhedrin (Matt 15:2, 16:21; 21:23:

26:3; Acts 4:5, 8, 23). In the early church elders were the ministers and deacons of local churches (Acts 14:23, I Pet 5:1-4).

In CLGI and its Local Churches, Elders are ordained and appointed from the CLGI Annual General Assembly. Final approval comes from the Presiding Bishop and the Board Directors.

b. Requirements:

- i. A Male or Female Licensed Minister who has shown themselves to be qualified to be appointed to serve as an Evangelist, Pastor, or as otherwise deemed necessary by the Jurisdictional Bishop.
- ii. Complete the required courses: Introduction to Preaching, CLGI Doctrine, Hermeneutics, and any other courses required.
- iii. Must successfully complete the CLGI Ordination Board Process.
- iv. Approval by Pastor and Jurisdictional Bishop.

c. Responsibilities:

- i. Fulfill the specific responsibilities of the office appointed by the Jurisdictional Bishop.
- ii. Serve in the ministry of the Lord Jesus Christ as appointed by the Jurisdictional Bishop.

d. Inactive Status:

The Jurisdictional Bishop may determine that an Elder should be placed on inactive status. Such a determination shall take effect immediately and the Elder shall become an Inactive Elder. An Inactive Elder shall remain inactive until his or her situation is resolved, but not to exceed six (6) months. Furthermore, an Inactive Elder shall continue to pay General Assessments, Registrations, and must attend General Assembly and Jurisdictional Meetings. Furthermore, an Inactive Elder shall not:

- i. participate in church business meetings;
- ii. officiate, preach, remark, teach in CLGI; or
- iii. receive any gratuitous benefits.

e. Resolution for an Inactive Elder:

At a time to be determined by the Jurisdictional Bishop from Jurisdictional Conference to Jurisdictional Conference, not to exceed one year, the Inactive Elder's situation will be reviewed by the Jurisdictional Bishop and the Board of Directors for resolution or re-designation. After review, the final decision

regarding the Inactive Elder's situation shall be implemented at a time determined by the Jurisdictional Bishop.

f. Reasons for Removed Elder:

Please refer to Appendices A - G.

g. Inactive Elder's Rehabilitation:

If removal occurs for reasons reflected in the Appendices or for some other misconduct, CLGI supports a pastor taking the necessary steps to correct, repair, recover, or resolve matters related to the incident leading to their removal. Restorative steps are encouraged; however, there shall be no obligation by CLGI to return the pastor to the vacated position. Notwithstanding, if the pastor fully adheres to the direction of the Jurisdictional Bishop, careful consideration will be given to full restoration providing there is no irreparable damage that would make it impractical for the pastor to lead the local church. With the Jurisdictional Bishop's permission, a Pastor can be reassigned or allowed to establish a new local church.

An inactive Elder will receive in writing the decision and conditions of the inactive status from the Jurisdictional Bishop or Pastor.

4. Assistant Pastor:

a. History:

See Section G, 2a.

b. Requirements:

A male or female Minister of the Gospel chosen by the Pastor with the approval of the Jurisdictional Bishop. Uses the title of Minister or Elder if ordained.

Faithful tithe payer and one who gives offerings and supports the various areas of the church.

c. Responsibilities:

Assistant Pastor(s) shall report to the active Pastor or, in the absence of the Pastor, to the District Superintendent. Other responsibilities include:

i. Appointed by the Pastor and serves at the discretion of the Pastor.

ii. In the absence of the Pastor, fulfill all pastoral responsibilities which includes but is not limited to Section G, 2, c, i-ix.

5. Evangelist:

a. History:

The word Evangelist is derived from the Greek Evangelists, meaning a bringer of glad tidings, as used in Acts 21:8-9; II Tim 4:5 and Luke 8:1 "...that he (Jesus) went throughout every city and village, preaching and shewing the glad tidings of God, and the twelve were with him." As the Apostle Paul expresses it, the glad tidings or the gospel message centers on the death, burial, and resurrection and ascension of Jesus Christ. (I Cor 15:1-7).

In Ephesians 4:8, 11-12, the Evangelist is third in succession of the gifts given unto men by the Lord Jesus for the purpose of perfecting the church. The special function of the Evangelist is twofold: (1) to reach the unsaved with the message that Christ died for our sins and was raised for our justification (Rom 4:24, 25) and (2), the Evangelist as a gift to the church helps in the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ (Eph 4:12).

All complaints regarding the Evangelist will come to the Board of Directors.

b. Requirements:

- i. A male or female Licensed Minister who has shown themselves to be qualified to be appointed to serve as an Evangelist, Pastor, or as otherwise deemed necessary by the Jurisdictional Bishop. Uses the title of Elder.
- ii. Complete the required courses: "Introduction to Preaching," CLGI Doctrine, Hermeneutics, and any other c required.
- iii. Must successfully complete the CLGI Ordination Board Process.
- iv. Be approved by Pastor and Jurisdiction Bishop.
- v. Demonstrate ability to teach and preach Christian Education Outline "rightly dividing the word of truth" (II Tim 2:15).
- vi. Established in the faith (not a novice)
- vii. Ability to speak the truth in love (Eph 4:15, Col 3:16)
- viii. Be a member in good standing in the local church with attendance, supporter with time, tithes, and offerings, and meet jurisdictional and organizational responsibilities.
- ix. Meet the same guidelines as the ordained Elder.
- x. Must have a home church with a home Pastor.

c. Responsibilities

- i. Teach and preach CLGI Doctrine.
- ii. Hold revival meetings when called upon by a Pastor or a Jurisdictional Bishop, etc.
- iii. Perfect and edify the Saints (Eph 4:12).
- iv. Work harmoniously with the Saints (I Cor 1:10, 13:11).
- v. Help the Pastor.
- vi. Build up the local church and pastor with no intentions of starting a new church in the area where he or she is evangelizing.
- vii. Refrain from counseling the local member(s) of the church where he or she is evangelizing.
- viii. Start a church in an area where a church does not exist and will not draw from established churches.

6. Minister:

a. History:

A Minister is an apprentice under his or her Pastor. He or she should be convinced of his calling before he is granted a license. His or her conduct should be as becoming holiness as well as his or her conversation. Let the minister be willing to “study to show himself approved unto God, a workman that need not to be ashamed, rightly dividing the word of truth.” He or she should be one who serves faithfully in attendance, tithing and offering and obedient to his Pastor for at least one year before being granted a Minister License in the Jurisdictional Conference. A licensed Minister is permitted to preach, conduct worship services, visit jails and hospitals, and may serve under his or her pastor’s supervision as needed.

b. Requirements:

Must be a member in good standing, obedient to the Pastor, attend and support Local Church services, one of good Christian conduct as becoming holiness.

c. Responsibilities:

- i. Is part of the ministerial staff of his or her Local Church.

Supports the Local Church ministry and the Pastor by assisting in various functions of a church service, including, but not limited to serving as devotional leader, giving the opening prayer or scripture, taking offering,

ministering the word, assisting in baptisms, and teaching Christian Education.

As appointed by the Pastor, serve as a member of the Local Church board of trustees, serve on the deacon/deaconess board, or serve as a local officer of various church departments and/or auxiliaries.

- ii. Support a new convert for an appointed time as assigned by the Pastor. Conduct or moderate over an entire service in the absence of the Pastor, and/or Assistant Pastor(s). Visit the sick if requested by the Pastor. Support the Local Church with tithes and offerings and support the various local departments and auxiliaries.
- iii. Support the Jurisdiction and CLGI.
- iv. Although, state laws may permit ministers to solemnize marriage, CLGI has reserved this duty to ordained Elders and Bishops. A Minister shall obtain approval from their pastor or Jurisdictional Bishop before performing marriage ceremonies.

7. Exhorter:

a. History:

An Exhorter is an apprentice under his or her Pastor. An Exhorter's Certificate will be appointed. He or she should be convinced of his or her calling before being granted a license as a Minister. CLGI established the position of Exhorter to assist the member in determining if he or she is truly called to preach. This period of being an exhorter allows the member to speak in his or her local church, but they are not a licensed minister. An exhorter should "study to show himself approved unto God, a workman that need not to be ashamed, rightly dividing the word of truth." He or she should be one who serves faithfully in attendance, tithing and offering and obedient to his or her Pastor for at least one year before being granted a minister license in the Jurisdictional Conference. An exhorter is permitted to speak and conduct worship services under the supervision of the Pastor.

b. Requirements:

A male or female member in good standing, obedient to the Pastor, attend and support Local Church services, one of good Christian conduct as becoming holiness, and capable of inspiring speech. Must remain under the Pastor's watchful eye until they have proven themselves worthy to advance as a Minister. The timeframe for advancement is up to the Pastor but should be expected within one or two years.

c. Responsibilities:

- i. Is not part of the ministerial staff of his or her Local Church.

- ii. Support the Local Church ministry and the Pastor by assisting in various functions of a church service (i.e. devotional leader, opening prayer or scripture, takes offering, provides inspiring speech of the word, assists in baptisms, and teach Christian Education).
- iii. May serve as a member of the Local Church trustee board, deacon/deaconess board, and local officer of various church departments and/or auxiliaries as appointed by the Pastor.
- iv. Support a new convert for an appointed time by the Pastor.
- v. Visit the sick if requested by the Pastor.
- vi. Support the Local Church with tithes and offerings and support the various local departments and auxiliaries.
- vii. Support the Jurisdiction and the CLGI.

8. Deacon and Deaconess:

a. History:

The need for the position of Deacon arose as a result of the murmuring of the Grecians against the Hebrews - concerning widows being neglected in the daily ministration (Acts 6:1-6).

In the early church, the Elders consisted of both Ministers & Business Elders. Today this office is generally referred to as a Deacon or Deaconess. Along with the Pastor, they attend to the business of the local Church.

b. Requirements:

A male or female member in good standings, obedient to the Pastor, attend and support local church services, one of good Christian conduct as becoming holiness, regularly attends prayer, and full of the Holy Ghost.

- i. Support with tithes and offerings to the church and a supporter of the various local church departments and auxiliaries in like manner.
- ii. Support the Jurisdiction and CLGI.

c. Responsibilities:

To support the local Pastor in church related issues, to include the following:

- i. Conduct church business at the direction of the Pastor;
- ii. Assist in baptismal services at the direction of the Pastor;

- iii. Assist in church related manual labor as needed;
- iv. Administer communion at the direction of the Pastor; and
- v. Provide any other church related service at the direction of the Pastor.

9. Trustee:

a. History:

The need for the position of Trustee arose as a result of the murmuring of the Grecians against the Hebrews - concerning widows being neglected in the daily ministration (Acts 6:1-6).

In the early church, the Apostles recognized the need for Holy Ghost-filled members of the church to handle money collections and distribution of monies to the needy part of the church. Therefore, they called the multitude of the disciples together to look for seven such men (Acts 6:2-3). Today this office is generally referred to as Trustee.

b. Requirements:

A male or female member who is honest, financially responsible, a member in good standing, faithful tithe payer, obedient to the Pastor, attend and support local church services, one of good Christian conduct as becoming holiness, regularly attends prayer, and full of the Holy Ghost.

c. Responsibilities:

To support the local Pastor in church related issues, to include the following:

- i. Conduct church financial business at the direction of the Pastor.
- ii. Collect and count tithes and offerings.
- iii. Manage church bank account(s).
- iv. Assist in church financial audits.
- v. Provide annual/quarterly financial reports and as needed.
- vi. Adhere to organizational financial standards.
- vii. Support with tithes and offerings to the church and a supporter of the various local church departments and auxiliaries in like manner.
- viii. Support the jurisdiction and general CLGI.
- ix. Advise the Pastor with business matters of the church.

10. Missionary:

a. History:

Within CLGI we recognize those men and women who have a specific calling to work to propagate the faith and Gospel of the Lord Jesus Christ and to perform Christian humanitarian work. These persons may fall into two categories.

Clergy: Those who acknowledge a specific calling to the ministry, who do not minister as Evangelist, yet woe be unto them if they preach not the Gospel. These persons serve and are recognized as licensed ministers of the Gospel.

Lay-Members: These are men and women in the Local Church who feel a desire and are led by the Lord to minister in various capacities of helps to the afflicted, lost, etc. and work within an organized missionary work. They do not necessarily preach sermons but are free to address groups with inspirational messages. They have not acknowledged a specific calling to preach or teach but are used to do whatever called upon within the administration of Church missionary work.

b. Requirements:

A male or female member in good standing, obedient to the Pastor, faithful in attendance and support of the Local Church, one of good Christian conduct as becoming Holiness. Uses the title of Missionary.

c. Responsibilities:

- i. Is not part of the ministerial staff of his or her Local Church.
- ii. Support the Local Church ministry and the Pastor by assisting in various functions of a church service (i.e. devotional leader, opening prayer or scripture, takes offering, provides inspiring speech of the word, assists in baptisms, and teach Christian Education).
- iv. Support a new convert for an appointed time by the Pastor.
- v. Visit the sick if requested by the Pastor.
- vi. Support the Local Church with tithes and offerings and support the various local departments and auxiliaries.
- vii. Support the Jurisdiction and the CLGI.

11. Ordination Requirements

- a. The CLGI requires that anyone desiring the position of an Elder must adhere to the CLGI Ordination Requirements:

Fulfill the preliminary requirement by completing the following courses:

1. Hermeneutics
 2. CLGI Doctrine
 3. Introduction to Preaching
 4. Other courses found to be necessary for the education and spiritual strengthening of the minister.
- b. If a member has completed an accredited theological degree, providing their course work meets our standards, the required courses can be waived with the exception of CLGI Doctrine. CLGI Doctrine will not be waived. College transcripts must be provided as evidence of course completion.
 - c. Must first achieve the position of an Exhorter, then a Minister at which time he or she must complete the required course(s) as deemed necessary by the CLGI Ordination Board and CLGI Academics.
 - d. A background check must be completed by the Jurisdictional Bishop.
 - e. The Ordination candidate must successfully complete the CLGI Ordination Board review.

ARTICLE IV – INTERNATIONAL DEPARTMENTS OF THE CHURCH OF THE LIVING GOD INTERNATIONAL, INC.

SECTION A – THE CHRISTIAN EDUCATION DEPARTMENT

1. Purpose: The purpose of the Christian Education Department is to educate, develop and establish CLGI members in the Word of God. The Christian Education department will establish curriculums, courses, seminars, and processes by which members are edified, comforted, and exhorted through the gospel and doctrinal teaching of the Word of God. This department will guide both young and adult members toward spiritual maturity preparing them to become teachers and preachers of the gospel and ambassadors of Jesus Christ. The Christian Education Department will have responsibility for all Christian Education studies for the CLGI. Under the guidance of the Board of Directors, this department will develop a long-term approach to educating CLGI members and establishing the following:
 - a. Responsible for ensuring the Christian Education outline is distributed to all CLGI churches.
 - b. A comprehensive program that is consistently applied throughout all CLGI churches and integrates the Christian Education, courses and seminars.

- c. A curriculum for Christian Education classes held weekly in local churches that advances the member from age four (4) through adulthood. The curriculum should offer age-appropriate lessons and teaching techniques that differ for groups of youth (e.g., 4-6 years, 7-9 years, 10-12 years, 13-17 years). The curriculum should draw spiritual teachings from the Word of God and CLGI Christian Education outlines to prepare the youth for the spiritual meat of the adult classes.
 - d. Coordinate educational seminars on various biblical and current day topics to edify and inspire members.
 - e. Build a library of Christian Education outlines in an electronic platform to allow easy retrieval of past teachings that is accessible to all pastors and ministers.
 - f. Coordinate graduate level theological courses required to mature ministers and prepare them for Ordination, Pastoring, Evangelism, and Church Leadership.
 - g. Establish graduate level theological certificates or degrees recognized by accredited Theological Institutions of Higher Learning.
2. Department Leadership: The Christian Education Department will have a Director, which is an International Position.
- a. Staff Appointments: The Director shall be authorized to appoint the necessary staff to carry out their responsibilities. Such positions may include at a minimum:
 - i. Assistant Director
 - ii. Secretary
 - iii. Financial Secretary
 - iv. Treasurer

It is recognized that other specific roles may be necessary that correspond to the Education/Academic field. These roles can be established by the Director as needed.
 - b. Appointment and Removal: The Director of Christian Education shall be appointed by the Presiding Bishop with the approval of the Board of Directors. The Presiding Bishop shall have the power to remove the Director of Christian Education and any member of their staff with the approval of the Board of Directors.
 - c. Leadership Requirements: The Director of Christian Education shall meet the minimum requirements:
 - i. High School diploma
 - ii. Must be a member in good standing
 - iii. Ordained Elder

- d. Leadership Qualifications: The Director of Christian Education should possess the following qualifications in addition to the minimum requirements:
 - i. Good verbal, written and literary skills
 - ii. Instructional background is preferred
 - iii. Experience with teaching and preparing Christian Education outlines, sermons, seminars, or courses
 - iv. Established in the faith (i.e., not a novice)
 - v. Be approved by Pastor and Jurisdiction Bishop.
 - vi. An individual of honesty, maturity, integrity, good report (I Tim. 3:1-7, Titus1:7-9, I Pet. 5:1-4).
 - vii. Loyal to CLGI, their Jurisdictional Bishop and the Presiding Bishop and is concerned about the ministry of the word and advancement of CLGI and its Local Churches.
 - viii. A member in good standing in the local church with attendance, supporter with time, tithes, offerings and meeting jurisdictional and organizational responsibilities.
 - ix. No prior violations or verdicts related to child abuse, neglect, or related misconduct as stipulated in Appendices A-F.
3. Organizational Hierarchy: To facilitate the purpose of this department, each Jurisdiction, District and Local Church shall establish a corresponding position that carries out the vision and approaches set forth by the International Department.
 - a. Jurisdictional Department: Each Jurisdictional Bishop will appoint a Jurisdictional Director of Christian Education.
 - i. The Jurisdictional Director will serve as a direct report to their Jurisdictional Bishop, but they will be considered a ‘dotted line’ report to the International Director of Christian Education.
 - ii. The Jurisdictional Bishop shall have the power to appoint or remove the Director or any staff member under their supervision.
 - iii. The Jurisdictional Director of Christian Education shall organize, establish, and administer the Christian Education Department at the Jurisdictional level by establishing officers at the District level and shall supervise Christian Education on the Jurisdictional and District levels.

- b. District Department: Each District Superintendent may appoint a District Director of Christian Education as needed.
 - i. The District Director will serve as a direct report to their District Superintendent, but they will be considered a ‘dotted line’ report to the Jurisdictional Director of Christian Education.
 - ii. The District Superintendent shall have the power to appoint or remove the Director or any staff member under their supervision.
 - iii. The District Director of Christian Education shall organize, establish, and administer the Christian Education Department at the District level by supporting and assisting Christian Education departments at the local level.
- c. Local Church Department: Each Pastor will appoint a Superintendent of Christian Education.
 - i. The Christian Education Superintendent will serve as a direct report to their Pastor, but they will be considered a ‘dotted line’ report to the District or Jurisdictional Director of Christian Education.
 - ii. The Pastor shall have the power to appoint or remove the Superintendent of Christian Education or any staff member under their supervision.
 - iii. The Superintendent of Christian Education shall organize, establish, and administer the Christian Education Department at the local church.”

SECTION B – THE YOUTH AND YOUNG ADULTS’ DEPARTMENT

- 1. Purpose: The purpose of the Youth and Young Adults Department is to educate, develop and establish youth and young adults in the Word of God. The department will nurture and develop their talents and skills so that they might be instrumental in the work of the ministry. The department will encourage young people to become future preachers and leaders in the House of the Lord. Proverbs 22:6 says to “Train up a child in the way he should go: and when he is old, he will not depart from it.” The Youth and Young Adults Department will have responsibility for ensuring that the Youth and Young Adults of today will become future Leaders, Pastors, and Bishops. Under the guidance of the Board of Directors, this department will develop a long-term approach for the following:
 - a. Lead a spirit-filled international conference that inspires the young people to be saved, filled, and operate in the power of God.
 - b. Coordinate educational seminars on various biblical and current day topics to edify and inspire youth and young adults to overcome challenges that are in the world.
 - c. Promote academic and educational growth for their personal development and to make good moral and productive citizens in society.

- d. Support the development of international staff and jurisdictional directors for succession.
2. Department Leadership: The Youth and Young Adults Department will have a Director which is an International Position.
- a. Staff Appointments: The Director shall be authorized to appoint the necessary staff to carry out their responsibilities. Such positions shall include at a minimum:
 - i. Assistant Director
 - ii. Secretary
 - iii. Financial Secretary
 - iv. Treasurer

It is recognized that other specific roles may be necessary. These roles can be established by the Director as needed.
 - b. Appointment and Removal: The Director of Youth and Young Adults shall be appointed by the Presiding Bishop with the approval of the Board of Directors. The Presiding Bishop shall have the power to remove the Director of Youth and Young Adults and any member of their staff with the approval of the Board of Directors.
 - c. Leadership Requirements: The Director of Youth and Young Adults shall meet the minimum requirements:
 - i. Ordained Elder or licensed minister
 - ii. Must be a member in good standing with the local church and jurisdiction.
 - iii. Be approved by Pastor and Jurisdiction Bishop.
 - iv. Demonstrate ability to teach and preach Christian Education Outlines rightly dividing the word of truth (2 Tim. 2:15)
 - v. Established in the faith (i.e., not a novice)
 - vi. A member in good standing in the local church with attendance, supporter with time, tithes, offerings and meeting jurisdictional and organizational responsibilities.
 - vii. No prior violations or verdicts related to child abuse, neglect, or related misconduct as stipulated in Appendices A-F.
 - d. Leadership Qualifications: The Director of Youth and Young Adult should possess the following qualifications in addition to the minimum requirements:
 - i. Experience with educating, encouraging, and inspiring youth and young adults

- ii. Teaching and preparing Christian Education outlines, sermons, seminars, or courses
 - iii. An individual of honesty, maturity, integrity, good report (I Tim. 3:1-7, Titus 1:7-9, I Pet. 5:1-4).
 - iv. Loyal to CLGI, their Jurisdictional Bishop and the Presiding Bishop and is concerned about the ministry of the word and advancement of CLGI and its Local Churches.
- 3. Organizational Hierarchy: To facilitate the purpose of this department, each Jurisdiction, District and Local Church shall establish a corresponding position that carries out the vision and approaches set forth by the International Department.
 - a. Jurisdictional Department: Each Jurisdictional Bishop will appoint a Jurisdictional Director of Youth and Young Adult.
 - i. The Jurisdictional Director will serve as a direct report to their Jurisdictional Bishop, but they will be considered a ‘dotted line’ report to the International Director of Youth and Young Adults.
 - ii. The Jurisdictional Bishop shall have the power to appoint or remove the Director or any staff member under their supervision.
 - iii. The Jurisdictional Director of Youth and Young Adults Department shall organize, establish, and administer the Youth and Young Adult Department at the Jurisdictional level by establishing Youth and Young Adult District Departments therein and shall supervise Youth and Young Adults on the Jurisdictional and District levels.
 - b. District Department: Each District Superintendent may appoint a District Youth and Young Adult Representative as needed.
 - i. The District Youth and Young Adult Representative will serve as a direct report to their District Superintendent, but they will be considered a ‘dotted line’ report to the Jurisdictional Youth and Young Adult Director.
 - ii. The District Superintendent shall have the power to appoint or remove the Representative or any staff member under their supervision.
 - iii. The District Youth and Young Adult Representative shall organize, establish, and administer the Youth and Young Adult Department at the District level by supporting and assisting local Youth and Young Adult departments at the local level.

- c. Local Church Department: Each Pastor will appoint a local Youth and Young Adult coordinator.
 - i. The Youth and Young Adult coordinator will serve as a direct report to their Pastor, but they will be considered a 'dotted line' report to the District Representative or Jurisdictional Youth and Young Adult Director.
 - ii. The Pastor shall have the power to appoint or remove the local coordinator or any staff member under their supervision.
 - iii. The local coordinator shall organize, establish, and administer the Youth and Young Adult Department at the local church.

SECTION C – THE MISSIONS DEPARTMENT

1. Purpose: The purpose of the Missions Department is to propagate the Gospel of Jesus Christ throughout the world to fulfill the great commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The Missions department will educate, develop, and establish missionaries in the Word of God while nurturing and developing their talents and skills so they might be instrumental and contribute to the missions' field. The department will encourage missionaries to support and help establish the Word of God at home and abroad. The Missions Department will have responsibility for preaching the gospel to the unbelieving, visiting the sick and widows in their affliction, comforting the bereaved, and raising funds for domestic and foreign missions. Under the guidance of the Board of Directors, this department will develop a long-term approach for the following:
 - a. To promote unity while building up and establishing the Local Churches, Jurisdictions and Foreign Missions Fields.
 - b. To support spiritually by ministering prayer, teaching, and preaching the Holy Scriptures.
 - c. To support financially through monetary donations for the structural building of churches on foreign and domestic soil.
 - d. To support materially through the giving of supplies, clothing, and food, etc.
 - e. To support physically by visiting the domestic and foreign Mission Fields established under the CLGI to bring spiritual knowledge and understanding of the word of God.
2. Department Leadership: The Missions Department will have a Director, which is an International Position.

- a. Staff Appointments: The Director shall be authorized to appoint the necessary staff to carry out their responsibilities. Such positions shall include at a minimum:
 - i. Assistant Director
 - ii. Secretary
 - iii. Financial Secretary
 - iv. Treasurer

It is recognized that other specific roles may be necessary. These roles can be established by the Director as needed.
- b. Appointment and Removal: The Director of Missions shall be appointed by the Presiding Bishop with the approval of the Board of Directors. The Presiding Bishop shall have the power to remove the Director of Missions and any member of their staff with the approval of the Board of Directors.
- c. Leadership Requirements: The Director of Missions shall meet the minimum requirements:
 - i. Ordained Elder or licensed minister
 - ii. Must be a member in good standing with the local church and jurisdiction
 - iii. Be approved by Pastor and Jurisdiction Bishop.
 - iv. Demonstrate ability to teach and preach Christian Education Outline rightly dividing the word of truth (2 Tim. 2:15)
 - v. Established in the faith (i.e., not a novice)
 - vi. A member in good standing in the local church with attendance, supporter with time, tithes, offerings and meeting jurisdictional and organizational responsibilities.
 - vii. No prior violations or verdicts related to abuse or related misconduct as stipulated in Appendices A-F.
- d. Leadership Qualifications: The Director of Missions should possess the following qualifications in addition to the minimum requirements:
 - i. Experience with educating, encouraging, and inspiring missionaries
 - ii. Skilled with teaching and preparing sermons, seminars, or courses
 - iii. An individual of honesty, maturity, integrity, good report (I Tim. 3:1-7, Titus 1:7-9, I Pet. 5:1-4).

- iv. Loyal to CLGI, their Jurisdictional Bishop and the Presiding Bishop and is concerned about the ministry of the word and advancement of CLGI and its Local Churches.
- 3. Organizational Hierarchy: To facilitate the purpose of this department, each Jurisdiction, District and Local Church shall establish a corresponding position that carries out the vision and approaches set forth by the International Department.
 - a. Jurisdictional Department: Each Jurisdictional Bishop will appoint a Jurisdictional Director of Missions.
 - i. The Jurisdictional Director will serve as a direct report to their Jurisdictional Bishop, but they will be considered a 'dotted line' report to the International Director of Missions.
 - ii. The Jurisdictional Bishop shall have the power to appoint or remove the Director or any staff member under their supervision.
 - iii. The Jurisdictional Director of Missions shall organize, establish, and administer the Missions Department at the Jurisdictional level by establishing Missions District Departments therein and shall supervise Missions on the Jurisdictional and District levels.
 - b. District Department: Each District Superintendent may appoint a District Missions Representative as needed.
 - i. The District Missions Representative will serve as a direct report to their District Superintendent, but they will be considered a 'dotted line' report to the Jurisdictional Missions Director.
 - ii. The District Superintendent shall have the power to appoint or remove the Director or any staff member under their supervision.
 - iii. The District Missions Representative shall organize, establish, and administer the Missions Department at the District level by supporting and assisting local Missions departments at the local level.
 - c. Local Church Department: Each Pastor will appoint a local Missions coordinator.
 - i. The Missions coordinator will serve as a direct report to their Pastor, but they will be considered a 'dotted line' report to the District Representative or Jurisdictional Missions Director.
 - ii. The Pastor shall have the power to appoint or remove the local coordinator or any staff member under their supervision.
 - iii. The local coordinator shall organize, establish, and administer the Missions Department at the local church.

SECTION D – THE MEN’S DEPARTMENT

1. Purpose: The purpose of the Men’s Department is to educate, develop and establish young boys and adult men in the Word of God. The department will nurture and develop their talents and skills so that they might be instrumental and contribute their talents and abilities in the work of the ministry. The department will encourage young men to become future preachers and leaders in the House of the Lord. Titus 2:2 and 2:6-8 reads, “That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.” The Men’s Department will have responsibility for ensuring that the brothers of today will become future Leaders, Pastors, and Bishops. Under the guidance of the Board of Directors, this department will develop a long-term approach for the following:
 - a. Lead a spirit-filled international conference that inspires the young boys and men to be saved, filled, and operate in the power of God.
 - b. Coordinate educational seminars on various biblical and current day topics to edify and inspire young boys and adult men to overcome challenges that are in the world.
 - c. Promote growth and development to make good moral and productive citizens in society.
 - d. Support the development of international staff and jurisdictional directors for immediate succession.
2. Department Leadership: The Men’s Department will be led by a Director, which is an International Position.
 - a. Staff Appointments: The Director shall be authorized to appoint the necessary staff to carry out their responsibilities. Such positions shall include at a minimum:
 - i. Assistant Director
 - ii. Secretary
 - iii. Financial Secretary
 - iv. Treasurer

It is recognized that other specific roles may be necessary. These roles can be established by the Director as needed.
 - b. Appointment and Removal: The Director of the Men’s Department shall be appointed by the Presiding Bishop with the approval of the Board of Directors. The Presiding Bishop shall have the power to remove the Director of the Men’s Department and any member of their staff with the approval of the Board of Directors.

- c. Leadership Requirements: The Director of the Men's Department shall meet the minimum requirements:
 - i. Ordained Elder or licensed minister
 - ii. Must be a member in good standing with the local church and jurisdiction
 - iii. Be approved by Pastor and Jurisdiction Bishop
 - iv. Demonstrate ability to teach and preach Christian Education Outline rightly dividing the word of truth (2 Tim. 2:15)
 - v. Established in the faith (i.e., not a novice)
 - vi. A member in good standing in the local church with attendance, supporter with time, tithes, offerings and meeting jurisdictional and organizational responsibilities.
 - vii. No prior violations or verdicts related to abuse or related misconduct as stipulated in Appendices A-F.
 - d. Leadership Qualifications: The Director of the Men's Department should possess the following qualifications in addition to the minimum requirements:
 - i. Experience with educating, encouraging, and inspiring young boys and men
 - ii. Skilled with teaching and preparing sermons, seminars, or courses
 - iii. An individual of honesty, maturity, integrity, good report (I Tim. 3:1-7, Titus 1:7-9, I Pet. 5:1-4).
 - iv. Loyal to CLGI, their Jurisdictional Bishop and the Presiding Bishop and is concerned about the ministry of the word and advancement of CLGI. and its Local Churches.
3. Organizational Hierarchy: To facilitate the purpose of this department, each Jurisdiction, District and Local Church shall establish a corresponding position that carries out the vision and approaches set forth by the International Department.
- a. Jurisdictional Department: Each Jurisdictional Bishop will appoint a Jurisdictional Director.
 - 1. The Jurisdictional Director will serve as a direct report to their Jurisdictional Bishop, but they will be considered a 'dotted line' report to the International Director of the Men's Department.
 - 2. The Jurisdictional Bishop shall have the power to appoint or remove the Director or any staff member under their supervision.

- i. The Jurisdictional Director of the Men's Department shall organize, establish, and administer the Men's Department at the Jurisdictional level by establishing Men's District Departments therein and shall supervise the Men's Department on the Jurisdictional and District levels.
- b. District Department: Each District Superintendent may appoint a District Men's Department Director as needed.
 - i. The District Men's Department Director will serve as a direct report to their District Superintendent, but they will be considered a 'dotted line' report to the Jurisdictional Men's Department Director.
 - ii. The District Superintendent shall have the power to appoint or remove the Director or any staff member under their supervision.
 - iii. The District Men's Director shall organize, establish, and administer the Men's Department at the District level by supporting and assisting local Men's Departments at the local level.
- c. Local Church Department: Each Pastor will appoint a local Men's Department coordinator.
 - i. The Men's Department coordinator will serve as a direct report to their Pastor, but they will be considered a 'dotted line' report to the District or Jurisdictional Men's Department Director.
 - ii. The Pastor shall have the power to appoint or remove the local coordinator or any staff member under their supervision.
 - iii. The local coordinator shall organize, establish, and administer the Men's Department at the local church.

SECTION E – THE WOMEN'S DEPARTMENT

- 1. Purpose: The purpose of the Women's Department is to educate, develop and establish young girls and adult ladies in the Word of God. The department will nurture and develop their talents and skills so that they might be instrumental and contribute their talents and abilities in the work of the ministry. The department will encourage young women to become future preachers and leaders in the House of the Lord. Titus 2:3-4 reads, "The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children." The Women's Department will have responsibility for ensuring that the ladies of today will become future Leaders, Pastors, and Bishops. Under the guidance of the Board of Directors, this department will develop a long-term approach for the following:
 - a. Lead a spirit-filled international conference that inspires the young girls and women to be saved, filled, and operate in the power of God.

- b. Coordinate educational seminars on various biblical and current day topics to edify and inspire young girls and adult women to overcome challenges that are in the world.
 - c. Promote growth and development to make good moral and productive citizens in society.
 - d. Support the development of international staff and jurisdictional directors for immediate succession.
2. Department Leadership: The Women's Department will have a Director, which is an International Position.
- a. Staff Appointments: The Director shall be authorized to appoint the necessary staff to carry out their responsibilities. Such positions shall include at a minimum:
 - i. Assistant Director
 - ii. Secretary
 - iii. Financial Secretary
 - iv. Treasurer

It is recognized that other specific roles may be necessary. These roles can be established by the Director as needed.
 - b. Appointment and Removal: The Director of the Women's Department shall be appointed by the Presiding Bishop with the approval of the Board of Directors. The Presiding Bishop shall have the power to remove the Director of the Women's Department and any member of their staff with the approval of the Board of Directors.
 - c. Leadership Requirements: The Director of the Women's Department shall meet the minimum requirements:
 - i. Ordained Elder or licensed minister
 - ii. Must be a member in good standing with the local church and jurisdiction
 - iii. Be approved by Pastor and Jurisdiction Bishop.
 - iv. Demonstrate ability to teach and preach Christian Education Outline rightly dividing the word of truth (2 Tim. 2:15)
 - v. Established in the faith (i.e., not a novice)
 - vi. A member in good standing in the local church with attendance, supporter with time, tithes, offerings and meeting jurisdictional and organizational responsibilities.

- vii. No prior violations or verdicts related to abuse or related misconduct as stipulated in Appendices A-F.
 - d. Leadership Qualifications: The Director of the Women's Department should possess the following qualifications in addition to the minimum requirements:
 - i. Experience with educating, encouraging, and inspiring young girls and adult ladies.
 - ii. Skilled with teaching and preparing sermons, seminars, or courses.
 - iii. An individual of honesty, maturity, integrity, good report (I Tim. 3:1-7, Titus 1:7-9, I Pet. 5:1-4).
 - iv. Loyal to The Church of the Living God International Inc., their Jurisdictional Bishop and the Presiding Bishop and is concerned about the ministry of the word and advancement of CLGI and its Local Churches.
- 3. Organizational Hierarchy: To facilitate the purpose of this department, each Jurisdiction, District and Local Church shall establish a corresponding position that carries out the vision and approaches set forth by the International Department.
 - a. Jurisdictional Department: Each Jurisdictional Bishop will appoint a Jurisdictional Director of the Women's Department.
 - i. The Jurisdictional Director will serve as a direct report to their Jurisdictional Bishop, but they will be considered a 'dotted line' report to the International Director of the Women's Department.
 - ii. The Jurisdictional Bishop shall have the power to appoint or remove the Director or any staff member under their supervision.
 - iii. The Jurisdictional Director of the Women's Department shall organize, establish, and administer the Women's Department at the Jurisdictional level by establishing Women's District Departments therein and shall supervise the Women's Department on the Jurisdictional and District levels.
 - b. District Department: Each District Superintendent may appoint a District Women's Department Director as needed.
 - i. The District Women's Department Director will serve as a direct report to their District Superintendent, but they will be considered a 'dotted line' report to the Jurisdictional Women's Department Director.
 - ii. The District Superintendent shall have the power to appoint or remove the Director or any staff member under their supervision.

- iii. The District Women's Department Director shall organize, establish, and administer the Women's Department at the District level by supporting and assisting local Women's Departments at the local level.
- c. Local Church Department: Each Pastor will appoint a local Women's Department coordinator.
 - i. The Women's Department coordinator will serve as a direct report to their Pastor, but they will be considered a 'dotted line' report to the District or Jurisdictional Women's Department Director.
 - ii. The Pastor shall have the power to appoint or remove the local coordinator or any staff member under their supervision.
 - iii. The local coordinator shall organize, establish, and administer the Women's Department at the local church.

SECTION F – THE INTERNATIONAL, JURISDICTIONAL AND DISTRICT CONFERENCES AND MEETINGS

1. Annually, the General Assembly, Jurisdictional Conference, and District Meetings shall convene and terminate at the discretion of the Presiding Bishop, Jurisdiction Bishop, and District Superintendent, respectively.
2. General Assembly
 - a. Purpose: The International Conference should be called the General Assembly and will unite, promote spiritual growth and development, consecrate Bishops, ordain Elders, appoint International Officers, teach doctrine, hold the Annual General Council, and teach Theological and CLGI Doctrine seminars/courses. Distribution of ministerial identification cards will occur at the International Conference. International Departments and Jurisdictions will provide financial reports to the Board of Directors. Weddings, baby dedications, and water baptism will not be held during the General Assembly.
 - b. Attendees: Each individual member of CLGI is expected and should be encouraged to register and attend the General Assembly.
 - c. Where: The CLGI Board of Directors shall select the location for the General Assembly. It is encouraged to determine the location of a future General Assembly at least 2 years in advance to allow adequate time to plan for this significant conference.
3. Jurisdictional Conference
 - a. Purpose: The Jurisdiction Conference will unite, promote spiritual growth and development, appoint Jurisdictional Officers, teach doctrine, hold the Jurisdictional Business Meeting, and teach seminars. Jurisdictions and Jurisdictional

Departments will provide financial reports. Weddings, baby dedications, and water baptism can be held during the Jurisdictional Conferences.

- b. Attendees: Each individual member of churches within the Jurisdiction is expected and should be encouraged to register and attend the Jurisdictional Conference.
- c. Where: The Jurisdictional Bishop shall select the location for the Jurisdictional Conference. It is encouraged to determine the location of a future Jurisdictional Conference at least 1 year in advance to allow adequate time to plan for this significant conference.

4. District Meeting

- a. Purpose: The District Meeting will unite, promote spiritual growth and development, appoint District Officers, teach doctrine and seminars, and hold an annual District Business Meeting. District and District Departments will provide financial reports. Weddings, baby dedications, and water baptism can be held during the District Meeting.
- b. Attendees: Each individual member of churches within the district is expected and should be encouraged to attend the District Meeting.
- c. Where: The District Superintendent shall select the location for the District Meeting. It is encouraged to determine the location of a future District Meeting at least 1 year in advance to allow adequate time to plan for this significant meeting.

PART II - ARTICLES OF RELIGION

Doctrine of Inerrancy of Scripture:

The Bible is the written Word of God. It is the revelation of the truths of God conveyed by inspiration through his servants to us. As such, it is infallible and without error. The implications of this statement are:

1. The Bible refers to original autographs. While the science of textual criticism assures us of a trustworthy text, inerrancy can be claimed only for the original writings (Jer. 36:2).
2. The Bible in actuality is the very Word of God. The Divine Author promoted the original thought in the mind of the writers (Amos 3:8); He then guided their choice of words to express such thoughts (Ex. 4:12, 15). Lastly, He illuminates the mind of the reader and the Word of God in a way that the reader may comprehend the same truth as was originally in the mind of the writer (I Cor. 2:12; Eph. 1:17, 18). Thus, both thought, and language are by revelation and inspiration.
3. Inspiration is that special act of the Holy Spirit by which He guided the writers of the scriptures. Inspiration makes full allowance for the divergent backgrounds, abilities, and personalities of the writers, and applies such circumstances to all they wrote as it is found in the scriptures.
4. Inerrancy is defined as being “exempt from error” and infallibility as a near synonym reading “incapable” of error, certain.” Inerrancy, if there is any difference in the share of reading between the two terms, emphasizes the truth and fullness of scripture while infallibility emphasizes the trustworthiness of scripture. Such inerrancy and infallibility apply to all of scripture and include both revelation and factual inerrancy. It is truth (II Sam. 7:28, Psalms 119:43, 160; John 17:17, 19, Col. 1:5).

Historical Considerations: While discussion on the Doctrine of Inerrancy is primarily a phenomenon of recent years, a survey of church history suggests that the church has long held to a high view of inspiration with the Doctrine of Inerrancy implicit in that view.

Exegetical Considerations: The starting point for a correct understanding of the Doctrine of Inerrancy is the Word of God. The Bible closely claims for itself Divine authority and full inspiration, and implicit reading is the Doctrine of Inerrancy (Matt. 5:18; John 10:34, 35; Matt. 22:32; Matt. 22:43-45, Gal. 3:16). One of the most forceful statements on the full inspiration of the scriptures is found in II Tim. 3:16. The uniform witness of the scriptures themselves is close: God spoke the concepts (revelations) to the mind of the writer; the Holy Spirit guided the transmission (inspiration) of that concept into the objective form of words; and, through the continual guidance of the Holy Spirit (Illumination), we receive the original revelation as we read the scriptures (I Pet. 1:21).

Doctrine of God:

1. There is one God and Father of the Lord Jesus Christ (Deut. 4:35, 1 Cor. 8:4-6, Eph. 1:17, Eph. 4:6)

2. Natural Attributes - God is Life:

God has life. He hears, sees, feels, acts and therefore is a living being (John 5:26; Jer. 0:10; II Chron. 16:9)

God has a body (Gen. 18, Ex. 24:9-11)

3. The Divine Trinity:

There are three separate and distinct persons in the Godhead (I Cor. 8:6, Eph. 4:4-6, I Cor. 11:3, II John 3, John 14:16, 26, 15:26, 16:7-15, John 5:31-37, Rom. 8, John 3:16).

a. God, who is the Father of the Lord Jesus Christ

b. Jesus Christ, the only begotten Son of God

c. The Holy Spirit who is the Spirit of God and the Spirit of Christ

4. The Eternity of God:

God has no beginning and will have no end. Eternity is infinite duration; that is duration without beginning or end (Ps 2; Ps 41:13).

5. The Immutability of God:

God, in His nature, attributes and counsels, is unchanging (Mal 3:6; I Sam 15:29; Psa. 102:26-27; Jas. 1:17; Heb. 6, Num. 23:19).

6. The Omnipotence of God:

Signifying all of God's unlimited power (Matt 19:26, Job 42:2, Gen 18:14, Psa. 93:3-4, Jer. 32:17).

7. The Omnipresence of God:

God is present everywhere and there is no point in the universe where He is not (Psa. 139:7-10, Acts 17:24-28, Matt. 18:20, Jer. 23:23-24).

8. The Holiness of God:

His moral nature and character (Ex. 3:5, 14:15, 19:20-25, 34:5-8, Lev. 11:44-45, I Pet. 1:16, Rev. 4:8, Heb 12:14, Isa. 6:3, I Pet 1:16).

9. The Love of God (including mercy and grace):

Grace is love at work in redemption; love carrying on in spite of sin; love reaching down to the level of unworthy and guilty man (Matt. 5:44, 45, John 3:16, I John 3:16,17, I John 4:8, 16).

10. The Righteousness and Justice of God:

This is manifested in His loving righteousness and hating iniquity. The righteousness of God is manifested in His visiting upon sinners the punishment due to their sins (II Tim. 4:8, Rom. 6:23). His righteousness is manifested in the reward given to the righteous for their faithfulness (Psa. 98:1-3, 103:6, 129:4, II Thess. 1:6,7, Matt. 16:27).

Doctrine of Christ:

Jesus Christ, the only begotten Son of God, the eternal Word, who was born of the Virgin Mary.

Jesus went through all stages of development (infant, childhood, adolescence, and adulthood), grew, and waxed strong in Spirit and filled with wisdom (Luke 2:40).

At the age of thirty He began his ministry.

At the age of thirty-three, Christ died for man's sins.

1. Jesus pre-existed (St. John 1:1, Phil. 2:6-7). Jesus existed in the beginning and was referred to as the Word and was equal with God the Father and God the Holy Ghost.
2. Jesus Christ Birth: Isa. 7:14; Matt. 1:18; Luke 1:33

Jesus Christ and Childhood

Jesus Christ Ministry: I Tim. 3:16; Luke 3:23; Luke 4:14,18; Heb. 1:1-3

Christ's Suffering: Isa. 53:5; John 19:34; John 19:28

Christ's Death: Matt. 12:40; Mark 15:33; Mark 15:37; Rom. 5:8

Christ's Burial: Matt. 25:57-60; John 19:38-40

Christ's Resurrection: Matt. 28:6; Luke 24:6; Psa. 16:10; Acts 2:27

Christ's Ascension into the heavens: Acts 1:9; John 20:17; Acts 2:33-34

Christ's Return: Acts 1:11; I Thess. 4:13-18, Phil. 3:20;

Doctrine of the Holy Spirit:

The Holy Ghost is the third person of the God head (Matt. 3:16-17; 28:19; I John 5:7) and is equal with God the Father and Christ the Son (I Cor. 12:4-6, II Cor. 13:14). He proceeded from the Father (John 15:26) at the Son's request (John 14:16-17). He is a gift to the believer (Acts 2:38; 8:14-20).

Ministries of the Holy Spirit

The Holy Spirit is active in creation, Genesis 1:2; 2 Pet. 1:21 Holy men speak as they were moved of God.

*The Holy Spirit will change our bodies when the trumpet sounds (Rom. 8:11).

Symbols of the Holy Spirit: Some of the names and symbols used to describe the Holy Ghost are Dove, Comforter, Breath, Wind, Power, Fire, Oil, and Water (John 3:5-8; 20:22; Acts 2:3; Rom. 8:16). Although suggestive of something impersonal the Holy Ghost is not an “IT.” One should never refer to Him in this manner. In Rom. 8:16, the word “itself” should be correctly interpreted Himself since it refers to the Spirit which is a personal noun (John 14:26).

Personal Characteristics of the Holy Spirit: He searches the deep things of God (I Cor. 2:10). He cries (Gal. 4:6). He makes intercession (Rom. 8:26). He convicts men of sin, righteousness, and judgment (St. John 16:7-11). He places the believer, by baptism, into the body of Christ (I Cor 12:13). He enables us to speak the word of God with boldness (Acts 2:4, 4:13, 14, 29). He imparts the gifts of God (I Cor. 12:4-11; Eph. 4:7-11) that we may be profitable and fit for service.

The Holy Spirit gives gifts to the apostle, prophets, evangelists, pastors, and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

A Spirit filled life is under the powerful influence of the Holy Spirit.

He is the Overseer of the church (John 16:7-15).

The Holy Spirit separates from sin, sets apart and sanctifies.

There is no forgiveness when one blasphemes the Holy Spirit (Mark 3:29)

Doctrine of Angels:

Angel– created heavenly beings (Col. 1:16). A member of an order of heavenly beings who are superior to human beings in power and intelligence. By creation, angels are spiritual beings (Heb. 1:14). They have supernatural power and knowledge (2 Sam. 14:17, 20; 2 Pet. 2:11). They are not, however, all powerful and all knowing (Psa. 103:20; 2 Thess. 1:7). Angels should not be worshipped (Col. 2:18, Rev. 22:9).

The Nature of Angels: They are heavenly spirit beings with:

- A. Angels are with bodily parts as hands, feet, eyes, heads, voices, mouths, hair, faces and other parts which men have (Gen. 18:2,4,8; 19:1-22, Judges 13:10, Luke 15:10).
- B. Four (4) angels listed in the Bible, although there is an innumerable number (Gabriel, Lucifer, Abaddon and Michael (2 good and 2 bad).
- C. Angels have different degrees of power, and they are assigned over territories and nations (Dan. 10:12-13).
- D. General facts about angels: They are glorious (Luke 9:26), immortal (Luke 20:36), powerful and mighty in body (II Thess. 1:7-10, Rev. 18:1, Isa. 37:36), heavenly spirit beings (Psa. 104:4), ministering spirits (Heb. 1:14).

The work of Angels: They carry on work daily and meet responsibilities that only beings with power, personal bodies, souls, and spirit capable of:

- A. Riding spirit horses (2 King 2:12; 6:13-17; Rev. 6:1-8).
- B. Guard gates (Rev. 21:12).
- C. Wage war in actual bodily combat (Rev. 12:7-9, 2 Thess. 1:7-10).
- D. Rule nations (Dan. 10:13-21, 12).
- E. Lead sinners to gospel workers and direct preachers (Acts 8:26, 10:3-7).
- F. Bind Satan (Rev. 20).
- G. Separate the good and the bad (Matt. 19:49).
- H. Opened prison doors (Acts 5:19, 12:7-11).

Fallen Angels” (Rev. 12:3-4a): “And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven and did cast them to the earth.” One third of the angels left with Lucifer from heaven as they were drawn. The word *Drew - Surd - to hale or come, persuade by intimidation after making choice.

Doctrine of Demons:

The origin of Demons springs from the origin of Angels: “Demon” derives from the Greek term daimon pronounced (dah-hee-mon) and means a malevolent spirit of evil nature. The term also derived from the root word dao (evil or destructive).

The Nature of Demons:

- A. Demons are spirit being—. Spirit = Pneuma - Breath, wind of inspiration. This indicates that demons have power to touch the mental faculty where inspiration springs forth (Matt. 17:18, Mark 9:25, Eph. 6:12).
- B. Demons have an intellect and show emotion and will (Mark 1:24). They knew Jesus (Matt. 8:29). They also know of their doom and torment. They have a well-developed system of doctrine (I Tim. 4:1-3).
- C. They are immoral, and their doctrine leads to immorality (I Tim. 4:1-2). There are two classes of Demons (2 Pet. 2:4, Jude 6).
 - 1. Demons that are enchained
 - 2. Demons that are loosed

Activities of Demons:

- A. Demons attempt to thwart the purpose of God (Dan. 10:10-14, Rev. 16:13-16).
- B. Demons extend authority from Satan by doing his bidding (Eph. 6:11-12).
- C. Demons may be used of God in carrying out His purposes (I Sam. 16:14, II Cor. 12).

In General:

- A. Demons can inflict disease (Matt. 9:33, Luke 13:11, 16).
- B. Demons can possess men in total or in part (Matt. 4:24).
- C. Demons can possess animals (Mark 5:13).
- D. Demons oppose the spiritual growth of God's children (Eph. 6:12).
- E. Demons disseminate false doctrine (I Tim. 4:1).

Demon Possession: Demon possession is when a demon resides in a person's spirit or portions of spirit and should and exerts direct control and influence over that person which causes derangement of mind and body. Christians (filled with the Holy Ghost) cannot be possessed but they can be influenced by demons, where portions of their mind, emotions and wills are the center of demonic oppression.

- A. Effect of on Possession:
 - 1. Sometimes physical demise (Matt. 9:32-33).
 - 2. Sometimes mental derangement (Matt. 17:14-18).
 - 3. Only the unsaved can be possessed.
 - 4. Demonic activity usually heightens when:
 - a. Great spiritual truths and enlightenment are the strongest
 - b. Truth and light have been abandoned
 - 5. Demons fear the blood of Jesus.
 - 6. They were defeated by Christ on Calvary and fear the name of Christ.

Exercising caution, however, does not mean we should treat the matter of demonology lightly. The Bible clearly recognizes both the activity of demons and their great number. This is even more evident when we recognize that the word "devils" in our common English version really means "demons." Actually, the word "Devil" (Greek, diabolos, slanderer) is appropriate only for

Satan. This is not to say, however, that the Devil does not work through demons. Satan is a created being, a finite spirit, and is not omnipresent. He does most of his work through demons scattered in various parts of the world. Jesus' work in casting out demons was at least a part of His work of healing those oppressed, exploited, dominated, and under the tyrannical rule of the Devil (Acts 10:38). It should be noted that the word oppressed as used here is stronger than in today's usage.

Demons do not want to stay in the presence of true Christians. The Scripture is full of assurance for the believer. "Greater is He that is in you, than he that is in the world" (I John 4:4). A believer is a person who is delivered from the Devil. This is fundamental. It seems evident that the term "possessed" should not be applied to true believers. What the Bible does show is that Satan and his cohorts are external foes. We are in a warfare against Satan's forces, and they are looking for opportunities to attack us (Eph. 6:12).

Jesus defeated Satan by quoting the Word (Matt. 4). We too must take our stand in God's Word and resist Satan and his demons in faith (1 Pet. 5:8, 9; Jas. 4:7).

Doctrine of Man:

History of Man:

- A. Man's body was formed out of dust (Gen. 2:7, 3:19).
- B. Man is made – God's own image -- bodily shape, figure, model, and form (Gen 1:27, 5:3, 9:6, Eph. 4:24, Jas. 3:9). In the likeness of God, man possesses personal, rational, and moral faculties (Gen. 2:19 & 20, Psalms 17:15, Romans 1:23).
- C. The whole human race descended from the seed of Adam and Eve (Gen. 1:27, Acts 17:26).
- D. Both male and female are represented in mankind. Female was made from the ribs of man (Gen. 2:21-22; Gen. 1:21-28; Gen. 5:2; Matt. 4:5-6).

Original Man:

- A. Adam and Eve being created last, represented the highest form of created life, in that man was placed at the head--of all God's work - the heavens (including the sun, moon, stars and the earth) and all living things (Gen. 1:26-28, Psalm 8:6-8).
- B. Adam was made higher than the angels, but by sin he was brought low and made subject to death (Rom. 3:23).

Man's Being: Man consists of three components -- body, soul and spirit (I Thess. 5:23, Heb. 4:12). "God formed man out of dust"; this refers to man's physical body. "Breathed into his nostrils the breath of life"; this refers to man's spirit as it came from God. "Man became a living soul"; this refers to man's soul. When the body was quickened by the Spirit and brought into existence, a living and self-conscious man was formed (Gen. 2:7). "The body is world-conscious". The soul is self-conscious, and the spirit is God-conscious.

Immortality: The Bible teaches that after the body of man dies, the soul and spirit continue to live on (I Cor. 15). Man charts his own destiny by his conformity or nonconformity to the Gospel (Luke 16:15-16; Luke 13:3, 5). Eternal life with God in Heaven and on earth is the destiny of those who conform to the truth (John 14:1-3, I Thess. 4:13-18, Rev. 5:10, 22:4-5). Eternal hell and punishment are the destiny of those who refuse to obey the truth (Luke 12:5, Matt. 25:41, 46, Mark 9:43-49, Rev. 14:9-11, 20:11-15, Isa. 66:22-24).

Doctrine of Sin:

What is sin?

- A. Sin is the transgression of God's law (I John 3:4).
- B. Refusal to obey, failure to follow commands, insubordination (Rom. 5:19; Eph. 2:2; 5:6; Col. 3:6; Heb. 2:2).

How sin came into the world (Rom 5:12):

- A. Adam's disobedience, refusal to obey and failure to follow commands brought sin into the world (Rom. 3:23, Psa. 51:5).
- B. Fact about sin (Rom 5:12-2I Cor. 15:21-22)
 - 1. Sin came into the world by one man.
 - 2. Sin was not in the world at creation.
 - 3. Sin caused death to enter the human race.
 - 4. Sin is passed through the human father.

Results of sin:

- A. Curse upon man and the earth (Gen. 3:17).
- B. Curse upon the woman (Gen. 3:16).
- C. Curse upon the serpent/Satan (Gen. 3:14)
- D. The beginning of discord between man and Satan (Gen. 3:15).
- E. Broken fellowship with God (Gen. 3:8-10). Brought condemnation upon the whole world (Rom. 3:19, Rom. 8:21-50)
- F. We are all shapened in iniquity (Psa. 51:5).
- G. Punishment in (Rom. 6:23).
- H. Separates from God (Isa. 59:2).

Doctrine of Salvation:

Salvation is deliverance from sin, eternal death and hell. Eternal death is no promise of immortality with God.

1. All have sinned and come short of the glory of God (Rom. 3:23).
2. Adam's disobedience brought upon mankind death with no promise of eternal life (resurrection). Death was passed upon mankind (Rom. 5:12, Rev. 20:11-15).
3. Salvation is God's plan to restore him to eternal life that was originally given to him.
4. To receive salvation, one must hear the gospel and believe, repent, be converted and be filled with the Holy Spirit (Eph. 1:13-14, Acts 2:38, 3:19, 11:18, Rom. 10:9, 13-14)

Doctrine of the Last Days: The term Last Days refers to the end of any important age or time mentioned in the bible.

A. Latter Time (1 Tim 4)

1. Latter times -- last years ending this age before the Millennium (1 Tim. 4:1).
2. Last times -- first coming (1 Pet. 1:20)
3. Last time -- apostolic times and the whole church age (1 Jn. 2:18)
4. Last time -- second coming (1 Pet. 1:5)

B. Latter Day

1. Latter days -- the future tribulation (Num. 24:14; Dt. 4:30; 31:29; Jer. 23:20; 30:24; 48:47; 49:39; Dan. 2:28; 10:14).
2. Latter day -- Millennium (Job 19:25).
3. Latter days -- Millennium (Hos. 3:5).
4. Last days -- end of this age preceding the Millennium (Dan. 8:19; 2 Tim. 3:1; Jas. 5:3; 2 Pet. 3:3; Jude 1:14-25).
5. Last day -- the rapture, at least seven years before the Millennium and second advent (Jn. 6:39, 40, 44, 54; 11:24).
6. Last days -- the tribulation period or last seven years of this age (Acts 2:16-21).

7. Last days -- first coming (Heb. 1:1-2).
8. Last days -- Millennium (Gen. 49:1; Isa. 2:1; Mic 4).
9. Last days -- end of the Millennium (Jn. 12:48; cp. Rev. 20:7-15).

C. Latter Years

1. Latter years -- Armageddon and the end of this age (Ezek. 38:8,16)

The Rapture: At an appointed time that is only known by God the Father, Christ will descend from heaven and appear in the air with a shout, an archangel's voice will sound, and a trumpet will be blown (I Thess. 4:13-17). At that time, the saints will receive their judgment or rewards for their works (1 Cor. 3:11-15). They will live in mansions provided by Christ (John 14:1-3) in the city of God (Heb. 11:10, Rev. 3:12).

The Marriage Supper: A marriage supper will take place in Heaven between the Lamb and the Holy City (Rev. 19:9-21). The Lamb's wife (the New Jerusalem) will be made up of saints of all ages from Abel to the last one in the first resurrection. They will all live in the holy city New Jerusalem.

The Second Resurrection: The day of judgment for those who did not accept the Lamb will be at the time of the great white throne judgement of the end of the 100 years of Christ's reign upon the earth (Rev. 19 and 20). The earth will be cleansed by fire (II Pet. 3:10) to destroy all rebels who have sided with Satan against Christ. There will be no remembrance of idols (Zech. 13:2). All things affected by the curse of Adam will be removed and anything that is man-made (Heb. 12:26-27; Rom. 8:19-22).

Afterwards, will appear the new Heaven and the new Earth, and the eternal kingdom which will be headed by Jesus Christ and God the Father.

Doctrine of The Kingdom of God & The Kingdom of Heaven

Doctrine of the Kingdom of God – The physical kingdom

The terms Kingdom of God and Kingdom of Heaven are frequently found in Holy Scripture and in contemporary Christian usage.

Doctrine of the Kingdom of Heaven – The realm of profession, spiritual

Linguistic Meaning of the term "Kingdom": The primary meaning of *malkuth* (Hebrew) and *basileia* (Greek) is the authority, reign, or rule of a king. The territory, subjects, and operations of the Kingdom have secondary meanings.

The Kingdom of God: The sphere of God's rule. Yet fallen man participates in the universal rebellion against God and His authority (I John 5:19, Rev. 11:17-18). By faith and obedience man turns from his rebellion, is regenerated by the Holy Spirit, and becomes a part of the Kingdom and

its operation. Though human participation in the Kingdom is voluntary, God's Kingdom is present, whether or not people recognize and accept it.

The Kingdom of God in the Old Testament: Throughout the Old Testament (but especially in the Psalms and the prophets) the idea of God as King ruling over His creation and over Israel is clearly expressed. God's kingdom was only over Israel and ended when Israel requested Saul as king. Although God's immediate kingship is evident in the Old Testament up until Saul became king, there is also a strong emphasis on a future fulfillment of God's universal rule. This anticipation often coincides with Messianic expectations associated with both the first and second advents (Is 9:6-7, 11:1-12, 24:21-23, 45:22-23; Zech. 14:9). Daniel 4:34 describes God's rule as an everlasting dominion and a kingdom that is from generation to generation.

The Kingdom in the New Testament: While the idea of the universal rule of God permeates the Old Testament, the Kingdom of God takes on additional meaning and importance in the teaching and ministry of Jesus. The ministry of Jesus begins with the proclamation, The Kingdom is at hand (Matt 3:2, 4:17; Mark 1:15).

Thus, the Kingdom of God is both a present reality and a promise of future fulfillment. The Kingdom is already present on earth in the person and acts of Jesus, by the Holy Spirit. Yet the fullness of the Kingdom awaits a final apocalyptic arrival at the end of this age (Matt. 24:27, 30-31; Luke 21:27-31).

The State of the Kingdom Now: Just as some who followed Jesus "thought that the kingdom should immediately appear" (Luke 19:11), some today are expecting Christians to usher in the fullness of the Kingdom in an earthly rule. The millennium and the ultimate expression of the Kingdom will not come without the physical return of Jesus Christ to the earth (Luke 21:31). The Kingdom is already present, but not yet complete. It is both present and future.

The interim period between the first and second advents of Christ (the present age) is marked by violent confrontation between the power of the Kingdom and the power that dominates the world in this present age.

The Holy Spirit and the Kingdom of God: The power of the Kingdom, so manifest in the cross, the Resurrection and the Ascension, was passed on to all who would be filled with the Spirit. Through the Church the Spirit continues the Kingdom ministry of Jesus Himself.

The Kingdom as a Future Reality: Biblical charismata, anointed proclamation of the Word, and confirming signs and wonders are distinguishing marks of the kingdom of God at work now. The kingdom of Satan has already been invaded by Jesus in the power of the Spirit (John 16:11, Col. 1:13, 2:15). Yet final destruction of Satan and complete victory over all evil is part of a future eschatological consummation (Rev. 20:10).

The Kingdom and the Church:

The Kingdom of God is not the Church. Yet there is an inseparable relationship between the two. The invisible and true church is the spiritual body of which Christ is the head (Eph. 1:22-23; Col. 1:18).

The Kingdom of God existed before the beginning of the church and will continue after the work of the church is complete.

The Kingdom of God and the Kingdoms of Earth: The Kingdom of God and the kingdoms of this world exist side by side at the present time. However, these kingdoms will not be one and the same until Christ returns and the kingdom of this world become the kingdoms of our Lord, and of his Christ (Rev. 11:15). The kingdom of the earth is subject to the influence of Satan (John 12:31, 14:30).

Thy Kingdom Come: Christ taught His disciples to pray, “Thy kingdom come” (Matt. 6:10). The Kingdom is already among us in that ‘t has invaded Satan’s domain and has assured final victory. The Kingdom comes in a measure whenever a person received Christ as Savior, is healed or delivered, or is touched in anyway by the divine hand of God. Yet the future consummation of the kingdom of God, the time when all evil and rebellion will be eliminated is the fervent hope of the Christian.

The Kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever (Rev 11:15).

Doctrine of the Baptism of the Holy Spirit:

For John truly baptized with water, ye shall be baptized with the Holy Ghost not many days hence. (Matt. 3:11, Luke 3:16, Acts 1:5)

And they were all filled with the Holy Ghost and began to speak in tongues (Acts 2:4)

A. Old Testament: Holy men of God spake as they were moved by the Holy Ghost (2 Pet. 1:21):

1. Abraham
2. Moses
3. Prophets
4. Solomon
5. David

B. New Testament: Men and Women were filled or baptized with the Holy Spirit:

1. Zacharias - Luke 1:11-15; Luke 1:67
Elizabeth - Luke 1:41-42, 44
Mary - Luke 1:41-42
2. Simeon - Luke 2:25
3. Anna - Luke 2:36-38
4. John - Luke 1:15-17; John 1:29-33

The Days of Jesus Christ:

Acts 1:8 (KJV)

On and After the day of Pentecost:

Acts 1:5, Acts 2:4, Acts 11:15, Acts 9:17, 19; John 7:37-39

Outpouring (Putting on) of the Spirit or the Baptism of the Holy Spirit is also referred to in the scriptures as: The Promise of the Spirit (Gal. 3:14), The Fullness of God (Eph. 3:19), and Rivers of Living Water (John 7:38). The Baptism of the Holy Spirit is the experience when the Holy Spirit enters into the believer's human spirit and overflows into the human soul.

Pentecost is a point in time that the Holy Spirit was poured out upon the Jews who believed. Subsequently, the Gentiles were filled at Cornelius' house (Acts 10). This outpouring of the Spirit came as a result of a promise made by God the Father (Gal. 3:14). This promise was repeated by Jesus to His disciples (Luke 24:49), "After the Holy Ghost is come, you shall receive power."

The primary evidence of the Baptism of the Holy Spirit is the manifestation of the gift of speaking in tongues by the believer (Acts 2:4). Before the Spirit imparts the gifts of the Spirit, the believer must be baptized in the Holy Spirit. The gifts of the Spirit are found in I Cor. 12:8-10.

The Spirit Baptism may be given by God as the result of the hearing of the Word of God (Acts 10:44-48), the laying on of hands by the Presbytery (1 Tim. 4:14), the believer desiring and asking for the Baptism of the Holy Spirit (I Cor. 14:1), or by God giving the gifts as He wills (I Cor. 12:11).

The prerequisites to receive the Spirit Baptism are:

- A. Repent of your sins and believe the gospel (Mark 1:15, Acts 2:38, 3:19; Rom. 10:9; Eph 1:13-14).
- B. Having all of your sins forgiven (Act:19; Matt. 3:2).
- C. Denounced all forms of witchcraft, precognition (fortune telling), mindreading, astrology, certain physical phenomena (telekinesis, levitation, and astral projection), spiritualism, martial arts, and techniques of mind expansion (which include drugs and hypnotism) (Acts 19:18-20).

Doctrine of Divine Healing:

Divine healing is an integral part of the Gospel. Deliverance from sickness is provided for in the atonement and is the privilege of all believers (Isa. 53: 5, Matt. 8:16, 17; Matt. 28:19; Jas. 5:14-16).

- A. An Integral Part of the Gospel: As we observe the ministry of both Jesus and the apostles, it is evident that divine healing was not something peripheral. Divine healing confirms the gospel (Mark 16:20).

The Bible shows a close connection between the healing ministry of Jesus and His saving, forgiving ministry. His power to heal was actually a witness to His authority to forgive sins (Mark 2:5-12). Again and again, His healing miracles parallel His preaching of the gospel and show the same compassion (Matt. 4:23; 9:35, 36).

Jesus recognized that sickness is often the result of sin (John 5:14) or of the activity of Satan (Luke 13:16). He recognized also, however, that sickness is not always the direct result of sin (John 9:2, 4). There were times when it was rather an opportunity for God to be glorified (Mark 2:12).

Miracles of healing were an important part of the works God sent Jesus to do (John 9:3, 4). This is in line with the Old Testament revelation of God as the Great Physician, the Lord who heals (Ex. 15:26; Psa. 103:3). Jesus showed that divine healing is still a vital part of God's nature and plan.

Gifts of healing are included among the manifestations of the Spirit intended to edify or build up the church (I Cor. 12:7) and are tied in with the witness of Jesus Christ as Lord (I Cor. 12:3).

- B. Provided for in the Atonement: The primary purpose of the atonement was cleansing from sin (Lev. 16:30; see also Rom. 5:11 where "atonement" is the same word translated "reconciliation" in Rom. 11:15 and II Cor. 5:18, 19). It is also clear, however, that atonement brought release from the penalty and consequences of sin in order to bring restoration to God's blessing and favor.

Again, atonement provides for the consequences of sin. Even where sickness is not the direct result of sin, it is still in the world because of sin. Therefore, it is among the works of the Devil that Jesus came to destroy (I John 3:8) and is thus included in the atonement.

The language of Isaiah 53:4, specifically speaks of physical ills and indicates that Christ in His atonement was concerned about providing for sickness as well as sin. Matt. 8:16, 17 not only confirms this, but shows that the atonement includes divine healing as a means of meeting the needs of those who come to Jesus.

- C. The Privilege of all Believers: Just as salvation is by grace through faith (Eph. 2:8), so are all God's blessings and gifts by His grace or unmerited favor. We do not earn them. We do not deserve them.

People came to Jesus beseeching Him to heal them. They did not look on healing as their right, but as a gracious privilege extended to them.

Gifts of healing are among the variety of gifts and manifestations of the Spirit set in the Church as the body of Christ (I Cor. 12:4-11; 28-30). Like the other gifts, these seem to be administered through members of the Body for the edification of those who need them.

Doctrine of Security of Believers:

The Biblical teaching that the security of the believer depends on a living relationship with Christ (John 15:6); the Bible's call to a life of holiness (I Pet. 1:16; Heb. 12:14); the clear teaching that a man may have his name taken out of the Book of Life (Rev. 22:19); and the fact that one who believes for a while can fall away (Luke 8:13); we disapprove of the unconditional security position which holds that it is impossible for a person once saved to be lost (Ezek. 18:24; 2 Tim. 4:10; Heb. 6:4-5).

- A. Salvation is available for every man (2 Pet. 3:9; John 3: Rom. 10:11-13).
- B. Salvation is received and kept by faith (Eph. 2:8; Phil. 3:9; Heb. 10:38; 1 Pet. 1:5; Rom 3:28; Gal. 2:20, 21). During the maturing process the believer must learn by his mistakes as well as by his victories. Nevertheless, his security is never in doubt as long as his faith in Christ is steadfast, for he is kept by faith. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in " (2 Cor. 5:21).
- C. Continued sin will adversely affect the believer's faith (I John 1:8; 3:8; Rom. 3:5-8; I Cor. 3:1-3; Heb. 3:12-24; 12:1). The Bible makes it clear that in this life Christians do sin and that the Christian's recourse when he has sinned is repentance and forgiveness through Christ (I John 1:8, 9, 2:1). On the other hand, it is unnatural for a Christian to continue in a life of sin. That is, as long as he has the life of Christ within him, he cannot habitually sin. He cannot keep on sinning the way the child of the devil does. Instead, the Christian should grow spiritually and lay aside sin, recognizing that continued sin will adversely affect his faith.

The believer is not in a revolving door, moving in and out of the grace of God! He is secure in the hand of God, (Rom. 8:38-39). If He is Born of the Spirit, he has become brand new (2 Cor. 5:17).

The believer must also be careful that he does not take a light attitude toward sin. He dare not use the grace of God as a license to sin (Rom. 6:1). Continued sin becomes presumptuous, high-minded, and is evidence of rebellion (Num. 15:30, 31). Believers must be on guard constantly (Heb. 12:15) and examine ourselves (II Cor. 13:5).

- D. The believer's salvation is forfeited by rejecting Christ (John 17:12; Heb. 10:38; I Tim. 4:1; 5:12, 15; I John 5:16; II Pet. 2:20, Heb. 20:26, 27; 6:4-6). God does not easily let anyone go (Rom 10:21). But a believer if he disregards the continuing checks of the Holy Spirit and reaches the point where he rejects Jesus as his Savior, he can be lost. It is possible to believe for a while and in time of temptation to fall away (Luke 8:13). It is possible for the weak brother to perish for whom Christ died (I Cor. 8:11). It is possible for a name to be written in the Book of Life and then removed from the Book (Rev. 22:19). The Bible does recognize the possibility of forfeiting salvation, but it offers hope for anyone who wants to respond to the

entreaty of the Holy Spirit. Jesus' invitation is without qualification. He speaks to all when He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

Doctrine of Creation:

"In the beginning God created the heaven and the earth" (Gen. 1:1-2). From Genesis to Revelation, the fact that God is Creator is always in view from Genesis to Revelation.

Scripture focuses our attention not so much on the act of creation as on God Himself as the Creator.

- a. Creationism is the act of an intelligent, loving, personal God. In contrast to pantheism (a doctrine that equates God with the forces and laws of the universe and or the worship of all gods of different creeds, cults, or peoples indifferently; *also*: toleration of worship of all gods [as at certain periods of the Roman empire] from Merriam-Webster), He is distinct from His creation (Psa. 90:2). In contrast to deism "a movement or system of thought advocating natural religion, emphasizing morality, and in the 18th century denying the interference of the Creator with the laws of the universe" from Merriam-Webster, He continues to be personally interested in His handiwork; for He upholds, sustains, and preserves it (Neh. 9:6).

We are to worship and serve Him as the Creator (Isa. 40:26, 28, 31)

The Bible further emphasizes the fact that God is the Creator of all things (Ex. 20:11; Psa. 146: 6, Neh. 9:6; Acts 14:17; Rev. 4:11; 10:6, Psa. 96:5)

Materialists teach that matter and its laws are eternal and are the sum totals of all existence, thus ruling out the idea of God all together.

Another important fact of Biblical revelation is that creation was the cooperative work of the Trinity. Gen. 1:2, "And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Several other facts are also clear:

- A. The biblical account of creation reveals progress and climax. All this evidence of sequence, balance, correspondence, progress, and climax show careful, intelligent planning. God exercised His wisdom and control at all times (Psa. 136:5, 148:5, Isa. 45:12, 48; Gen. 1:31)
- B. It is evident that God carried out His plan in distinct steps. This is indicated by the mention of succeeding days in creation and by the mention of the evening and morning. The Bible record of creation thus rules out the evolutionary philosophy which states that all forms of life have come into being by gradual, progressive evolution carried on by resident forces.
- C. It is also evident that no part of God's creation, whether man, angel, or devil, is creative in the sense God is. The word "create" (*bara*) thus emphasizes that God alone is the Creator, and His acts of creation are unique and unprecedented.

- D. God has a purpose in creation. He created for Himself or for His own pleasure (Prov. 16:4, Rev 4:11, Isa. 43:7, 45:18)
- E. The account of creation is intended to be taken as factual and historical. In summary then, we see that the Bible points us to God as the Creator in every step of creation. Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear. Hebrews 11:3 says, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." "For He spake, and it was done; He commanded" and "it stood fast." (Psa. 33:9).

Doctrine of the Trinity:

The distinctive and all comprehensive doctrine of the Christian faith declares two affirmations: (I John 5:7 "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one"). John 1:1"

- A. There is but one God.
- B. The Father, the Son, and the Holy Spirit are each God.

The Gospels whole-heartily proclaim Them as the threefold source of redemption. The word one means one in unity as well as one in number. There is:

1. One God the Father (I Cor. 8:6)
2. One Lord Jesus Christ (Heb. 1:8, John 1:14, Eph. 1:20-23)
3. One Holy Ghost (Acts 5:3, 4, John 14:16, 26)

They are all called God. The Hebrew "*Elohim*" is the word for God in Gen 1:1; it is a uniplural noun meaning "Gods". Plural persons are used of God, proving plurality of persons: (Gen. 1:26, Isa. 6:8, John 14:23)

Scriptures proving people have seen God as one of the Individual Person or together as Three Persons are found in the Bible: (Dan. 7:9-14, Ex. 24:9-11, Matt. 3:16-17, Acts 7:55-60)

Three Self-acting Persons are referred to as blessing, anointing, sending and doing things for One another in Isaiah 11:2, "And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD." Isaiah 42:1-7 reads, "Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit

to them that walk therein: I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house.”

Isaiah 48:16 “Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD, and his Spirit, hath sent me,”

Zechariah 12:10-13.

The Three Persons are mentioned in the introductions to New Testament books (Rom. 1:1-5, I Cor 1:3). Christ is the mediator between God and man, not between Himself and man (I Tim. 2:5)

Proofs They Are Not All One Person:

- A. God the Father was in heaven while Jesus was on earth (Matt. 3:16-17, John 11, John 12:27-39).
- B. Christ sits at the right hand of the Father (Col. 3:1, Acts 7:56).
- C. Jesus confesses men before His Father (Matt. 10:32).
- D. Jesus prays to the Father (John 14:16, John 11:41, John 17:1).
- E. Both Jesus and Satan refer to a God separate from Jesus (Matt. 4: 6-10).
- F. Jesus came from God and was going back to God (John 17:5, Phil. 2:5-8, John 16:28).
- G. The Son died, not the Father (Luke 23:46, Rom. 5:6-11).
- H. The Father and the Son spoke to each other in audible voices at the same time and place being heard by many witnesses (Matt. 3:16-17, John 12:27, 2 Pet. 1:17).
- I. The word both is used of the Father and the Son proving two Persons (John 15:24).
- J. Jesus was resurrected and exalted by the Father so He could not be the Father (Eph. 1:20-22, Phil. 2:9-11).
- K. The Holy Spirit has been seen with natural eyes as a separate Person from the Father and the Son (Matt. 3:16-17, John 1:31-34, Rev. 4:5, 5:6).
- L. A clear distinction is made of the names of all three Persons (Matt. 28:19, II Cor. 13:14, I John 5:7).
- M. The Trinity is seen as working together in all things (Rev. 1:4-6, 3:1, 5:6, 22:17). In the Book of Revelation, the term seven spirits, horns, and eyes are not the seven titles of the Holy Spirit for there are more titles that this that are applied to the Holy Ghost. Since there is but one Spirit (Eph 4:4-6), the seven lamps of fire (Rev 4:5),

the seven horns, and the seven eyes are all symbolic of the one Holy Spirit and can only denote His fullness and power. Therefore, The Father, The Son, and the Holy Ghost, work together as One but have three separate bodies although referred to many times as One because of Their unity.

Marriage:

Marriage is entered into by way of a civil or religious ceremony by which a man and woman become husband and wife. It is ordained of God. It is a solemn binding agreement made before God and man. (Heb. 13:4; Gen 1:27; 2:23-24).

The gender of man and woman is determined by their biological birth.

CLGI does not endorse or perform same-sex marriages.

Divorce and Annulments:

Divorce:

Divorce is a legal dissolution of marriage by a court or other competent body (Matt. 5:31; Deut. 24:1-4)

- A. God hates divorce (Matt. 19:9)
 - 1. Divorce results from treachery (deceitful and unfaithfulness) against your spouse. Furthermore, it hinders the growth of a Godly seed.
 - 2. Divorce was not in God's original plan for man. It is contrary to God's will and word. (Matt. 19:8; Mark 10:3-12).
 - 3. Moses only permitted, not commanded the writing of divorcement because of the hardness of men's hearts. (Matt. 19:8).
- B. Divorce Restrictions - Permissible Grounds for Divorce
 - 1. Fornication (Matt. 5:32, 19:9).
 - 2. Willful Desertion (I Cor. 7:15).
 - 3. Does not provide or support his family (I Tim. 5:8).
 - 4. Spousal/child abuse (Eph. 6:4).
- C. Divorce for any other reason is contrary to scripture and is classified as an unscriptural divorce.
- D. A CLGI member who is granted an unscriptural divorce shall be permitted to work within the Local Church/Jurisdiction at the discretion of the Pastor or Jurisdictional Bishop.

Annulments:

Lawful annulments are recognized by the Church.

Remarriage:

Jesus in his basic teaching forbade the remarriage of divorced persons. He condemned remarriage as an act of adultery, as sin against the covenant of the first marriage (Mark 10:11, 12; Luke 16:18; Matt. 5:32; 19:9). However, if the circumstances are for permissible grounds of divorce, we recognize that the brother or sister is permitted to remarry but he or she should only marry someone in the Lord (another Christian).

Widows and widowers are permitted to remarry (I Cor. 7:39).

Ordinances of the Church:

Christian ordinances are defined as institutions of divine authority relating to the worship of God under the Christian dispensation. All ordinances must have been instituted by Christ and validated by scriptural authority.

Mere participation in church ordinances, even though holy and sacred, will save no man. Only faith and trust in the death, burial and resurrection of Jesus Christ brings salvation. The following ordinances were enjoined by Christ for perpetual observance “in the church.”

Water Baptism:

We are baptized unto what we believe.

- A. Water baptism is one of the two rituals given to Christians by command of Jesus Christ (Matt. 28:19).

It is a public declaration that the individual has already confessed their sins (Acts 8:36-38, Acts 16:31-33) and accepted Jesus Christ as their personal Savior. Baptism in water does not save the soul, but faith in the death, burial, and resurrection of Jesus Christ does. Baptism is a figure which does not save the soul (Rom. 6:3-5).

Baptism does not save one from the filth or moral depravity of the flesh (I Pet. 3:21).

- B. **How One is Baptized:** Water Baptism is a complete immersion of one’s body into water (Matt. 3:16; Matt. 19:20; Mark 1:10; Acts 8:38-39).
- C. **Who Baptizes:** Baptism is a church ordinance. Therefore, the Pastor and/or designee(s) administers baptism. Any Minister, church official or lay person involved should themselves be true “born again” believers through Jesus Christ (Luke 7:28-29; John 4:1-2).

- D. **Who is Baptized:** Any believer, or convert, who has confessed their sins and accepted the Lord Jesus Christ (Acts 8:36-38, I Pet. 3:21, Rom. 4:23-24).

Holy Communion (The Last Supper):

The Lord's Supper: The Last Supper, the Lord's Table, Communion or Eucharist. The Lord's Supper was initiated at the close of the Passover Supper. The Passover Supper represented the old covenant under the Mosaic Law. Jesus instituted the Lord's Supper representing the new covenant which came by grace and truth (Matt. 26:26-30; Luke 22:7-20; I Cor. 10; 11:20-31). We therefore partake of the Lord's Supper in memory of His suffering and death (Luke 22:15-20).

Significance:

1. It is a reminder of Christ's suffering death and sacrifice for the believer.
2. For the Christian, it is an act of obedience to the words of Christ and signifies the believer's commemoration and participation in the crucified Christ.
3. For the believer, it is an enactment of faith and on with Christ.
4. Participation in the Communion service symbolizes a bond of unity within the Christian Community.
5. The Supper also points the Christian toward the triumph and glory of Christ's coming.

B. The Elements:

1. **The Bread:** The bread is symbolic of the Body of Christ (Matt. 26:26; Luke 20:10; I Cor. 11:23-24, Isa. 52:14, Isa. 53:4-5, I Pet. 2:24). Unleavened bread or "bread of bitterness" was undoubtedly used at the first Communion as this was one of the substances served at the Passover supper. The absence of leaven represented a separateness unto God in purity and holiness.
2. **The Cup:** The cup is symbolic of the blood of Christ (Matt. 26:27-28; Luke 22:20; I Cor. 11:25, Heb. 15:22). It symbolizes His blood that seals the new covenant which is based upon better promises. At the last supper, the disciples drank of the fruit of the vine.
3. **Who Serves Communion:** The Pastor may serve Communion with the assistance of other ordained elders, ministers or (Deacons and spiritual laity may be used if no Ministers are available). Communion is not to be served at private homes or private gatherings unless for some reason approved by the church. Communion may be served to the sick or infirmed in hospitals, homes, care centers, or prisons by the Pastor or authorized persons.

4. To Whom it is Served: A believer ought to examine himself before he eats of the bread and drinks of the cup. Anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment upon himself (I Cor. 11:27-30).
5. When served: Thought should be given as to the best time to serve the Lord's supper so that its significance may be properly appreciated by the congregation.

APPENDIX A

Reasons for Removal

All officers and leaders in the Church may be removed from their position at any time for “immoral conduct (I Cor. 6:9-10; Rom. 1:21-31; Gal. 5:19-21) which includes, but is not limited to, the reasons for removal set forth below, or for any other reason deemed to be in the best interests of the Church as determined by the Presiding Bishop or the Board of Directors.

1. Adultery
2. Fornication
3. Illegal use or abuse of drugs, and alcohol or drunkenness.
4. Misuse or misappropriation of church funds or church property, conversion, embezzlement, or breach of contract
5. Debauchery
6. Possession of obscene materials
7. Voyeurism
8. Desertion
9. Conviction of, or the entering of a guilty plea or plea of no contest with respect to, a felony or the equivalent thereof
10. Concealment of criminal records
11. Bigamy
12. Sexual misconduct, including, but not limited to, sexual violence/abuse/incest and sexual harassment
13. Violent acts, including, but not limited to, domestic violence/abuse or threats of violence
14. No longer embraces the doctrine of CLGI
15. No longer meets the minimum qualifications for the office held
16. Unscriptural divorce
17. Homosexuality/lesbianism
18. Witchcraft
19. Astrology
20. Any other violation of criminal or civil laws or any other actions determined by the board of directors to be in violation of the Church’s morals, ethics, decorum, Constitution, or Bylaws.

APPENDIX B

Definitions

*Adultery – Voluntary consensual sexual intercourse between a married man and someone other than his wife or visa versa.

*Fornication - Consensual sexual intercourse between two persons who are not married to each other.

*Debauchery - Extreme indulgence in sensuality, orgies; seduction from virtue—or duty.

*Obscene - disgusting to the senses; repulsive; abhorrent to morality or virtue; designed to incite to lust or depravity; repulsive by reason of crass disregard of moral or ethical principles.

*Desertion - the abandonment without consent or legal justification of a person, post, or relationship and the associated duties and obligations.

*Incest - Sexual intercourse between persons so closely related that they are forbidden by law to marry; that statutory crime of such a relationship.

*Homosexuality - relating to or involving sexual intercourse between persons of the same sex.

*Lesbianism – relating to or involving female intercourse between females.

*Witchcraft - The use of sorcery or magic; communication with the devil or a familiar spirit.

*Astrology - the divination of the supposed influences of the stars planets on human affairs and terrestrial events by their positions and aspects.

*Voyeurism - the practice of obtaining sexual gratification by looking at sexual objects or acts, especially secretly.

*Bigamy - 1. Law: the crime of marrying while one has a wife or husband still living, from whom no valid divorce has been effected.

2. Ecclesiastical: any violation of canon law concerning marital status that would disqualify a person from receiving holy orders or from retaining or surpassing an ecclesiastical rank.

APPENDIX C

CLGI POLICY AGAINST SEXUAL HARRASSMENT AND SEXUAL MISCONDUCT

CLGI is committed to maintaining an ecclesiastical environment free from sexual harassment. Sexual harassment is a form of misconduct that undermines our worship service. Sexual harassment refers to behavior that is not welcome, that is personally offensive, debilitates morale and therefore, interferes with our worship and reasonable service to God.

CLGI seeks to maintain a zero-tolerance policy for any form of sexual harassment and prohibits retaliation against anyone who chooses to file a sexual harassment complaint, serve as a witness in the investigative process, or who investigates the allegation of sexual harassment. Reference the CLGI Sexual Harassment and Sexual Misconduct Policy and Procedures for guidance and instructions for how to handle such cases.

APPENDIX D

CLGI POLICY AGAINST CHILD ABUSE

CLGI has a zero-tolerance policy for any form of child abuse. The CLGI Child Abuse Prevention Policy is to assist us in providing a caring, safe, and secure environment for children in all phases of church life. CLGI is a safe zone for all children and adults who attend our services, or any church related activity. CLGI recognizes there are individuals in the world who do not conform to the values of our church or scripture, and they victimize children. Although no organization or individual can assure complete protection, the CLGI Child Abuse Prevention Policy's aim is to prevent any occurrence of child abuse. Reference the CLGI Child Abuse Prevention Policy and Procedures for guidance and instructions for how to handle such cases.

APPENDIX E

CLGI POLICY REGARDING PROGRESSIVE DISCIPLINE

Progressive Church Discipline Process is a structured process for dealing with behavior that does not meet expected behavioral standards (See Appendices A-F). The primary purpose for Church discipline (which may also be referred to as organizational and individual accountability), is to assist the ministerial leadership to address behavioral problems or provide opportunity for improvement. Church discipline should never be presented as being negative, legalistic, or harsh. True discipline originates from God himself and is always presented as a sign of genuine love. Reference the CLGI Progressive Discipline Policy and Procedures for guidance and instructions for how to handle such cases.

APPENDIX F

CLGI POLICY REGARDING CHURCH MEDIATION

CLGI will utilize an Alternative Dispute Resolution (ADR) Mediation process (herein after referred to as CLGI Church Mediation) in keeping with Matthew 18:15-16, “Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thy has gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may established.” The CLGI Church Mediation Process will provide an opportunity for members to resolve conflict using a mediator to facilitate discussion. The CLGI Church Mediation Process is the proper response to church conflict and will not be used as a weapon, to promote condemnation, to expose a member’s fall, or as an opportunity to retaliate. The foundation of the ministry of reconciliation is church mediation, a peacemaking process given to the church by God. The CLGI Church Mediation Policy and Procedures can be referenced for guidance and instructions for how to handle such cases.