



CONSTITUTION

Amended: 19 May 2017

1. NAME

- 1.1. The official name will be known as **FILLADALFIA MINISTERIES**, a registered Non Profitable Company (**NPC**) with registration number **2013/119043/08**, (**domicilium citandi ex executandi**) as per 5 Maruis str, Ferreira, Bloemfontein, (**Postal**) as per P.O. Box 34341, Faunasig, 9364.
- 1.2. All projects, programs, training, accrediting and outreach run under the guidance and protection of this institution will be done under name of **FILLADALFIA MINISTERIES**.

2. FOUNDATION

FILADELFIA MINISTERIES was founded by C.F. MOBEY and S.L.MOBEY and registered as a NPC for the first time on the 17TH day of JULY 2013.

3. DEFINITIONS/ABBREVIATIONS

• Fiscal	-	Financial related stipulations and requirements
• Honorarium	-	Remuneration for services rendered
• Grant(s)	-	State Funding
• "Tie-vote"	-	When no majority vote is effected
• Referral fee	-	Fee due to client referral
• Members	-	Paragraph 9 <i>supra</i> , intended person
• Directors Portfolio	-	Description of responsibilities
• NPC	-	Non Profit Company
• SOP	-	Standard Operating Procedures
• AGM	-	Annual General Meeting
• SGM	-	Special General meeting
• MD	-	Director responsible for managerial functions

4. MISSION STATEMENT & BELIEF

4.1. FILADELFIA MINISTERIES is a Non-profitable organisation (whereby all finances are dealt with in accordance of Par. 12 *supra*), and as such its focus is based upon the Vision, Mission and Goals as set out in par. 4.1.1, 4.1.2, 4.1.3 and par. 5 of *this Constitution*.

4.1.1. Vision

Filadelfia Ministry is helping the called tot minister their pastoral gifts in a sustainable and practical manner.

4.1.2. Mission

Markus 4:26-29;

Filadelfia Ministries is a servant for Gods called (Jude 1), through Godly empowerment in their ministry by applying sustainable & practical stewardship (Titus 1:7-9) in a safe environment.

- Statutory framework,
- Empowerment,
- Caring & support,
- Ministerial network

4.1.3. Goals

Providing a network & databases inclusive of the undermentioned services (not limited to) to all registered members and pastors of Filadelfia Ministries;

- Continuous development
- Assistance in establishing a practice and registrations.
- Spiritual & emotional Support
- Pair network
- FM Web page
- Mentoring
- Therapeutic aids
- Ministerial legal assistance
- Possible ordination as Pastor & linkage to a statutory body. (Only for in-house)

4.2. FILADELFIA MINISTERIES', statement of believe is founded on Scripture as found in the Biblical edition of the King James Version as it confirms the existence of God, Jesus Christ, the Holy spirit, the crucifixion death and resurrection of Jesus Christ according to **1 Corinthians 15**. The full statement of believe of **FILADELFIA MINISTERIES** is attached hereto as **Annexure "A"**.

4.2.1. We favour **LITERAL (as opposed to ALLEGORICAL, SYMBOLISTIC, RATIONALISTIC and other), principles of hermeneutics** as summarised hereunder;

Just how much of the Bible should be interpreted literally is one of the hottest debates within Christianity today, and there are many different opinions. Some people believe the Bible must be defended against attacks on its accuracy and Divine origin. But, common literary techniques like parable, metaphor and allegory do not negate the Bible's message, nor do they threaten our faith. The Bible's teachings stand on their own merits, whether or not those teachings are delivered via stories that are intended to be taken literally. The important thing is that we understand what God is telling us through the Bible and that we don't let arguments about the literal truth of the Bible distract us from that goal.

These four key words-- observation, interpretation, evaluation, and application-- are the heart of all approaches to finding out what the Bible means. They provide the structure of what questions you ask of the text, and when.

- (i) Observation: What are the basic facts of the passage such as the meaning of all the words?
- (ii) Interpretation: What did the author mean in his own historical setting?
- (iii) Evaluation: What does this passage mean in today's culture?
- (iv) Application: How can I apply what I have learned to how I live my life?

Interpreting the Bible correctly is a two-step process. We must first discover what the passage meant in the day and age of the author. Then we must discover its message for us in today's culture. Observation and interpretation apply to the first step; evaluation and application apply to the second.

God uses every kind of language available—straightforward (but culturally lensed) historical narrative, analogy, metaphor, parable, poetry, apocalyptic vision, and, hallelujah, the Word made flesh, Jesus.

4.3. **FILADELPHIA MINISTERIES'**, its Directors and members, on signature thereof, are bound to the Code of Conduct/Ethics attached to its constitution as **Annexure "B"**.

4.4. **FILADELPHIA MINISTERIES'** are primarily bound to be directed by Scripture and secondary by its constitution read with its Code of conduct/ethics (par. 4.3), intertwined with each other.

5. AIMS AND GOALS

- 5.1.** It is **FILADELFIA MINISTERIES'** primary focus to be of service in – and to the following area (s), according to paragraph 13 *supra*;
- (i) Assistance, care and support in the needs, of their registered Pastors,
 - (ii) Assistance, care and support, in the needs, of their qualified Counsellors,
 - (iii) Assistance, care and support in the needs, of the students of Filadelfia Training Institution,
 - (iv) Monitoring and regulation of Filadelfia Ministries' ethics, standards and requirements.
 - (v) Assistance, care and support, in the communal work of the Body of Christ, involving external like-minded ministries, bodies and/or missionaries.
 - (vi) Assistance, care and support in current and future projects, decided and agreed upon by the Directors,
- 5.2.** In assisting, caring a supporting the above aims and goals **FILADELFIA MINISTERIES** is focused and committed in;
- (i) Sustaining an infrastructure which is conducive for the effective management of the Ministry,
 - (ii) Providing a forum and platform to carry out the passions, goals and aims of all individuals related to – and the Ministry itself known as **FILADELFIA MINISTERIES**,
 - (iii) Maintaining good relations and close ties with all individuals, institutions, groups and networks within the body of Christ and especially **FILADELFIA MINISTERIES'** partners,
 - (iv) Establishing and maintaining good and effective internal and external communication guided by the principles mentioned in par. 13.2 *supra*,
 - (v) Raising funds whereby all goals, support, projects and outreach could be funded, sustained and maintained.

6. AMMENDMANT OF THE CONSTITUTION

- 6.1.** Amendment of the constitution can only be made by compliance to the following prerequisites;
- (i) Notice of any change must be given to all Directors, 60 days in advance to the date of amendment,
 - (ii) Amendment can only be made at the AGM, or
 - (iii) In urgent circumstances once each Calendar year by SGM held 'in person' and attended by all Directors,
 - (iv) Only by unanimous decision through 'open vote',
 - (v) Written amendment, dated and deponent's signature placed on all such amendments by all Directors and reflected as a chronological annexure to this document.

7. LEGAL LIABILITY

- 7.1.** No Director or member or future member will, in his/her personal capacity, be (legally and/or financial), liable to any person or body by reason or any act performed on behalf of his/her *bona fide* duties towards any project or program, benefitting FILADELFIA MINISTERIES which were under direct management (par. 13.6 *Supra*), thereof.
- 7.2.** FILADELFIA MINISTERIES nor any of its Directors (together or separately), will be (legally or financial), liable to any person or body by reason or any act performed in accordance (par. 13.6 *supra*),
- 7.3.** FILADELFIA MINISTERIES is a NPC with its own identity, distinct from its members or any other institution or entity towards;
- (i) Existing in his own right,
 - (ii) Be able to own property and assets in his own name,
 - (iii) Be able to sue or be sued in its own name,
 - (iv) Directors, members, office bearers or their family do not have any rights over property or assets of FILADELFIA MINISTERIES.

8. DISSOLUTION AND ASSETS

- 8.1.** FILADELFIA MINISTERIES can only be dissolved in circumstances of;
- (i) If $\frac{2}{3}$ - majority or more of the directors are in agreement that (a) the ministry has outlived its purpose, (b) there are no other parties interested, willing and able to manage and execute the initial aims and goals established in its constitution.
 - (ii) During or at an AGM or SGM (of which 60 days' notice beforehand were given to all Directors of the intended request for dissolution), whereby comprehensive written motivation is submitted accompanied with substantiating documents or other 'proof'.
 - (iii) All financial affairs are up to date and available,
 - (iv) All properties and assets accounted for,
 - (v) All debts and liabilities settled.
- 8.2.** On dissolution of FILADELFIA MINISTERIES, all monies, assets and properties will be, by unanimous decision of all Directors present, be donated to a like-minded body or Ministry.

9. MEMBERSHIP

Members are persons, inclusive of the Directors of **FILADELFIA MINISTERIES**, which are;

- (i) Paid members and in good standing with all of **FILADELFIA MINISTERIES'** requirements,
- (ii) Qualified Counsellors and/or Pastors affiliated with **FILADELFIA MINISTERIES**,
- (iii) Individuals which by unanimous approval of the Directors are recommended as members to **FILADELFIA MINISTERIES**.

9.1. DIRECTORS

Although there are no hierarchy in the Directorship, the Director (“Managing” (MD) or in his/her absence the person authorised on his/her behalf), will serve as the nodal point and Chairman.

9.1.1. Directors are chosen unanimously by the full board of Directors or removed as a Director on acceptance of a written application for resignation or as a result of a unanimous decision of the Board of Directors, This can only be effected at and during an AGM or a SGM (held in person), in the event of;

- (i) Resignation of one or more existing Director(s),
- (ii) Removal of one or more Directors by the board of Directors,
- (iii) The need for one or more additional Directors-portfolio,

9.1.2. A Director are deemed as a full functional director or removed as a registered Director only when proof of submission of the prescribed documentation (by Law governing the NPC), are provided and filed. Directors, as an example to others in Ministry as well as a beneficiary of the aims and goals stipulated in this document, are by virtue of their status also members and therefore obligated to be a paid member at all times. Failure to be in good standing will result in removal as Director and removal from the database of members which benefits from the aims and goals as stipulated herein.

9.1.3. The Directors’ duties and responsibilities are set out in their different portfolios as summarised in par. 13.5 *supra* and as an annexure hereto. The execution thereof must at all times comply with the operational procedures managing the successful functioning, of the structures of **FILADELFIA MINISTERIES** as set out in par 13 *supra*.

9.1.4. In circumstances of the appointment of a new and/or additional Director(s), relevant and applicable portfolio(s) must, within 30 days, by the MD (or authorised person on his/her behalf), be compiled, drafted, signed and filed hereto in accordance with par. 13.5 *supra*.

9.2. MEMBERS

9.2.1. Membership is only available to ordained Pastors and qualified Counsellors approved by **FILADELFIA MINISTERIES**.

9.2.2. Pastors and Counsellors can apply and be registered as members, according to the perquisites of the requirements of this constitution, when preferring to be a beneficiary of the aims and goals as stipulated in par. 4, 5 and 13.8 *supra*. On approval of membership a membership certificate and ID card, pertaining to the applicable year, will be issued to every member which is in full compliance for that applicable year.

9.2.3. Members are obligated to be a paid member and in compliance of all requirements as to be a member at all times. Failure to be in good standing will result in termination of membership and the removal from the database of members, according to par 12.4 *supra*.

9.2.4. Members inclusive of Pastors ordained under the name of Filadelfia Ministries, are subjected and obligated to comply with the requirements and prerequisites of the standards set by the constitution, statement of faith, ethical conduct and Scriptural guidelines.

9.2.4.1. Members, inclusive of ordained pastors are obligated to complete and sign the application form wherein they consent to comply with the aforesaid requirements as per par 9.2.4.

9.2.4.2. In event of any member, inclusive of ordained pastors, not complying with the stipulated requirements as per par. 9.2.4, remedial steps must be taking in terms of **Annexure “E”**.

9.3. COMMITTEES

Committees are referred to – and effected by the following aspects;

- (i) Committee members are people who are recruited or volunteered to be of assistance to a particular project, program or outreach. They are not necessarily members and/or beneficiaries of the aims and goals (par. 5 and 13.8 *supra*).
- (ii) In the event of launching a specific project, program, outreach or initiative which were approved by the Board of Directors in terms of par. 13.6 *supra*, that program or initiative are responsible for their own assistants (Committee).
- (iii) In order to accomplish the aims and goals of the applicable project, program or outreach, committees and members may be recruited by the Chairperson approved by the board of Directors in terms of 13.7 *supra*.
- (iv) Members and Committees function independently and in accordance with par 13.6 *supra*, from the structures of **FILADELFIA MINISTERIES**, but under the approval – and therefore under the biblical and moral monitoring and guidance of **FILADELFIA MINISTERIES**.
- (v) Financial stipulations and operational procedures, pertaining hereto are set out in par 12 and 13 *supra* respectively.

10. SHAREHOLDING

10.1. All registered Directors have an equal share in the NPC which is not attached to any financial benefit (as per par 12 *supra*), towards any Director.

10.2. Shareholding determination can only be amended during the Annual General Meeting and must be unanimous.

10.3. Shareholding respectively commences and terminates with registering and removal of Directorship at the governing body for the NPC.

11. POWERS & RESPONSIBILITIES

- 11.1.** Powers and responsibilities derives and originates from the stipulations of the constitution of **FILADELFIA MINISTERIES** and through the authority of its Directors.
- 11.2.** The constitutional stipulations exceeds any and all agreements and/or decisions made by any Director(s), if and when in conflict with the constitution, whether it be in a majority or unanimously.

12. FINANCES

The financial year runs from 1 March to 28 (29) February the following year.

12.1. BANK ACCOUNT

- 12.1.1.** The financial affairs are conducted through a single Current account, held in the name of **FILADELFIA MINISTERIES** at FIRT NATIONAL BANK Bank, branch, with the following particulars;

NAME OF BANK:	FIRST NATIONAL BANK
ACCOUNT NUMBER:	626 503 27 010 (CURRENT ACCOUNT)
BRANCH:	PRELLER PLEIN , BLOEMFONTEIN
BRANCH CODE:	230 234

- 12.1.2.** Any amendment to the bank account and/or its signatories must be done at the Annual general Meeting (par 13.1 *supra*) or, and only in the event of urgency through a Special Annual General Meeting (par 13.2 *supra*).

12.2. FISCAL RESOLUTIONS

- 12.2.1.** **FILADELFIA MINISTERIES** is a Non-Profit Company and therefore no finances (directly or indirectly), property or assets may be given to any of its Directors and/or members while in existence or by dissolution of the entity known as **FILADELFIA MINISTERIES**. In event of the said dissolution, all finances should be dealt with as stipulated in par 8 *supra*.
- 12.2.2.** All proceeds of any donations, grants and fundraisings must be directed to the maximum benefit of the aims and goals (par. 5 *supra*), established by **FILADELFIA MINISTERIES**.
- 12.2.3.** The day-to-day running of the financial affairs, monitoring and dealing with the appointed auditor and/or tax professional must be handled by the Director: MD as stipulated in par. 13.5.1 (*supra*), or person authorised by him/her. This person may be replaced by the board of Directors, in a majority vote, or by acceptance of a letter of resignation by such an appointed delegate.

- 12.2.4.** Financial expenses should be managed in accordance with the following;
- (i) Any financial expenses must be approved by a majority vote of Directors (in accordance of the stipulations of par. 13 *supra*), with affordability, necessity and good governance taken into consideration,
 - (ii) Payments are effected, at all times, by two signatories either through issuing of cheque, cash payment or electronic transfer or payment.

12.3. SALARIES & HONORARIUMS

12.3.1. Any monthly and/or standardisation of regular payment (i.e. salaries, etc.), may only be paid on unanimous approval of the amount decided upon by the board of Directors during an AGM or SGM.

12.3.2. No honorarium may be paid to any Director, member or person.

12.3.3. On resignation of a Director an appreciation fee and/or gift may be awarded, if so deemed fit by the unanimously decision of the Board of Directors (in absence of the Director to which the award are directed to), on the following conditions;

- (i) The amount to be determined by the Board of Directors,
- (ii) The amount not exceeding R 10 000.00 in total or accumulated award,
- (iii) The above amount (i), may be increased with a yearly 10% inflator increase, as from the year 2016 onwards,
- (iv) Must have served as Director not less than 5 years,
- (v) The award must be affordable by **FILADELFIA MINISTERIES** and not if the balance of account are less than R 10 000.00.

12.3.4. Payment to Directors, members or persons rendering any service may be paid;

- (i) In accordance with par 12 *supra*,
- (ii) On receipt of invoice,
- (iii) On approval of a market related fee (average of 3 recognised comparisons),
- (iv) On approval of the majority of the board of Directors,

12.4. MEMBERSHIP FEES

12.4.1. An annual membership fee must be paid, in accordance with par. 12 *supra*, by all Members which will, directly or indirectly benefit (as per par. 13.8 *supra*) from his or her association with **FILADELFIA MINISTERIES**.

12.4.2. The membership fee are automatically increased by 10% per year (or determined and fixed for the following financial year, in extra-ordinary circumstance, during the last AGM of the year preceding).

12.4.3. The membership fee is paid in advance for the year to come and is regulated as follows;

- (i) It must be paid in a single amount before May of the applicable year,
- (ii) By failure of payment the measures as stipulated in par. 9 *supra* are to be effected.

12.5. INCOME

12.5.1. Income to sustain the administration and running costs of the Ministry as well as to be able to fund the aims & goals as stipulated in par. 5 *supra*, may be generated by means of the following;

- (i) Annual membership fees,
- (ii) Fundraising projects,
- (iii) Donations,
- (iv) Grants,
- (v) Training programs,
- (vi) Referral fees i.t.o. client/counsellor providence,

12.5.2. The above means of acquiring funds may not, in any way be in conflict with scriptural principles and must the Board of Directors be unified in the decision to accept and or raise the funds through the particular and applicable means.

12.6. BOOKKEEPING

12.6.1. Sound bookkeeping must be kept, in accordance with relevant Law governing the NPC.

12.6.2. The prescribed person to be appointed must submit substantiating certification to the Board of Directors, pertaining to his/her/their qualification and registration at the required regulatory bodies. On appointment of the prescribed person a mandate and scope of required service will be issued by the MD on behalf of the Board of Directors.

12.6.3. The prescribed person, conducting these duties, must be appointed with a majority vote of the Board of Directors, and must not be a Director or beneficiary of **FILADELFIA MINISTERIES** in any way. The prescribed person may be the same person than the person appointed within the stipulations of par. 12.7 *supra*.

12.6.4. The prescribed person must avail a comprehensive financial report to the MD (or authorised person on behalf), interacting with the appointee, which will give a report once yearly to the AGM, and/or as needed.

12.7. TAXATION

12.7.1. Sound taxation must be kept, in accordance with relevant Law governing the NPC.

12.7.2. The prescribed person to be appointed must submit substantiating certification to the Board of Directors, pertaining to his/her/their qualification and registration at the required regulatory bodies. On appointment of the prescribed person a mandate and scope of services will be issued by the MD on behalf of the Board of Directors.

12.7.3. The prescribed person, conducting these duties, must be appointed with a majority vote of the Board of Directors, and must not be a Director or beneficiary of

FILADELFIA MINISTERIES in any way. The prescribed person may be the same person than the person appointed within the stipulations of par. 12.6 *supra*.

12.7.4. The prescribed person must avail a comprehensive financial report to the MD (or authorised on behalf), interacting with the appointee, which will give a report once yearly to the AGM, and/or as needed.

13. STANDARD OPERATING PROCEDURES

(A) FILADELFIA MINISTERIES is run through Biblical principles pertaining to honesty, openness, structure, love, consideration, good relations, responsibility and accountability.

(B) There are no Hierarchy in the Directorship, but as a matter of effective management and communication, the Directors of **FILADELFIA MINISTERIES** are committed to applicable operational and communication procedures, which are stipulated hereunder and must be aspired to be adhered to, as far as it is purposeful en practical.

13.1. ANNUAL GENERAL MEETING (AGM)

An Annual General Meeting must be held at least once a year, in accordance with relevant Law governing Non-Profitable Companies. Above and beyond the requirements of Law, the following aspects should be complied with during the said meeting;

- (i) All Directors must attend,
- (ii) All members registered with **FILADELFIA MINISTERIES** must attend,
- (iii) Any fundamental resolutions to the amendments of the constitution are deemed valid only when a quorum are accounted for at such a meeting,
- (iv) Day-to-day decisions and/or resolutions are deemed valid by unanimous or majority vote of Directors (applicable as regulated and determined in the relevant sections of this constitution).
- (v) Attendance must be confirmed in writing to the MD (or person authorised on his/her behalf), at least 30 days before commencement of the meeting,
- (vi) In circumstances of habitual absence by a member, he/she shall be notified, in writing, of their responsibilities and accountability pertaining to their required attendance and involvement. By persistent non-compliance he/she shall be notified of the termination of their membership to **FILADELFIA MINISTERIES**,
- (vii) The Director: Managing (or person authorised on his/her behalf), is responsible for arranging -, co-ordinating - and to chair the meeting,
- (viii) The AGM must, as far as possible, be held simultaneously with the Academic program in an attempt to save/share costs,
- (ix) If affordable, funds must be made available for travel and stay, pertaining to the Directors only,
- (x) Funds can be made available for refreshments (if necessary), but not exceeding

R 100.00 per day, per person attending. This amount may, if necessary be increased by 10% annually,

- (xi) Comprehensive minutes must be taken during the meeting and should cover all aspects discussed,
- (xii) All minutes and documents, from this meeting, must be filed and kept in safe keeping for 5 year as determined by relevant Law.
- (xiii) An agenda must be circulated 60 days in advance of the AGM and all agenda points must reach the MD (or person authorised on his/her behalf), not later than 14 days prior to the meeting.

13.2. SPECIAL GENERAL MEETING (SGM)

A Special General Meeting (SGM) may be held in circumstances indicated in par. (i) – (iv) hereunder, and must record be available in the same requirements set by relevant Law.

- (i) Only in urgent circumstances, which if the matters had to stand over to the AGM, would be detrimental to the Ministry,
- (ii) Only when the majority of board of Directors agree to such a meeting,
- (iii) Such a meeting, inclusive of urgent voting regarding an imminent matter, can be held via modern technology such as Skype or e-Mail, but must written record thereof be kept, availed and filed.
- (iv) A quorum of registered members must participate in fundamental resolutions pertaining to amendments required regarding the constitution and are deemed valid only when a quorum are accounted for at such a meeting,
- (v) Day-to-day decisions and/or resolutions are deemed valid by unanimous or majority vote of Directors (applicable as regulated and determined in the relevant sections of this constitution).

13.3. COMMUNICATION

13.3.1. Communication pertaining to any managerial aspect of **FILADELFIA MINISTERIES**, must be recorded by confirming e-mail, written note and or other means whereby record can be availed and all Directors are being made aware of what aspects are discussed, intended and decided upon.

13.3.2. The core of good communication should always focus to be open, considerate and informative to all Directors and relevant roll players.

13.3.3. As far as possible, communication (e-mails, text messages, etc.), pertaining to the managerial aspect regarding **FILADELFIA MINISTERIES** must be answered (or at least 'noted'), as soon as possible.

13.3.4. Although there are no hierarchy in the Directorship, the Director ("Managing" (MD) or in his/her absence the person authorised on his/her behalf), will serve as the nodal point.

13.4. DESSION MAKING AND VOTING RIGHTS

13.4.1. Directors and members must strive to make decisions which is as far as possible made unanimously as this is the Biblical principle of unification among believers.

13.4.2. All managerial, financial, project-driven and procedural decisions must be made by 'Open Vote'. This voting process must be duly minute and kept in save-keeping for record purposes.

13.4.3. All Directors has an equal vote.

13.4.3.1.In circumstances of a 'Tie-Vote', the Director: Managing has the decisive vote. The Director: Managing always casts his/her vote last. In the event of a 'Tie-Vote', the Director: Managing may request 24 hours (without any discussion of the voting point with any other Director/person) to reflect before availing his vote. This however must be avoided as far as possible.

13.4.3.2.All voting, not done in person at a AGM or SGM shall be in comprehensive writing to the MD;

- (i) Stipulating the request of all aspects to be voted for,
- (ii) Submitting all substantiating documents,
- (iii) Clearly stating the intended vote (for or against) regarding the voting-subject,
- (iv) The MD shall communicate the above aspects (i)-(iii), in writing, to all Directors, facilitate the voting proses, communicate the outcome thereof to all Directors and assure proper filing of the voting documentation for record purposes, as prescribed.

13.5. DIRECTORS RESPONSIBILITIES

13.5.1. DIRECTOR: MANAGING

The main responsibilities which the Director appointed to Managing will be accountable to, is contained in his/her signed portfolio and focusses mainly on;

- (i) Managing the good governance of the Ministry,
- (ii) Oversee and monitor the regulation of all required compliance pertaining to membership and pastoral requirements,
- (iii) Financial management ,
- (iv) Representing the Ministry.

13.5.2. DIRECTOR: TRAINING CO-ORDINATOR

The main responsibilities which the Director appointed to Training co-ordinator will be accountable to, is contained in his/her signed portfolio and focusses mainly on;

- (i) Managing, compiling and presenting CPD requirements and short courses,
- (ii) Monitoring, advising and guiding regulatory aspects required- and pertaining to Filadelfia Ministries.
- (iii) Availing work for the intellectual product store of Filadelfia Ministry,

13.5.3. DIRECTOR: PASTOR'S PASTOR

The main responsibilities which the Director appointed as "The Pastors Pastor" will be accountable to is contained in his/her signed portfolio and focusses mainly on;

- (i) Support, monitor and guide Pastors, Counsellors and students in need of spiritual counselling and or arrange and monitor such counselling,
- (ii) Assist with workshops, therapeutic aids and administration.

13.5.4. DIRECTOR: MINISTRY

The main responsibilities which the Director appointed to Ministry will be accountable to, is contained in his/her signed portfolio and focusses mainly on;

- (i) Ministerial aspects such as communication with members and pastors as well as assisting in remedial processes,
- (ii) Church planting, projects and outreach,
- (iii) Technological and structural assistance of/and for Filadelfia Ministries pertaining to websites, social media, etc.

13.5.5. DIRECTOR: MENTORING

The main responsibilities which the Director appointed to Mentoring will be accountable to, is contained in his/her signed portfolio and focusses mainly on;

- (i) Mentoring, monitoring en evaluation of students for purposes of future membership and/or pastoral ordination in Filadelfia Ministries.
- (ii) Availing work for the intellectual product store of Filadelfia Ministry,
- (iii) Availing practical therapeutic aids for the intellectual product store.

13.5.6. DIRECTOR: STRATEGIC MANAGEMENT

The main responsibilities which the Director appointed to Strategic Management will be accountable to, is contained in his/her signed portfolio and focusses mainly on;

- (i) Availing guidance towards effective and practical fulfilment of the Vision, Mission and goals set by Filadelfia Ministries,
- (ii) Compiling, enlarging en maintaining the network database for Filadelfia Ministries as determined by par. 14 of this constitution,
- (iii) Managing good public and internal relationships

14. PROGRAMS/OUTREACH/PROJECTS

(A) FILADELFIA MINISTERIES, considering the undermentioned stipulation and reservations, reserves the right at all time to publically withdraw their approval and to seize any right or privileges as to utilize the name of **FILADELFIA MINISTERIES** in marketing - or support of any program, outreach or project.

(B) Programs/Outreach/Projects can be structured, managed and funded in 3 (three) separate ways;

14.1.1. Programs/Outreach/Projects run fully under the *management* of **FILADELFIA MINISTERIES**,

- (i) Must be approved by the board of Directors,
- (ii) Financially funded and managed by **FILADELFIA MINISTERIES**,
- (iii) Financially accounted for by the bookkeeping system and bank account of **FILADELFIA MINISTERIES**,
- (iv) Managed by a Sub- Committee approved and mandated by **FILADELFIA MINISTERIES**,
- (v) Monitored and ensure half-yearly financial and progress reporting.

OR

14.1.2. Programs/outreach/projects run under the *banner* of **FILADELFIA MINISTERIES**, but are managed and funded completely and independently under the relevant Pastor, entity or persons;

- (i) Must be approved by the board of Directors,
- (ii) Financially accounted for by their own bookkeeping system and bank account,
- (iii) Managed by a Sub- Committee approved and mandated by themselves,
- (iv) **FILADELFIA MINISTERIES** reserves the right at all time to publically withdraw their approval and to seize any right or privileges as to utilize the name of **FILADELFIA MINISTERIES** in marketing - or support of any program, outreach or project.

OR

14.1.3. Programs/outreach/projects run totally independent by the relevant Pastor, entity or persons;

- (i) Financially accounted for by their own bookkeeping system and bank account,
- (ii) Not reflecting any association with **Filadelfia Ministries**,
- (iii) Not bringing any disrepute to the name of **Filadelfia Ministries**,

14.2. ASSISTING COMMITTEES

14.2.1. Sub-Committees, Ad-hoc or permanently, can be formed for any program, outreach or project (for any purpose within **FILADELFIA MINISTERIES**), which was approved by the Board of Directors in accordance with par. 9.3 *supra*.

14.2.2. Such a Sub-committee must consist of a minimum of 3 (three) persons with the responsibilities allocated to;

- (i) A Chairperson,
- (ii) A Financial Secretary,
- (iii) An Additional member with applicable portfolio.

14.2.3. Such established Committees shall be responsible for complying with the procedures stipulated in par. 13.6, whichever is applicable.

14.3. FILADELFIA MINISTERIES' NETWORK

The primary focus of the **FILADELFIA MINISTERIES'** network is to serve as an aid in reaching and maintaining a blessed calling to ministry and counselling.

14.3.1. PASTORS

13.8.1.1. To facilitate ordination and regulate affiliation as a Pastor associated with **FILADELFIA MINISTERIES**, in accordance of the prescribed requirements and procedures per **annexure "D"**

13.8.1.2 To assist in registering with relevant governing bodies,

13.8.1.3 To render spiritual care and comfort to Pastors in need,

13.8.1.4 To assist in availing resources and workshops pertaining to maintaining and acquiring ongoing skills and knowledge in ministry.

13.8.2. COUNSELORS

13.8.2.1. To facilitate registration and regulate affiliation as a Counsellor associated with **FILADELFIA MINISTERIES**, in accordance of the prescribed requirements and procedures per **annexure "G"**

13.8.1.5 To assist in registering with relevant governing bodies,

13.8.1.6 To render spiritual care and comfort to Pastors in need,

13.8.1.7 To assist in availing resources and workshops pertaining to maintaining and acquiring ongoing skills and knowledge in ministry.

13.8.3. STUDENTS OF FILADELFIA TRAINING INSTITUTION

13.8.3.1. To render spiritual care and comfort to Filadelfia students in need, on request form **FILADELFIA TRAINING INSTITUTION**,

13.8.3.2. To assist in skills development to establishing a Counselling practice after graduation,

13.8.3.3. To assist in registration at relevant governing bodies.

13.8.4. OTHERS NETWORKS

Establishing national, provincial and town based networks;

13.8.4.1.To acquire and maintain good relationships with individuals, ministries and institutions as supportive aid to our clients, members and people in need of support,

13.8.4.2.To acquire professional and specialized persons and institutions which can be recommended and utilized by members for referral when needed,

13.8.4.3.To establish a database of recommended support for members, pertaining to;

- (i) Half-way houses, soup kitchens, rehabilitation centres, etc.,
- (ii) Pastors, counsellors, psychologists, psychiatrists, medical practitioners, occult counselling, etc.,
- (iii) Skills development, further training,
- (iv) Abuse centres, legal advice, domestic violence support, sexual offenses support, etc.

We the undermentioned signatories (Directors), herewith affirm that we know and understand the content of this document and all its signed annexures, known as the **CONSTITUTION OF FILADELPHIA MINISTERIES**, and concur with all and every statement and stipulation within. All signatories certify that this amended constitution replaces the said previous constitution and all amendments made thereto. We furthermore place our signatures on every page of this document in confirming our agreement thereto as amended *(to the original signed document on the 12th Day of OCTOBER 2016 at Olive Ranch Bloemfontein)* **on 19th May 2017 at Summerwood Country Lodge, Bloemfontein.**

.....
(RONALD VAN DYK)

.....
(DR. CRAIG MOBEY)

.....
(JACK MARTIN)

.....
(CARINA MARTIN)

.....
(WILLIE VAN ZYL)

.....
(LIZETTE MOBEY)

DATE: 19/05/2017

APPROVED AND AMMENDED DURING AGM AT BLOEMFONTEIN



FILADELFIA MINISTRIES FAITH STATEMENT
THE APOSTLES' CREED

I Believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit and born of the Virgin Mary.

He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again.

He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Amen.

.....
(RONALD VAN DYK)

.....
(DR. CRAIG MOBEY)

.....
(JACK MARTIN)

.....
(CARINA MARTIN)

.....
(WILLIE VAN ZYL)

.....
(LIZETTE MOBEY)



FILADELPHIA MINISTRIES CODE OF CONDUCT/ETHICS

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RESPECT FOR LIFE

I have a conscience and a moral awareness. People live in different structures in relationship with others and God. As God created all life, I too must also respect human life as being sacred; from the pre-born to the elderly. Every person has the right to respect, unconditional love, acceptance and the necessary privacy.

SANCTITY OF MARRIAGE

Marriage is a binding, spiritual contract between husband and wife. God honours commitment. Marriage should be regarded as holy. Everything should be done to help save a marriage and to develop it to the full potential that God originally intended it to be.

I have a duty to prepare those under my care for marriage in accordance with the Word of God.

INTEGRATIVE COUNSELLING AND THERAPY

We live our lives within certain structures. Therefore I must minister to clients on all aspects of their lives e.g. spiritually, psychologically, physically, socially, environmentally, financially etc., applying appropriate knowledge and skills wisely to minister to a person as a whole. This will result in excellence in ministry and professional integrity.

I must recognise the boundaries between different professions and disciplines and of need be the pastor must refer the client for social and or medical and or psychological help.

RELIGIOUS FREEDOM

I am free to practice generally accepted Christian religious beliefs in my profession. Prayer and the reference of Scriptures and spiritual warfare can be part of my work when used responsibly, with permission and in line with the client's ecclesiastical membership.

Religious freedom will not protect me against or cover illegal or unethical practices or anything that exploits or harm clients.

RIGHTS AND RESPONSIBILITIES

I must honour religious, legal and ethical obligations; firstly to God, then self, then colleagues, the church and society. I am responsible for the welfare of people and I must be accountable for my advice and actions. I also have the responsibility to stop the suffering of some victims and this should be done in a sensitive fashion. I have integrity, and the respect of fellow colleagues is of utmost importance. I do not listen to gossip or idle stories about our colleagues.

CONSULTATION AND REFERENCE

I should always consult with fellow colleagues when I feel incompetent in dealing with a client and therefore not waste any time in the healing process of the client. I never claim to know everything or exaggerate our competence. There are certain reasons why I refer my clients to more competent colleagues:

1. If I haven't dealt with a certain situation before or are inexperienced in a certain field.
2. When people need specific help, which I am not trained in.
3. When the ministerial relationship is stuck at a certain level and there is no progress.
4. When we are not familiar with the ecclesiastic doctrine of the client.
5. When there are strong feelings of judgement, confusion, sexual attraction, hate, etc.
6. It is my responsibility to find the best person I can refer my client to.
7. Sometimes referral outside the ministerial domain is necessary.
8. Medical, legal or mental help is sometimes needed, and in some instances more relevant to the problem. Know when to refer and do not delay in doing so.
9. I respect my clients and their free will.
10. I operate within the boundaries of the law of the country in which they serve.

STUDIES AND MAINTAINING EXPERTISE

To improve effectiveness and ethical practice, I will maintain a level of expertise through further continuous professional development.

ETHICAL PRACTISE

Clients should always be informed regarding what the ministry will include. The client should consent in their language of preference regarding the costs, duration of sessions, and recordings of sessions.

If the clients are minors, the parents should give consent for the above.

Client consent should be documented and filed in a safe, yet easily accessible place.

I maintain the highest standards of integrity in my work. I do not promise what I can't deliver. The outcome of every ministry session will be bound to my integrity, honour and objectivity and wisdom.

It is my responsibility to keep myself up to date with the changes and regulations laid down in i.e. counselling children, trauma victims, etc. Legislature is changing frequently and I must ensure that they I practising within the law.

COUNSELLING RELATIONSHIP

I should define the boundaries of the ministerial relationship during the first session. The client should agree to the rules regarding counsellor privacy. Clear guidelines exist regarding emergency procedures, the limits of confidentiality and resolutions of disputes and misunderstandings. This is also in writing.

FEES

Ministry is a service provided to whoever may need it. Only if I have the appropriate skill and am registered at an institution, may I ask a fee. Fees should be reasonable and fair.

I should always be prepared to minister to those who are unable to pay.

RECORD KEEPING

All documents, specified forms and questionnaires should be of high quality. A complete record of each client will be kept in a safe place to ensure client confidentiality. These forms must be maintained as time goes by and will be preserved for 5 years after the last consultation. My client should be aware of the fact that physical records of consultations will be kept for 5 years.

ASSESSMENT

Tests are developed for the use by recognized professionals only. The misuse of evaluative tests is an offence punishable by the law. All assessments and evaluations should be done safely and properly. I must be qualified to do such evaluations, understand their content and interpretation. If it is necessary, I must be able and willing to state the reason, validity and outcome of such evaluations.

WORKING WITH COUPLES, FAMILIES AND GROUPS

Ministry is not always limited to the single client.

I will often have to work with multiple persons in a session. I will know the preference of the client. Consent for group ministry is the same as individual consent. If the group is the client, individual interest will be subordinate to group issues and *vice versa*. In family ministry I maintain a meditative role, avoiding taking sides.

Members of a family should feel safe enough to confide in me without fear or prejudice.

I know the difference and respect the boundaries between constructive confrontation and verbal abuse.

Clients will be protected from all forms of psychological, physical and verbal abuse. I do not promise confidentiality in family or group counselling, but rather explain the problems and limits of keeping secrets.

Families should be encouraged to openly communicate to improve relationships. It often happens that I may be caught in the middle of a family conflict and are asked to take sides. I must remain objective and maintain the meditative role.

Because ministry is regarded as a highly professional calling, it will happen on certain occasions that I am asked to testify in court cases during divorce cases of clients, etc. I will at all times clarify their neutral, therapeutic and meditative position and must always decline to serve in a conflicted capacity.

DIFFERENT FAITHS AND VALUES

I will often face the possibility of counselling persons with opposite value systems and religious beliefs. I should respect the freedom of choice of every individual and should strive to understand the client paradigm.

If the religious or value difference becomes too big, it is advisable to discuss and re-negotiate the ministerial relationship and to do the necessary referral.

CONTINUITY OF CARE

I should maintain care continuity. Lengthy interruptions between sessions are not advisable. I have a referral system for holidays and counsellor illness.

COUNSELLING TERMINATION.

Client services should never be abruptly cut off or ended without prior notice or without adequately preparing the client for the termination.

1. Termination only takes place when the objectives have been achieved and the services of the counsellor are no longer needed.
2. When the client decides to terminate.
3. When the client no longer benefits.
4. When ministry is harmful to the client.
5. When the client is harmful to the minister.

SEXUAL MISCONDUCT

Ministry has a helping nature. Sexual relationships with clients are strictly prohibited. Consent in such cases is illusionary due to the power imbalance in the ministerial relationship. Forbidden sexual relations include but are not limited to:

1. Direct sexual touch or contact.
2. Seductive sexual speech or non-verbal behaviour.
3. Solicitation of sexual behaviour.
4. Sexual harassment.

5. Sexual misconduct as defined by all applicable laws, ethics, and church, organizational or practice policies.

Relationships with previous clients are prohibited because the client might return for further ministry. If such a relationship continues, marriage is acceptable after two years of the termination of counselling. I do not counsel marriage partners or clients in sexual relationships, but make the appropriate referral in such a case.

DUAL RELATIONSHIPS

I cannot be in a dual relationship with a client; in other words be a friend and a minister. Two or more levels of relationship influence ministerial objectivity. I do not deliberately engage in social, business or practice events to start a dual relationship. This prohibition prevents client exploitation and avoids the loss of the moral integrity of the counsellor.

I cannot objectively counsel fellow Church members with which I have close personal and ministry relationships. Dual relationships of this kind are potentially hazardous and might require future justification.

CONFIDENTIALITY

All matters are to be treated as “medical confidential.” I respect the right of the client that that the information a patient reveals is private and this information has limits on how and when it can be disclosed to a third party. Disclosure is always with the expressed permission of the client, except where legislation insists that I must make information known to the authorities.

CONSENT AND INDEMNITY

I respect that it is the responsibility and choice of the client to act upon the outcomes of sessions. I, am responsible to provide quality ministerial, therapy and advice. Consent and indemnity must be in writing.

MEMBERSHIP OF ASSOCIATION

It is my responsibility to register with an association such as the Council for Counsellors.

ADMINISTRATION OF THE SACRAMENTS OF COMMUNION AND BAPTISM

I may administer both sacraments with reverence, responsibility and integrity. This is to be done with due respect of the ecclesiastic doctrine of the client, first gaining authority from the client’s minister as the case may be.

PREACHING AND TEACHING

I may preach and teach the gospel without fear or favour and speak the truth in love. This ministry is undergirded by sound hermeneutics and exegesis, with due respect to the ecclesiastic doctrine. I will not engage in the discussion of doctrinal differences.

QUARTERLY REPORTS

This shall be submitted per quarter in the prescribed format.

ANNUAL GENERAL MEETING

This will be held in Bloemfontein. Attendance is compulsory and the meeting may coincide with earning CPD points.

MENTORSHIP

It is expected of every pastor to appoint two or more mentors with a view to personal development and spiritual growth.

We, the Directors of **FILADELFIA MINISTRIES, RONALD VAN DYK, CARINA MARTIN, DR. CRAIG MOBEY and JACK MARTIN**, on this **19th day of May 2017, at Bloemfontein**, do hereby agree to keep to this Filadelfia Ministries code of conduct. I understand that alleged transgressions must be investigated and undertake to fully cooperate in this regard. I understand, that if found guilty by the investigating team, the board of directors terminate the pastoral appointment or suspend me for a determined period of time. I understand that where this code is broken, I will be deemed to have acted in a personal capacity and not as a Filadelfia Ministries pastor.

.....
(RONALD VAN DYK)

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(DR. CRAIG MOBEY)

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(JACK MARTIN)

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(CARINA MARTIN)

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(WILLIE VAN ZYL)

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(LIZETTE MOBEY)



SCRIPTURAL GUIDELINES FOR PASTORAL ORDINATION AND MEMBERSHIP

1. The Directors, because of the responsibility bestowed on each and every one as well as the seriousness of the calling within Filadelfia Ministries, are committed and bound to follow and abide by;
 - The under-mentioned Scriptural guidance,
 - The spiritual leading of the Holy Spirit, and
 - The procedural guidance according the Constitution of Filadelfia Ministries (Annexure “H”),
 and evaluate all applications received for membership to Filadelfia Ministries, towards Pastors and Counsellors.

2. Pastor-ship specifically is a calling and not a means to an end. Applicants must reflect within the guidance of the Holy Spirit (2 Peter 1:10), whether they are indeed called for this enormous task and whether they are spiritually matured for leading a congregation inclusive of all the secular, emotional and spiritual demands. These will also be evaluated in all applications and as such, previous behavioural tendencies as well as the response on previous challenges, will be taking into account.

3. The decision of the Board of Directors must be unanimous in approval.

4. If an application is not approved, it must not be viewed as “not good enough”, but rather “not ideal at this moment in time”. The Directors are committed in a journey to assist in exploring and nurturing the applicant towards fulfilling that calling within the time and place, according to God’s will.

5. The Bible specifically speaks about the qualifications for those who will lead a congregation of people. These qualifications have been the same for almost 2,000 years. Jesus is the perfect fulfilment of these qualifications as the “Pastor” of the Church.

6. The term Pastor is used for male/female in the following; Scriptural qualifications for Pastors, counsellors and spiritual leaders according to Titus 1:6, Titus 7 and 1 Tim 3:2

7. This is the overarching, summarizing characteristic. You will find similar (but not identical) lists in First Timothy and Titus. Living a life above reproach is the first requirement in both

lists and Titus repeats it. The other items on the list explain what “above reproach” means. If we peruse the two lists, as well as First Peter, we find 17 qualifications of an elder who is above reproach.

1. A pastor must be devoted to his wife; a one-woman man (Titus 1:6; 1 Tim 3:2). The pastor’s marriage illustrates Christ’s love for His church—His bride (Eph. 5:22 ff.). A Pastor must love his wife exclusively with his mind, will and emotions and not just his body.
2. A pastor’s children must be in submission, though not perfect (Titus 1:6; 1 Tim 3:4-5). If a man does not know how to manage his family, he will not know how to take care of God’s church. The first flock for a pastor is his family as Pastor Dad. A Pastor’s qualification for the church starts in his home management as he leads them up in the discipline and admonition of the Lord (Eph. 6:4).
3. A pastor is a faithful steward (Titus 1:7). Here the term used is an overseer (Greek episkopos). It is not another office, but a working title of the elder. It is what he does. He is a steward, a manager of God’s resources and Jesus’ flock. He takes responsibility, but not ownership.
4. A pastor must be humble — not arrogant (Titus 1:7). A pastor must consistently demonstrate the gospel by admitting when he is wrong and assuming responsibility and restoring relationships.
5. A pastor must be gentle — not quick-tempered (Titus 1:7; 1 Tim 3:3). No man will be of any use in the kingdom that is quick-tempered. The difference between how Jesus demonstrated anger is that He was angry at the abuse of others in the name of religion and the dishonouring of God. We get upset at how it affects us.
6. A pastor must be sober — not a drunkard (Titus 1:7; 1 Tim 3:3). This is not just overindulgence in alcohol but is idiomatic for any behaviour that fuels addictive responses.
7. A pastor must be peaceful — not violent (Titus 1:7; 1 Tim 3:3). A pastor is prone to inflict violence through his words. He is to be a peacemaker.
8. A pastor must have financial integrity — not greedy for gain (Titus 1:7; 1 Tim 3:3; 1 Peter 5:3). A pastor is to be upright in his financial dealings and not accused of pursuing money over the kingdom of God.
9. A pastor must be hospitable (Titus 1:8; 1 Tim 3:2). A pastor’s home is to be open for others to enjoy. A pastor’s home is not a heaven on earth, but rather a place of ministry.
10. A pastor must be a lover of good (Titus 1:8). A pastor genuinely loves what is good. He does not just think he should like it.
11. A pastor must be self-controlled (Titus 1:8; 1 Tim 3:2, 2 Peter 1:3-11). Self-control is a characterization of every area of a pastor’s life: diet, time, mouth, exercise, relationships, sex, and money.
12. A pastor must be upright (Titus 1:8). He has integrity in his relationships and in how he treats others.
13. A pastor must be holy (Titus 1:8). His life is devoted wholeheartedly to Jesus externally and internally.
14. A pastor must be able to teach (Titus 1:9; 1 Tim 3:2). All of the other qualifications are character qualities. This is the only ability-based requirement. He is to be able to teach sound doctrine, not just be able

to communicate in an excellent manner. His teaching can be to one or two, to twenty, to a hundred or to a thousand. Most of the churches in Crete were house churches. The elders were to defend the faith once delivered to the saints against the numerous false teachers that arose.

15. A pastor must be spiritually mature (1 Tim 3:6). Positions of authority without spiritual maturity lead to the trap of pride. When pride grows in a man, sin abounds.

16. A pastor must be respectable (1 Tim 3:7). That does not mean that everyone must like him or even appreciate him. It means that there is no credible witness to an ongoing sinful behaviour.

17. A pastor must be an example to the flock (1 Peter 5:3). Elders are examples of biblical expressions sexually, time management, marriage, parenting, worship, relationships and any other way. A pastor should be someone your sons could pattern their life after and the kind of man your daughter should marry.

.....
(RONALD VAN DYK)

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(DR. CRAIG MOBEY)

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(JACK MARTIN)

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(CARINA MARTIN)

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(WILLIE VAN ZYL)

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(LIZETTE MARTIN)



PROCEDURES ON APPLICATION FOR PASTORAL ORDINATION

On receipt of an indication of interest in applying for membership either towards Pastoral ordination or as a Counsellor, the following documentation must be sent to the applicant for completion;

1. The application form for membership and/or ordination,
2. The statement of faith pertaining to Filadelfia Ministries,
3. Ethical conduct,
4. Scriptural guidelines of a spiritual leader,
5. The Constitution.

On receiving an application for membership the Director: Mentoring makes a recommendation. If the recommendation is positive the application is approved if no other director objects. If there is any objection similar procedures as with an application for ordainment, is followed.

On receiving an application for ordainment, the board of Directors must convene with all in attendance. A full report from the Director: Mentoring is required with his/her recommendation. After the Director: Mentoring have address the board a discussion, evaluating the applicants;

- I. Past and present conduct,
- II. Spiritual maturity,
- III. Belief and
- IV. Suitability.

The above aspects must be measured against the;

- a) Statement of faith,
- b) Ethical conduct,
- c) Scriptural guidelines of a spiritual leader and
- d) Constitutional compliance.

A recommendation of each Director follows and only if the recommendation is anonymous, may the application be approved.

In the event of the application being approved the Director: Managing will inform the applicant in writing and availing the process and requirements for the ordaining sermon.

If the application is not approved, a pastoral letter must be forwarded by the Director: Ministry followed-up with a second conversation as to mentoring the applicant towards Godly empowerment.

The letter to inform the applicant of non-approval must include;

- A. The reasons for non-approval,
- B. Avail intent and willingness to guide in exploring and nurturing towards fulfilling that calling according to Gods will, time and place,
- C. An opportunity for re-evaluation when the applicant feels that, in God’s will the right time has now dawned.

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(RONALD VAN DYK)

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(DR. CRAIG MOBEY)

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(JACK MARTIN)

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(CARINA MARTIN)

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(WILLIE VAN ZYL)

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(LIZETTE MOBEY)



PROCEDURES OF REMEDIAL STEPS AND/OR TERMINATING MEMBERSHIP AND/OR PASTORAL CHARGE

During every step of the remedial process, the person conducting the process must inform and keep all Directors up to date of the status and outcome during each step taken. The said person must also keep accurate record of conversations and emails pertaining to the process.

1. STEP 1:

On commencement of any aspect that justifies remedial action according to misconduct and/or the non-compliance to the constitution, believe statement, code of ethics and scriptural guidelines, it must first be preceded by a pastoral conversation whereby a loving, scriptural and non-judgemental attitude ought to be displayed (Not applicable in event of serious misconduct agreed upon by the Directors).

2. STEP 2:

In the event of the first pastoral conversation not resolving the issue at hand a second pastoral conversation must be held, with at least one director joining the conversation. (Not applicable in event of serious misconduct agreed upon by the Directors).

3. STEP 3:

In the event of the 2nd pastoral conversation not bearing fruit, a first written reminder via email re: reasons of non-compliance and/or misconduct, stating obligated steps and/or requirements needed for compliance (ex. Reports outstanding, representation to allegations of misconduct – 14 DAYS).

4. STEP 4:

In the event of the 1st written letter not ensuring the desired results, a second written reminder via email re: that no compliance must be forwarded (7 DAYS)

5. STEP 5:

In the event of the 2nd written letter not being complied with a final reminder via registered post re: to comply with required action and notice of termination of membership in event of non-compliance to must be forwarded (30 DAYS)

6. STEP 6

In the event of the final written letter not availing the desired result and only on agreement of ALL Directors, a notice of termination by registered mail must be forwarded and will be deemed as sufficient action in termination of membership and/or pastoral title under Filadelfia Ministries.