



Syracuse Airport Christian Fellowship & Ministries International

Leadership Handbook

Including SACF/MI Constitution and Bylaws



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Any translation of this Handbook should be completed
with the cooperation of the SACF/MI Apostolic Council

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I. What is SACF/MI?

SACF/MI (Syracuse Airport Christian Fellowship & Ministries International) is an international apostolic movement. An international apostolic movement is a family of churches and ministries comprised of people with various gifts that share common vision, values, goals and a commitment to plant and nurture churches and ministries throughout the world. As SACF/MI International, we are called to build the church from house to house, city to city, and nation to nation through cell groups. This apostolic movement has a God-given authority and responsibility to serve, train, equip, release and protect the people, ministries and churches throughout the movement and advance the kingdom of God. SACFMI is an acronym which states, Syracuse Airport Christian Fellowship & Ministries International.

Our Vision

To build a relationship with Jesus, with one another, and to reach the world from house to house, city to city, nation to nation. To Train, Equip, Impart and Release the current Apostolic and Prophetic Five Fold Ministry Restoration to Cities of Central New York Region of New York State and the World (Acts 3:17-21).

Use Apostolic and Prophetic Training Schools to equip the Regional Body of Christ for active ministry.

To Train, Equip, Impart and Release the greater Body of Christ to the CNY Regional Healing and Prophetic Center.

Our Mission

To exalt Jesus Christ as Lord, obey His Word, and encourage and equip each believer for the work of ministry. We are called to build the church from house to house, city to city, and nation to nation through cell groups. This "underground church" is built through prayer, reaching the lost, and making disciples. Our mission includes reaching adults, youth and children for Christ. We are also called to church planting, proclaiming the gospel through media, and building unity in the body of Christ. As a spiritual army, we will cooperate with the church that Jesus is building throughout the world in fulfilling the Great Commission.

Our Plan

By the grace of God we will accomplish our mission by:

1. Strengthening our faith through the daily meditation of the Word of God and developing an intimate relationship with Jesus.
2. Committing ourselves to other believers in a cell group.

3. Praying to the Lord of the harvest to send out laborers into the harvest fields: locally, nationally and internationally.
4. Encouraging every believer to be involved in prayer, reaching the lost, and making disciples.
5. Helping each believer to learn to serve and discover the gifts and callings within his life.
6. Teaching the Word of God with power and authority in a way that is practical and applicable to everyday life.
7. Releasing apostles, prophets, evangelists, pastors and teachers to equip the saints for the work of ministry and to build up the body of Christ.
8. Training and equipping leadership in home cell groups and congregations to minister to others and to plant new churches.
9. Planting and multiplying home cell groups and congregations locally, nationally and internationally.
10. Sending laborers to identified harvest fields.
11. Caring for, loving, healing, and restoring those who are wounded and need deliverance, healing, and restoration.
12. Promoting unity by supporting, networking together and laboring with other churches and ministries locally, nationally and internationally.
13. Mobilizing and challenging adults, youth, and children to be radically committed laborers for the harvest.
14. Utilizing all forms of media to proclaim the gospel.
15. Resourcing each believer through the ministry of helps, administration and communication.
16. Ministering to the poor and needy.
17. Encouraging each child, young person and adult to be a worshiper.
18. Giving of tithes, offerings, material possessions and our time to the building of the kingdom.
19. Exemplifying a life-style of accountability, integrity, and purity in every level of leadership and throughout every area of church life.
20. Supporting and encouraging the spiritual leaders that the Lord raises up among us.
21. Edifying one another daily through encouragement and speaking the truth in love.
22. Celebrating Jesus as we come together in various locations to worship together, pray together, and receive the Word of God together.
23. Partnering with believers within the SACF/MI Christian Fellowship International family of churches and ministries who are meeting from house to house and city to city to reach the world together.
24. Receiving the filling of the Holy Spirit to minister Jesus to our generation through the demonstration of His supernatural power and gifts.
25. Recruiting disciples to carry the gospel to new regions of the earth.
26. Training mission personnel *in* cross-cultural communication of the gospel.
27. Placing seeds of mission into the hearts of each new church plant.
28. Encouraging youth revival and awakening, and training teenagers and young adults to go into the harvest fields of the world.
29. Worshiping our God and Father through our Lord Jesus Christ.
30. Spiritually fathering and mothering within every sphere of kingdom life as the Lord turns the hearts of the fathers to the children and the hearts of the children to their fathers in our day.

Our Values

1. Knowing God the Father through His Son Jesus Christ and living by His Word is the foundation of life.

We believe that the basis of the Christian faith is to know God through repentance for sin, receiving Jesus Christ as Lord, building an intimate relationship with Him, and being conformed into His image. God has declared us righteous through faith in Jesus Christ (John 1:12, John 17:3, Rom. 8:29, II Cor. 5:21).

All values and guiding principles for the SACF/MI International family must be rooted in the scriptures (II Tim. 3: 16,-17, II Tim. 2:15).

2. It is essential for every believer to be baptized with the Holy Spirit and be completely dependent on Him.

We recognize that we desperately need the person and power of the Holy Spirit to minister

effectively to our generation. Changed lives are not the product of men's wisdom, but in the demonstration of the power of the Holy Spirit as modeled in the New Testament church (1 Cor. 2:2-5, John 15:5). We believe it is essential for every believer to be baptized with the Holy Spirit and to pursue spiritual gifts (II Cor. 3:14, John 4:23-24).

All decisions need to be made by listening to the Holy Spirit as we make prayer a priority and learn to be worshipers. Worship helps us focus on the Lord and allows us to more clearly hear His voice.

We recognize that we do not wrestle against flesh and blood, but against demonic forces. Jesus Christ is our Lord, our Savior, our Healer and our Deliverer (Eph. 6:12, 1 John 3:8).

3. The Great Commission will be completed through prayer, evangelism, discipleship, and church planting.

We are committed to helping fulfill the Great Commission through prayer and fasting, evangelism, discipleship, and church planting locally, nationally, and internationally reaching both Jew and Gentile (Matt.28:19-20, Matt. 6:5-18, Acts 1:8).

We are called to support others who are called as co-laborers, as churches are planted throughout the world. The Great Commission is fulfilled through tearing down spiritual strongholds of darkness and church planting (I Cor. 3:6-9, Matt. 11:12, II Cor. 10:3-4, Acts 14:21-23).

We are also called to proclaim the gospel through the arts, publications, and the media and will continue to believe God to raise up other resources and ministries to assist us in building the church (I Cor. 9:19-22).

4. We deeply value the sacred covenant of marriage and the importance of training our children to know Christ.

It is our belief that marriage and family are instituted by God, and healthy, stable families are essential for the church to be effective in fulfilling its mission. Parents are called by God to walk in the character of Christ and to train their children in the nurture and loving discipline of the Lord Christ (Mark 10:6-8, Eph. 5:22-6:4).

The Lord is calling His people to walk in the fear of the Lord and in a biblical standard of holiness and purity. Marriage covenants are ordained by God and need to be honored and kept (Prov. 16:6, Mark 10:9, 1 Thess. 4:3-8, 1 Cor. 6: 18-20).

5. We are committed to spiritual families, spiritual parenting and intergenerational connections.

Believing that our God is turning the hearts of the fathers and mothers to the sons and daughters in our day, we are committed to spiritual parenting on every level of church and ministry life (Mal. 4:5-6, 1 Cor. 4:15-17).

Participation in a cell group is a fundamental commitment to the SACF family. The cell group is a small group of believers and/or families who are committed to one another and to reaching others for Christ. We believe the Lord desires to raise up spiritual families in many levels including cells, congregations, apostolic movements and the kingdom of God (I Cor. 12:18, Eph.4:16).

We believe each spiritual family needs to share common values, vision, goals, and a commitment to build together, with the need to receive ongoing training in these areas (Ps. 133, II Pet. 1:12-13, II Tim.2:2).

We are committed to reaching, training and releasing young people as co laborers for the harvest, as the young and the old labor together (Acts 2:17, Jer. 31:13).

6. Spiritual multiplication and reproduction must extend to every sphere of kingdom life and ministry.

Multiplication is expected and encouraged in every sphere of church life. Cell groups should multiply into new cells and churches should multiply into new churches. Church planting must be a long term goal of every congregation (Acts 9:31, Mark4:20).

The SACF family of churches will be made up of many new regional families of churches as apostolic fathers and mothers are released in the nations of the world (Acts 11:19-30, Acts 13-15).

7. Relationships are essential in building God's kingdom.

Serving others and building trust and relationships is a desired experience in every area of church life. We believe the best place to begin to serve and experience trust and relationship is in the cell group (Acts 2:42-47, Eph. 4: 16, Gal. 5:13).

We are joined together primarily by God-given family relationships, not by organization, hierarchy, or bureaucracy (I Peter 2:5).

8. Every Christian is both a priest and a minister.

According to the scriptures, every Christian is a priest who needs to hear from the Lord personally (Rev. 1:5-6).

Every believer is called of God to minister to others and needs to be equipped for this work with the home as a center for ministry. Fivefold ministers are the Lord's gifts to His church. He uses fivefold persons to help equip each believer to become an effective minister in order to build up the body of Christ (I Pet.4:9, Eph. 4:11-12).

We need to be constantly handing the work of ministry over to those we are serving so they can fulfill their call from the Lord (Titus 1:5, I Tim 4:12-14).

9. A servant's heart is necessary for every leader to empower others.

We believe every sphere of leadership needs to include a clear servant-leader called by God and a team who is called to walk with him. The leader has the anointing and responsibility to discern the mind of the Lord that is expressed through the leadership team (2 Cor. 10:13-16, Num. 27:16, I Peter 5:1-4).

Leaders are called to listen to what the Lord is saying through those whom they serve as they model servant-leadership. They are called to walk in humility, integrity, in the fruit of the Spirit, and in the fear of the Lord (Acts 6:2-6, Acts 15, Matt. 20:26, Gal. 5:22-23).

We believe God raises up both apostolic overseers and partner church elders to direct, protect, correct and discipline the church: These leaders must model the biblical qualifications for leadership (Acts 15, Acts 6:1-4, I Tim. 3, Titus 1).

Those with other spiritual gifts including administrative gifts (ministry of helps) need to be released to fulfill the Lord's vision on each level of church life (I Cor. 12).

In every area of church life we believe we need to submit to those who rule over us in the Lord and esteem them highly in love for their work's sake (Heb. 13:17, I Thess. 5:12-13).

10. Biblical prosperity, generosity and integrity are essential to kingdom expansion.

Biblical prosperity is God's plan to help fulfill the Great Commission. The principle of the tithe is part of God's plan to honor and provide substance for those He has placed over us in spiritual authority. Those who are over us in the Lord are responsible for the proper distribution of the tithe and offerings (3 John 2, Matt. 23:23, Heb. 7:4-7, Mal. 3:8-11, Acts 11:29-30).

We believe in generously giving offerings to support ministries, churches, and individuals both inside and outside of the SACF family, and emphasize giving to people as a priority. We encourage individuals, cells, congregations, and ministries to support fivefold ministers and missionaries in both prayer and finances (2 Cor. 8: 17, Gal. 6:6, Phil. 4:15-17).

We believe that every area of ministry and church life needs to be responsible financially and accountable to those giving them oversight in order to maintain a high standard of integrity. Spiritual leaders receiving a salary from the church are discouraged from setting their own salary level (Gal. 6:5, Rom. 15:14, I Thess. 5:22, 2 Cor.8:20-21).

11. The gospel compels us to send missionaries to the unreached and help those least able to meet their own needs.

Jesus instructs us to take the gospel to the ends of the earth to those who have never heard. Our mission is to reach the unreached areas of the world with the gospel of Jesus Christ by sending trained missionaries and through church planting.

Together we can join with the body of Christ to reach the unreached (Matt. 24:14, Acts 1:8, Acts 13:1-4, 2 Cor. 10:15-16).

We are also called to help the poor and needy, those in prison, orphans and widows. This includes our reaching out to the poor locally, nationally and internationally. When we help the poor, both materially and spiritually, we are lending to the Lord (Deut. 14:28, 29, Deut. 26:10-12, Matt. 25:31-46, James 1:27, Prov. 19:17).

12. We are called to build the kingdom together with the entire body of Christ.

Our focus is on the kingdom of God, recognizing our cell group, our local church, and SACF/MI is just one small part of God's kingdom. We are called to link together with other groups in the body of Christ and pursue unity in His church as we reach the world together (Matt. 6:33, Eph. 4:1-6, John 17, Ps. 133).

We believe in utilizing and sharing the resources of people and materials the Lord has blessed us with. This includes the fivefold ministry, missions, leadership training, and other resources the Lord has entrusted to us (I Cor. 12, Acts 2:44-45).

Our unifying focus is on Christ, His Word and the Great Commission, and we believe we should not be distracted by minor differences (Romans 14:5).

We subscribe to the Lausanne Covenant as our basic statement of faith and Christian values. The scriptures serve as a light to guide us and the Lausanne Covenant along with these values and guiding principles unite us as Partner churches as we walk together in the grace of God (Matt. 28: 19-20, Amos 3:3, I Cor. 1:10, I Cor. 15:10).

II. SACF/MI Apostolic Council

Overall Vision and Focus

The SACF/MI Apostolic Council is responsible for the overall vision, direction and focus of SACF/MI as a movement. This includes vision statements, mission statements, basic values and guiding principles for the movement. The SACF/MI Apostolic Council also appoints Regional and Specialized Apostolic Councils as needed and regional directors to lead these councils in various parts of the world.

International Apostolic Leader

The SACF/MI Apostolic Council is given leadership by an apostolic leader who serves as the International Apostolic Leader.

Appointment of the International Apostolic Leader

The International Apostolic Leader is called by God, qualified (I Tim. 3:1-7 and Titus 1:5-9), willing to fulfill this leadership responsibility, and discerned through fasting and prayer. He is recognized and recommended by both the Apostolic Council and the recognized spiritual advisors. The directors of Regional and Specialized Apostolic Councils shall be in general agreement about the appointment of the International Apostolic Leader. If there is general affirmation at all three levels (SACF/MI Apostolic Council, recognized spiritual advisors and directors of Regional/Specialized Apostolic Councils), then the person will be commissioned by the Apostolic Council. The International Apostolic Leader needs to be an active part of a cell group and involved in the life of his local congregation.

SACF/MI Apostolic Council Members Appointment

SACF/MI Apostolic Council members are called by God, qualified (I Tim. 3:1-7 and Titus 1:5-9) and willing to fulfill this leadership responsibility. Members are discerned through fasting and prayer and chosen by the International Apostolic Leader and the existing SACF/MI Apostolic Council with the general confirmation of the directors of Regional/Specialized Apostolic Councils and the affirmation of recognized spiritual advisors. The International Apostolic Leader is responsible to appoint the SACF/MI Apostolic Council. All Apostolic Council members need to be active members of a partner church cell group and active in the life of their local congregation.

Recognized Spiritual Advisors

A group of three to five recognized spiritual advisors from outside of SACF/MI shall serve as a link to the body of Christ at large. This group, individually or as a whole, shall provide advice, counsel and accountability to the International Apostolic Leader and members of the SACF/MI Apostolic Council. In cases of moral failure, irreconcilable disputes, disorderly conduct, apostasy, or other fault on the part of the International Apostolic Leader or a member of the SACF/MI Apostolic Council, two or more recognized spiritual advisors as a team will work closely with the SACF/MI Apostolic Council to bring mediation, and/or possible suspension or removal of a SACF/MI Apostolic Council member. In cases of

unresolved conflict for both the International Apostolic Leader and the SACF/MI Apostolic Council, two or more recognized spiritual advisors as a team will serve as outside mediators, facilitating the resolution of disputes. The recognized spiritual advisors shall be appointed upon the unanimous decision of the SACF/MI Apostolic Council and the general affirmation of the directors of the Regional/Specialized Apostolic Councils. Biannually, the SACF/MI Apostolic Council and each spiritual advisor will mutually discern the call of God for the advisor to continue serving in this capacity. Advisors may serve continuously as long as there is mutual agreement and support for the vision of SACF/MI. Either the SACF/MI Apostolic Council or the recognized spiritual advisors may at any time initiate a release of a recognized spiritual advisor from service for a specified period of time or permanently.

Terms and Terminations of Apostolic Council Members

SACF/MI Apostolic Council members are called by God, qualified (I Tim. 3:1-7, Titus 1:5-9) and willing to fulfill this leadership responsibility. They should be willing to serve long-term with a yearly evaluation. These evaluations will be overseen by the International Apostolic Leader and an appointed evaluation team if needed. This team will be appointed by the SACF/MI Apostolic Council and may consist of qualified persons other than themselves.

In the event of the necessity of termination of the responsibility of an Apostolic Council member due to moral failure, irreconcilable disputes, disorderly conduct, apostasy, or other fault, the International Apostolic Leader along with the recognized spiritual advisors and the other SACF/MI Apostolic Council members, will be responsible for this process in accordance with SACF/MI's written policy for discipline and restoration.

In the event of the necessity of termination of the responsibility of the apostolic leader who serves as the International Apostolic Leader due to moral failure, irreconcilable disputes, disorderly conduct, apostasy, or other fault, the recognized spiritual advisors will give leadership to this process along with the other SACF/MI Apostolic Council members in accordance with SACF/MI's written policy for discipline and restoration.

In the case of sudden vacancy of the International Apostolic Leader, the present SACF/MI Apostolic Council would select an Interim International Apostolic Leader along with the affirmation of the recognized spiritual advisors. This Interim International Apostolic Leader would serve until the new International Apostolic Leader can be affirmed through the process outlined for the appointment of an International Apostolic Leader.

Accountability for SACF/MI International Apostolic Leader and Apostolic Council Members

The International Apostolic Leader will be accountable to the other members of the SACF/MI Apostolic Council and to a group of three to five recognized spiritual advisors from outside the SACF/MI family of churches. These spiritual advisors will not give oversight or authority to the vision, but will be available for accountability and in the case of moral failure and conflict. The SACF/MI Apostolic Council will be accountable to the International Apostolic Leader. In the event of unresolved conflict between the International Apostolic Leader and any of the SACF/MI Apostolic Council members, and after following the principles outlined in Matt. 18:15-17, this group of recognized spiritual advisors will serve with the SACF/MI Apostolic Council in resolving the conflict.

Decisions regarding major changes (structure, doctrine and policies) will be made with input and general affirmation of the directors of the Regional/Specialized Apostolic Councils. All decision-making will be based on the scriptural principles outlined in "Leadership and Decision-Making," page 23.

Ministry Oversight for the SACF/MI Apostolic Council

The SACF/MI Apostolic Council members will receive oversight for their ministry from the International Apostolic Leader. They will receive primary personal pastoral care for themselves and for their family from the eldership of the partner church to which they are committed.

Board Directed Ministries

SACF/MI will provide spiritual covering for various individuals and ministries who have received God-given visions within the values and guiding principles of SACF/MI. These ministries will be given hands-on oversight by an independent governing board. The senior leader of the Board Directed Ministry will relate to the SACF/MI Apostolic Council or the director of a Regional/Specialized Apostolic Council

for the vision of the ministry and relate to the appropriate Stewardship Team, as applicable, for the legal and financial policies and the operations of the ministry.

Stewardship Teams

In order for the SACF/MI Apostolic Council to focus on prayer, vision and direction for the movement, a Stewardship Team will fulfill the legal and financial policies of SACF/MI and its operations, according to the vision and purpose of the Apostolic Council.

The Apostolic Council and the Stewardship Team function together. The Apostolic Council provides spiritual direction and the Stewardship Team facilitates the vision through sound management principles.

Regional/Specialized Apostolic Councils may also have Stewardship Teams to help them if they deem this to be appropriate.

For a complete listing of the duties and responsibilities of the Stewardship Team, see the “SACF/MI Bylaws” page 29.

SACF/MI Apostolic Council Relating to Ministries

The SACF/MI Apostolic Council will be responsible for spiritual oversight of all ministries within SACF/MI, except those ministries under the responsibility of Regional/Specialized Apostolic Councils or partner churches. This responsibility will include affirming and approving the general vision of the ministry. A SACF/MI Apostolic Council member or a designate will be in direct relationship with the ministry primary leader or director of a Board Directed Ministry serving as a liaison between the ministry and the SACF/MI Apostolic Council. Hands-on oversight of Board Directed Ministries is provided by their boards.

The budget of the ministry is the responsibility of the board in a Board Directed Ministry. A balanced budget should be maintained with the same values established by the SACF/MI Apostolic Council. There should be an accountability group outside of the ministry for financial integrity.

Training for the Apostolic Company

The Apostolic Company consists of those who are licensed, ordained, and in other areas of leadership in the SACF/MI family of churches and ministries.

A value of SACF/MI is that all those involved in leadership are properly equipped and trained in the scriptural principles that this movement is built upon. The *House to House Church Planting and Leadership School* is for the training of all those serving in any primary leadership role. This includes SACF/MI Apostolic Council members, Regional/Specialized Apostolic Council members, senior elders and all others so determined by the SACF/MI Apostolic Council. Recognizing that attending a normal course of study of the school may be a difficulty for some leaders, a suggested course of study of the material covered in the school will be determined by the SACF/MI Apostolic Council for those individuals. This could take place in the form of a video correspondence school, videos, individual internship and/or prior educational, training, and/or ministry experiences to fulfill requirements. The Apostolic Council will discern individually what is best for each person and their ministry and will not be bound to fulfill a rigid set of educational regulations.

All senior elders of SACF/MI partner churches and fivefold translocal ministers need to complete the *SACF/MI Church Planting and Leadership School*. Senior elders of churches who are going through the engagement process need to have completed Module One by the end of the engagement period and need to have completed the remainder of the school within a year of the date the church becomes a partner church. The director of the *SACF/MI Church Planting and Leadership School* is available to advise the various SACF/MI Regional/Specialized Apostolic Council leaders as they work with each senior elder and fivefold minister who has had other ministry training experiences in modifying the training required for their particular situation.

All Apostolic Company members are encouraged to attend all SACF/MI Leadership Conferences whenever possible for impartation and relationship-building. Costs for participation in these conferences are the responsibility of the individual and/or the partner church.

Ministry Description for the SACF/MI Apostolic Council

1. Direction
 - a. Be responsible to the Lord to fulfill the vision, mission, and goals the Lord has given to SACF/MI.

- b. Discern and pray about any changes in the basic vision, direction, values, and guiding principles the Lord has called us to follow as a movement.
2. Spiritual Oversight
 - a. Lead by example.
 - b. Facilitate training and mentoring leaders.
 - c. Facilitate the appointment and transition of Regional/Specialized Apostolic Councils and directors.
 - d. Provide spiritual protection to directors of Regional /Specialized Apostolic Councils, senior elders of SACF/MI partner and engaged churches, fivefold translocal ministers, and leadership of Board Directed Ministries.
 - e. Appoint and oversee the director of SACF/MI Mission International.
 - f. Provide assistance during times of crisis for Regional/Specialized Apostolic Councils and directors.
 - g. Initiate evaluations (every two or three years) of the Regional/Specialized Apostolic Council members and directors, SACF/MI staff and those licensed and ordained.
 - h. Initiate and plan international leadership meetings, conferences, etc.
 - i. Be accountable to the Lord for the Apostolic Company (those licensed, ordained, and in other areas of leadership in SACF/MI).
 - j. Recognize, affirm, encourage and promote fivefold translocal ministries.
 - k. Give leadership to the engagement process with new Regional/Specialized Apostolic Councils and directors in accordance with the guidelines of this *Handbook*.
 3. Administrative Oversight
 - a. Oversee licensing and ordination process, evaluations, etc.
 - b. Establish new levels of apostolic councils in the future as needed (international, national, regional).
 - c. Appoint the Stewardship Team.
 - d. Nominate a slate of individuals from within the Stewardship Team for them to elect as officers of the Stewardship Team each year or as needed.
 - e. Approve yearly SACF/MI budgets, original and modified.
 4. Encourage and oversee church planting.
 5. Relationships with the body of Christ
 - a. Initiate and encourage networking with and serving the church at large.
 - b. Keep open communication with the recognized spiritual advisors.

New Levels of Councils

There continue to be a need for new levels of apostolic councils as SACF/MI continues to grow (regional, national, or specialized councils, etc.) that will be set apart by the councils who oversee them. In some cases, the SACF/MI Apostolic Council (or designates) will set apart a director for a sphere of apostolic oversight who will build an apostolic team for this new area of ministry. Depending on the number of partner churches in a certain area, the SACF/MI Apostolic Council (or designates) would decide if and when a new director and new levels of councils need to be added. Members of the Apostolic Council (or designates) may serve as temporary mentors of this new team to assist in the building of the team until a more recognized team emerges. The length of term of the initial SACF/MI Apostolic Council will continue until it is discerned there is a need for establishing a new International Apostolic Council which would include people from around the world. While including partner churches from around the world, the use of terminology understandable in the local setting and biblical practices agreed upon by their spiritual leaders (so long as they fit within *SACF/MI Values*) will be upheld.

Until an International Council with members from various nations is established, decisions regarding international partner churches will not be made without consultation with regional apostolic leaders.

SACF/MI Constitution and Bylaws

SACF/MI will function within the parameters of the SACF/MI Articles of Incorporation, and Constitution and Bylaws.

III. Regional/Specialized Apostolic Councils

Appointment of Regional/Specialized Apostolic Council Directors

The Regional/Specialized Apostolic Council Directors are called by God, qualified (I Tim. 3:1-7 and Titus 1:5-9), willing to fulfill this leadership responsibility, and discerned through fasting and prayer. They are recognized and recommended by both the SACF/MI Apostolic Council, and the church leaders they will oversee. If there is general affirmation (SACF/MI Apostolic Council and leaders of the church they will oversee), then they will be commissioned by the SACF/MI Apostolic Council. In some cases, a Regional/Specialized Apostolic Council will appoint a Regional/Specialized Apostolic director and Apostolic Council within their field of ministry. The Regional/Specialized Apostolic Directors need to be active participants in a cell group and involved in the life of their local congregation.

Regional/Specialized Apostolic Council Members Appointment

Regional/Specialized Apostolic Council members are called by God, qualified (I Tim. 3:1-7 and Titus 1:5-9) and willing to fulfill this leadership responsibility. Members are discerned through fasting and prayer and chosen by the SACF/MI Apostolic Council with affirmation from the church leaders they will oversee. The Regional /Specialized Apostolic Council Director, along with the SACF/MI Apostolic Council, are responsible to appoint the Regional Apostolic/Specialized Apostolic members with the general affirmation from the church leaders they oversee. In some cases, a Regional/Specialized Apostolic Council will appoint a Regional/Specialized Apostolic director and Apostolic Council within their field of ministry. All Regional Apostolic/Specialized Apostolic Council members need to be active participants in a partner church cell group and active in the life of their local congregation.

Oversight for Regional/Specialized Apostolic Councils and Leaders

The Regional/Specialized Apostolic Councils and directors will receive oversight for their ministry from the present SACF/MI Apostolic Council or the SACF/MI International Apostolic Council when it is developed or the Regional/Apostolic Council that has appointed them. They will receive personal pastoral care for themselves and for their family from the eldership of the partner church to which they are committed.

Terms and Terminations of Regional/Specialized Apostolic Councils

Regional/Specialized Apostolic Council members are called by God, qualified (I Tim. 3:1-7 and Titus 1:5-9) and willing to fulfill this leadership responsibility. They should be willing to serve long-term with a yearly evaluation. These evaluations will be overseen by the SACF/MI Apostolic Council and International Apostolic Leader (or the Regional/Specialized Apostolic Council that appointed them) and an appointed evaluation team if needed. This team will be appointed by the SACF/MI Apostolic Council and may consist of qualified persons other than themselves.

In the event of the necessity of termination of the responsibility of a Regional Apostolic/Specialized Apostolic Council member due to moral failure, irreconcilable disputes, disorderly conduct, apostasy, or other fault, the director of the Regional/Specialized Apostolic Council along with the SACF/MI Apostolic Council (or designate), along with the others serving on the Regional/Specialized Apostolic Council, will be responsible for this process in accordance with SACF/MI's written policy for discipline and restoration.

In the event of the necessity of termination of the responsibility of the apostolic leader who serves as the Director of the Regional/Specialized Apostolic Council due to moral failure, irreconcilable disputes, disorderly conduct, apostasy, or other fault, the SACF/MI Apostolic Council (or designate) will give leadership to this process along with the other Regional/Specialized Apostolic Council members in accordance with SACF/MI's written policy for discipline and restoration.

In the case of sudden vacancy of the Director of the Regional/Specialized Apostolic Council, a SACF/MI Apostolic Council member or designate will lead the process along with the present Regional/Specialized Apostolic Council to select an Interim Director. This Interim Director would serve until the new Director can be affirmed through the process outlined for the appointment of a Regional/Specialized Apostolic Council Director.

Accountability and Ministry Oversight for Regional/ Specialized Apostolic Councils

The Regional/ Specialized Apostolic Councils and directors will be accountable to the SACF/MI Apostolic Council (or the Regional/Specialized Apostolic Council that appointed them). The Regional/Specialized Apostolic Council will be accountable to the Regional/Specialized Apostolic Council Director. In the event of unresolved conflict between the Regional/Specialized Apostolic Council Director and any of the Regional/Specialized Apostolic Council members, and after following the principles outlined in Matt. 18:15-17, the SACF/MI Apostolic Council (or the Regional/Specialized Apostolic Council that appointed them) will serve the Regional/Specialized Apostolic Councils in resolving the conflict.

Decisions regarding major changes (structure, doctrine and policies) will be made with input and general affirmation of the SACF/MI Apostolic Council (or the Regional/Specialized Apostolic Council that appointed them). All decision-making will be based on the scriptural principles outlined in "Leadership and Decision-Making," page 23.

Board Directed Ministries

Both the SACF/MI Apostolic Council and the Regional/Specialized Apostolic Councils will provide spiritual oversight for various individuals and ministries who have received God-given visions within the values and guiding principles of SACF/MI. These ministries will be given hands-on oversight by an independent governing board. The senior leader of the Board Directed Ministry will relate to a member of the SACF/MI Apostolic Council or to a member of a Regional/Specialized Apostolic Council for the vision of the ministry and relate to the appropriate Stewardship Team, as applicable, for the legal and financial policies and the operations of the ministry.

Ministry Description for Regional/Specialized Apostolic Councils

1. Direction
 - a. Be responsible to the Lord to fulfill the vision, mission, and goals the Lord has given to SACF/MI.
2. Spiritual Oversight
 - a. Lead by example.
 - b. Facilitate training and mentoring leaders.
 - c. Facilitate the appointment and transition of partner church senior elders and eldership.
 - d. Provide spiritual protection to Directors of Regional /Specialized Apostolic Councils who serve under the leadership of this Apostolic Council, senior elders of partner and engaged churches, fivefold translocal ministers, and leadership of Board Directed Ministries.
 - e. Appoint and oversee director of Regional Mission Center.
 - f. Provide assistance during times of crisis for partner churches or Board Directed Ministries.
 - g. Initiate evaluations (every two or three years) of other Regional/Specialized Councils who serve under them, the senior elders, SACF/MI staff and those licensed and ordained.
 - h. Initiate and plan multinational leadership meetings, conferences, etc. within your sphere of ministry.
 - i. Be accountable to the Lord for the Apostolic Company (those licensed, ordained, and in other areas of leadership in SACF/MI) within your sphere of ministry.
 - j. Recognize, affirm, encourage and promote fivefold translocal ministries.
 - k. Give leadership to the engagement process with new churches in accordance with the guidelines of this *Handbook*.
3. Administrative Oversight
 - a. Oversee licensing and ordination process, evaluations, etc. within your sphere of ministry.
 - b. Establish new levels of Apostolic Councils in the future as needed (international, national, and regional) within your sphere of ministry.
 - c. Appoint a Stewardship Team (as needed).
 - d. Approve yearly budgets (original and modified) for your sphere of ministry.
4. Oversee Church Planting Within Your Sphere of Ministry
5. Relationships with the Body of Christ
 - a. Initiate and encourage networking with and serving the church at large.
 - b. Keep open communication with the apostolic leaders who give you oversight.

IV. Partner Churches

A partner church consists of believers involved in a cluster of cells which receives leadership from a senior elder and an eldership team. The senior elder and eldership team are of like vision and purpose and called by God to partner together with other churches within the SACF/MI family. They have the same values and mission as the SACF/MI Apostolic Council including prayer, evangelism and discipleship (see “SACF/MI Values,” page 4). Some SACF/MI partner churches are cell-based community churches, others are cell-based mega churches, while still others are cell-based micro churches who network together.

Membership to a Partner Church

All members of a SACF/MI partner church need to be participants of a cell group and be involved in the life of their local congregation, recognizing the local elders’ oversight of the partner church.

It is important for each partner church to update a listing or directory every 2-3 years which lists every person who is involved in a cell group, submitted to the local leadership God has raised up, and involved in the life of their local congregation. The elders should make every reasonable effort to contact any person before removal from the listing or directory.

Every member of the partner church should read and be in agreement with the vision, values and guiding principles of SACF/MI. It is also recommended that every person complete the *Biblical Foundations Series* books or *Foundation For Life* tapes by Larry Kreider (available through House to House Publications, Phone Order: 800.848.5892 or Online: www.DCFI.org).

Each partner church eldership will make the decision as to how commitment is to be expressed within their own partner church. Here are two possible options:

Option #1: This could be as simple as individual members expressing their commitment to the other believers in their cell group each year. The basic commitment is: “I confess Jesus Christ as Lord. I am therefore committed to living in obedience to the Word of God and the Holy Spirit and to being part of the church that Jesus is building throughout the world. I specifically commit myself to this local church. I understand that this is a church that exercises biblical church discipline. I will be accountable to my brothers and sisters in the way I live my life and will support the leadership that God raises up and the vision God gives His body.” If the cell group is smaller than five persons, a few cells could combine together for the purpose of expressing commitment.

Option #2: The elders of some SACF/MI partner churches may ask their potential members to sign a statement of commitment or an application form. For example...

1. They fill out and submit a signed application for membership provided by the elders.
2. They meet with one or more of the elders of the partner church, declaring that they wish to submit themselves to the elders’ leadership and church discipline as outlined by the partner church.
3. They become a member of a home cell group and participate in the life of the congregation on a regular basis.
4. They give clear evidence of their new birth in Christ, live a consistent Christian life, participate with the partner church on a regular basis both at the cell group level and the congregational level, and support the church financially for at least a three month continuous period.
5. Each application shall be considered by the elders. Applicants whose applications are approved shall become active members of the partner church.
6. Their names will be added to the partner church directory.

Everyone should be required to go through a church membership course so they understand the vision of the local partner church and are familiar with the process of church discipline.

Home Cell Groups

Home cell groups consist of a small number of people in relationship who meet regularly for prayer, evangelism and discipleship providing an environment to give personal accountability and commitment. The group is given leadership by a home cell group leader with the help of assistant leaders. The group is accountable to and given oversight by the local elders of the partner church. Some partner churches are community churches, while others may be mega-churches or micro churches who network together.

Ministry Description for Cell Group Leaders

The cell group is the basic building block of the local church, and cell group leaders are a significant part of the building process. Cell leaders need to be committed to Jesus Christ and to the vision of the

partner church where they serve. They are responsible as servant-leaders to serve the believers in their cell group, setting the example in prayer, evangelism and discipleship. They will receive oversight from and work with the elders in their partner church to pray, reach the lost, make disciples and strategically plan for the cell to multiply and raise up new cell leaders and assistant leaders. The elder's team of the partner church is responsible if discipline is needed for the cell leader.

Ministry Description of a Senior Elder

The senior elder has the responsibility to oversee governing of the church. Along with the elders, he is responsible for direction, protection and correction in that local body. His accountability comes from the Apostolic Council he relates to and his local eldership team. With input from the eldership team, a ministry development evaluation should be conducted every 2-3 years by the Apostolic Council or a designate.

The book *The Biblical Role of Elders for Today's Church* by Larry Kreider, Ron Myer, Steve Prokopchak and Brian Sauder covers a wide range of topics concerning training and scriptural insights on eldership in the local church (available through House to House Publications, Phone Order: 800.848.5892 or Online: www.DCFI.org).

Ministry Description for Partner Church Elders

The elders are responsible to govern the partner church along with the senior elder. They also provide support and accountability for the senior elder. They are in a position of authority and responsibility for that local church. The elders are responsible for care and nurturing of the local body along with vision and direction, while providing servant-leadership to the church. They support the senior elder by giving counsel and input and helping to give direction, protection, and correction to the local body. They are accountable to the senior elder. In the event of a problem or a concern about the senior elder, the elders have a court of appeal with their Regional Apostolic Council according to the principles outlined in Matthew 18:15-17.

The elders are responsible to support, train, encourage, uplift, and be available for the cell leaders as the need arises. They ultimately carry the responsibility for the cells as they are responsible for the people. The cell leader is an extension of the eldership team. Elders must communicate frequently and openly with cell leaders to maintain relationship and accountability. They may utilize resources provided by the SACF/MI Apostolic Council, Regional/Specialized Apostolic Council, and Fivefold Translocal Ministry, as well as other resources from the body of Christ. The Regional/Specialized Apostolic Council facilitates the working with the senior elder to help discern and recommend resources and individuals available to train and equip cell leaders.

Appointment of Senior Elders

The senior elder should be called by God, qualified (I Tim. 3:1-7 and Titus 1:5-9) and willing to fulfill this leadership responsibility. This senior elder should be discerned through fasting and prayer and be recognized and recommended by both the Regional Apostolic Council and the other elders/leadership team at that local congregation. The cell leaders should be in general agreement about the appointment of the individual. The congregation should be given an opportunity to give their input about the appointment by contacting the elders of the congregation or a member of the Regional Apostolic Council. If there is general affirmation at all four levels, (Regional Apostolic Council, elders, cell leaders, and congregation) then the person will be appointed to the office by the Regional Apostolic Council. All senior elders need to be an active part of a cell group and a SACF/MI partner church and will be licensed or ordained by SACF/MI through their Regional Apostolic Council.

Guidelines for Transition of the Senior Elder

These guidelines are given to help in the process of leadership transition, as we remain flexible and open to further revelation by the Holy Spirit as He continues to reveal the Word of God to us.

1. When the senior elder of a partner church believes the Lord is calling him to another field of ministry in the future, he should communicate this with the Regional Apostolic Council or a designate. This usually would happen during the yearly ministry development evaluation.
2. The Regional Apostolic Council or the designate and the senior elder pray and communicate about the process of a new senior elder being trained and selected. If the senior elder has a recommendation regarding a potential leader that he believes the Lord may be calling to serve as the new senior elder in the future, he communicates this with the Regional Apostolic Council or the designate.

3. A Regional Apostolic Council member or designate meets with the current senior elder and the eldership team to pray and discuss the process of a future senior elder being trained and selected by the Lord. Fasting and prayer needs to be a vital part of this process.
4. If there is a new potential senior elder recommended by the present senior elder, every current elder on the team needs to have an opportunity to share their discernment regarding whom they believe the Lord may be calling to leadership. The Regional Apostolic Council member or the designate overseeing this process should talk to each elder individually. The potential senior elder should also be prayerfully evaluated by the Regional Apostolic Council member or the designate initiating the process and the eldership of the partner church. This evaluation is based on: Does this potential senior elder meet biblical qualifications (character etc.), and does he have a leadership gift? Is he a primary leader or a support leader? Is there long term calling to this type of leadership? Does he have a relationship with the cell leaders and with the people in the cells? Does the potential elder embrace the same basic values as SACF/MI?
5. If there is confirmation, the Regional Apostolic Council member or the designate and the present senior elder share with the new potential senior elder, who then takes time to pray about the Lord calling him into leadership. In most cases, this potential senior elder would already be an elder on the team.
6. If he confirms this call and there has been enough time for his training, the present senior elder and a Regional Apostolic Council member or designate should communicate that the senior elder desires to be replaced—first with the cell leaders and then with the congregation. They also need to share the name of the potential senior elder whom the present elders believe the Lord is calling to serve in leadership.
7. The cell leaders and the congregation need to take time to fast and pray and share their affirmation regarding this new potential senior elder. If there is general affirmation, the process can continue. If there is not general affirmation, the partner church elders and the Regional Apostolic Council member or designate need to take further time to fast and pray and seek the Lord for further direction.
8. If the cell leaders and the congregation affirm this individual being called as a senior elder, a date for transfer of leadership is planned. The Regional Apostolic Council member initiating this process or a designate (and the senior elder if possible) will help the new senior elder, the elders, and the congregation walk through the transition smoothly.
9. The new senior elder is then installed by laying on of hands in the presence of the congregation by at least one Regional Apostolic Council member or designate(s), and if possible, the former senior elder. The Regional Apostolic Council member or designate and the new senior elder will also pray a blessing, affirmation, and release for the leader who is moving out of primary leadership.
10. The new leader, along with Regional Apostolic Council or designates assistance, makes the decision regarding the future eldership team of the congregation. In most cases, the former elders will continue to serve. However, there may be times when a new eldership team will be installed.
11. If the new senior elder has not been through a *SACF/MI Church Planting and Leadership School*, he can plan to attend a future school or take the video correspondence school. This process of training will be given oversight by his apostolic overseer.
12. Throughout this process, the Regional Apostolic Council or designate(s) will remain sensitive to any emotional, personal, or relational needs that may arise, whether from the previous senior elder, eldership team, cell leaders or cell members.
The New Testament pattern of raising up leadership seems to imply that elders and senior elders come from within the local church. This seems to provide the best transition. Sufficient time needs to be given for preparation of the leader and the local church for the transition. However, there may be times when an individual comes from outside the local church to serve as senior elder.

Appointment of Elders

Elders who serve with the senior elder should be called by God, qualified (I Tim. 3:1-7 and Titus 1:5-9) and willing to fulfill this leadership responsibility. Each elder should be discerned through fasting and prayer and recognized and recommended by both the senior elder and the other elders. Their recommendation should then be taken to the Regional Apostolic Council member giving oversight or designate for confirmation (Acts 14:23, Titus 1:5). The cell leaders should be in general agreement about the appointment of the individual. The congregation should then have the opportunity to give their input about the appointment by contacting the senior elder or one of the elders of the congregation. If there is general affirmation on all four levels (Regional Apostolic Council, elders, cell leaders, and congregation),

then the person will be appointed to the office by a member of the Regional/Specialized Apostolic Council (or a designate) and the senior elder. All elders need to be an active part of a cell group. It is strongly recommended that anyone who desires to serve as an elder first serve as a cell leader or assistant leader.

Pastoral Oversight and Accountability for Senior Elders

The senior elder is to be accountable to and receive spiritual oversight from the Regional Apostolic Council or designate who is responsible to oversee him. One of the Regional Apostolic Council member(s) or a designate, mutually agreed upon by the Regional Apostolic Council and the senior elder, will provide pastoral oversight for the senior elder. There also could be fivefold translocal ministers who would serve as an extension of the Regional Apostolic Council to help the Regional Apostolic Council adequately serve the senior elders. Also, there is a level of accountability that comes from the local eldership team as fellow elders who mutually serve the local congregation (1 Peter 5:1-3), but the principal oversight for the senior elder will come from the Regional Apostolic Council.

In the event of the necessity of termination of the responsibility of a senior elder due to moral failure, irreconcilable disputes, disorderly conduct, apostasy, or other fault, the Regional Apostolic Council will give leadership to this process along with the other elders in accordance with a written policy for discipline and restoration. In the case of sudden vacancy of the senior elder position, the present elders will select an interim senior elder along with the affirmation of the Regional Apostolic Council. This interim senior elder will serve until the new senior elder can be affirmed through the process outlined for the appointment of a senior elder.

Regional Senior Elders' Gatherings

When a partner church is located within the same geographical area as another SACF/MI partner church(es), the senior leaders and their spouses are strongly recommended to meet together for prayer, fellowship and encouragement on a regular basis. The Regional Apostolic Council will be responsible to establish guidelines and appoint leadership for these regular gatherings of leaders of SACF/MI partner churches.

Accountability for the Elders Team

With guidance from the Regional Apostolic Council, decisions regarding major changes (structure and policies) will be made by the senior elder and the elders with the input and general affirmation of the cell leaders and the congregation. All decision-making is based on the scriptural principles of leadership and decision-making as outlined in Section X of this *Handbook*. In the event of unresolved conflict between the senior elder and any of the elders, the Regional Apostolic Council will serve as an outside court of appeal (see page 23, "Leadership and Decision-Making"). The senior elder has the Regional Apostolic Council to help him if there is a need for discipline of an elder due to moral failure, irreconcilable disputes, disorderly conduct, apostasy, or other fault.

Elders will have evaluations as needed (evaluation is recommended every two or three years) to make sure they are functioning properly and in unity as a team. The senior elder will be responsible to conduct this evaluation in combination with the Regional Apostolic Council or a designate, an evaluation team, or any combination.

Training for Senior Elders and Elders

The Regional Apostolic Council is responsible to oversee the training of the senior elder, and the senior elder is responsible to oversee training of the elders who serve with him. Training for senior elders and elders could come in several ways:

1. From the Regional Apostolic Council through personal input
2. Formal training: Church Planting School, conferences, special training sessions, SACF/MI seminars, etc.
3. Mentoring
4. Translocal ministries (specialists)

Senior Elders' Relationship with Regional Apostolic Council

The relationship of the senior elder with the Regional Apostolic Council needs to be one of prayer, affirmation, encouragement and personal in nature (Hebrews 13:7, 17). The senior elder receives accountability both personally and for his ministry from the Regional Apostolic Council or a designate.

Partner Church Relating to Regional Apostolic Council and Translocal Ministry

Partner church elders are encouraged to invite Regional Apostolic Council members or designates and translocal fivefold ministers and resources to equip the saints and edify the body of Christ on the congregational level, cell level, and the leadership level. Many of these ministers are supported by “tent-making,” or by a base support plus financial gifts and offerings. The scriptures encourage us to give generous love offerings and/or honorariums for their spiritual service. The payment of travel costs should be mutually agreed upon by the parties involved.

Deacons

The qualifications for deacons are listed in I Timothy 3:8-13. Deacons are called by God and recognized by partner church elders. The deacons, after general affirmation by the cell leaders and congregation, would be set apart by the local elders.

Deacons (this term also includes deaconesses) minister to the needs of the members of the local body of believers, seeing to their welfare materially and spiritually, serving under the direction of the elders. They may take care of the administrative, business and temporal needs of the congregation or ministry. Deacons can serve as catalysts to stimulate, organize, lead, train and focus the ministry and service of the whole body as well as individual believers in their ministry for Christ.

Every congregation is free to discern if there is a need to have the office of a deacon, or to have administrative deacons. In some cases, the deacon’s primary function is to administer money to the poor and needy.

Commissioned Worker

The partner church holds the authority to commission workers and is spiritually responsible for them and their training. A person could be commissioned to work in various areas of ministry including youth work, cell ministry, prison ministry, hospital visitation, etc. We encourage an annual review for commissioned workers.

Guidelines for Partner Church Staff

The partner church eldership team is responsible for the local staff. New staff are added by the final authority of the senior elder with the affirmation of the eldership team. The Regional Apostolic Council is available for counsel, insight, recommendations, oversight and assistance if so desired by the partner church elders.

Guidelines for Partner Church Ministries

The partner church eldership team is responsible for local ministries within the partner church. New ministries are added by the final authority of the senior elder with the affirmation of his eldership team.

The Regional Apostolic Council is available for counsel, insight, recommendations, and oversight and assistance as needed.

Finances and Budget

The budget of a partner church is the responsibility of the senior elder and his eldership team. It should be a balanced budget with excess finances being channeled into advancing the kingdom of God. The budget is to reflect the same values as established by the SACF/MI Apostolic Council. An accountability group outside of the local church to maintain integrity in finances is highly recommended.

Partner Church Articles of Incorporation and Bylaws

Each partner church is responsible for their own Articles of Incorporation and Bylaws. The Articles of Incorporation and Bylaws must be compatible with the “SACF/MI Constitution and Bylaws” and *the SACF/MI Leadership Handbook*. All partner church bylaws need to be in agreement with the “Vision, Mission, Values” and oversight of the SACF/MI Apostolic Council. The SACF/MI administrator and members of the SACF/MI Stewardship Team will be available to assist partner church elders to set up local partner church bylaws. All partner church Articles of Incorporation and Bylaws must be approved by the Regional Apostolic Council as overseen by the SACF/MI Apostolic Council and Stewardship Team.

Partner Church Assets and Real Estate

Since each partner church is its own financial entity, all property, assets, real estate and liabilities are the responsibility of the partner church.

Name of the Partner Church

It is not required that the acronym “SACF/MI” be a part of the partner church’s proper name, but it is required that the statement “**partnering with Syracuse Airport Christian Fellowship/Ministries International**” or “**partner church of Syracuse Airport Christian Fellowship/Ministries International**” accompany the proper name if “SACF/MI” is not a part of the proper name.

Adoption: Steps to Becoming a Partner Church

1. The leadership team reads the book *House to House* by Larry Kreider. This defines our vision.
2. Understand and have the same values as established by the SACF/MI Apostolic Council.
3. Understand and agree with the *Biblical Foundation Series* by Larry Kreider. This defines our doctrine.
4. The leadership team reads, understands, and agrees with the procedure of SACF/MI as outlined within this *SACF/MI Leadership Handbook*.
5. If the potential partner church agrees with the values, vision, doctrine and procedure and is in unity with the Regional Apostolic Council, there needs to be a time set aside for prayer and waiting before the Lord to receive the Lord’s confirmation before the engagement begins. An on-site personal visit with the potential engagement church and the leaders is recommended at this point.
6. If the Lord gives His confirmation, then an engagement period begins for at least one year.
7. The senior elder and the Regional Apostolic Council begin to build relationships. In some cases, the senior elder may relate to a designate appointed by the Apostolic Council.
8. Apostolic coverage begins with an established engagement period.
9. Tithing begins by the senior elder and the partner church at the beginning of the engagement period.
10. The senior elder begins to relate to other SACF/MI leaders within his geographical area.
11. After the engagement period of one year, the Regional Apostolic Council and the potential partner church eldership team must be in full agreement to proceed with the partnering before any commitment is made.
12. If, after the one year engagement period, there is not agreement to proceed with the partnering, then the Regional Apostolic Council and potential senior elder and eldership team need to discern if there is a different direction the Lord may be giving.
13. If there is full agreement between Regional Apostolic Council and the potential partner church’s eldership team, a partnership agreement will be signed by two members of the Regional Apostolic Council and/or designates and the senior elder and the other elders of the partner church. A copy of this agreement can be obtained from the SACF/MI Office. There will be a public commissioning service by one or more Regional Apostolic Council member(s) and/or a designate(s) appointed by the Apostolic Council.

Steps to Withdrawal and Dismissal

In the event of a SACF/MI Partner Church desiring to withdraw from the SACF/MI family of churches or if the Regional Apostolic Council member overseeing the senior elder of the partner church is recommending dismissal, another Regional Apostolic Council member or designate must be a part of the process to make sure there is not a relationship problem. If there is a sense that the Lord is changing the partner relationship, then the process of withdraw or dismissal shall be established. A senior elder cannot withdraw the partner church from SACF/MI without the affirmation of his eldership team. A partner church cannot be dismissed without the affirmation of this decision by the Regional Apostolic Council. This decision is to be in accordance with the principles set forth in this *Handbook* in “Leadership and Decision-Making,” page 23.

The following steps are to guide those involved through the withdrawal or dismissal process. These steps can be modified by mutual agreement of the Regional Apostolic Council and the partner church elders.

1. Members of the Regional Apostolic Council (two or more) or designates shall meet with the senior elder. This meeting will further evaluate the need for withdraw or dismissal.
2. Members of the Regional Apostolic Council (two or more) or designates shall meet with the senior elder and the eldership team.
3. The time frame of withdrawal or dismissal should be no less than three months and not more than six months unless otherwise agreed upon.

4. The Regional Apostolic Council (two or more) or designates shall meet with the partner church cell leaders and any fivefold translocal ministers in the partner church (along with the senior elder and elders) explaining the reason for withdrawal or dismissal, the process, and to answer any questions.
5. The Regional Apostolic Council (two or more) or designates shall meet with the congregation (along with the senior elder and elders) explaining the reason for withdrawal or dismissal, the process, and to answer any questions.
6. A decommissioning takes place publicly (a releasing of spiritual authority) with Regional Apostolic Council member(s), designates, and partner church elders.
7. The partner church's tithing to SACF/MI shall continue until spiritual oversight is no longer provided.
8. A general climate of affirmation of SACF/MI to the former partner church, and the former partner church to SACF/MI, should exist as much as possible.
9. SACF/MI is released of spiritual responsibility for the senior elder and elders and fivefold translocal ministers within the partner church.
10. SACF/MI either transfers the elders' and fivefold translocal ministers' ordination and ministerial license credentials to another ordination group, or will need to cancel this affirmation of spiritual covering for these ministers.
11. The partner church and senior elder is released of financial responsibility to tithe to SACF/MI.
12. The former partner church may not use SACF/MI as part of its name and/or any documents bearing the SACF/MI/SACF/MI name would have to be changed.

V. Fivefold Translocal Ministry

Ministry Description

According to Ephesians 4:11-12, the five ministry gifts of the apostle, prophet, evangelist, pastor and teacher are called by the Lord to equip the saints to minister and encourage the body of Christ.

Affirmation and Accountability

Fivefold ministers, who have proven ministries and are recommended by their eldership as having a broader sphere of ministry than to their own cell and congregation, may be recognized and affirmed by the Regional Apostolic Council to serve translocally. Fivefold translocal ministers who are affirmed by the Regional Apostolic Council will relate to the Regional Apostolic Council for their ministry and to the local eldership where they are ministering during their ministry. They will be accountable for their personal lives, family etc. to the elders in the partner church to which they are committed.

Cell groups and local congregations need the impartation of the Word of God that comes through the fivefold ministry gifts. We encourage cell group leaders and senior elders of partner churches to invite fivefold translocal ministers into their cell groups and congregations to minister on a regular basis. The scriptures encourage us to give these translocal ministers generous love offerings and/or honorariums for their spiritual service.

VI. Tithes and Offerings

A tithe is a tenth of one's income for the support of the church. The tithe is a type of first fruits, given before any other designated gifts or offerings. The tithe in the New Testament is a biblical principle and is a heart issue of honor and trust rather than a law.

Members of SACF/MI partner churches give tithes and offerings to support the vision, mission, leadership and ministry of their partner church. In the same way, partner churches give tithes (a tenth of the tithes and undesignated offerings) and offerings to support the vision, mission, leadership and ministry of SACF/MI.

We believe in giving tithes and offerings to honor and provide for those who give us spiritual oversight as we labor together in relationship with one another. Senior elders tithe to those who give them oversight (the Regional Apostolic Council) and give offerings to their local congregation. Spouses of senior elders should pray and discern whether they should tithe to their local partner church, to SACF/MI, or give a portion of their tithe to both.

SACF/MI fivefold translocal ministers and Regional Apostolic Council members and Apostolic Council members who are not senior elders receive spiritual oversight from two different "storehouses." The local church is responsible for their personal lives and SACF/MI is responsible for their translocal ministry. In honoring the biblical principle of tithing to the storehouse, fivefold translocal ministers and

Apostolic Council members who are not also serving as senior elders, shall give one-half of their tithe to their local church and one-half of their tithe to the SACF/MI Apostolic Council that gives them oversight.

The International Apostolic Leader also receives his spiritual oversight from two different “storehouses.” The local church is responsible for his personal life and the recognized spiritual advisors give accountability for his ministry. The International Apostolic Leader shall give one half of his tithe to his local church and one half of his tithe to SACF/MI to be placed in the “Recognized Spiritual Advisors” portion of the yearly SACF/MI budget.

As church members tithe and give offerings to the local church, finances are released to support the mission of the local church. As local churches tithe and give offerings to apostolic ministry, finances are released to honor and support apostolic ministry. Fivefold translocal ministers need to receive financial substance in order to take adequate time in the Word, in prayer, and in ministry.

Each SACF/MI partner church should give liberal offerings to the SACF/MI Mission Center in their part of the world to release finances to reach the unreached with the gospel of Jesus Christ.

VII. SACF/MI Mission International/SACF/MI Mission Centers

As an apostolic movement, God has called us to reach the unreached of the world with the gospel. With clusters of churches in different parts of the world, we must make provision for each church to be involved in world mission from their location.

What is Mission?

Mission is God’s heart, challenging believers to cross into other cultures and people groups with the message of the gospel of the Lord Jesus Christ. Mission on our human level is the process of sending selected and trained individuals with this message. The missionary will most likely need to learn a language and / or culture to convey this message. The goal in mission is threefold: (1) We carry the truth of the gospel as “light to the nations.” (2) We gather the believers into new church families, planting the church. (3) We plant the seeds within new church families to enter into the next generation of mission.

What is a Mission Center?

A mission center is formed among a cluster of churches in a region. “New Centers of Mission” link the SACF/MI partner churches into cross-cultural ministry. These centers build global awareness into their churches as they target specific regions God has burdened them to reach. Mission centers have the following three goals:

1. Every Church Involved in Cross-Cultural Mission

Each church is a missionary church although most churches do not run their own independent mission enterprise. God honors and blesses building together in unity. Building together relieves the single church from the great burden to train, send, support and guide cross-cultural mission activities.

2. Every Church Committed To SACF/MI Missionary Partnerships

SACF/MI consists of many “newly engaged and newly partnered” churches from many parts of the world. Some come with prior mission commitments. We encourage each SACF/MI church to remain faithful to both their prior commitments in mission and their expanding commitments to individuals and organizations doing God’s work. God wants us to increase our missionary family in the world with the purpose of planting new churches. Many individuals and families God brings to our churches are called to the ends of the earth. SACF/MI Mission International and other SACF/MI mission centers are here to train and send our people into cross-cultural ministry.

Our mission personnel need the prayer, financial support and pastoral help that we as SACF/MI churches can supply. SACF/MI mission centers need the SACF/MI church backing in their region in order to train and send workers. Each missionary is therefore an extension of the regional churches participating in world mission. Smaller churches which otherwise could not afford to send a missionary are able to do this when all churches in the region participate in sharing the responsibility.

3. Every Church Linked into SACF/MI Mission

We encourage every SACF/MI partner church to give a monthly gift to the SACF/MI mission center in their part of the world and to give to SACF/MI missionaries the Lord joins them to. They may want to give a percentage of their yearly budgeted tithe income, give a set amount each month, or take a special mission offering each month. We can do so much more by joining together than each partner church trying to reach the unreached alone. If there is not yet a SACF/MI mission center in their part of the world, the church may want to give to SACF/MI Mission International or to another SACF/MI mission center the Lord lays on their heart in another part of the world or put money aside for a future mission center in their region. Pray as a church and in cell groups for SACF/MI missionaries being sent to the nations of the world from SACF/MI mission centers. The following are the core values for SACF/MI mission centers that are emerging throughout the world.

Core Values for SACF/MI Mission Centers

1. We value mission as being a core value in each of our partner churches.
2. We value the call to mission in people who are sent to other cultures and nations to preach the gospel and plant churches.
3. We value sending missionaries into clearly identified harvest fields, especially to unreached people, and formulating plans to bring the gospel to these people. The unreached generally are those not having:
 - A Bible in their language
 - A viable church in their region
 - A missionary in their region
4. We value providing every missionary with coaching support that will help each one reach his/her full potential.
 - Training in pre-service and during service among another people
 - Program administrator
 - Coach or mentor on the field
 - Prayer coordinator
 - Financial coordinator
 - Mission pastor
5. We value raising up indigenous leaders in every emerging church as soon as possible.
6. We value placing the seed of cross-cultural mission into every church and cluster of churches that we plant.
7. We value sending short term mission teams into the nations of the world.

VIII. Planting New Churches

Church planting is essential to the vision of SACF/MI. We cannot fulfill our vision without it. There are many models for adding new churches:

1. New churches will be planted by individual partner churches.
2. New churches will be planted when a group of partner churches start a new church together.
3. Missionaries plant new churches.
4. Students who have completed the *SACF/MI Church Planting and Leadership School* will plant new churches.
5. Others will be planted through Apostolic Council members who start churches.
6. Others will be added through “adopting” churches whose leaders have the same values as SACF/MI.

The SACF/MI Apostolic Council and Regional/Specialized Apostolic Councils must take an active role in planting churches. Regardless of how the new church starts, the various Apostolic Councils within the SACF/MI family will take an active role facilitating church plants.

A senior elder would need to be established before a new church could become a partner church. Spiritual authority and appointment of leadership should come from the SACF/MI Apostolic Council or from a Regional/Specialized Apostolic Council. If there is a new church plant coming out of an already established partner church, there needs to be mutually agreed upon transitional (positional or relational) support roles and procedures between the SACF/MI Apostolic Council or Regional/Specialized Apostolic

Council, and the established church to serve the new church. SACF/MI will provide parenting for new church plants until the new church has its own Constitution and Bylaws, if there is confirmation by the SACF/MI Apostolic Council.

IX. Guidelines for Ministry Credentials

Ordination

Ordination is an act of SACF/MI in which individuals receive affirmation for their call to a lifetime of ministry as they serve faithfully in the SACF/MI family of churches. This affirmation gives them the right to perform the duties of their office and any other ministerial functions within the scope and practices of SACF/MI. Each Regional Apostolic Council holds the authority to ordain and is spiritually responsible for all ordained persons and their spiritual training. Ordination would not be synonymous with an appointment to eldership. The person should be involved in active ministry for at least two years before ordination. Requests for ordination could come from the local eldership, the individual, or the Regional Apostolic Council.

An application would be submitted to the Regional Apostolic Council. If approved, an ordained minister's card and certificate will be issued. There would be an annual review for each ordained person by the Regional Apostolic Council or a group appointed by the Council. A regular written report form can also be filled out by ordained persons. In most cases, a person would be licensed (or the cultural equivalent of licensing in another nation) for a season before being ordained.

There could also be continuing education requirements which could take the form of seminars, a leadership school, classes, self-study courses, workshops, etc. The costs of this training would be the responsibility of the ordained individual.

Licensing

Licensing is an act of SACF/MI in which individuals receive affirmation for their call to ministry for a one year period with an annual review. This affirmation gives them the right to perform the duties of their office and any other ministerial functions within the scope and practices of SACF/MI. The Regional/Specialized Apostolic Council holds the authority to license and is spiritually responsible for all licensed persons and their spiritual training. The request for licensing a person for ministry within a partner church would come from the eldership of the partner church. In the event of church planting, the Regional Apostolic Council may initiate licensing leadership of the new church. An application would be submitted to the Regional Apostolic Council. If approved, a licensed minister's card will be issued to the individual. In some nations, licensing is not applicable.

In addition to an annual review, each licensed person may fill out a ministry report form. The annual review may include the renewing of the license for the next year.

There could also be continuing education requirements which could take the form of seminars, a leadership school, classes, self-study courses, workshops, etc. The costs of this training would be the responsibility of the licensed individual.

Transfers of Ordination

An adopted partner church senior elder shall be ordained through SACF/MI. This could be done by transfer or by a new ordination if the senior elder wishes to keep credentials with another organization.

All other requests for transfer would be evaluated individually by the Regional Apostolic Council.

International Licensing and Ordinations

In each nation, the cultural equivalent of licensing could be recognized or used, but ordination seems to be universally accepted. When Regional Apostolic Councils are commissioned, all licensing and ordination should be handled by these new Regional Apostolic Councils.

Women's Roles in Church Government

Within the body of Christ, there are a variety of understandings and scriptural interpretations regarding a woman's role in church government. Some believe that the scriptures teach that both men and women can be called by the Lord to serve in areas of church government, and others believe that the scriptures teach that only men can be called by the Lord to serve in areas of church government.

SACF/MI is called by the Lord to focus on the Great Commission of our Lord. We are of the conviction that we cannot become sidetracked by differing understandings on a woman's role in church

government that would divide us and cause us to lose the focus the Lord has given to us. We need to honor one another, even though we may not have the same understanding from scripture regarding a woman's role in church government.

We believe there is no question biblically or historically that women can and should be involved in ministering to the body of Christ. We affirm the need for women's perspective in ministry and church life. SACF/MI has licensed and ordained both men and women in ministry. However, we believe it is necessary to make a clear distinction between ministry giftings and church governmental positions.

While the vast majority of governmental positions in the Bible were clearly held by men, there are instances of women in governmental leadership positions. This biblical pattern is mirrored throughout church history. The Bible is to always remain the authority for testing our subjective discernment of God's will.

Each eldership team of each partner church needs to discern the Lord's will on this matter for their own congregation. Apostolic Council(s) also need to discern the Lord's will on this matter when Apostolic Councils are formed and when adding Apostolic Council members. And Board Directed Ministries need to discern the Lord's will on this matter for their ministry as ministries are formed and new board members are added.

There are two concerns that we need to be aware of and guard against. First of all, we need to be aware that there has been a devaluing and demeaning of women throughout history. God created male and female; both are needed and valuable to the Lord and to His people. Male governmental leaders need the female side of the Lord's wisdom that often comes through their wives and other godly women in the church. Men in leadership should seek out the counsel and discernment of godly women in the church. And secondly, we need to be aware when there is a spirit of self-authority and independence that would try to control the body of Christ.

If the senior elder and the eldership team of a partner church believe a woman is called by the Lord to serve in an eldership position, and they can affirm her with faith and a clear conscience according to their understanding of the scriptures, then she should be appointed to serve in accordance with the guidelines outlined in this *SACF/MI Leadership Handbook*. However, may we also remember that the scriptures teach us that whatever is not from faith is sin (Rom. 14:23). So then, if a senior elder and the eldership team does not have faith for a woman to serve on an Elders team due to their personal conviction and understanding of the scriptures, then she should not serve on the team.

If the senior leader of any of SACF/MI's Apostolic Councils believes a woman of God is being called by the Lord to serve on this Apostolic Council, it would need the Lord's confirmation by the other members of this Apostolic Council and the others involved in this process of discernment. If she is confirmed, then she shall be appointed to serve on the Council. However, if any partner church senior elder could not with a clear conscience receive direct oversight from a woman Apostolic Council member, he should only work under one of the men serving on this Apostolic Council.

May the Lord continue to give us an abundance of His grace and wisdom as we study His Word and trust the Holy Spirit for discernment on these matters in the coming days.

X. Leadership and Decision-Making

God-Appointed Leadership

We see in the scriptures that God appoints leadership over various spheres in His kingdom. God uses these leaders to make decisions that affect those whom they serve. These persons are called by God to lead through servanthood and influence. For example, husbands and wives are appointed by the Lord to give leadership to their families. The husband is appointed by God as the head of his household, yet he leads as a team with his wife. He is called to lay down his life for his wife and children. A wise father and mother will listen to their children before making decisions that will affect them.

In the church, God is raising up teams of elders and teams of apostolic leaders who will pray and work together. As these teams walk together in unity and listen to the wisdom of God that comes from those whom they serve, there needs to be clear headship among each team. There is headship in every realm and sphere of God's kingdom. This person serves as the "primary vision carrier" for the group he is leading.

Both the Old and New Testament give numerous examples of this leadership principle. The scriptures tell us in Numbers 27:16, "Let the Lord...set a man over the congregation." Although Moses worked closely with a leadership team (Aaron and Miriam), he was clearly anointed by God to lead the children of Israel. In the New Testament in Acts 13:13, we read about Paul and his party who were involved in

establishing churches. In Acts 15:13-22, when the apostles and elders gathered together to make a doctrinal decision in the early church, after a time of discussion, James made the judgment as to what the decision should be. The other apostles and elders and the church confirmed the decision. Leadership in both the Old and New Testament did not work alone, but with a team of leaders who served with them. Paul and Barnabas appointed elders in every church (Acts 14:23).

We use the analogy of a head, shoulders and body regarding church leadership. The “head” of every team needs to be “properly attached” to the shoulders (the others on the team) through a God ordained relationship of trust and affirmation. The shoulders must be attached to the body, as the leadership team values those whom they serve by receiving their valuable input. If the head moves too far from the shoulders (by not honoring the team) or if the head is forced down (by the team not honoring the head), the body will experience a “pain in the neck.” However, if the head is appropriately attached to the shoulders (through relationship, trust, servanthood, prayer and proper communication), and the shoulders properly support and affirm the head, the oil of the Holy Spirit will run down from the head to the shoulders to the body. As these servant leaders dwell together in the unity of Christ, God will command a blessing as indicated in Psalm 133.

Decision-Making

Leadership teams should strive to receive the mind of the Lord through prayer and consensus whenever possible. However, there may be times when a consensus cannot be reached.

For example, a church could have an elder’s team of five who oversee the whole church. This team sets broad policy, appoints the cell leaders and ministry leaders and lets them lead the cell groups and various ministries in the congregation within the policies agreed upon by the elder’s team. Although they try to reach complete agreement on every decision, they are not bound by the need for a unanimous decision. The entire team clearly recognizes the senior elder as the head, and after prayer and discussion, if the team cannot come to complete agreement, the senior elder makes the decision. The senior leader is responsible to discern what the Lord is saying through the team who serve with him. The senior leader has final authority, not absolute authority. James the apostle seems to have had the same role in Acts 15. If there is conflict or an impasse in decision-making, the Regional Apostolic Council provides an outside court of appeal for the senior elder and the elders.

Although the final decisions affecting the local church are made by the elders, the wisdom of God is often manifest in God’s people in the church. Church leaders should draw from this wisdom before making decisions.

Experience God's Blessing

These leadership principles apply to any sphere of church leadership—the SACF/MI Apostolic Council, Regional Apostolic Councils, the local elders, or the cell leaders. A wise leader will always desire to involve the whole leadership team in decision-making; however, he cannot abdicate his responsibility. The senior leader assumes his God-given leadership role and discerns whether or not a consensus has been reached. If a decision must be made and there is not a complete consensus, the senior leader, after considering the input from each team member, needs to make the decision. **New Testament decision-making is explained in detail in the book *The Cry for Spiritual Fathers & Mothers* by Larry Kreider and *The Biblical Role of Elders for Today’s Church* by Larry Kreider, Ron Myer, Steve Prokopchak and Brian Sauder (available through House to House Publications, Phone Order: 800.848.5892 or Online: www.DCFI.org).**

XI. Guidelines for Discipline and Restoration for Church Members

This policy is a guideline only. SACF/MI partner churches will apply discipline and (if appropriate) restoration, as deemed suitable in each particular situation.

As we look at the subject of church discipline, reconciliation, and restoration, let us do so with the understanding that the Lord God we serve is a God who disciplines, reconciles, and restores. Heb.12:11 tells us, *No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it* (NIV).

Discipline in all that it is, is an essential element of healthy and vibrant growth. This is true in the natural realm as well as in the spiritual realm. With a lack of discipline comes a lack of personal integrity

and responsibility. Rather than accepting responsibility for our actions, there is a projecting of blame and responsibility. This abdication of personal responsibility and trust has led to an avoidance of issues through a deep need for personal self preservation.

The Bible says, *Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. To this end I also labor, striving according to His working which works in me mightily* (Col. 1:28-29). There are various types of discipline, but they all have the same purpose: to so shape our hearts and lives, that we are brought into conformity with the image and likeness of Jesus Christ. In other words, building the life of Christ in one another (Gal. 4:19).

When we look at types of discipline mentioned in the scriptures, we see two general distinctions—discipline that teaches, instructs and equips us through a positive form of discipline or through a punitive form of discipline.

Positive Discipline

Positive discipline can be defined as the building of our hearts and lives through correction, warning, reproof, rebuking, teaching, and training in righteousness, prayer, personal ministry, deliverance, relational accountability, friendship and discipleship.

Punitive Discipline

Punitive discipline can be defined as the building of our hearts and lives through direct application of governmental authority and consequence. This often results in punitive measures being taken to assert the authority of Christ Jesus within the hearts and lives of the people of God, His church. This may result in public rebuke, direct actions of a corporate accountability, loss of position, loss of fellowship with the church, etc.

No Christian leader rejoices over the need for corrective discipline. It is a duty which must be performed when other more positive methods to cause growth and maturity have failed. Most leaders would prefer not needing to discipline any church member. Wherever the fault may lie, the need for corrective discipline is an indication of failure, not of success. The wise leader enters into a corrective discipline situation with compassion, understanding and an abundant supply of grace.

A wise leader also enters into corrective discipline with firm resolve. While the need for such discipline may be tragic, the outcome is at the heart of every leader's purpose. What leader does not want to see individuals cleansed and restored into a protected, united, healthy church? Especially at times of spiritual disease in the church, God's leaders can be grateful that this important tool is available thus sparing the flock and keeping the "disease" from spreading. The Bible clearly develops this tool for the use of the wise shepherd-leader.

Reasons for Discipline

Church members may need corrective discipline for any number of reasons. When a member enters into sin in a way that threatens his own spiritual life and those around him, he and the church must be protected. The church needs wise and decisive action of its leaders in such a case. In addition, other church members must understand their own role in the process of corrective discipline and restoration. Some areas that may require decisive discipline of church members follow:

- Unresolved offenses between members
- Moral impurity
- Covetousness
- Idolatry
- Railing
- Unbiblical divorce
- Rebellion
- Any form of disobedience to the Bible
- Drunkenness
- Extortion
- Active, aggressive divisiveness
- Racism
- Divisiveness
- Ongoing refusal to receive input from overseers

Although much of the church and society in general seem to be operating in a mind-set opposed to restrictions and discipline, God expects the church to exercise discipline over its members. In so doing, it must guard against harshness and condemnation toward the one being disciplined. The general attitude on all sides must be aimed at restoration of the fallen member, purification of the church, and in the end, glorifying and honoring God.

Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted (Gal. 6:1).

For a list of additional resources on this topic, see page 27.

XII. Guidelines for Discipline and Restoration of Fallen Leaders

The scriptures make it clear that God expects purity of heart and holy living in all His people, and emphasizes that those in church leadership are expected to live blameless lives, lives that are above reproach. Due to their high visibility and responsibility, Apostolic Council members, elders, fivefold translocal ministers, ordained and licensed ministers, stewardship council members and SACF/MI staff must be Christ-like in their life-styles and conduct. When ministers of the gospel fall into sin, the integrity of the church is called into public question.

The following outline of scripture policy concerning discipline of church leaders is derived from I Timothy 3:1-7; 5:17-25 and Titus 1:5-9.

Process of Discipline

If an elder of a partner church has fallen into sin, the senior elder and a member(s) of the Apostolic Council or designates should be involved in this process of discipline and restoration along with the other elders. If the senior elder has fallen, two Apostolic Council members or designates are to lead this process with the involvement of the others in eldership. If a fivefold translocal minister has fallen, his senior elder, eldership, and a representative from the Apostolic Council are to be involved in the discipline and restoration process. If a member of the Apostolic Council has fallen, the International Apostolic Leader, other Apostolic Council members and a recognized spiritual advisor are to be involved in the process. If the International Apostolic Leader has fallen, two or more of the recognized spiritual advisors will lead the process of discipline and restoration along with the other Apostolic Council members. Due to the potential of legal issues involved, it may be appropriate to contact legal counsel prior to beginning the process.

Process of Restoration

If sin is substantiated, the fact that sin has occurred must be made public to the congregation or realm of influence. In most cases, it is wise that the details of the sin not be made public. The facts and the process of restoration need to be made public. True repentance and restitution include a clear acknowledgment of the sin; e.g., "I was wrong, there was no excuse." There must be a willingness on the part of the one who sinned to submit to the process of discipline and restoration. Those responsible for administering the process of discipline and restoration should set clear goals for the fruit of repentance. The standards should not be changed because of the size of the church, the responsibilities, or the offender's gifts or personal charisma. A leader cannot opt out of discipline. Time does not change rebellion in a person's heart. "Gross" sin is evidence of major character weaknesses. The character qualifications of I Tim. 3 for spiritual leaders must be fulfilled. This takes a firmness to follow biblical standards, time and accountability.

There needs to be a public disclosure of the restoration process so all can observe if the process is complete. This gives the opportunity for future ministry to resume. It is recommended that the spiritual leader who has fallen be removed from leadership for a period of time.

There cannot always be a set amount of time for a complete restoration. In many cases, it should be left open-ended with a time of evaluation of progress built into the process. The fallen leader needs to submit to the "eldership" the Lord has placed over him. Restoration to ministry is not to be assumed as the end result. There needs to be a genuine heart change and new habit patterns built into the life of the leader who is going through the discipline and restoration process.

The restoration process is first a personal restoring of the individual to God and then a restoration to his family (spouse). Following this there needs to be a restoration to the local church. Next there needs to be a restoration to other church leaders. Finally there is the possibility of restoration to a ministry position of spiritual leadership.

There may also be a need for counsel for the family to be healed which would include regular counsel for the restoration of the leader and family members. Severance pay for transition must be considered if the person is submitted to the discipline process.

Although much of the church and society in general seem to be operating in a mind-set opposed to restrictions and discipline, God expects the church to exercise discipline in a scriptural way. In so doing, it must guard against harshness and condemnation toward the one being disciplined. The general attitude on

all sides must be aimed at restoration of the fallen, purification of the church, and in the end, glorifying and honoring God.

It is extremely important for Matthew 18:15-20 to be followed when accusations surface. If Matthew 18:15-20 is violated and information is made public prematurely, I Cor. 6 should be used. According to 1 Cor. 6, a council of judges hear the issues, evidence, testimony and render a decision. Keep clear records of dates, times, evidence, discipline carried out, and specific sins confronted—but only if these records will be maintained with strict confidentiality.

God’s leaders must use discipline wisely and firmly to help the church grow “in the midst of a crooked and perverse generation.” Otherwise, the church will lose her ability to act as salt and light for a fallen world. We can all thank God that He has given us clear instruction in the Bible on how to deal with sinning church members and leaders.

Additional resources on discipline and restoration of church members and leaders

The Biblical Role of Elders in Today’s Church, Chapter 11, “Discipline and Restoration,” by Larry Kreider, Ron Myer, Steve Prokopchak, Brian Sauder (House to House Publications).

Due Process, by Dan Juster, (Destiny Image Publishing).

The Making of a Leader by Frank Damazio (Bible Temple Publishing).

The Church in the New Testament by Kevin Conner (Bible Temple Publishing).

Additional sources for church leaders

Healing the Wounded by John White and Ken Blue (Intervarsity Press).

Can Fallen Leaders be Restored? by John H. Armstrong (Moody Press).

XIII. Yearly Ministry Development Evaluations

Through the process of evaluation, it is our desire to identify and affirm strengths as well as areas of needed growth. It is also a time to assess our progress in fulfilling the mission God has given to us. Evaluation helps to clarify areas for growth and, if necessary, to redefine our current sense of God’s call. Also, the evaluation helps to provide clarity of role and responsibility. As areas of growth and goals are identified, they become a premise for subsequent evaluations.

Ministry development evaluations are to be conducted annually or bi-annually. Evaluations should be conducted on all levels of leadership. Evaluations are for the development and growth of leaders at all levels. Each leader’s overseer should initiate and coordinate the evaluation process and criteria.

Additional resources

Church Leadership and Staff Evaluation Tools, by Steve Prokopchak, (House to House Publications).

XIV. Definition of Terms

Apostolic Company

(Acts 15:22)

The Apostolic Company consists of those who are licensed, ordained, and in other areas of leadership in the SACF/MI International family of churches and ministries.

Community Church

A community church is generally a church that serves its local community, meets in a building on a regular basis, and usually consists of up to 1,000 people. In cell-based community churches, every believer is committed to a cell group.

SACF/MI Apostolic Council

(I Cor. 3:10-11, II Cor. 10:13)

This group of individuals is responsible for the overall vision and focus of Syracuse Airport Christian Fellowship/Ministries International as a movement. This includes vision statements, mission statements, basic values and guiding principles for the movement. According to the New Testament, apostles are “foundation layers.” These individuals are gifted to give spiritual counsel, protection, admonition, and oversight to local leadership teams.

Deacons

(I Tim. 3:8-13)

Deacons minister to the needs of the members of the local body of believers, seeing to their welfare materially and spiritually. Deacons serve under the direction of partner church elders.

Elders

(I Peter 5:1-4, Acts 20:17, 28, Acts 11:30)

Elders are individuals who are responsible to govern the partner church along with the senior elder. They provide some accountability for the senior elder and they are in a position of authority and responsibility for that local church. These individuals are responsible for care and nurturing of the local body along with vision and direction, while providing servant-leadership to the church. They are to support the senior elder by giving counsel and input and helping to give direction, protection, and correction to the local body. They are accountable to the senior elder.

Fivefold Translocal Ministers

(Eph. 4:11-12)

According to Ephesians 4:11-12, the five ministry gifts of the apostle, prophet, evangelist, pastor and teacher are called by the Lord to equip the saints to minister and encourage the body of Christ. Fivefold ministers who have proven ministries and are recommended by their eldership as having a broader sphere of ministry than to their own cell and congregation, may be recognized and appointed by their Regional Apostolic Council.

Home Cell Group

(Acts 20:20, Acts 2:46, Romans 16)

This group consists of a small reproducing number of people who are in relationship and meet regularly for prayer, evangelism and discipleship, providing an environment to give personal accountability and commitment. The group is given leadership by a home cell group leader with the help of assistant leaders. The cell group is accountable to and given oversight by the local elders of the partner church.

Mega Church

This is generally a church that serves a wider area, consisting of more than 1,000 believers. In a cell-based mega church, every believer is committed to a cell group.

Micro Church (House Church)

A house church is a small reproducing church with biblical eldership focused on evangelism and discipleship and rapid church planting that utilizes cell groups for practical discipleship and leadership training. Micro churches (house churches) network together with other micro churches within their region under apostolic leadership (I Cor. 16:19; Col. 4:15).

International Apostolic Leader

(Acts 15:1-35)

This individual gives primary leadership to the SACF/MI Apostolic Council.

Partner Church

(I Cor. 4:17, II Cor. 10:13-16)

A partner church consists of believers involved in a cluster of cell groups which receives leadership from a senior elder and an eldership team. The senior elder and eldership team are of like vision and purpose and called of God to partner together with other churches within the SACF/MI family of churches and ministries. They have the same values and mission as the Apostolic Council including prayer, evangelism and discipleship. Some SACF/MI partner churches are cell-based community churches, others are cell-based mega churches, while still others are cell-based micro churches that network together.

Regional Apostolic Council/Director

As new churches are planted throughout the world, new apostolic team leaders (directors) and Apostolic Councils are raised up by God to oversee these new senior elders of partner churches in their region of the world.

Recognized Spiritual Advisors

(Proverbs 11:14)

This group of individuals from outside SACF/MI gives accountability, counsel and advice to the International Apostolic Leader and the Apostolic Council.

Senior Elder

(Num. 27:16, Acts 21:18)

The senior elder has the responsibility to govern the partner church and gives primary leadership to the eldership team and cell group leaders.

Stewardship Team

(Acts 6:1-7)

This team will help fulfill the legal and financial policies of SACF/MI and its operations, according to the vision, direction and purpose of the Apostolic Council.

The Lausanne Covenant

Introduction

We, members of the Church of Jesus Christ, from more than 150 nations, participants in the International Congress on World Evangelization at Lausanne, praise God for his great salvation and rejoice in the fellowship he has given us with himself and with each other. We are deeply stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelization. We believe the gospel is God's good news for the whole world, and we are determined by his grace to obey Christ's commission to proclaim it to all mankind and to make disciples of every nation. We desire, therefore, to affirm our faith and our resolve, and to make public our covenant.

1. The Purpose of God

We affirm our belief in the one-eternal God, Creator and Lord of the world, Father, son and Holy Spirit, who governs all things according to the purpose of His will. He has been calling out from the world a people for himself, and sending his people back into the world to be his servants and his witnesses, for the extension of his kingdom, the building up of Christ's body, and the glory of his name. We confess with shame that we have often denied our calling and failed in our mission by becoming conformed to the world or by withdrawing from it. Yet we rejoice that even when borne by earthen vessels the gospel is still a precious treasure. To the task of making that treasure known in the power of the Holy Spirit we desire to dedicate ourselves anew. (Isa. 40:28; Matt. 28:19; Eph. 1:11; Acts 15:14; John 17:6, 18; Eph. 4:12; I Cor. 5:10; Rom. 12:2; 2 Cor. 4:7)

2. The Authority and Power of the Bible

We affirm the divine inspiration, truthfulness and authority of both Old and New Testament scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God's word to accomplish his purpose of salvation. The message of the Bible is addressed to all mankind. For God's revelation in Christ and in scripture is unchangeable. Through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole church ever more of the many-colored wisdom of God. (2 Tim. 3:16; 2 Pet. 1:21; John 10:35; Isa. 55:11; 1 Cor. 1:21; Rom. 1:16; Matt. 5:17-18; Jude 3; Eph. 1:17-18; 3:10, 18)

3. The Uniqueness and Universality of Christ

We affirm that there is only one Savior and only one gospel, although there is a wide diversity of evangelistic approaches. We recognize that all men have some knowledge of God through his general revelation in nature. But we deny that this can save, for men suppress the truth by their unrighteousness. We also reject as derogatory to Christ and the gospel every kind of syncretism and dialogue which implies that Christ speaks equally through all religions and ideologies. Jesus Christ, being himself the only god-man, who gave himself as the only ransom for sinners, is the only mediator between God and man. There

is no other name by which we must be saved. All men are perishing because of sin, but God loves all men, not wishing that any should perish but that all should repent. Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God. To proclaim Jesus as “the Savior of the world” is not to affirm that all men are either automatically or ultimately saved, still less to affirm that all religions offer salvation in Christ. Rather it is to proclaim God’s love for a world of sinners and to invite all men to respond to him as Savior and Lord in the wholehearted personal commitment of repentance and faith. Jesus Christ has been exalted above every other name; we long for the day when every knee shall bow to him and every tongue shall confess him Lord. (Gal. 1:6-9; Rom. 1:18-32; I Tim. 2:5-6; Acts 4:12; John 3:16-19; II Pet. 3:9; II Thess. 1:7-9; John 4:42; Matt. 11:28; Eph. 1:20-21; Phil. 2:9-11)

4. The Nature of Evangelism

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his church and responsible service in the world. (1 Cor. 15:3, 4; Acts 2:32-39; John 20:21; 1 Cor. 1:23; 2 Cor. 4:5; 5:11, 20; Luke 14:25-33; Mark 8:34; Acts 2:40, 47; Mark 10:43-45)

5. Christian Social Responsibility

We affirm that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person, regardless of race, religion, color, culture, class, sex or age, has an intrinsic dignity because of which he should be respected, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbor and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead. (Acts 17:26, 31; Gen. 18:25; Isa. 1:17; Ps. 45:7; Gen. 1:26-27; Jas. 3:9; Lev. 19:18; Luke 6:27, 35; Jas. 2:14-26; John 3:3, 5; Matt. 5:20; 6:33; 2 Cor. 3:18; Jas. 2:20)

6. The Church and Evangelism

We affirm that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world. We need to break out of ecclesiastical ghettos and permeate non-Christian society. In the church’s mission of sacrificial service evangelism is primary. World evangelization requires the whole church to take the whole gospel to the whole world. The church is at the very center of God’s cosmic purpose and is his appointed means of spreading the gospel. But a church which preaches the cross must itself be marked by the cross. It becomes a stumbling block to evangelism when it betrays the gospel or lacks a living faith in God, a genuine love for people, or scrupulous honesty in all things including promotion and finance. The church is the community of God’s people rather than an institution, and must not be identified with any particular culture, social or political system, or human ideology.

(John 17:18; 20:21; Matt. 28:19-20; Acts 1:8; 20:27; Eph. 1:9,10; 3:9-11; Gal. 6:14,17; 2 Cor. 6:3, 4; II Tim. 2:19-21; Phil. 1:27)

7. Cooperation in Evangelism

We affirm that the church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. We recognize, however, that organizational unity may take many forms and does not necessarily forward evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes been marred by sinful individualism and needless duplication. We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We urge the development of regional and functional cooperation for the furtherance of the church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience. (John 17:21, 23; Eph. 4:3-4; John 13:35; Phil. 1:27; John 17:11-23)

8. Churches in Evangelistic Partnership

We rejoice that a new missionary era has dawned. The dominant role of western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelization, and is thus demonstrating that the responsibility to evangelize belongs to the whole body of Christ. All churches should therefore be asking God and themselves what they should be doing both to reach their own area and to send missionaries to other parts of the world. A reevaluation of our missionary responsibility and role should be continuous. Thus a growing partnership of churches will develop and the universal character of Christ's church will be more clearly exhibited. We also thank God for agencies which labor in Bible translation, theological education, the mass media, Christian literature, evangelism, missions, church renewal and other specialist fields. They too should engage in constant self-examination to evaluate their effectiveness as part of the Church's mission. (Rom. 1:8; Phil. 1:5; 4:15; Acts 13:1-3; 1 Thess. 1:6-8)

9. The Urgency of the Evangelistic Task

More than 2,700 million people, which is more than two-thirds of mankind, have yet to be evangelized. We are ashamed that so many have been neglected; it is a standing rebuke to us and to the whole church. There is now, however, in many parts of the world an unprecedented receptivity to the Lord Jesus Christ. We are convinced that this is the time for churches and para-church agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization. A reduction of foreign missionaries and money in an evangelized country may sometimes be necessary to facilitate the national church's growth in self-reliance and to release resources for unevangelized areas. Missionaries should flow ever more freely from and to all six continents in a spirit of humble service. The goal should be, by all available means and at the earliest possible time, that every person will have the opportunity to hear, understand, and receive the good news. We cannot hope to attain this goal without sacrifice. All of us are shocked by the poverty of millions and disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism. (John 9:4; Matt. 9:35-38; Rom. 9:1-3; I Cor. 9:19-23; Mark 16:15; Isa. 58:6-7; Jas. 1:27; 2:1-9; Matt. 25:31-46; Acts 2:44-45; 4:34-35)

10. Evangelism and Culture

The development of strategies for world evangelization calls for imaginative pioneering methods. Under God, the result will be the rise of churches deeply rooted in Christ and closely related to their culture. Culture must always be tested and judged by scripture. Because man is God's creature, some of his culture is rich in beauty and goodness. Because he is fallen, all of it is tainted with sin and some of it is demonic. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Missions have all too frequently exported with the gospel an alien culture, and churches have sometimes been in bondage to culture rather than to the scripture. Christ's evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servants of others, and churches must seek to transform and enrich culture, all for the glory of God. (Mark 7:8-9, 13; Gen. 4:21-22; 1 Cor. 9:19-23; Phil. 2:5-7; 2 Cor. 4:5)

11. Education and Leadership

We confess that we have sometimes pursued church growth at the expense of church depth, and divorced evangelism from Christian nurture. We also acknowledge that some of our missions have been too slow to

equip and encourage national leaders to assume their rightful responsibilities. Yet we are committed to indigenous principles, and long that every church will have national leaders who manifest a Christian style of leadership in terms not of domination but of service. We recognize that there is a great need to improve theological education, especially for church leaders. In every nation and culture there should be an effective training program for pastors and laymen in doctrine, discipleship, evangelism, nurture and service. Such training programs should not rely on any stereotyped methodology but should be developed by creative local initiatives according to biblical standards.

(Col. 1:27-28; Acts 14:23; Tit. 1:5, 9; Mark 10:42-45; Eph. 4:11-12)

12. Spiritual Conflict

We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the church and frustrate its task of world evangelization. We know our need to equip ourselves with God's armor and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false ideologies outside the church, but also inside it in false gospels which twist scripture and put man in the place of God. We need both watchfulness and discernment to safeguard the biblical gospel. We acknowledge that we ourselves are not immune to worldliness of thought and action, that is, to a surrender to secularism. For example, although careful studies of church growth, both numerical and spiritual, are right and valuable, we have sometimes neglected them. At other times, desirous to ensure a response to the gospel, we have compromised our message, manipulated our hearers through pressure techniques, and become unduly preoccupied with statistics or even dishonest in our use of them. All this is worldly. The church must be in the world; the world must not be in the church (Eph. 6:12; 2 Cor. 4:3-4; Eph. 6:11, 13-18; 2 Cor. 10:3-5; 1 John 2:18-26; 4:1-3; Gal. 1:6-9; 2 Cor. 2:17; 4:2; John 17:15).

13. Freedom and Persecution

It is the God-appointed duty of every government to secure conditions of peace, justice and liberty in which the church may obey God, serve the Lord Christ, and preach the gospel without interference. We therefore pray for the leaders of the nations and call upon them to guarantee freedom of thought and conscience, and freedom to practice and propagate religion in accordance with the will of God and as set forth in The Universal Declaration of Human Rights. We also express our deep concern for all who have been unjustly imprisoned, and especially for our brethren who are suffering for their testimony to the Lord Jesus. We promise to pray and work for their freedom. At the same time we refuse to be intimidated by their fate. God helping us, we too will seek to stand against injustice and to remain faithful to the gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable. (I Tim. 1:1-4; Acts 4:19; 5:29; Col. 3:24; Heb. 13:1-3; Luke 4:18; Gal. 5:11; 6:12; Matt. 5:10-12; John 15:18-21)

14. The Power of the Holy Spirit

We believe in the power of the Holy Spirit. The Father sent his Spirit to bear witness to his Son; without his witness ours is futile. Conviction of sin, faith in Christ, new birth and Christian growth are all his work. Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a Spirit-filled church. A church that is not a missionary church is contradicting itself and quenching the Spirit. Worldwide evangelization will become a realistic possibility only when the Spirit renews the church in truth and wisdom, faith, holiness, love and power. We therefore call upon all Christians to pray for such a visitation of the sovereign Spirit of God that all his fruit may appear in all his people and that all his gifts may enrich the body of Christ. Only then will the whole church become a fit instrument in his hands, that the whole earth may hear his voice.

(I Cor. 2:4; John 15:26-27; 16:8-11; I Cor. 12:3; John 3:6-8; II Cor. 3:18; John 7:37-39; I Thess. 5:19; Acts 1:8; Ps. 85:4-7; 67:1-3; Gal. 5:22-23; I Cor. 12:4-31; Rom. 12:3-8)

15. The Return of Christ

We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism, for we remember his words that the gospel must first be preached to all nations. We believe that the interim period between Christ's ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the End. We also remember his warning that false Christs and false prophets will arise as precursors of the final Antichrist. We therefore reject as a proud, self-confident dream the

notion that man can ever build a utopia on earth. Our Christian confidence is that God will perfect his kingdom, and we look forward with eager anticipation to that day, and to the new heaven and earth in which righteousness will dwell and God will reign for ever. Meanwhile, we rededicate ourselves to the service of Christ and of men in joyful submission to his authority over the whole of our lives.

(Mark 14:62; Heb. 9:28; Mark 13:10; Acts 1:8-11; Matt. 28:20; Mark 13:21-23; John 2:18; 4:1-3; Luke 12:32; Rev. 21:1-5; II Pet. 3:13; Matt. 28:18)

Conclusion

Therefore, in the light of this our faith and our resolve, we enter into a solemn covenant with God and with each other, to pray, to plan and to work together for the evangelization of the whole world. We call upon others to join us. May God help us by his grace and for his glory to be faithful to this our covenant! Amen, Alleluia!

International Congress on World Evangelization , Lausanne, Switzerland, July 1974. © 1974 World Wide Publications, 1303 Hennepin Avenue, Minneapolis, MN 55403. Used by permission.

PREAMBLE TO THE CONSTITUTION OF THE SYRACUSE AIRPORT CHRISTIAN FELLOWSHIP & MINISTRIES

We are a people, followers of the Lord Jesus Christ, who are willing to seek His face at all costs. We are willing to be the ones who hold fast and stand in the gap. We are a people who are hungering to see more of the glory of Christ released in our region and want nothing more than to be available for the high calling that the Lord has placed upon our lives.

We totally surrender our hearts, our minds, our strength and our lives to do that which You have set forth for us to do. Our prayer is that we remain hungry and humble for You Lord and that You make us holy as we are changed from glory to glory.

We are a people who want nothing more than to be led by Your Holy Spirit. Let Your will be done on earth as it is in heaven! Amen

Syracuse Airport Christian Fellowship/Ministries International

CONSTITUTION

Article I: Name

The name of the organization shall be Syracuse Airport Christian Fellowship/Ministries hereafter referred to as SACF/MI.

Article II: Purpose

The purpose of the organization shall be to provide spiritual oversight for a network of partner churches and ministries that are devoted to serving God and to meeting spiritual, emotional and physical needs of people through faith in Jesus Christ and to resourcing and networking with the body of Christ.

Article III: Membership

- 1) The membership shall consist of appointees to the Apostolic Council and the chairman of the Stewardship Team.
- 2) The membership shall consist of Apostolic Council designates, senior elders of partner churches, heads of board directed ministries, SACF/MI Apostolic Company (those licensed or ordained through SACF/MI), all SACF/MI staff and the remainder of the Stewardship Team.

Article IV: Doctrine: Statement of Faith

We believe the Bible to be the inspired, infallible, and authoritative Word of God. The Holy Spirit moved upon the writers of the Old and New Testament and inspired them as they wrote the Words of God. God's revelation in Christ and in scripture is unchangeable. Through it the Holy Spirit still speaks today (II Tim. 3:13-17; Heb. 4:12; Psalm 119:89, 105; I Pet. 1:23-25; Gal. 1:8, 9; Matt. 5:18; Isa. 40:8).

We believe that there is One God, eternally existent in three persons: Father, Son, and Holy Spirit. God the Father—Creator of all things. By His Word all things were created and through the power of His Word all things are held together. He sent His Son Jesus to redeem mankind unto Himself. A relationship with God only comes through Jesus Christ. Jesus Christ—is the only begotten Son of God, conceived by the Holy Spirit, and born of a virgin. He lived a sinless life, and performed many miracles. He redeemed us by His atoning death through His shed blood, He ascended to the right hand of the Father, and He will personally return in power and glory. There is no other name given under heaven by which man must be saved. Holy Spirit—inspired the writers of the Bible, convicts the world of sin, teaches us all things, and brings to our remembrance the Word of God (Deut. 6:4; Isa. 44:6-8; Isa. 43:10; Matt. 3:16, 17; Matt. 28:19; I Cor. 12:4-6; John 14:23, 25; I Tim. 6:15, 16; I John 5:7).

We believe that mankind is perishing because of sin, which separates him from God. But God loves all mankind, not wishing that any should perish, but that all should repent. Mankind can only be saved through a complete commitment to Jesus Christ as Lord and Savior, being regenerated by the Holy Spirit (Gen. 1:26, 31; Psalm 8:4-8; Gen. 3:1-7; Rom. 5:1, 12-21; Eph. 2:8, 9; Acts 3:19-21; I Cor. 15:21, 22; Gal. 6:14, 15; II Cor. 5:17). We believe in the present infilling of the Holy Spirit to all believers who desire it. The Holy Spirit's ministry to the body of Jesus Christ gives power to live, witness, proclaim the gospel and to make disciples. The Holy Spirit gives us power to cultivate a Christ-like character through the fruit of the Spirit and to build up and mature the church through the miraculous gifts and ministries in this present day (John 15:8-10; I Cor. 12:13; John 3:5, 6; Acts 1:4-8; Acts 2:1-4; Acts 2:38, 39; Luke 11:9-13; Joel 2:28, 29; I Cor. 12, 13, 14; Heb. 2:4).

We believe that the local church is a body of believers brought together by the Holy Spirit as a visible part of the body of Christ and His church universal. The church is responsible to faithfully proclaim the whole Word of God in fulfilling the great commission, properly administer the sacraments, and humbly submit themselves to discipline, all for the glory of God (Matt. 28:19, 20; Rom. 12:4, 5; I Cor. 12:27; Eph. 2:22; I Pet. 2:5, 9, 10; Titus 2:14).

We believe that all mankind shall give an account of their deeds in this earthly life before the judgment seat of Christ. Those with their names written in the Lamb's Book of Life will be eternally with God in His glory, those without their names written will be

eternally separated from God and tormented (I Thess. 5:13-17; Rev. 1:7; Acts 1:11; Rev. 20:10-15; II Cor. 5:10; II Thess. 1:7-10; Rev. 21:1-4).

Article V: Government

The final authority in vision, direction, doctrine, administration and finance shall be vested in the Apostolic Vision Carrier. The Apostolic Vision Carrier may appoint others [Body of Elders] under them as required to assist in spiritual oversight of geographic areas or ministries.

The Stewardship Team shall serve the Apostolic Vision Carrier in administrative and financial functions as described in the SACF/MI Bylaws. The Stewardship Team may appoint others under them to assist in administration of specific areas.

Each partner church and SACF/MI related ministry shall have self-governing privileges in harmony with the authority and vision of the Apostolic Vision Carrier.

Article VI: Governing Documents

Section 1

The governing documents of SACF/MI are the Articles of Incorporation, Constitution and Bylaws. The Articles of Incorporation take precedence over the Constitution, and the Constitution take precedence over the Bylaws.

Section 2

No amendments or repeal shall be made to the Articles of Incorporation or the Constitution of SACF/MI as adopted except by the following procedure:

A written petition to amend or repeal shall be presented by either a member of SACF/MI or one of the recognized spiritual advisors to the Apostolic Vision Carrier. The Apostolic Vision Carrier shall have one year to return a written response to the SACF/MI membership. If the Body of Elders and the Apostolic Vision Carrier approve by a 2/3 majority, then the petition is sent in writing to the SACF/MI membership who have one year to reply. In the event that 2/3 of the membership respond by approving the petition, it shall be returned to the Apostolic Vision Carrier for adoption.

Section 3

No amendments or repeals shall be made to the Bylaws of SACF/MI as adopted except by the following procedure: A written petition to amend or repeal shall be presented by either a member of SACF/MI or one of the recognized spiritual advisors to the Apostolic Council. The Apostolic Council shall have 180 days to return a reply. If petition is approved by the International Apostolic Leader and a 2/3 majority of the Apostolic Council, it is then sent to the membership of SACF/MI for its approval by majority within 180 days. If the membership approves, the written petition is returned to the Apostolic Council for adoption.

Article VII: Dissolution

Section 1 - Dissolution by Apostolic Council

In the event that this organization shall be dissolved and liquidated, the Apostolic Council, after paying or making provision for the payment of all the liabilities of this

organization, shall distribute or dispose of any remaining property and assets exclusively to such organization or organizations established and operated exclusively for religious purposes as, in its judgment, have purposes which are most closely allied to those of this organization; it being provided, however, that each transferee organization, at the time of such transfer, shall:

1. be a tax-exempt, religious Christian organization within the meaning and intent of Section 501 (C) (3) and Section 170 (b) (1) (A) of the Internal Revenue Code of 1954 or the corresponding sections of any successor internal revenue law of the United States of America;
2. have been in existence for a continuous period of at least sixty (60) months; and
3. be an organization to which contributions are deductible under Section 170, Section 2055 and Section 2522 of the Internal Revenue Code of 1954 or the corresponding sections of any successor internal revenue law of the United States of America.

Section 2 - Dissolution by Court

Any of this organization's property and assets not disposed of in accordance with Article VII, Section 1, shall be disposed of by the court having jurisdiction of the dissolution and liquidation of a nonprofit corporation organized and existing under and in accordance with the laws of the Commonwealth of New York and having jurisdiction in the county of this organization's registered office exclusively to such religious organization or organizations, each of which is established and operated exclusively for such purposes as are most closely allied to those of this organization and each of which, at the time of such disposal, is a qualified, tax-exempt organization as aforesaid, as said court shall determine.

Adopted July – 29 – 2001

Revised March – 1 – 2006

Syracuse Airport Christian Fellowship/Ministries International **BYLAWS**

Article I: Apostolic Council

Functions

1-1A. The Apostolic Council shall be responsible for the overall vision, direction, focus, administration and finance of Syracuse Airport Christian Fellowship as a movement hereafter referred to as SACF/MI. The Council determines vision statements, mission statements, basic values and guiding principles for SACF/MI.

1-1B. The Apostolic Council shall be given leadership by the International Apostolic Leader (IAL). The IAL shall be both the CEO/PVC (Chief Executive Officer / Primary Vision Carrier). The IAL is not required to be President/Chairman of the board.

1-1C. The Apostolic Council shall be the legal board of the corporation.

1-1D. The members serving on this council shall be synonymous with Trustee or Director.

Appointments

- 1-2A. The IAL shall be called by God, qualified (I Tim. 3:1-7 and Titus 1:5-9) and willing to fulfill this leadership responsibility. The IAL shall be recognized and recommended by both the Apostolic Council and the recognized spiritual advisors. The Apostolic Council shall not appoint an individual as IAL unless there is unanimous agreement with the Apostolic Council and recommendation by the recognized spiritual advisors.
- 1-2B. Apostolic Council members shall be called by God, qualified by scripture (I Timothy 3:1-7 and Titus 1:5-9) and willing to fulfill this leadership responsibility.
- 1-2C. Apostolic Council members are discerned through fasting and prayer, then nominated by the IAL and the existing Apostolic Council.
- 1-2D. The IAL shall install new members as set forth in 1-4B and 1-4C as required due to vacancies.
- 1-2E. The Apostolic Council shall consist of five to twelve members which includes the IAL.
- 1-2F. The IAL and each member of the Apostolic Council shall be active members of a cell group and involved in the life of their respective local SACF/MI partner church.

Voting Membership

- 1-3A. The voting membership of the corporation shall consist of the Apostolic Council and the chairperson of the Stewardship Team.

Non-Voting Membership

- 1-4A. The nonvoting membership of the corporation shall consist of all the Apostolic Council designates (those individuals that the Apostolic Council has given authority to give spiritual oversight to churches and ministries), senior elders of SACF/MI partner churches, heads of Board Directed Ministries under SACF/MI, the SACF/MI Apostolic Company (those licensed or ordained through SACF/MI), all SACF/MI staff and the remainder of the Stewardship Team.

Specific Duties

- 1-5A. Appoint persons to serve on the Stewardship Team.
- 1-5B. Hire and supervise an Administrator with specific duties and responsibilities.
- 1-5C. Hire and supervise a Mission Director with specific duties and responsibilities.
- 1-5D. Oversee and encourage church planting.
- 1-5E. Appoint and supervise specific committees or directors; e.g., worship, children, youth, singles, as needed to resource the vision of SACF/MI.
- 1-5F. Adopt into the SACF/MI family churches according to the procedures established in this SACF/MI Handbook.
- 1-5G. Affirm, appoint, discipline and remove senior elders and elders in each partner church as outlined in this SACF/MI Handbook.
- 1-5H. Recognize, appoint, protect spiritually and provide accountability to the fivefold translocal ministers.
- 1-5I. Train and nurture leaders.

- 1-5J. Provide oversight and spiritual protection to senior elders.
- 1-5K. Provide assistance during times of crisis in a partner church or SACF/MI related ministry.
- 1-5L. Provide for licensing and ordination credentials.
- 1-5M. Approve annual and all modified SACF/MI budgets.
- 1-5N. See that needed communications related to the above duties are forwarded to the Stewardship Team for administrative and financial processing.
- 1-5O. Appoint new councils both nationally and internationally as required for future growth.
- 1-5P. Additional duties may be added at the discretion of the Apostolic Council.
Terms-Vacancies
- 1-6A. Apostolic Council members, including the IAL, shall be willing to serve long term with regular evaluations as per this SACF/MI Handbook.
- 1-6B. In years when evaluations are not performed, the IAL and each Apostolic Council member shall mutually discern the call of God on the Apostolic Council member's life to serve another year.
- 1-6C. Evaluations shall be conducted by the IAL and an appointed evaluation team every 2-3 years. This team shall be appointed by the Apostolic Council consisting of some persons outside of themselves. The written report shall be given to the IAL and the person being evaluated.
- 1-6D. The IAL shall be evaluated by this same team every 2 to 3 years with a full report given to the IAL and the recognized spiritual advisors and a summary report given to the Apostolic Council.
- 1-6E. Evaluations are for the purpose of growth of the members. In the event of a report that one's service is unsatisfactory or that one is no longer suited for the position, the Apostolic Council and IAL shall review the specified deficiencies with the member. The Apostolic Council and the IAL's determine whether it would be best for the member to relinquish their position or continue as a member and work to improve the specified deficiencies.
- 1-6F. In addition to the evaluations, at any time the IAL and other Apostolic Council members may vote to suspend or remove the member if deemed to be in the best interest of the organization. The member shall be given notice and the opportunity to be heard before removal. The recognized spiritual advisors shall be included in the process of suspension or removal. If required, discipline shall be invoked in accordance with the written "Guidelines for Discipline and Restoration" outlined in this SACF/MI Handbook.
- 1-6G. In the event of the necessity of termination of the responsibility of the IAL due to moral failure (I Tim 3:2, Eph. 5:11, I Tim 5:20, I Cor. 5:11-13), irreconcilable disputes (Titus 3:10 & 11, III John 9-11, Mat 18:15-17), disorderly conduct (I Cor 5:11, II Thes. 3:6 & 14, III John 9-11, Matt 18:15-17), apostasy (Titus 1:9-11, Titus 3:10 & 11, Romans 16:17, I Tim 1:18-20, II Tim 2:16-18), or other good cause, the recognized spiritual advisors will give leadership to this process along with the other Apostolic Council members. The Apostolic Council, with counsel from the recognized spiritual advisors will suspend the IAL pending a thorough review and application of the written "Guidelines for Discipline and Restoration of Fallen Leaders." The Apostolic Council, with counsel from the recognized spiritual advisors will appoint an acting IAL immediately, who will

serve until restoration or a replacement is discerned. Termination shall occur only upon the vote of two-thirds of Apostolic Council and two-thirds of the recognized spiritual advisors, each of whom shall certify in writing 1) the member or advisor has diligently sought the direction of the Holy Spirit, 2) there is good cause for the termination, 3) termination is in the best interest of SACF/MI. This determination shall not be subject to review by any court or other tribunal (I Cor. 6).

Officers

- 1-7A. The Apostolic Council shall meet annually during the month of March or April. At that meeting, the Apostolic Council shall elect officers for a one-year term. In the event that an officer position becomes vacant for any reason, the Apostolic Council may call for a special election to fill the unexpired term of the position which is vacant. All officers of SACF/MI shall be members of the Apostolic Council.
- 1-7B. Chairman: The chairman shall in general be responsible to supervise and control all of the business affairs of the corporation. The chairman shall preside at all business meetings of the Apostolic Council. The chairman may sign, with the secretary or any other proper officer of the corporation authorized by the Apostolic Council, any deeds, mortgages, bonds, contracts, or other instruments which the Council has authorized to be executed, except in cases where the signing and execution thereof shall be expressly delegated by the Apostolic Council or by these bylaws or by statute to some other officer or agent of the corporation; and in general he shall perform all duties incident to the office of chairman and such other duties as may be prescribed by the Apostolic Council from time to time. The chairman shall not hold any other officer position while serving as chairman.
- 1-7C. Vice Chairman: In the absence of the chairman or in the event of his inability or refusal to act, the vice chairman shall perform the duties of the chairman, and when so acting, shall have all powers of and be subject to all the restrictions upon the chairman. Any vice chairman shall perform such other duties as from time to time may be assigned to him by the chairman or by the Apostolic Council. The vice chairman may simultaneously hold the office of treasurer or secretary while holding the office of vice chairman. However, if due to the chairman's inability or refusal to act, the chairman is removed from office, then the vice chairman shall assume the position of chairman until a special election is convened by the Apostolic Council. If the vice chairman has assumed the position of chairman, then vice chairman must relinquish any other officer positions.
- 1-7D. Treasurer: The treasurer shall automatically be a member of the Stewardship Team. If required by the Apostolic Council, the treasurer shall give a bond for the faithful discharge of his duties in such sum and with such surety or sureties as the Apostolic Council shall determine. The treasurer shall have charge and custody of and be responsible for all funds and securities of the corporation; receive and give receipts for moneys due and payable to the corporation from any source whatsoever, and deposit all such moneys in the name of the corporation in such banks, trust companies or other depositories as shall be selected in accordance with the provisions of these bylaws; and in general he shall perform

all the duties incident to the office of treasurer and such other duties as from time to time may be assigned to the treasurer by the chairman or by the Apostolic Council.

- 1-7E. Secretary: The secretary shall keep the minutes of the meetings of the Apostolic Council in one or more books provided for that purpose; see that all notices are duly given in accordance with the provisions of these bylaws or as required by law; be custodian of the corporate records and of the seal of the corporation and see that the seal of the corporation is affixed to all documents, the execution of which on behalf of the corporation under its seal is duly authorized in accordance with the provisions of these bylaws and in general perform all duties incident to the office of secretary and such other duties as from time to time may be assigned to the secretary by the chairman or by the Apostolic Council.

Meetings

- 1-8A. The Apostolic Council shall meet annually during the month of March or April. The Apostolic Council shall publish the minutes of the annual meeting. A basic purpose of the annual meeting is to reconfirm all Apostolic Council members and all other appointees. The Apostolic Council shall meet regularly as determined by the ID. Special meetings may be called with sufficient notice as possible under the circumstances which will permit the members to participate. Members may participate in a meeting by means of conference telephone or similar communications equipment by which all persons participating in the meeting can hear each other. A special meeting of the Apostolic Council may be requested to the IAL by two (2) members of the Apostolic Council. If the IAL refuses, the members of the Apostolic Council shall request assistance by the recognized spiritual advisors. A representative from the Administration Department shall attend (exofficio) Apostolic Council business meetings as requested to facilitate good decision-making and effective administration.
- 1-8B. The place of the Apostolic Council meetings shall be at the SACF/MI Office in Cicero, New York, USA or any other place as may be chosen and announced in writing.

Quorum

- 1-9A. In order for the Apostolic Council to conduct any business, a quorum shall be present in person or by electronic means.
- 1-9B. A quorum shall be 50% of all members of the Apostolic Council.
- 1-9C. Members of the Apostolic Council may, in writing, express their opinion or vote on any issue when absent from their respective meetings. All written votes shall be signed and dated by the member and presented to the secretary of the Apostolic Council prior to the meeting. Signed and dated faxes are acceptable. Members may participate in a meeting by means of conference telephone or similar communications equipment by which all persons participating in the meeting can hear each other.

Budgets and Support

- 1-10A. All Annual SACF/MI Budgets, original and modified, prepared by the Stewardship Team and SACF/MI administration shall be made final upon approval by the Apostolic Council.
- 1-10B. The Apostolic Council may present, as the Holy Spirit directs, new projects for the Stewardship Team to facilitate on an ongoing basis.
- 1-10C. Support, if any, for Apostolic Council members shall be defined in the annual SACF/MI budget.
- 1-10D. Support for Apostolic Council members may come from multiple sources.
- 1-10E. The Apostolic Council shall present in writing to the Stewardship Team by August 1st of each year, a full description of vision and direction for the upcoming year. A joint August or September meeting of the Apostolic Council and the Stewardship Team shall be held for the purposes of further communication concerning the formulation of the annual SACF/MI budget. The Stewardship Team then has until December 15th to present the annual SACF/MI budget to the Apostolic Council for approval.

Article II: Recognized Spiritual Advisors

- 2-1A. A group of three to five recognized spiritual advisors from outside the body of SACF/MI shall serve as a link to the body of Christ at large.
- 2-1B. This group, individually or as a whole, shall provide advice, counsel, and accountability to the IAL and members of the Apostolic Council
- 2-1C. In cases of moral failure (I Tim 3:2, Eph 5:11, I Tim 5:20, I Cor 5:11-13) , irreconcilable disputes (Titus 3:10 & 11, III John 9-11, Mat 18:15-17), disorderly conduct (I Cor 5:11, II Thess 3:6 & 14, III John 9-11, Mat 18:15-17), or apostasy (Titus 1:9-11, Titus 3:10 & 11, Romans 16:17, I Tim 1:18-20, II Tim 2:16-18), on the part of the IAL or a member of the Apostolic Council, two or more recognized spiritual advisors, as a team, will work closely with the Apostolic Council as described in Article 1-6F and 1-6G.
- 2-1D. In cases of unresolved conflict for both the IAL and the Apostolic Council, two or more recognized spiritual advisors, as a team, will serve as outside mediators, facilitating the resolution of disputes.
- 2-1E. Recognized spiritual advisors shall be appointed upon unanimous decision of the Apostolic Council with input from existing recognized spiritual advisors.
- 2-1F. Biannually, the Apostolic Council and each spiritual advisor will mutually discern the call of God for the advisor to continue serving in this capacity. Advisors may serve continuously as long as there is mutual agreement and support for the vision of SACF/MI. Either the Apostolic Council or the recognized spiritual advisors may at any time initiate a release from service for a specified period of time or permanently.

Article III: Stewardship Team

Function

- 3-1A. The Stewardship Team shall be comprised of persons appointed by the Apostolic Council from a list of nominees supplied by partner church elders and Board

Directed Ministries or Apostolic Council. To serve on this group, the person shall be an active member of a partner church.

- 3-1B. The Stewardship Team shall have a minimum of three members.
- 3-1C. Individuals nominated to this group shall be people who have the ability to assist in fulfilling the legal and financial policies of SACF/MI and its operations, according to the vision and purpose of the Apostolic Council.
- 3-1D. The Stewardship Team shall facilitate the vision, direction and purposes of the Apostolic Council in a legal and prudent manner.
- 3-1E. This Team shall establish and maintain support guidelines for all supported staff of SACF/MI except for those within partner churches and Board Directed Ministries.
- 3-1F. This team shall manage the annual and/or modified SACF/MI budget.

Appointment

- 3-2A. Team members shall be recommended by their respective senior elders.
- 3-2B. No more than 1/3 of the Stewardship Team members can also be members of the Apostolic Council.
- 3-2C. A 2/3 majority of the Apostolic Council shall approve for appointment or removal of Stewardship Team members. At anytime a Stewardship Team member may be suspended or removed by the Apostolic Council if deemed to be in the best interests of the organization. The Apostolic Council shall give leadership to the process of suspension or removal in accordance with the written policy of discipline and restoration outlined in this SACF/MI Handbook. The member shall be given notice and an opportunity to be heard before removal.

Terms

- 3-3A. All terms shall be for a three-year period. Team members may be reappointed to consecutive terms.

Officers

- 3-4A. The Stewardship Team shall elect officers for a one-year term at their annual meeting to be held sometime between March and May yearly.
- 3-4B. Chairperson: The chairperson shall give leadership to all Stewardship Team meetings. The chairperson may not be a member of the Apostolic Council. The chairperson shall be accountable to the treasurer of the Apostolic Council.
- 3-4C. Vice Chairperson: In the absence of the chairperson, the vice chairperson shall perform the duties and hold the responsibilities of the chairperson. The vice chairperson may not be a member of the Apostolic Council.
- 3-4D. Recording secretary: The recording secretary shall keep the minutes of the meetings of the Stewardship Team in one or more books provided for that purpose.
- 3-4E. The Apostolic Council shall nominate a slate of multiple candidates for each office position from the Stewardship Team.
- 3-4F. The annual election of officers shall be conducted by the treasurer.

Quorum

- 3-5A. In order for the Stewardship Team to conduct any business, a quorum shall be present in person or by electronic means.
- 3-5B. A quorum shall be 50% of all members of the Stewardship Team.
- 3-5C. Members of the Stewardship Team may, in writing, express their opinion or vote on any issue when absent from their respective meetings. All written votes shall be signed and dated by the member and presented to the recording secretary of the Stewardship Team prior to the meeting. Signed and dated faxes are acceptable. Members may participate in a meeting by means of conference telephone or similar communications equipment by which all persons participating in the meeting can hear each other.

Specific Duties

- 3-6A. Upon determination by the Apostolic Council that a corporate entity no longer serves SACF/MI's vision, the Stewardship Team shall determine the manner in which SACF/MI's relationship to the entity is to be ended.
- 3-6B. All real estate and personalty owned by SACF/MI shall be under the trusteeship of the Stewardship Team.
- 3-6C. Partner church and Board Directed Ministry budgets and year end statements may be reviewed by the Stewardship Team, if the partner church or Board Directed Ministry so chooses, as a source of their outside accountability.
- 3-6D. The Stewardship Team shall meet on a monthly basis or as often as directed by the chairperson of the Stewardship Team and notified by the recording secretary of the team, with a five day written notice except for special meetings which may be called with sufficient notice as possible under the circumstances which will permit the members to participate.

Budgets

- 3-7A. The Stewardship Team with the Administration Department shall prepare and present the annual SACF/MI budget to the Apostolic Council for their approval by December 15th.
- 3-7B. The Stewardship Team shall be responsible to review the ongoing financial status of SACF/MI and its entities, and modify the annual SACF/MI budget as required to maintain a balanced budget in accordance with this SACF/MI Handbook.

Stewardship Team Committees

- 3-8A. The Stewardship Team may appoint other committees or task forces deemed appropriate from time to time with specific written duties and terms. Minutes from these committees and/or task forces shall be prepared for the Stewardship Team and Apostolic Council.

Article IV: Council Member's Liability

- 4-1A. No member of the Apostolic Council or Stewardship Team shall be personally liable, as such, for monetary damages for any action taken unless:
 1. The member has breached or failed to perform the duties of office in good faith, in a manner reasonably believed to be in the best interest of the corporation, and

- with such care, including reasonable inquiry, skill and diligence, as a person of ordinary prudence would use under similar circumstances; and
2. The breach or failure to perform constitutes self-dealing, willful misconduct or recklessness.
 - 4-1B. This provision cannot by law release a member from liability under criminal laws or for proper payment of taxes.

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