

CONSTITUTION of FILADELPHIA MINISTRIES NPC



Amended: 4 May 2018

TABLE OF CONTENTS:

| | |
|--|----|
| 1. NAME | 2 |
| 2. FOUNDATION | 2 |
| 3. DEFINITIONS/ABBREVIATIONS | 2 |
| 4. MISSION STATEMENT & BELIEF | 2 |
| 5. PRIMARY SERVICE TO CLIENTS | 3 |
| 6. AMENDMENT OF THE CONSTITUTION | 4 |
| 7. LEGAL LIABILITY | 5 |
| 8. DISSOLUTION AND ASSETS | 5 |
| 9. MEMBERSHIP | 6 |
| 10. SHAREHOLDING | 8 |
| 11. POWERS & RESPONSIBILITIES | 9 |
| 12. FINANCES | 9 |
| 13. STANDARD OPERATING PROCEDURES | 13 |
| APPENDIX A: FILADELPHIA MINISTRIES FAITH STATEMENT AND THE APOSTLES' CREED. | 19 |
| APPENDIX B: FILADELPHIA MINISTRIES CODE OF CONDUCT/ETHICS | 20 |
| APPENDIX C: SCRIPTURAL GUIDELINES FOR PASTORAL ORDINATION. | 28 |
| APPENDIX D: PROCEDURES ON APPLICATION FOR MEMBERSHIP & PASTORAL ORDINATION. | 32 |
| APPENDIX E: PROCEDURES OF REMEDIAL STEPS, PROFESSIONAL MISCONDUCT AND/OR TERMINATING MEMBERSHIP/PASTORAL CHARGE. | 35 |
| APPENDIX F: REQUIRED CONDUCT OF MEMBERS/PASTORS ON ALL MEDIA PLATFORMS. | 39 |
| APPENDIX C: FILADELPHIA MINISTRIES' POLICY ON THE ORDINATION OF WOMEN. | 43 |
| APPENDIX H: FILADELPHIA MINISTRIES FAVOUR LITERAL (AS OPPOSED TO ALLEGORICAL, SYMBOLISTIC, RATIONALISTIC AND OTHER), PRINCIPLES OF HERMENEUTICS. | 47 |

CONSTITUTION of FILADELFIA MINISTRIES NPC

1. NAME

- 1.1. The official name will be known as FILADELFIA MINISTERIES; a registered Non-Profitable Company (NPC) with registration number 2013/119043/08, (domicilium citandi ex executandi) as per 7 McFarlane Street, Lemoenkloof, Paarl, Western Cape, 7646.
- 1.2. All projects, programs, training, accrediting and outreach run under the guidance and protection of this institution will be done under the name of FILADELFIA MINISTERIES.

2. FOUNDATION

FILADELFIA MINISTERIES was founded by C.F. MOBEY and S.L. MOBEY and registered as an 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 affected
- Referral fee Fees due to client referral
- Members Paragraph 9 supra, 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 with the stipulations - and as such its focus is based upon the Vision, Mission and Goals as set out in this Constitution.

4.1.1. Vision - Filadelfia Ministry is helping the called to minister their pastoral gifts in a sustainable and practical manner.

4.1.2. Mission - Mark 4:26-29. Filadelfia Ministries is a servant of 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,

CONSTITUTION of FILADELFIA MINISTRIES NPC

- 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;

- Assistance in establishing a counselling/coaching/therapeutic practice and registrations with acceptable regulatory bodies.
- Assisting in planting, maintaining and support of a Ministry.
- Ordainment of members as pastors and obtaining a marriage licence with Home affairs (RSA),
- Protecting, monitoring compliance, legal assistance and guiding pastors/members in Ministry and practice.
- Continuous development and assistance in/with networking, mentoring, therapeutic aids.
- **Providing** spiritual & emotional support to members and MyFiladelfia students.

4.2. FILADELFIA MINISTERIES', statement of belief 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 belief of FILADELFIA MINISTERIES is attached hereto as Annexure "A".

4.2.1. We favour LITERAL (as opposed to ALLEGORICAL, **SYMBOLIC**, RATIONALISTIC and other), principles of hermeneutics as stipulated within the applicable annexures ("A-G") of this Constitution.

4.2.2. FILADELFIA MINISTERIES', its Directors and members, upon signature of this document and annexures, are bound to the stipulations of this Constitution.

5. PRIMARY SERVICE TO CLIENTS

5.1. It is FILADELFIA MINISTERIES' primary focus to be of service in – and to the following areas;

- i. Assistance, care and support in the needs, of their registered Pastors,
- ii. Assistance, care and support, in the needs, of their qualified Counsellors,

CONSTITUTION of FILADELFIA MINISTRIES NPC

- iii. Assistance, care and support in the needs, of the students of MyFiladelfia,
- iv. Protecting, monitoring and regulating members of Filadelfia Ministries within its constitutional structure and requirements.
- v. Establishing and availing a National network and databases towards empowering members in Ministry and Practice,
- vi. Assistance, care and support, in the communal work of the Body of Christ, involving external like-minded ministries, bodies and/or missionaries.
- vii. 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 to;

- 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 within its constitution,
- v. Raising funds whereby all goals, support, projects and outreach could be funded, sustained and maintained.

6. AMENDMENT OF THE CONSTITUTION

6.1. Amendment of the constitution can only be made by compliance with the following prerequisites;

- i. Any amendment can only be done by the unanimous vote of the Board of Directors and with approval by the AGM
- ii. Only by unanimous decision through 'open vote',
- iii. Written amendments, signed and supported by minutes approving.

CONSTITUTION of FILADELFIA MINISTERIES NPC

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 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 by any member in his personal capacity and/or in the position of his/her counselling practise or ministry,
- 7.3. FILADELFIA MINISTERIES is an 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 comprehensively 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.

CONSTITUTION of FILADELFIA MINISTRIES NPC

- 8.2. On the 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. Failure to be in good standing will result in removal as Member/Director and removal from the database of members which benefits from the aims and goals as stipulated herein.
- iii. In possession of a membership number and certificate issued by Filadelfia Ministries,
- iv. Qualified Counsellors and/or Pastors affiliated with FILADELFIA MINISTERIES,
- v. Individuals who by unanimous approval of the Directors are recommended as members to FILADELFIA MINISTERIES.

9.1. DIRECTORS

Although there is no hierarchy in the Directorship, the Director: Managing 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/terminated unanimously by the full board of Directors, in the undermentioned circumstances and approved by the members of the AGM;

- 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 is 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), is provided and filed.

CONSTITUTION of FILADELFIA MINISTRIES NPC

9.1.3. 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.

9.1.4. The Directors' duties and responsibilities are determined as listed in the director's portfolio and approved by the Board of Directors.

9.1.4.1. The execution thereof must at all times comply with the operational procedures managing the successful functioning, of the structures of FILADELFIA MINISTERIES.

9.1.4.2. In the event of non-compliance with director's duties, the Managing Director is authorised to address such non-compliance and if deemed necessary involve the Board of Directors informally addressing the non-compliance through appropriate means.

9.2. MEMBERS

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

9.2.2. Members of Filadelfia Ministries, are subjected and obligated to comply with the requirements and prerequisites as stipulated within the applicable annexures ("A-G") of this Constitution.

9.2.3. Members, inclusive of ordained pastors are obligated to complete and sign the membership application form wherein they consent to comply with the aforesaid requirements as stipulated within the applicable annexures ("A-G") of this Constitution,

9.2.4. In the event of any member, inclusive of ordained pastors not complying or in contradiction with the stipulated requirements within the constitution and the applicable annexures ("A-G") thereof, remedial action as prescribes must immediately be instituted against such a member/pastor, inclusive of the result stipulated in par. 9(ii).

CONSTITUTION of FILADELFIA MINISTRIES NPC

9.3. COMMITTEES¹

- 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 of Filadelfia Ministries, but are compelled to comply with its constitutional requirements,
- ii. In order to accomplish the aims and goals of the applicable project, program or outreach, suitable committee members may be recruited by registered members,
- iii. Members and Committees function independently from the formal structures of FILADELFIA MINISTERIES, but under the approval – and therefore under the biblical and moral monitoring and guidance of FILADELFIA MINISTERIES.
- iv. Any Programs/Outreach/Projects can be managed by a committee and under the name of/ or on behalf of FILADELFIA MINISTERIES, on condition of the following prerequisites;
 - a) It must be approved by the board of Directors,
 - b) FILADELFIA MINISTERIES reserves the right at all time to publically withdraw their approval and to seize any right or privileges as to utilise the name of FILADELFIA MINISTERIES in marketing - or support of any program, outreach or project.
 - c) Filadelfia Ministries may/must monitor and ensure progress reporting on a 14-day cycle during the event
 - d) Such event must be financially accounted for by their own bookkeeping system and bank account,
 - e) Such event must be managed by a committee approved and mandated by Filadelfia Ministries,
 - f) Such event may not bring any disgrace, in any way, inclusive of their financials, to the name of Filadelfia Ministries.

10. SHAREHOLDING

- 10.1. All registered Directors have an equal share in the NPC which is not attached to any financial benefit towards any Director.

¹ Committees are referred to and affected by the aspects as mentioned from 9.3 (i-iv)

CONSTITUTION of FILADELFIA MINISTERIES NPC

10.2. The 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 derive and originate from the stipulations of the constitution of FILADELFIA MINISTERIES and through the authority of its Directors.

11.2. Filadelfia Ministries' constitutional stipulations exceed any and all agreements and/or decisions made by any Director(s), if and when in conflict with the constitution, whether it be in the majority or unanimously.

12. FINANCES²

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 FIRST NATIONAL 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: | 230234 |

12.1.2. Any amendment to the bank account and/or its signatories must be done at the Annual General Meeting or, and only in the event of urgency through a Special Annual General Meeting.

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 the event of the said dissolution, all finances should be dealt with as stipulated in par 8 supra.

² The financial year runs from 1 March to 28 (29) February the following year.

CONSTITUTION of FILADELFIA MINISTRIES NPC

12.2.2. All proceeds from any donations, grants and fundraisings must be directed to the maximum benefit of the aims and goals 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 appointed to the financial portfolio and must the Board of Directors be informed on a quarterly basis, as to the status regarding all financial affairs pertaining to Filadelfia Ministries.

12.2.3.1. 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 above R10 000.00 must be approved by a majority vote of Directors, with affordability, necessity and good governance has taken into consideration,
- ii. All financial expenses less than R10 000.00 must be approved by at least three (3) directors, with affordability, necessity and good governance has taken into consideration,
- iii. Payments are affected, at all times, by written approval in accordance with the above stipulated prerequisites.

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 and approved during an AGM or SGM.

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

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

CONSTITUTION of FILADELFIA MINISTERIES NPC

- 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 is less than R 10 000.00.

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

- I. On services rendered and approved in advance, by the majority of the Board of Directors,
- II. On receipt of an invoice, stipulating the service and amount,
- III. On approval of a market-related fee (average of 3 recognised comparisons),

12.4. MEMBERSHIP FEES

12.4.1. An annual membership fee must be paid, in accordance with par. 9 (i) by all members of FILADELFIA MINISTERIES.

12.4.2. The membership fee is determined and approved by members of Filadelfia Ministries during the AGM.

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 1 March of the applicable year,
- II. By failure of payment the measures as stipulated in this constitution are to be affected.

CONSTITUTION of FILADELFIA MINISTRIES NPC

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 stipulated within this constitution 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 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 a substantiating certification to the Board of Directors, pertaining to his/her/their qualification and registration at the required regulatory bodies. On the appointment of the prescribed person, a mandate and scope of required service will be issued by the Director appointed to the finance portfolio, on behalf of the Board of Directors.

12.6.3. The prescribed person, conducting the duties stipulated in par. 12.6.2 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.

12.7. TAXATION

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

CONSTITUTION of FILADELFIA MINISTRIES NPC

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

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

13. STANDARD OPERATING PROCEDURES

- (A) FILADELFIA MINISTRIES is run through Biblical principles pertaining to honesty, openness, structure, love, consideration, good relations, responsibility and accountability.
- (B) There is no Hierarchy in the Directorship, and as a matter of practical management and communication, the Directors of FILADELFIA MINISTRIES are committed to applicable operational and communication procedures, which are stipulated hereunder and must be adhered to, as far as it is purposeful en practical.
- (C) The Managing Director will act as the Nodal point and coordinate all functions of Directors as allocated to them through their approved portfolios.

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, and written notice must be given in circumstances prohibiting attendance,

CONSTITUTION of FILADELFIA MINISTERIES NPC

- ii. All members registered with FILADELFIA MINISTERIES must attend and written notice must be provided in situations prohibiting participation,
- iii. Any fundamental resolutions to the amendments of the constitution are deemed valid only when a quorum is 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. Non-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 informed 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, within reason, must be made available for hosting the AGM and may include refreshments, venue, logistics and transport.
- xi. Comprehensive minutes must be taken during the AGM and should cover all aspects discussed,
- xii. All minutes and documents, from the AGM, must be filed and kept in safekeeping for 5 years as determined by relevant Law.
- xiii. An agenda must be circulated to all members, 30 days in advance of the AGM.
- xiv. All agenda points must reach the MD (or person authorised on his/her behalf), not later than 14 days prior to the AGM.

13.2. SPECIAL GENERAL MEETING (SGM)

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

CONSTITUTION of FILADELFIA MINISTRIES NPC

- 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 is accounted for at such a meeting,
- v. Day-to-day decisions and/or resolutions are considered to be 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 is 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 role 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 is no hierarchy in the Directorship, the Director ("Managing") or in his/her absence the person authorised on his/her behalf), will serve as the nodal point.

13.4. DECISION MAKING AND VOTING RIGHTS

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

CONSTITUTION of FILADELPHIA MINISTRIES NPC

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 safe-keeping for record purposes by the Managing Director.

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 an 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 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. Directors must be approved as responsible as they are the critical pillars of managing and sustaining the Biblical Stewardship of this Ministry.

13.5.2. The Board of directors can, within majority consensus, may re-shuffle the portfolios and add directors for the sole purpose of effective and sustainable management of the Ministry, on condition that the Board of Directors is yearly approved by the AGM.

13.5.3. Each Director are obligated to submit a report of performance regarding his/her portfolio responsibilities, contained in his/her

CONSTITUTION of FILADELFIA MINISTRIES NPC

Quarterly report as well as presenting a yearly report on his/her portfolio addressing;

- 13.5.3.1. Responsibilities,
- 13.5.3.2. Execution,
- 13.5.3.3. Challenges and
- 13.5.3.4. Recommendations.

13.5.4. The under-mentioned Directors and their respective portfolios are herewith approved by this Constitution, with their different responsibilities as determined, stipulated and signed, in writing;

- 13.5.4.1. DIRECTOR: MANAGING
- 13.5.4.2. DIRECTOR: REGULATORY
- 13.5.4.3. DIRECTOR: TRAINING (Formative)
- 13.5.4.4. DIRECTOR: TRAINING (Practice)
- 13.5.4.5. DIRECTOR: STRATEGIC
- 13.5.4.6. DIRECTOR: SUPPORT
- 13.5.4.7. DIRECTOR: MEDIA
- 13.5.4.8. DIRECTOR: MEMBERS
- 13.5.4.9. DIRECTOR: MINISTRY
- 13.5.4.10. DIRECTOR: FINANCIAL

We the undermentioned signatories (Directors), herewith affirm that we know and understand the content of this document and all its annexures, known as the CONSTITUTION OF FILADELFIA MINISTERIES and that we concur with all and every statement and stipulation within.

We as undersigned Directors herewith agree, confirm and declare that this amended constitution and all annexures thereto, was submitted to all members by email prior to the AGM and that it was accepted and approved by the majority of members present, which formed a quorum, through an open vote (raising of hands).

All signatories hereto certify that this amended constitution replaces all previous constitutional documents and amendments thereto. We furthermore place our signatures on every page of this document in confirming our agreement to this revised

CONSTITUTION of FILADELFIA MINISTRIES NPC

constitution (as to the original, signed on the 12Th Day of OCTOBER 2016 at Olive Ranch Bloemfontein), on this 4th May 2018 at Summerwood Country Lodge, Bloemfontein.

Original signed.

DATE: 4th MAY 2018

| | |
|-----------------------------------|--|
| RONALD VAN DYK, MANAGING DIRECTOR | |
| CRAIG MOBEY, ACADEMIC (FORM) | |
| LIZETTE MOBEY, ACADEMIC | |
| JACK MARTIN, REGULATORY | |
| CARINA MARTIN, SUPPORT | |
| WILLIE VAN ZYL, STRATEGIC | |
| MARIET PRINS, MEMBERS | |
| ANNESIA SNYMAN, MEDIA | |
| ROTHWELL CORNELIUS, MINISTRY | |

CONSTITUTION of FILADELFIA MINISTRIES NPC

APPENDIX A: FILADELFIA MINISTRIES FAITH STATEMENT AND 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 a virgin.

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.

Original signed.

| | |
|-----------------------------------|--|
| RONALD VAN DYK, MANAGING DIRECTOR | |
| CRAIG MOBEY, ACADEMIC (FORM) | |
| LIZETTE MOBEY, ACADEMIC | |
| JACK MARTIN, REGULATORY | |
| CARINA MARTIN, SUPPORT | |
| WILLIE VAN ZYL, STRATEGIC | |
| MARIET PRINS, MEMBERS | |
| ANNESIA SNYMAN, MEDIA | |
| ROTHWELL CORNELIUS, MINISTRY | |

DATE: 4th MAY 2018

CONSTITUTION of FILADELFIA MINISTRIES NPC

APPENDIX B: FILADELFIA MINISTRIES CODE OF CONDUCT/ETHICS

RESPECT FOR LIFE.

I have a conscience and a moral awareness. People live in different structures in a 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 a 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 specific 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 if need be the pastor must refer the client to 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 to Scriptures and spiritual warfare can be part of my work when used responsibly, with permission and in line with the client's ecclesiastic membership. Religious freedom will not protect me against or cover illegal or unethical practices or anything that exploits or harm clients.

CONSTITUTION of FILADELFIA MINISTRIES NPC

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 particular reasons why I refer my clients to more competent colleagues:

1. If I haven't dealt with a specific situation before or are inexperienced in a particular 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 too.
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.

CONSTITUTION of FILADELFIA MINISTRIES NPC

ETHICAL PRACTISE.

1. 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.
2. If the clients are minors, the parents should give consent for the above.
3. Client consent should be documented and filed in a safe, yet easily accessible place.
4. 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.
5. 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. The legislature is frequently changing, and I must ensure that they practise 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.

1. 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.
2. 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.

CONSTITUTION of FILADELPHIA MINISTRIES NPC

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 correctly. 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.

1. Ministry is not always limited to the single client.
2. 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, personal interest will be subordinate to group issues and vice versa. In family ministry I maintain a meditative role, avoiding taking sides.
3. Members of a family should feel safe enough to confide in me without fear or prejudice.
4. I know the difference and respect the boundaries between constructive confrontation and verbal abuse.
5. 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.
6. Families should be encouraged to communicate to improve relationships openly. It often happens that I may be caught in the middle of the family conflict and are asked to take sides. I must remain objective and maintain the meditative role.
7. 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.

CONSTITUTION of FILADELPHIA MINISTRIES NPC

DIFFERENT FAITHS AND VALUES.

1. 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.
2. 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 detrimental to the minister.

SEXUAL MISCONDUCT.

Ministry has a helping nature. Sexual relationships with clients are strictly prohibited. Consent in such cases is illusory 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. Soliciting sexual conduct.
4. Sexual harassment.
5. Sexual misconduct as defined by all applicable laws, ethics, and church, organizational or practice policies.

CONSTITUTION of FILADELPHIA MINISTRIES NPC

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.

1. 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.
2. This prohibition prevents client exploitation and avoids the loss of the moral integrity of the counsellor.
3. 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 “medically 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 for providing 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.

CONSTITUTION of FILADELFIA MINISTRIES NPC

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 to 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 and timeously as follows;

- 1st Quarter (Jan-March) - On or before the 15th April
- 2nd Quarter (April-June) - On or before the 15th July
- 3rd Quarter (July-Sept) - On or before the 15th September
- 4th Quarter (Oct-Dec) - On or before the 15th Jan

ANNUAL GENERAL MEETING (AGM).

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.

REMEDIAL ACTION.

1. The member acknowledges that he/she are subsequent to his/her profession/ministry/pastoral charge, an example and role model to society. The member is also aware that he/she, as a member of Filadelfia Ministries represents its constitution and principles. As such her/his conduct is public interest and should he/she be aware of that at all times and in whatever he/she does.

CONSTITUTION of FILADELFIA MINISTRIES NPC

2. In the event of any complaint regarding any contravening constitutional aspect, relating to the members professional or personal life and/or conduct the Board of Directors will immediately register and open an investigation file and convene a remedial committee. He/she is required to assist the remedial committee with any and all information (not privileged) which can address these allegations/complaints to the satisfaction of all parties concerned.

Original signed.

| | |
|-----------------------------------|--|
| RONALD VAN DYK, MANAGING DIRECTOR | |
| CRAIG MOBEY, ACADEMIC (FORM) | |
| LIZETTE MOBEY, ACADEMIC | |
| JACK MARTIN, REGULATORY | |
| CARINA MARTIN, SUPPORT | |
| WILLIE VAN ZYL, STRATEGIC | |
| MARIET PRINS, MEMBERS | |
| ANNESIA SNYMAN, MEDIA | |
| ROTHWELL CORNELIUS, MINISTRY | |

DATE: 4th MAY 2018

CONSTITUTION of FILADELFIA MINISTRIES NPC

APPENDIX C: SCRIPTURAL GUIDELINES FOR PASTORAL ORDINATION.

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;
 - 1.1. The Constitution of Filadelfia Ministries, and,
 - 1.2. All annexures (“A-F”) thereto,
 - towards evaluating all applications received for membership to Filadelfia Ministries, and/or Pastoral ordination.
2. **The office of the Pastor** is explicitly a calling, and not a means to an end. If an application is not approved, it must not be viewed as “not good enough”, but rather than “not ideal at this moment in time”. The Directors are committed to a journey to assist in exploring and nurturing the applicant towards fulfilling that calling within the time and place, according to God’s will.
3. Applicants for ordainment will be considered and accountable to the following and the decision of the Board of Directors must be unanimous in approval and will be final;
 - 3.1. The applicant must be an approved member of Filadelfia Ministries and in good standing,
 - 3.2. The applicant must be well known and/or active in the Filadelfia Network,
 - 3.3. The applicant must be in possession of at least a BA Honours degree in Theology Studies and/or Biblical Pastoral Counselling (accepted by the Board of directors), at the time of ordination,
 - 3.4. The applicant must reflect previous and current behavioural conduct (2 Peter 1:10); in that, they are indeed called for this enormous task and whether they are spiritually matured for leading a congregation or believer(s), notwithstanding personal emotional and spiritual demands.
 - 3.5. The decision of the Board of Directors must be unanimous in approval.
 - 3.6. The applicants' previous behavioural tendencies, as well as his/her behavioural response to earlier challenges, will be measured against the following Biblical Characteristics of Spiritual Leadership;
 - 3.6.1. The Bible specifically speaks about the qualifications for those who will lead a congregation of people. These qualifications have been the same

CONSTITUTION of FILADELPHIA MINISTRIES NPC

for almost 2,000 years. Jesus is the perfect fulfilment of these qualifications as the “Pastor” of the Church.

- 3.6.2. 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
- 3.6.3. 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.
- 3.6.4. 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.
- 3.6.5. 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).
- 3.6.6. 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.
- 3.6.7. 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.
- 3.6.8. 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.

CONSTITUTION of FILADELPHIA MINISTRIES NPC

- 3.6.9. 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.
- 3.6.10. 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.
- 3.6.11. 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.
- 3.6.12. 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.
- 3.6.13. 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.
- 3.6.14. 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.
- 3.6.15. A pastor must be upright (Titus 1:8). He has integrity in his relationships and in how he treats others.
- 3.6.16. A pastor must be holy (Titus 1:8). His life is devoted wholeheartedly to Jesus externally and internally.
- 3.6.17. 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.
- 3.6.18. 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.

CONSTITUTION of FILADELFIA MINISTRIES NPC

3.6.19. 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.

3.6.20. 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.

Original signed.

| | |
|-----------------------------------|--|
| RONALD VAN DYK, MANAGING DIRECTOR | |
| CRAIG MOBEY, ACADEMIC (FORM) | |
| LIZETTE MOBEY, ACADEMIC | |
| JACK MARTIN, REGULATORY | |
| CARINA MARTIN, SUPPORT | |
| WILLIE VAN ZYL, STRATEGIC | |
| MARIET PRINS, MEMBERS | |
| ANNESIA SNYMAN, MEDIA | |
| ROTHWELL CORNELIUS, MINISTRY | |

DATE: 4th MAY 2018

CONSTITUTION of FILADELPHIA MINISTRIES NPC

APPENDIX D: PROCEDURES ON APPLICATION FOR MEMBERSHIP & PASTORAL ORDINATION.

On receipt of an indication of interest in applying for membership and subsequent Pastoral ordination, the following documentation must be sent to the applicant for completion;

1. The application form for membership and/or ordination,
2. The Constitution with the following Annexures;
 - The statement of faith pertaining to Filadelfia Ministries (Annex A),
 - Code of Conduct/Ethics (Annex B),
 - Scriptural guidelines for membership and pastors (Annex C),
 - Conduct of members on all media platforms (Annex F),

On receiving an application for membership, the application is forwarded by email to the board of Directors for their recommendation within 7 days. If the proposal is positive, the application is approved on condition that no other objections are received. After 7 days the Managing Director can accept/ decline membership applications within his discretion but on the basis of a received recommendation of the board.

On receiving an application for pastoral ordainment, the application is forwarded by email to the board of Directors for their consideration within 30 days. After 30 days the applications are put on the agenda of the next Directors meeting and must the board of Directors convene. All applications must reach the Director: Managing 30 days before the arrangements for the yearly ordination. All applications received thereafter will, without any exemption stand over to the following year.

A full report from the Director: Ministry (inclusive of consultation as stipulated in his portfolio) is required with a recommendation, to address the board in the following, pertaining to the applicant;

CONSTITUTION of FILADELPHIA MINISTRIES NPC

- i. Past and present conduct,
- ii. Spiritual maturity,
- iii. Belief and
- iv. Suitability.
- v. Academic compliance with criteria.

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 unanimous, may the application be approved. Directors not present at the applicable meeting must forward their recommendation on the pastoral application within the first 30 days. In the event of the application being approved, the Director: Managing will inform the applicant in writing and avail the process and requirements for the ordaining sermon. If the application is not approved, a pastoral letter must be forwarded by the Director: Managing followed-up with mentoring/monitoring by the Director: Ministry (if required) 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

Original signed.

| | |
|-----------------------------------|--|
| RONALD VAN DYK, MANAGING DIRECTOR | |
| CRAIG MOBEY, ACADEMIC (FORM) | |
| LIZETTE MOBEY, ACADEMIC | |

CONSTITUTION of FILADELFIA MINISTRIES NPC

| | |
|------------------------------|--|
| JACK MARTIN, REGULATORY | |
| CARINA MARTIN, SUPPORT | |
| WILLIE VAN ZYL, STRATEGIC | |
| MARIET PRINS, MEMBERS | |
| ANNESIA SNYMAN, MEDIA | |
| ROTHWELL CORNELIUS, MINISTRY | |

DATE: 4th MAY 2018

CONSTITUTION of FILADELFIA MINISTRIES NPC

APPENDIX E: PROCEDURES OF REMEDIAL STEPS, PROFESSIONAL MISCONDUCT AND/OR TERMINATING MEMBERSHIP/PASTORAL CHARGE.

ON RECEIPT OF ANY WRITTEN REPORT OF SERIOUS MISCONDUCT AGAINST ANY MEMBER OFF – AND PERTAINING TO FILADELFIA MINISTRIES' CONSTITUTION, THE STIPULATIONS OF ETHICAL (PROFESSIONAL) CONDUCT AND/OR SPIRITUAL GUIDELINES WHEREBY FILADELFIA MINISTRIES ARE DIRECTLY OR INDIRECTLY IMPLICATED IN, THE FOLLOWING MUST STRICTLY BE ADHERED TO;

- i. It must be reported to the Managing Director, in writing, within 24hour after receiving that report.
- ii. The Managing Director will then within a period not exceeding 24 hours register the occurrence and issue a reference number and avail it to the Committee Chairman.
- iii. The Managing Director will compile and mandate a remedial committee consisting of the (a) Managing Director as default Committee Chairman, (b) Director: Regulatory and (c) Director: Members or Ministry.
 - a) If, however there is a conflict of interest pertaining to any director another director must replace the above director as unanimously decided by the rest of the remedial committee.
 - b) If the Managing director is compromised the Director: Regulatory/Director: Members becomes the Committee Chairman as decided by the Committee.
- iv. The Committee Chairman will within 72 hours contact the first reporter and by means of a written email and telephonic conversation, convey the following;
 - a. The reference number of the investigation,
 - b. The Name and contact number of the Chairman of the remedial committee,
 - c. The expected time of investigation
 - d. The initial required information.
- v. A full and comprehensive investigation inclusive of the following, should be logged by the committee, which the Committee Chairman must under no circumstances be part off, other than to (1) evaluation accumulated evidence, (2) issue further

CONSTITUTION of FILADELFIA MINISTRIES NPC

clarification tasks, (3) chair the final evaluation of evidence, (4) approve and sign outcome and remedial action letter on behalf of the committee. The investigation must ensure the following;

- A. Two (First and final) interviews (Personal/Verbal/Skype) with the complainant,
 - B. Two (First and final) interviews (Personal/Verbal/Skype) with the client,
 - C. Two (First and final) interviews (Personal/Verbal/Skype) with the Counsellor/Pastor/Member
 - D. Gathering of all written/electronic evidence (documentation, emails, SMS text, client reports – not privileged, etc.)
 - E. All relevant and available witness statements/reports
 - F. Measuring the conduct of the member and allegations made against the latter to the “Ethical conduct” and “Spiritual guidelines”, as contained and determined by the constitution of Filadelfia Ministries.
- vi. The Committee Chairman must, on a weekly basis, be informed with the status of the ongoing investigation and inform the Board of Directors of the status during the monthly Directors meeting.
- vii. The Committee Chairman, must at all times keep an accurate record of documents, emails, evidence and conversations pertaining to the process.
- viii. On finalization of the investigation a formal signed written report must be compiled by the Chairman of the remedial committee stating all facts under the following headings;
- A. Background of the occurrence.
 - B. Role players and involvement.
 - C. Interviews held (In person, telephonically or by email).
 - D. Evidence acquired during the investigation.
 - E. First, intermediate and last interview with Pastor/Counsellor.
 - F. Assessment of evidence/information.
 - G. Conclusion based on facts.
 - H. Recommendation of Committee.

CONSTITUTION of FILADELFIA MINISTRIES NPC

- I. Agreement by individual directors on the committee.
 - J. Concluding steps taken by the committee.
- ix. The Chairman of the remedial committee must submit the committees' investigation report to the Managing Director: Filadelfia Ministries who then must ensure;
- a) Informing the Board of Directors of the outcome and remedial action concluded
 - b) Availing a letter of outcome to (1) the complainant, (2) the Client, (3) the member
 - c) Issuing a formal letter pertaining to the remedial action concluded, to the member.
- x. The Managing Director will cooperate with any acknowledged regulatory body of which the said member is registered to, or any other legitimate institution, by availing any relevant documentation and/or evidence requested, but only after approval from the Board of Directors.

THE FOLLOWING STEPS MUST BE FOLLOWED AS A PROCESS OF REMEDIAL ACTION IN MINOR NON-COMPLIANCE BY REGISTERED MEMBERS TO FILADELFIA MINISTRIES;

The following process is driven and managed by the Director: Members with assistance from the Director: Regulatory and Director: Pastors when requested. The outcome of this process must be formally communicated to the relevant member on a formal letterhead signed by the Director: Managing or, or on his absence by his acting representative.

STEP 1:

On commencement of any aspect that justifies remedial action according to misconduct and/or the non-compliance to the constitution, belief statement, code of ethics and scriptural guidelines, it must first be preceded by a pastoral conversation whereby a loving, scriptural and non-judgmental attitude ought to be displayed.

CONSTITUTION of FILADELPHIA MINISTRIES NPC

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.

STEP 3:

In the event of the 2nd pastoral conversation not bearing fruit, a first written reminder via email regarding reasons for non-compliance, stating obligated steps and/or requirements needed for compliance (14 DAYS).

STEP 4:

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

STEP 5:

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

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 of membership must be forwarded by registered mail and will be deemed as sufficient action in termination of membership and/or pastoral title under Filadelfia Ministries.

Original signed.

| | |
|-----------------------------------|--|
| RONALD VAN DYK, MANAGING DIRECTOR | |
| CRAIG MOBEY, ACADEMIC (FORM) | |
| LIZETTE MOBEY, ACADEMIC | |
| JACK MARTIN, REGULATORY | |
| CARINA MARTIN, SUPPORT | |
| WILLIE VAN ZYL, STRATEGIC | |
| MARIET PRINS, MEMBERS | |
| ANNESIA SNYMAN, MEDIA | |
| ROTHWELL CORNELIUS, MINISTRY | |

CONSTITUTION of FILADELFIA MINISTRIES NPC

DATE: 4th MAY 2018

APPENDIX F: REQUIRED CONDUCT OF MEMBERS/PASTORS ON ALL MEDIA PLATFORMS.

This policy provides parameters to guide church staff, team members, employees, volunteers, and church leaders when social media tools are used on behalf of Filadelfia Ministries or when Filadelfia Ministries becomes part of a social media dialogue.

Social Media Tips

- Be selective! There are a variety of digital platforms available. Use the right medium for the message. For example, don't use a Facebook post to communicate sensitive or private information.
- Be smart! A blog, community post, or social media post is often visible to the entire public and can/will be shared by others in various ways that cannot be controlled at any level. Be extremely wise with all content posted.
- Use grace! Always use Biblical wisdom when utilizing social media. For example, if someone has offended you, consider speaking with them privately on the matter. Do not post offence responses publicly.
- Ask us! In areas where this policy does not provide a direct answer for how members of our community should answer social media questions, please check with Filadelfia Ministries' leadership team before speaking as a representative of the church.

Use of Social Media

- All Filadelfia Ministries' policies, including harassment, confidentiality, and software use, apply in the extensive use of social media.
- Team members who misuse the Filadelfia Ministries' social media resources in ways that violate the law or other ministry policies are subject to immediate disciplinary action and/or dismissal.

CONSTITUTION of FILADELFIA MINISTRIES NPC

Guidelines

- Employees/volunteers who are interested in representing Filadelfia Ministries must first sign a consent and application document, as well as attend a social media training class.
- Social media postings should never disclose sensitive or confidential information unless written consent to share said information is obtained from the individual it concerns. This includes but is not limited to personal and/or medical information.
- Please refrain from posting photos of individuals or identifying those individuals on Filadelfia Ministries' social media pages without their written consent prior to posting. Written consent can be submitted via email or text. The members of the social media team are responsible for disabling the "tagging" feature of photos posted on the ministry's page. If the photos reference a location, that information must be deleted as well.
- Copyright and Fair Use Laws must always be respected. Feel free to point or link to another individual's site, not post or blog about it like it is your own content.
- If any posted material concerning Filadelfia Ministries seems to be illegal (e.g. child or elder abuse, etc.) team members should contact church leadership and the appropriate authorities immediately.
- When communicating with youth via social media, team members must adhere to Filadelfia Ministries' youth communication policy. Additionally, employees and volunteers serving the children and youth ministries must keep their professional image in mind always. Online conduct, comments, behaviour, etc. affect this image. Filadelfia Ministries discourages staff members and volunteers from accepting invitations to "friend" youth group members within personal networking sites. Social contact outside the Filadelfia Ministries' youth page may create serious risks for the ministry workers and negatively alter the dynamic between a youth leader and a student.
- Team members and employees are solely responsible for the content they publish online, including content from their own social media pages. It must be

CONSTITUTION of FILADELFIA MINISTRIES NPC

clear that all views/posts do not reflect Filadelfia Ministries but are reflective of themselves.

- As a team member of Filadelfia Ministries, remember that your online presence and posts can have the potential to affect the ministry of Filadelfia Ministries. For this reason, it is imperative that you conduct your online interactions in accordance with the Employee/Volunteer Handbook, Filadelfia Ministries' Statement of Faith and with the Code of Conduct. If you have any questions in this area, inquire with the leadership team for clarity.
- When in doubt, be positive! Whether someone has posted something mean, rude or distasteful, take the high road always.
- In the event of a crisis, contact church leadership prior to responding to any posting or comments relating to the crisis.

Public Relations Guidelines

- Church communications may not be used for partisan political messages or paid advertising.
- Filadelfia Ministries may designate one or two main employees to facilitate all external communication channels on behalf of the Church. Only authorized employees such as the Pastor(s), Communications Staff and Departmental Directors may coordinate communications with members of the media on behalf of Filadelfia Ministries.
- Any external communication from the Filadelfia Ministries office regarding serious/unexpected incidents must be approved by church leadership and follow Filadelfia Ministries' guidelines.
- Always use Filadelfia Ministries' official name and logo. These branding items must be approved prior to official use.

Where Do These Guidelines Apply?

- This policy applies to all online and mobile platforms for sharing content and information, whether hosted by Filadelfia Ministries or hosted by others.

CONSTITUTION of FILADELFIA MINISTRIES NPC

- "Social media" refers to social networking services, short-message services, message boards, wikis, podcasts, image/video sharing sites and other methods for sharing real-time information among users.
- Due to the ever-changing speed of social media, this policy applies to all new social media platforms, whether they are mentioned.
- All social media platforms are relevant and included.

Original signed.

| | |
|-----------------------------------|--|
| RONALD VAN DYK, MANAGING DIRECTOR | |
| CRAIG MOBEY, ACADEMIC (FORM) | |
| LIZETTE MOBEY, ACADEMIC | |
| JACK MARTIN, REGULATORY | |
| CARINA MARTIN, SUPPORT | |
| WILLIE VAN ZYL, STRATEGIC | |
| MARIET PRINS, MEMBERS | |
| ANNESIA SNYMAN, MEDIA | |
| ROTHWELL CORNELIUS, MINISTRY | |

2. DATE: 4th MAY 2018

CONSTITUTION of FILADELFIA MINISTRIES NPC

APPENDIX G: FILADELFIA MINISTRIES' POLICY ON THE ORDINATION OF WOMEN.

Introduction

It is the policy of Filadelfia Ministries to ordain women as Pastors. Much like the dichotomy between *paedo* and the believer's baptism, the ordination of women is a topic upon which the Church can be divided. It is realized that there will be opposition and sanction to this policy. Filadelfia Ministries believes that the ordination of women in a pastoral role is a Biblical act of empowerment.

Do note that the ordination is into "pastoral" and not unto "reverend" or "priest" or "elder."

Validation

1. The Bible Sanctions Women in Positions of Ministry and Leadership. Paul praised the woman who served with him as co-labourers: Junia (Romans 16:7), Priscilla (1 Corinthians 16:19) and Phoebe (Romans 16:1-2). He expressed solidarity with Euodia and Syntyche (Philippians 4:2-3). Furthermore, he makes references to women (Chloe – 1 Corinthians 1:11 and Nympha – Colossians 4:15) who appeared to lead churches, as opposed to silencing them.
2. Both Men and Women are created in the Image of God. Genesis 1:27 confirms this statement. A Biblical image of a family requires mother and father; it brings balance to the learning child (Proverbs 1:8-9). Likewise, balance can be brought to the church in teaching and leading. This is also a safeguard against the creation of a male-dominant environment.
3. Churches need Women. They need not hinder men but can rather help men. Women, as intelligent created beings, have prophetic insight, gifts of mercy and compassion, leadership abilities and spiritual authority. Women are, in a certain sense, perhaps a better candidate to address "woman's" challenges and vice versa. Strong men are not intimidated by extraordinary women. Women of Christ-

CONSTITUTION of FILADELPHIA MINISTRIES NPC

like character would in any case not undermine or compete with men. Men should be encouraged by women, not threatened. All are co-heirs and partners in the Kingdom of God.

4. The Old Testament saw women in subservient roles and in leadership and prophetic roles. Examples are Athaliah (2 Chronicles 22_10-12), Esther (Esther 4:15-17), Huldah (2 Kings 22:14), Deborah (Judges 4:4-5) and Miriam (Exodus 15:20).
5. All are Equal. Paul, in Galatian 3:26-29 declares: “For ye are all the children of God by faith in Christ Jesus. For as many of you as having been baptized into Christ have put on Christ. There is neither Jew nor Greek; there is neither bond nor free, there is neither male nor female: for ye is all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.”
6. Culture. The Biblical era, and indeed until very recently, society was male-dominated. It would have been scandalous for women to stand in authority/leadership. Biblical-era women were not as well educated as men. This has obviously changed, and today they are normally on an equal footing.

Addressing Opposition to Female Pastors

1. 1 Timothy 2:11-12. To address the key opposing passage: 1 Timothy 2:11-12: “Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.” (KJV). Paul uses the word “*epitrepō*” which is translated to be “allow” or “permit.” The word is used in two contexts in the New Testament: to allow and to withhold. It is not a word that word ordinarily be used for broad and certain statements. Elsewhere in the letter he uses the words “*paraggellō*” which is “to instruct/command”, but in a strong sense. This leads one to understand that verse 11 is a command, verse 12 is not. There is also a switch from “men and women” (plural) in verses 8 to 10 to “woman and man” (singular) in verses 11 & 12. This leads on to conclude that Paul’s instruction is not a general instruction to all women, but to a specific woman. There is also not a definitive article for “woman” or “man” in the Greek of said text. That there is no definitive article

CONSTITUTION of FILADELPHIA MINISTRIES NPC

opens interpretation to both a specific woman and/or a specific couple and/or of women in general. Paul uses a word “*authentein*,” translated to “authority.” This word occurs nowhere else in the New Testament. “*Authentein*” is not related to the more common Greek word for authority: “*exousia*,” but has the connotation of “dominate.” It also appears that “*authentein*” has no etymological relationship to the English “authority.” “*Authentein*” is neither noun nor verb, it is an infinitive: a verbal noun. As an infinitive, it was used in early church times in reference to Gnosticism. But even if “*authentein*” did mean to dominate, would such be acceptable from any Christian? The English word “over” also deserves attention in that it is absent in the Greek. There is nothing in said text that would indicate that Paul is referring to ordination of women in the church at Ephesus. It appears that “*didaskein*” and “*authentein*” are not tied together to form a hendiadys in said text. Therefore “*didaskein*” is not grammatically connected to “man.” Paul also uses the word “*hesuchia*” in the beginning of verse 11 and at the end of verse 12 instead of “*siōpaō*” and/or “*sigāō*,” which are commonly used in the New Testament for “silent” and/or “silence.” The chiasm created here by Paul therefore suggests that there was a problem with a specific woman at Ephesus. It can therefore be concluded that Paul was stopping a specific woman from teaching/controlling a man in an unacceptable way.

2. Women as bishops. 1 Timothy 3:2: “A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;” One must make acknowledge the comment above and create context within the culture of the day. Paul is addressing men in verses 1 and 12. Not women. Therefore, if a man desires a certain office, he must meet the criteria. Logically, this can be extended within context to women as well. The words here translated “bishop (episkopos),” “deacon (*diakonos*)” and “novice (*neophutos*)” appear to be gender neutral when read in context. In fact, when Paul transits to “*diakoneō*,” the word remains gender neutral. In verse 10, Paul

CONSTITUTION of FILADELFIA MINISTRIES NPC

refers back to “these” the Greek refers to both nominative masculine and nominative female.³⁴⁵⁶

Original signed.

| | |
|-----------------------------------|--|
| RONALD VAN DYK, MANAGING DIRECTOR | |
| CRAIG MOBEY, ACADEMIC (FORM) | |
| LIZETTE MOBEY, ACADEMIC | |
| JACK MARTIN, REGULATORY | |
| CARINA MARTIN, SUPPORT | |
| WILLIE VAN ZYL, STRATEGIC | |
| MARIET PRINS, MEMBERS | |
| ANNESIA SNYMAN, MEDIA | |
| ROTHWELL CORNELIUS, MINISTRY | |

DATE: 4th MAY 2018

³ <http://www.charismamag.com/blogs/fire-in-my-bones/16851-why-i-defend-women-preachers>.

⁴ 769 King James Version of the Holy Bible.

⁵ http://www.christianbiblereference.org/faq_women.htm.

⁶ newlife.id.au/equality-and-gender-issues/1-timothy-212-notasclear/womenpriests.org/classic.weil.asp.

CONSTITUTION of FILADELFIA MINISTRIES NPC

APPENDIX H: FILADELFIA MINISTRIES FAVOUR LITERAL (AS OPPOSED TO ALLEGORICAL, SYMBOLIC, RATIONALISTIC AND OTHER), PRINCIPLES OF HERMENEUTICS.

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 keywords - observation, interpretation, evaluation, and application - are at 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 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 Christ.

Original signed.

| | |
|-----------------------------------|--|
| RONALD VAN DYK, MANAGING DIRECTOR | |
| CRAIG MOBEY, ACADEMIC (FORM) | |
| LIZETTE MOBEY, ACADEMIC | |

CONSTITUTION of FILADELFIA MINISTRIES NPC

| | |
|------------------------------|--|
| JACK MARTIN, REGULATORY | |
| CARINA MARTIN, SUPPORT | |
| WILLIE VAN ZYL, STRATEGIC | |
| MARIET PRINS, MEMBERS | |
| ANNESIA SNYMAN, MEDIA | |
| ROTHWELL CORNELIUS, MINISTRY | |

DATE: 4th MAY 2018