

GOSPELLIFE INTERNATIONAL MINISTERIAL ASSOCIATION



INTRODUCTION

Page

CONSTITUTION

1. Article One - Nature	2
2. Article Two - Purpose	3
3. Article Three - Objectives	3
4. Articles Four - Leadership	4
5. Article Five - Conditions of Membership	4
6. Article Six - Finances	5
7. Article Seven - Annual Convention	5
8. Article Eight - Local Churches and Ministries	5
9. Article Nine - Marriage Officers	6

ANNEXURE

1. Annexure I - Mission Statement	6
2. Annexure II - Statement of Faith	6
3. Annexure III - Ministry Related Matters	8
4. Annexure IV - Inter-ministry Code of Conduct	9
5. Annexure V - Ministry Ethics & Discipline	10

MEMBERSHIP

Annexure VI - Agreement of Membership	12
---------------------------------------	----

GOSPELLIFE INTERNATIONAL MINISTERIAL ASSOCIATION CONSTITUTION

PREAMBLE

The name Gospellife International Ministerial Association, is an inter alia association of Gospellife International, identifies the organization, its purpose and intent. This document is the Constitution governing administrative functions of THE INDEPENDENT MINISTERS and consists of the Declaration of Intent, The Missions Statement, Ministry, Morals and Ethics, Statement of Faith, Inter-Ministry Code of Conduct, Ministry Ethics, Discipline and Agreement of Membership. Unless the context indicates to the contrary, the masculine shall include the feminine gender and the singular shall include the plural and vice-versa.

Definitions

1. The Association: A Christian Association of Independent Ministries International (Gospellife International Ministerial Association)
2. Minister: A leader or overseer of a Christian church, ministry or organization that is recognised/ licensed/ ordained as a minister of the Gospel of Jesus Christ
3. Church: A local Church, notwithstanding reference to the universal Church in the statement of faith is an autonomous and functional body of members that meet regularly for the purpose of Christian worship.
4. Ministry: A Christian fellowship, evangelistic organization or Christian charity, recognized and/ or registered.
5. Independent: A self-governing Christian body.
6. International: Extending beyond national geographical boundaries.
7. Christian: A person who believes the Bible- teaching on Salvation as per Annex II, Article 7 of the Statement of Faith.

ARTICLE ONE

Nature

1. The Association, not being an ordaining body, will serve as a covering body to its members. (See appendices)
2. This body is and always shall remain only and solely a medium through which The Association churches and ministries may work harmoniously in operation with each other promoting the work and objects set forth in this Constitution. It has not, to any degree, and shall never have any ecclesiastical or hierarchical authority over its members. It shall not have and shall never attempt to exercise a single attribute of power or authority over any church or the messengers of the churches, in such ways as to limit the sovereignty of the churches under Sovereign, the Lord Jesus Christ.
3. The Association is an association based on the Scriptural concept that all true believers are members of the Body of Christ, of which Christ is the Head. "For as the body is one and hath many members and the members of that one body, being many, are one body; whether we be Jews or Gentiles, whether we be bound or free and have been all made to drink into one Spirit". (1 Corinthians 12:12-13) (Refer to Acts 2)
4. The Association is designed to perform only those services which local churches, evangelistic organizations, ministers and Christian charities cannot easily or conveniently provide for themselves. This being true, individual churches, groups of churches, organizations of churches, individual gospel ministries and Christian charities may be recognised in The Association. Each church, group of churches, or ministry will be free to carry on its own programme and its own missionary work; churches may license and ordain ministers, as they deem necessary.

5. The Association while not legalistic in spirit for Bible righteousness in living and personal conduct, in accordance with Scripture. "Follow peace with all men and holiness, without which, no man shall see the Lord". (Hebrews 12:14)
6. Being international in character, The Association may be extended to any country in the world.

ARTICLE TWO

Purpose

Charitable purposes as set out 1601.

1. Advancement of religion (Protestant).
2. Advancement of Christian education.
3. Relief of poverty.
4. Other charitable purposes.
5. To provide, support and promote fellowship, building of relationship and unity amongst all Christian ministers.
6. To provide an umbrella of service and protection for those in the members of the Association.
7. To operate for Christian purposes on a non- profit basis with no distribution of assets, profits or dividends to any person other than designated persons employed by the Association, as office bearing trustees.

ARTICLE THREE

Objectives

The objective of The Association shall be:

1. The advancement of Christian religion.
2. To recognise Christ as the Sovereign Head of Church.
3. To encourage recognition of all true believers as members of the Body of Christ.
4. To emphasise, encourage and prompt apostolic ministry.
5. To assume and share responsibility of fulfilling the Great Commission- the promulgation of the Gospel and the evangelisation of the nations.
6. To provide means and ways by which the above objectives may be obtained.
7. To speak as a united voice.
8. To encourage one another to move forward in present truth and church growth.
9. To seek fellowship and co-operation with like-minded movements.
10. To respect the autonomy and individuality of The Association members.
11. To issue ministerial credentials to ministers who have been ordained by the spiritual oversight of the local church subject to membership criteria.
12. To keep a database of membership.
13. To keep members in negotiating the following matters:
 - a. Recognition as marriage officers in accordance with laws of country.
 - b. Application to revenue authorities by a church and /or ministry for exemption from certain forms of taxation.
 - c. Representation in and/or recognition by the chaplain's services of Prison Departments, Armed Services, Polices forces and the like.
 - d. Any liaison between The Association and any national, provisional and/or local government body of the like.
 - e. Liaise with the Evangelical Alliance regarding any national action to be taken by churches.
14. To operate for Christian purposes on a non-profit basis with no distribution of assets, profits or dividends to any person.

ARTICLE FOUR

Leadership

1. The **LEADERSHIP of Gospellife International Ministerial Association** shall be appointed by Gospellife International with local representation elected by a district. It shall consist of an Executive as deemed necessary Gospellife International normally as such made up of a Chairperson, Deputy Chairperson, General Secretary, Administrator and Regional Co-ordinators with honorary and co-opted members, as Gospellife International deems fit. Local elected representatives shall serve a two- year period, after which new local representatives will be sought.
2. The election of officer bearer in accordance with 4.1 will be effective from October 2014 until which time the founding members of The Association will serve in such capacity for a period of 12 months, thereafter an election will take place and a one year period of service will follow.
3. Gospellife International Ministerial Association does not have a “head office”, but an “Administrative Office” to assist the Executive and Regional Co-ordinators to work out the principles of this “Association”. The “General Secretary” of The Association executes and implements decisions made by the Executive between conferences.
4. Leadership Responsibilities:
 - a. To ensure the vision and aim of The Association, as per the Mission Statement in the Gospellife International Ministerial Association Constitution is promoted, upheld and adhered to at all times.
 - b. To ensure the smooth running of the region through being a facilitator between the Executive of The Association and the regional pastors. To ensure this, regular phone contact is to be made with all the pastors in the area as well as circulating minutes and relevant documentation.
 - c. To assist the local church, upon request, with advice and appropriate material to run their operation successfully, and to alleviate and resolve problems between The Association and the local church if and when required.
 - d. To conduct regional meetings in the area at least Three times a year. At these regional meetings, business is to be discussed, vision is to be implanted and relationships are to be fostered.
 - e. To keep accurate records of all discussions relating to The Association and all financial contributions as well as forwarding copies of the same to The Association office. Contact is to be kept with pastors to ensure that their annual fees and/or contributions are made on time and that their arrears are paid in full.

ARTICLE FIVE

Conditions of Membership

1. **FULL MEMBERSHIP** in accordance with the criteria set out for independent ministers is only considered after a 12-month probation period. During the probation period, the member will not be excluded from enjoying the privileges of their membership with the expectation of voting rights. The Executive Board may exempt this requirement of probation if it deemed necessary.
2. **ASSOCIATE MEMBERSHIP** This category applies to ministers/ ministers who belong to other governing organizations who desire fellowship with The Association. The process of application will be that of full membership. Such membership does not include voting rights and associated benefits of full membership.
3. **APPLICATION FOR MEMBERSHIP**
 - a. All ministers, regarding of denomination which believe in the principles, nature and purpose of The Association may make application to become a part of The Association. All applications for membership in the international body shall include an official recommendation by a member of Gospellife International Ministerial Association and will be subject to final approval by the Executive Board.
 - b. The Regional Co-ordinator shall firstly interview the applicant to ascertain whether the applicant understands the responsibilities of membership and whether they qualify to become a member.

- c. A letter of recommendation from the pastor of the ministry must accompany the applicant before the interviewing.
- d. Each applicant shall accurately complete an application and other relevant documentation needed for the process.
- e. Applicants must adhere to the “Statement of Faith”, and the requirements of the “Association”, and be morally, ethically and doctrinally sound.
- f. The completed application forms must be returned to the respective Regional Co-ordinator, who will process the forms to the administrative officers for action.
- g. Relocation of ministry form.
- h. Upon submission of application, the applicant must begin to attend and be committed to all Regional and National Conferences. If unable, the member must submit an official apology in writing or telephonically.
- i. At the end of the probationary period, the Regional Co-ordinator will recommend the applicant for full membership.
- j. Should a minister leave the church or ministry under which he holds his The Association membership, the validity if membership will be reviewed.

ARTICLE SIX

Finances

- 1. Membership registration fee: Designated annually by the executive, taking into account the general financial means of independent regions/countries.
- 2. Membership annual subscription fee: Designated annually by the executive, taking into account the general financial means of independent regions/countries.
- 3. Full membership undertake to financially support the vision of The Association according to their means of the church, ministry or organization they represent, a half a percent being the suggested guideline.
- 4. Association members are also encouraged to consider financial support.
- 5. All the above fees are subject to revision at the annual conference.

ARTICLE SEVEN

Annual Convention

- 1. The annual convention should be held at a time and place determined by the Executive Board. Convention business on the floor should be kept at a very minimum in order that the major part of the time might be given to spiritual ministrations.
- 2. Election of officers shall take place during the Convention bi-annually.
- 3. The International Board shall meet annually preceding the convention and shall determine the agenda for the convention business session.

ARTICLE EIGHT

Local churches and Ministers

- 1. The Association recognises the sovereignty and autonomy of established local churches and/or related ministers. Such churches and/or ministries are defined as self-governing, self-propagating and self-supporting.
- 2. It is the policy of The Association to respect and protect the autonomy of the local church and/or ministry.
- 3. A local church and/or ministry shall be the sole owner of its property and also be responsible for the payment of its own debts.
- 4. The local church and/or ministry will carry out discipline for conduct.
- 5. In the event of the Senior Leader falling in scriptural miss-conduct, an appeal needs to be made to The Association Leadership to assist in proceedings.
- 6. The local church has the responsibility to make the necessary arrangements for licensing and/or ordaining of its own ministers.
- 7. Member churches and/or ministries are encouraged to identify themselves as The Association member churches, on their stationery and church signs. This helps in the building of The Association “Image”.

ARTICLE NINE
Marriage Officers

Each member church, fellowship or ministry organization that conducts marriages must abide by the rules of;

- The country the marriage is to take place in.
- The rules and statutes as laid down by its own Church, Ministry ordinances.
- Gospellife International Ministerial Association can if so requested provide an order of service for a wedding that can be used in conjunction with the statutory requirements of law of the individual country where the marriage ceremony is taking place.

ANNEXURE I
Mission Statement

1. The Association exists as an accountability base for independent ministers seeking to walk in moral integrity as revealed in God's Word.
2. The Association exists for the purpose of being a protective cover.
3. The Association exists for the purpose of promoting unity in the Body of Christ across denominational, ethnical and cultural barriers in relationships across the nation and beyond.
4. The Association exists for the purpose of encouraging and motivating those who are in the ministry, through exposure of the ministry gifts, with a view to local churches and ministries becoming more effective in fulfilling the Great Commission.
5. Gospellife International Ministerial Association's responsibility includes being a prophetic voice to the nation and as such seek to define and apply Biblical principles to every aspect of life.
6. Gospellife International Ministerial Association strongly recognises the autonomy of the local church and yet seeks to encourage churches to mobilise their work force in evangelism, church planting and missions.
7. The Association seeks to recognise and promote anointed people and ministries that are emerging with a view of assisting them to reach their potential and destiny.

ANNEXURE II
Statement of Faith

1. We believe that the Scriptures, both the Old and New Testament, are inspired of God and are the revelation of God to man, the infallible, authoritative rule of faith and conduct (2 Timothy 3:16,17; Romans 10:17)
2. We believe in One God. This one God has a plural nature. This one God is called the Father, the Son and the Holy Spirit; all distinct personalities: all designated God (Romans 1:7; Hebrews 1:8; Acts 5:3,4)
3. We believe in the deity of our Lord Jesus Christ, that He is the Son of God; we believe in His virgin birth, in His sinless life, in His miracles, in His atoning death as our Substitute, in His bodily resurrection, in His ascension to the right hand of the Father (John 1:1-3; John 1:18), Jesus died for all men, His blood is the redemption from sin and by His stripes we are healed (Titus 2:13; Matthew 20:28; 1 Peter 1:18; 1 Timothy 1:15; 2 Corinthians 5:21; Galatians 3:13,14; 1 Timothy 2:6; 1 Peter 3:18).
4. We believe that the Holy Spirit is a divine Person and distinct from God the Father and God the Son (2 Corinthians 13:14; Acts 10:38). The Holy Spirit is personal and is God, the third Person of the Holy Trinity (John 14:16; John 16:7; Acts 5:3, 4).
5. We believe God created man in His own image, that man sinned and thereby incurred the penalty of death, both physical and spiritual: that all human beings inherit a sinful nature which results in actual transgression involving personal guilt (Genesis 1:26-28; 1 John 3:8-10). Man is a sinner, fallen from original righteousness (Isaiah 53:6; Romans 3:9, 10, 22, 23).

6. With regards to sexual behaviour, we believe in heterosexual relationships between a natural man and a natural woman within the confines of lawful matrimony. Adherence to this stated principle of sexual behaviour is an inherent requirement of membership of The Association (Genesis 2:21-24; Romans 1:26-27).
7. We believe the Bible teaches that salvation is by grace, a free gift of God to all those who believe in Christ. Those who receive Christ by faith have their sins forgiven and become a child of God, a new creations in Christ Jesus (Titus 3:4-7; John 1:12, 13; Romans 10:9; 2 Corinthians 5:17).
8. We believe that baptism by water is full immersion and is a direct commandment of our Lord for believers only. The ordinance is (a) a symbol of the Christian's identification with Christ in His death, burial and resurrection and (b) a public confession of the new believer's faith in Christ.
9. We believe in the baptism of the Holy Spirit, empowering and equipping believers for service with the accompanying supernatural gifts of the Holy Spirit (Mark 16:17; Acts 2:4, 38, 39). This experience is distinct from and subsequent to the experience of the new birth (Acts 8:14-17; Acts 19:2). The baptism of believers in the Holy Spirit is witnessed by the physical sign of speaking in other tongues as the Spirit of God gives utterance (Acts 10:44-46; Acts 19:1-6).
10. We believe that the Bibles teaches that without holiness no man can see the Lord. We believe in the doctrine of sanctification as a definite, yet progressive work of grace, commencing at the time of the new birth and continuing until the rapture of the Church when we will receive a glorified body (2 Peter 3:18; 2 Corinthians 3:18; 1 Thessalonians 5:23; 1 Thessalonians 3:13; 1 John 3:2). Sanctification is an act of separation from that which is evil and of dedication unto God (1 Corinthians 6:11; Hebrews 10:10-14).
11. We believe divine healing is an integral part of the Gospel. Deliverance is provided for in the atonement, and is the privilege of all believers (Isaiah 53:4-6). Healing is for physical ills of the human body and is wrought by the power of God through the prayer of faith, and the laying on of hands (Mark 16:18; James 5:14-16).
12. We believe in personal return of the Lord Jesus Christ (2 Thessalonians 2:1-3; 1 Thessalonians 4:17).
13. We believe that all men who reject Christ and do not conform to the plan of God for man, will pay eternal death penalty for sin, will be resurrected from the dead to immortality, will be judged at the Great White Throne Judgement and will be punished with everlasting damnation in the lake of fire (John 5:28, 29; Romans 6:23, Mark 9:43-50; Revelations 20:10-15).
14. We believe that the devil exists and he is the real enemy of Christians. Personal names and personal pronouns are used with reference to him (Luke 4:1-3; John 8:44; Acts 10:38; 1 John 3:8; Ephesians 6:10-12; 1 Peter 5:8).
15. We believe that the true Christ is made up of all those individuals who have put their trust in the Lord Jesus Christ as their Saviour. Only the transforming work of the Holy Spirit in the heart of the repentant sinner qualifies one for membership in the true body of Christ (Ephesians 1:22, 23; Ephesians 2:18-22; Hebrews 2:23).
16. We believe that the primary mission of the Church is:
 - a. To be an agency of God for evangelising the world and enforcing Satan's defeat.
 - b. To be a corporate body in which man may worship God.
 - c. To be a channel of God's Purpose to build a body of saints being perfected in the image of His Son.

ANNEXURE III
Ministry Related Matters

1. DEFINING MINISTRY

The Greek diakonia (“ministry”, “service”) and derived words (meaning “minister”, “servant”, “serve”) are most often used in the New Testament. From Scripture we see that a ministry means:

- a. **A FORM OF SERVICE**
The emphasis is always on serving.
- b. **SERVICE MARKED BY HUMILITY**
True greatness in ministry is to be measured by humility. “But it shall not be so among you: but whosoever shall be great among you, let him be your minister” (Matthew 20:26).
- c. **GIVING OF OUR LIVES FOR OTHERS**
“...the Son of man come not to be ministered unto, but to minister, and to give His life a ransom for many” (Matthew 20:26).
- d. **FOLLOWING JESUS**
“If any man serves Me, let him follow Me; and where I am, there shall also My servant be; if any man serve me, him will My Father honour” (John 12:26).
- e. **ACTING UNDER ORDERS**
Those who are in ministry are under orders. ‘But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister...’ (Acts 26:16). The Greek word is huperetes- hupo meaning ‘under’ and eretes meaning ‘a rower’- it denotes a subordinate acting under another’s orders.
- f. **SERVICE ACCOMPANIED BY A PURE LIFESTYLE**
Improper lifestyle must never cast a shadow on the ministry. “We give no offence in anything, that our ministry may be blamed” (2 Corinthians 6:3).

2. REQUIREMENTS FOR RECOGNITION

Anyone wanting recognition and desiring the covering of The Association needs to...

- a. **BE CALLED**
The calling unto the ministry is a supernatural work of the Holy Spirit. This “sense of call” should be confirmed by the local eldership (Acts 13:1-3)
- b. **EMERGE IN THE CHURCH**
Such a person needs to emerge through serving in the local church and must therefore not be a “novice” who has not been “proved”. “Not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. But let these also first be tested; then let them serve as deacons, being found blameless” (1 Timothy 3:6, 10).
- c. **HAVE THEIR LIVES IN ORDER**
Candidates for the ministry must have their lives, family and personal finances in order in terms of Biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9).
- d. **PREPARE FOR MINISTRY**
Adequate preparation for particular ministry, through study and experience, is essential. This needs to be defined by the local church. “Do **not lay hands on anyone hastily...**” (Timothy 5:22).
- e. **REMAIN IN GOOD STANDING WITH THEIR LOCAL CHURCH**
It is vital to be in good standing with the home church in submission to its leadership (Galatians 2:1, 2).
- f. **HAVE LOCAL CHURCH REPRESENTATION**
The ministry needs to have official home church representation on their board (2 Corinthians 8:6-21).
- g. **ATTEND CHURCH AND STAY IN CONTACT WITH THEIR CHURCH**
Those in ministry need to attend their local church as regularly as possible. Contact with the eldership; personal, by phone or correspondence- ensures feedback of results and needs. Advice, correction, input and guidance need to be sought from eldership

in the development of the ministry. The church needs to be informed of opportunities for involvement in that ministry.

h. **HAVE SOUND FINANCIAL PRACTICES**

It is important to tithe. A Ministry should also be willing to allow the church eldership regular “inspection” of its financial books.

ANNEXURE IV

Inter-ministry Code of Conduct

This document sets out certain standards governing the conduct between The Association member churches/ministers for the purpose of building and maintaining good relations and unity in a spirit of co-operation between The Association member churches/ministers, whereby it is agreed as follows:

1. **MEMBERSHIP TRANSFER**

While it is recognised that The Association member churches/ministers have no power to oblige an individual to return to The Association church/ministry if they wish to leave.

- a. Where an individual applies for membership of an The Association member church/ministry, The Association church/ministry to which the individual has applied should ascertain where the individual has been in membership or fellowship prior to their application.
- b. In the event that the individual concerned has been in fellowship with, or a member of, another The Association church/ministry to ascertain or confirm the history of the person and the reason given for the move.
- c. In the event that the individual concerned is under church discipline, he/she, should be referred back to The Association member church/ministry and counselled to submit (for his/her own sake) to the discipline.

However, if the individual concerned feels that they were unfairly treated or disciplined by The Association church where they were previously in fellowship, the Senior Leaders of the two The GospelLife International Ministerial Association involved or one or more members of the Ministry Leadership of the two churches should meet together with the individual to resolve the matter to the satisfaction of all concerned.

- d. If the individual concerned refuses to submit to the discipline, if The Association church/ministry to whom the individual concerned has applied for membership decides to grant the individual concerned membership, this shall constitute a breach of this code of conduct.

2. **MINISTRY RECOGNITION**

Where a person or persons form a ministry organization and apply for membership of The Association or as for recognition by The Association member church/ministry, this should not be given until:

- a. The full details and history of the individuals involved in leadership of the ministry and the aims and objectives of the ministry organization applying for membership are known.
- b. Any disciplinary issue concerning any individual(s) involved in the ministry organization is resolved.

3. **STAFF TRANSFERS**

- a. The Association churches and ministers will not approach any staff member of another GospelLife International Ministerial Association church/ministry with a view to persuading him/her to leave their existing employment and transfer to their ministry.
- b. Should a member of staff of an The Association church/ministry unilaterally approach another GospelLife International Association church/ ministry, the Senior Pastor (or his/her duly appointed representative) of the organization being approached must approach his/her counterpart before offering the applicant a contract of employment.

4. **FUNDRAISING**

- a. Under no circumstances can any The Association member church/ministry conduct a fund raising campaign on behalf of or representing the Association without the express written consent of the National Leadership of The Association.

- b. Any donations made to an individual or ministry pursuant to an the Association event, or as a result if ministry held under the auspices of the Association, will be deemed to be in favour of the Gospel Life International Association unless there is an express statement by the donor to the contrary.
 - c. Notwithstanding (a) and (b) above, any Association member/church ministry has the right to fundraise in their own name in furtherance of their own aims and objectives.
5. **MISSIONS**
The Association member churches/ ministers agree to co-operate with one another in terms of missions, church planting and social network repudiating competition to ensure maximum effectiveness.
6. **CORPORATE STATEMENTS TO THE MEDIA OR OTHER PUBLIC INSTITUTIONS**
The Association churches/ministers agree to under no circumstances will they make any statement on behalf of the Association or represent the Association to the media or to any person, institution pr organization, nor represent the Association to the media, or any person, institute or organization, without the consent and authorization of the National Leadership of The Association or its designated spokesperson.

ANNEXURE V

Ministry Ethics & Discipline

1. **INTRODUCTION**
The Association holds to the Scriptural pattern concerning discipline, where the primary aim is to take action to correct the person concerned with a view to bringing him/her to repentance. Such discipline may involve a period for recovery, but the ultimate goal should be the redemption and restoration of the person involved. Discipline is not punishment and the person concerned is not to be regarded as an enemy, but rather as a brother to be won back to God. Effective discipline is an essential ingredient in ensuring that the Body of Christ remains healthy (1 Corinthians 5:6b; Galatians 5:9).
2. **THE ROLE OF THE ASSOCIATION**
While almost all matters of church discipline can take place within the context of the local church, the National Leadership of The Association may need to become involved due to the wider relationship of the church/ministry with The Association. This is especially so where a senior leader minister is involved since it may well involve a reach of the standards of behaviour which qualifies him/her as a senior leader or minister as set forth in 1 Timothy 3:1-7; 1 Timothy 5:17-25 and Titus 1:5-9.
- The Association is in the position of a “covering” or “accountability” body for the church and the minister, providing the opportunity for the National Leadership of The Association to put potential damage can be dismissed. It also enables stability to be restored to the church/ministry involved and, providing there is confession and repentance, for a recovery process to be implemented with the goal of restoring the person concerned and reinstating him/her to ministry at the appropriate time.
- All members of The Association agree to recognise and adhere to the disciplinary procedures of The Association.
3. **REASONS FOR DISCIPLINE**
A church that does not discipline ignores sin and goes against God’s Word, which gives us a mandate to discipline.
- a. **TO RECLAIM THE OFFENDER**
The goal of discipline is not to **get rid** of the offenders, but to **save** them. “Restore” in Galatians 6:1 refers to healing a “green stock fracture”, the most painful break of all. The bone must set, the limb bound and kept inactive until healed. It is held close to the body during the healing process. Offenders should be bound by scriptural guideline and be inactive from ministry while being restored. They need to remain close to the Body of Christ to receive healing in a caring atmosphere.

- b. **TO MAINTAIN THE PURITY OF THE CHURCH**
A strong electric current flows through a pure conductor. The purer we are, the greater the Spirit's flow (1 Corinthians 5:6, 7).
 - c. **TO DETER OTHERS FROM SIN**
"Those who are sinner [persist in sin-Amplified] rebuke in the presence of all, that the rest also may fear | (1 Timothy 5:20). Note also 1 Corinthians 5:4, 5 ("when you are gathered together"); Ephesians 5:11 ("expose") and Matthew 18:11 ("tell it to the church").
4. **AREAS WHERE DISCIPLINE IS CONSIDERED**
- a. **WHEN CHRISTIAN LOVE IS VIOLATED**
Prejudice, discrimination, gossip, slander, evil speaking, etc. (1 John 3:18; 4:20; Romans 12:9)
 - b. **WHEN CHRISTIAN UNITY IS VIOLATED**
Partiality, contention, dissention, strife, etc. (Romans 16:17; Ephesians 4:3)
 - c. **WHEN CHRISTIAN LAWS IS VIOLATED**
Fornication, adultery, sexual immorality, uncleanness, drunkenness, covetousness, stealing, swindling, embezzlement, lying etc.
 - d. **WHEN CHRISTIAN TRUTHS IS VIOLATED**
Heresy, blasphemy, idolatry, sorcery, etc. (1 Timothy 1:19, 20; 4:1, 2; 6:3-5).
 - e. **IN DOCTRINAL MATTERS**
Where a person violates the Statement of Faith of The Association or preaches and teaches incorrect doctrine, which causes division (Titus 3:10; Romans 16:17).
 - f. **IN PERSONAL MATTERS**
Where a person, by act or omission, sins by contravening biblical standards of behaviour (Ephesians 4:25, 5:4).
5. **PROCESS OF DISCIPLINARY ACTION**
- a. The process of discipline is incremental, depending on the nature of the sin involved and those affected thereby and on the willingness of the "offender" to repent and make restitution. In all cases, the biblical principles of jurisprudence and due process must apply to ensure that the person involved is justly treated (2 Chronicles 19:5-10; Exodus 23: 1-3; Deuteronomy 19:15-20; 1 Timothy 5:19):
 - i. The accused is innocent until proved guilty.
 - ii. The accused cannot be forced to testify against himself.
 - iii. The accused has the right to a fair impartial hearing before a jury panel.
 - iv. The accused cannot be tried for the same matter more than once, unless true facts were not revealed in the first hearing.
 - v. The accused has the right to appoint person(s) to assist in the representation of his/her defence at any hearing. Christian representation is preferred.
 - vi. The plaintiff must be personally present to confront the accused so that he/she may be cross-examined.
 - vii. All evidence presented must be substantiated and confirmed by two or three witnesses.
 - b. The biblical pattern for dealing with a person whose act or omission is clearly contravening or violating biblical standards of behaviour is as follows:
 - i. All private meetings take place "in a spirit of meekness" (Galatians 6:1) and with the desire to help the offender. The fault is pointed out and the person involved is encouraged to repent.
 - ii. If the person concerned listens, repents and ceases from sin, no further inquiry is necessary. This principle is intended to keep the matter to the circle of those that are directly affected or involved. The National Leadership of the Church or Organization of the accused, may then institute such disciplinary and redemptive procedures, as it deems appropriate (Matthew 18:15).
 - iii. If the offender refuses to repent, a hearing will be convened to ascertain the innocence or guilty of the accused.
 - iv. If the accused is proven guilty and repents, the National Leadership, in consultation with the Senior Leadership of the Church or Organization of the accused, may then institute such disciplinary and redemptive procedures, as it deems appropriate.

- v. If the offender is proven guilty and still refuses to repent, the matter must be told to the church. This serves to involve the whole congregation so that the fear of God may come upon all (1 Timothy 5:20) and in an attempt to reach the offender so that he/she will repent. The National Leadership may then, in consultation with the Senior Leadership of the Church or Organization of the accused, institute such disciplinary and redemptive procedures as it deems appropriate, although this may not involve restoration to a position of office within the church (Matthew 18:17a).
- vi. If the offender still refuses to repent- and as the last resort- he/she is then to be treated as if he/she were not a Christian and excommunicated from the church. He/she should have no leadership role within the church or any teaching ministry or any recognition since his/her deeds have declared that he/she is not what he/she professes to be. However he/she should still be treated with courtesy in the hope that he/she will ultimately repent (2 Corinthians 2:6-8; Matthew 18:17b).

6. THE PROCESS OF RESTORATION

The aim and intention of all church discipline is to win the person back to God and to see him/her restored. To this end, and depending on the nature of the fault and the process of bringing the offender to a place of repentance, at the discretion of the National Leadership and in consultation with the Senior Leadership of the Church or Organization of the accused, the following measures may be required:

- a. Stepping down from ministry for a season to be determined. This may or may not need to be announced to the church as a disciplinary measure, depending on the scope of public knowledge. This is to protect the dignity of innocent parties and to ensure that the devil is not given ground to further damage to the work of God in the Church. This can provide the opportunity for healing and forgiveness to take place between the parties involved, the family, the leadership and the church. It may be especially necessary in a situation where the sin has breached the covenant relationship of marriage and time is needed to “rebuild the walls”.
- b. Counselling is an ongoing manner through relationship with a person(s) approved by the National Leadership who can minister redemption in a restorative manner to whom the person will be personally accountable.

ANNEXURE VI

Agreement of Membership

1. PREAMBLE

- a. Gospellife International Ministerial Association is an association of Ministers who hold that the Holy Scriptures have sole authority on all matters of faith and their interpretation of them is commonly known as “Evangelical” as contra-distinguished from the “Unitarian” and “Roman Catholic” interpretations.
- b. “Association” is understood to mean a system of government wherein a group of self-governing or autonomous churches/ministers unite and associate for a certain specified mutually beneficial functions and purposes. In doing so, the churches/ministers agree to cede, assign and/or waive certain limited aspects of their independence or autonomy to enjoy the greater benefits of the Association, in this case Gospel Life International Association.

2. INTERPRETATION

In the context of this agreement, except in a context indicating that some other meaning is intended:

- a. The duly elected or appointed national leadership of The Association shall be styled for convenience “The National Leadership”.
- b. The duly elected or appointed regional leadership of The Association shall be styled for convenience “The Regional Leadership”.
- c. The Senior Pastor/Elder/Leader of the Ministry shall be styled for convenience “The Senior Leader”.

- d. The leadership of the Ministry shall be styled for convenience “The Ministry Leadership”.
- e. An existing denomination, fraternal, Para-church movement, Christian non-profit foundation or similar institution, which the Ministry is, formally affiliated to or part of with evidence in writing shall be styled for convenience “The Organization”. The duly appointed or elected leadership of The Organization shall be styled for convenience “The Senior Leadership of the Organization”.
- f. The Constitution of The Association shall be styled for convenience “The Constitution”.
- g. The Statement of Faith of The Association shall be styled for convenience “The Statement of Faith”.
- h. The Mission Statement of The Association shall be styled for convenience “The Mission Statement”.
- i. The document defining the code of conduct for ministry ethics between members of The Association shall be styled for convenience “The Inter-Ministry Code of Conduct”.
- j. Words and phrases denoting natural persons also refer to juristic persons and vice versa.
- k. Words denoting the singular number also include the plural number, and vice versa.
- l. Clause headings appear in this agreement for purposes of reference only and shall not influence the proper interpretation of the subject matter.
- m. Although this statement may be translated into other languages, the English language shall be prevailing language in the event of any dispute regarding the meaning and interpretation of any part of this agreement.
- n. All words used in this agreement shall be defined with reference to Noah Webster’s 1828 Dictionary of the English Language.
- o. This agreement shall be governed by, and interpreted in accordance with, substantive laws of the United Kingdom.

3. **BENEFITS OF MEMBERSHIP**

- a. The Ministry shall be entitled to enjoy all the benefits and privileges of membership of The Association, as defined in the Constitution of The Association as from time to time amended in accordance with the provisions of the Constitution.
- b. The Ministry Leadership, the Senior Leader and their/his successor(s) agree to adhere to and abide by the provisions and clauses of the Statement of Faith, Mission Statement, Ministry Ethics and Inter-Ministry Code of Conduct of The Association.

It would strategic component in extending the scope of the contract to cover incidents where one contracting party wishes to cancel relationship to avoid the valid intervention of The Association in its internal affairs e.g. where there is moral indiscretion; where the Senior Pastor leaves/dies; an attempt is made to remove the Senior Pastor.

In this context, an important proviso in the contractual relationship would be that, if The Association were to become involved in resolving a dispute, the contract could not be terminated until a resolution had been reached.

This contractual basis could also apply where a church is utilising the standard constitution supplied by The Association. However, it may be valid to review this constitution and incorporate the contractual provisions directly into the standard constitution.

4. **ARBITRATION**

It is suggested that the matters defined below should be dealt with a process of arbitration, the outcome of which will be binding on all parties. This will help avoid the negative publicity and expense of possible legal action. In any event, if the matter does go to court, the court will give substantial weight to the decision taken after a process of arbitration.

The Association leadership will be empowered to appoint arbitrator(s) at their discretion.

5. VACANCY OF SENIOR LEADER

- a.** In the event that the Senior Leader is obliged to vacate his/her position against his/her will as a result of a process involving other members of the Ministry Leadership, then he/she shall have the right to request that the National Leadership initiate a hearing into the matter in accordance with the terms and conditions in Clause 9 below.
- b.**
 - i.** In the event that the position of Senior Leader becomes vacant, the following outcome will be pursued but not guaranteed:
 1. As a result of the death of the Senior Leadership or as a result of a clinically diagnosed chronic illness which prohibits or prevents him/her from fulfilling his/her duties then:
 2. The Ministry and/or Ministry Leadership is responsible to ensure that he/she and/or his/her spouse and immediate dependents are entitled to continue to enjoy any accommodation and other benefits which he/she may have benefited from as a consequence of his/her relationship to the Senior Pastor.
 3. The National Leadership, in consultation with the Ministry Leadership and the Senior Leadership of the Organization, shall have the right to intervene in the matter. Such intervention shall take into consideration all the facts and the consequences resulting from the vacancy to ensure that the best interests of all concerned are addressed.
 - ii.** As a result of any other reason not referred to in Clause 5.1 or 5.2, then:
 1. In the absence of a specific letter of appointment by the former Senior Leader in consultation with the Ministry Leadership, then the National Leadership in consultation with the Ministry Leadership and the Senior Leadership in Organization shall have the right to intervene in the matter to assist in the period of transition until a new Senior Leader can be appointed.
 2. Such intervention shall take into consideration all the facts and the consequences resulting from the vacancy to ensure that the best interests of all concerned are addressed.
- c.** Pending the appointment of a new Senior Leader, the intervention may involve the immediate appointment by the National Leadership or a suitably qualified minister who is acceptable to the Ministry Leadership and the Senior Leadership of the Organization as “Acting Senior Leader”.

6. BREACH OF MINISTRY ETHICS

A breach of the Ministry Ethics shall constitute an act, which contravenes or is a serious breach of biblical standards of righteousness or behaviour.

7. BREACH OF STATEMENT OF FAITH OR MANIFESTO

A breach of the Statement of Faith or Manifesto shall constitute that which contravenes or is a serious breach of the Statement of Faith or Manifesto, and where there is failure to repent of and recompense for such a contravention or breach.

8. BREACH OF INTER MINISTRY CODE OF CONDUCT

A breach of the Inter-Ministry Code of Conduct shall constitute that which contravenes or is a serious breach of the Inter-Ministry Code of Conduct, and where there is failure to repent of and recompense for such a contravention or breach.

9. HEARING PROCEDURES

1. In terms of this agreement, the National Leadership of The Association, in consultation with the Senior Leader, the Ministry Leadership and the Senior Leadership of the Organization, shall be entitled to exercise the right of The Association to institute a hearing into the internal affairs of the Ministry in the following circumstances:

- a.** Breach of Ministry Ethics.
 - b.** Breach of Statement of Faith or Manifesto.
 - c.** Breach of Inter-Ministry Code of Conduct.
- 2.** A request for a hearing may be initiated in the event that one or more members of the Regional Leadership or the Ministry Leadership or the Senior Leadership bring a circumstance defined below to the attention of the National Leadership, subject to the following conditions:
- a.** Such notification to the National Leadership must be in writing and provide the details of the nature and the extent of the alleged circumstance.
 - b.** The alleged circumstance must have taken place within a period of no longer than five years prior to the matter being brought to the attention of the National Leadership.
 - c.** The National Leadership, in consultation with the Senior Leader, Ministry Leadership and the Senior Leadership of the Organization may decide, in their discretion, whether the matter is one that warrants the direct intervention of The Association.
- 3.** The hearing may, in the discretion of the National Leadership, take place at a National or at a Regional level.
- 4.** At any hearing, the biblical principles of jurisprudence and due process (2 Chronicles 13:5-10; Exodus 23:1-3; Deuteronomy 19:15-20; 1 Timothy 5:19) shall apply, viz.
- a.** The accused is innocent until proven guilty.
 - b.** The accused cannot be forced to testify against himself.
 - c.** The accused has the right to fair and impartial hearing before a jury panel.
 - d.** The accused cannot be tried for the same matter more than once, unless there were gross discrepancies or inconsistencies in the hearing.
 - e.** The accused has the right to appoint person(s) to assist in the representation of his/her defence at any hearing.
 - f.** The plaintiff must be personally present to confront the accused and so that he/she may be cross-examined.
 - g.** All evidence presented must be substantiated and confirmed by two or three witnesses.
- 5.** The hearing shall be before a Panel of five persons, who shall be made up as follows:
- a.** A Presiding Elder, who shall preside over the hearing, shall be selected by the National Leadership in consultation with the Ministry Leadership and the Senior Leadership of the Organization.
 - b.** Two members of the Ministry Leadership or of the Senior Leadership of the Organization shall be selected by the National Leadership in consultation with the Ministry Leadership and the Senior Leadership of the Organization.
 - c.** Two members of the National or Regional Leadership in consultation with the Ministry Leadership and the Senior Leadership of the Organization.
- 6.** The panel shall be mandated to come to a finding concerning the guilt or innocence of the accused in respect of any of the alleged circumstances described in 9.1.1, 9.1.2 and 9.1.3. Such finding shall be final and binding on all parties. The panel may also make recommendations to the National Leadership concerning measures to be taken as a result of the finding.
- 7.** Any hearing shall aim to conclude and present its findings within a period of two months from the moment the matter is brought to the attention of the National Leadership. As the discretion of the National Leadership, the period of any hearing may be extended to a period of no longer than six months from the moment the matter is brought to the attention of the National Leadership.
- 8.** Following the outcome of a hearing and upon the accused being found guilty in respect of any of the alleged circumstances described in 9.1.1, 9.1.2 and 9.1.3, the National Leadership, in consultation with the Ministry Leadership, Senior Leader and the Senior Leadership of the

Organization, shall have the discretion concerning the disciplinary measures and sanctions to be taken which may include, but not be restricted to the following:

- a. A caution or a rebuke, which shall be taken into account, should there be a future occurrence of the same or similar offence.
- b. Suspension of the Senior Leader or of a member of the Ministry Leadership from all Ministry duties, responsibilities and leadership concerning the Ministry. Such suspension may be permanent, or for a period to allow a time for hearing and restoration before the person concerned is restrained. Such reinstatement may also be conditional on certain conditions being fulfilled, which may include, but not be restricted to, submitting to a period of counselling, public confession or restitution.
- c. The National Leadership may appoint a member of the Ministry Leadership or a suitably qualified minister who is acceptable to the Ministry Leadership as Acting Senior Leader of the Ministry.
- d. Suspension of the membership of the Ministry, where the Senior Leaders and the Leadership of the Ministry refuse to repent or submit to the disciplinary process.

I, the undersigned, freely, voluntarily and consciously subscribe to the basis principles set out in this Constitution and Statement of Faith and understand and consent to the fact that should I violate such principles, I may be required by the Leadership of the Gospellife International Ministerial Association to either accept their counsel and discipline or forfeit my membership of The Association.

I accept the above:

.....
SIGNATURE

.....
DATE

.....
PRINT NAME

.....
WITNESS 1

.....
WITNESS 2

.....
PRINT NAME

.....
PRINT NAME