



A CASE OF FAITH MINISTRIES

MINISTERIAL MEMBERSHIP HANDBOOK

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SECTION 1 - HISTORY & INTRODUCTION

A Case Of Faith Ministries (hereinafter referred to as ACOFM) obtained its federal incorporation and registered charitable status in Canada in 1998. However, the operation of its ministry actually began in 1985 through its founders, Dr. Kees and Rev. Faith Tengenagel, in their apostolic calling with the establishment of the first church in Ontario. In June 1985, they had pioneered their first church in Oneonta, NY.

As other churches were pioneered in Ontario, ministerial credentials needed to be obtained for the pastors and it also became evident a corporate and spiritual covering was lacking for these ministers. Additionally, a venue for ongoing training, development of ministers, fellowship and the formulation of positive, long-lasting relationships among ministers was also absent. Other ministerial organizations in Canada were sought out to fill this void. However, in the process of time, their intents and vision would change leaving the ministers of the churches pioneered by the Tengenagels in an unacceptable position of having to alter, amend or compromise their scriptural beliefs and/or God-given vision in order to remain in fellowship with the organization.

Incidental to their experience in pioneering new churches and the necessary governmental paperwork that went with it, came numerous connections with other pastors and ministers looking to start their own church or itinerant ministry. Many of these pastors and ministers also expressed similar experiences with other organizations, citing their opinion of the need of a ministerial organization that would be consistent in the development of ministers and the promotion of relationships with their peers.

Hence, ACOFM was formed by the Tengenagels:

- to continue their pioneering work of new churches and proclaim the Gospel of Jesus Christ in Canada and abroad
- to do what they were doing on a personal level - provide an appropriate corporate and spiritual covering for the ministers of the churches they had pioneered and for other pastors of churches or itinerant ministers who chose to associate themselves with ACOFM
- to provide a venue for ministers throughout Ontario for ongoing training, development, fellowship and the formulation of positive, long-lasting relationships among peers

The ministerial side of ACOFM's vision to fulfill one of its primary objects is to help meet the needs of, and minister to, those men and women who are called to an active ministry office of the Lord Jesus Christ, as defined in Ephesians 4:11 and 1 Corinthians 12:28, by providing services and benefits that can be made available through corporate strength.

ACOFM desires to help establish ministers in their God-given ministry, promote, facilitate and accommodate fellowship and accountability among ministers of like precious faith, license or ordain qualified ministerial candidates, govern its members, assist churches in locating pastors

and other qualified personnel and provide information and counsel in various areas of organization such as non-profit law, finances, reporting and administration.

ACOFM recognizes the autonomy of the local church or other para-church ministry, such church or para-church ministry being defined as self-governing, self-propagating and self-supporting. It is understood that each church or para-church ministry is operated by its own board of directors or board of trustees, who alone together with other officers and/or appointed leadership, are responsible for the operation of that church or para-church ministry. It is, therefore, the policy of ACOFM to protect that autonomy. Accordingly, ACOFM recognizes that a local church or other para-church ministry shall be the sole owner of its own assets, including any real property and, therefore, solely responsible for the fulfillment or payment of any and all of its own debts, obligations or judgements rendered against it for any reason as a result of any court action brought against it. Furthermore, the board of directors or board of trustees, officers and any appointed leadership shall bear full and sole responsibility for the operation of their church or para-church ministry indemnifying, absolving and holding harmless ACOFM, its officers and board of directors against any action, suit or proceeding which is brought, commenced or prosecuted against the church or para-church ministry, any of its directors, trustees, officers or other appointed leadership where such director, trustee, officer or other appointed leadership is a member of ACOFM.

SECTION 2 - MAXIM

FELLOWSHIP

INSPIRATION

RELATIONSHIP

SERVANTHOOD

TRAINING

SECTION 3 - STATEMENT OF PURPOSE

Introduction

The ministerial purpose of ACOFM is that of a support and service organization for ministers of like precious faith who are called to a ministry office identified in Ephesians 4:11 and 1 Corinthians 12:28 and are in the active ministry of the Lord Jesus Christ, have need of licensing or ordination provided by a reputable organization recognized by the Province of Ontario, which will continue oversight and support for these ministers to reach their most effective potential. They are ministers united in their common beliefs, need for fellowship, inspiration and ongoing training, yet with total freedom to pursue the God-given vision for their ministry.

The intent of ACOFM ministers should be to unite in the love of Christ for the salvation of mankind and to serve and assist one another in a genuine spirit of fellowship and concern.

Purpose

- To provide a vehicle of unity, strength and fellowship among ministers.
- To assist ministers in reaching their most effective potential in the ministry God has called them to through the use of conferences, work shops and any other resources available.
- To recognize ministers who have proven themselves in ministry as licensed or ordained ministers.
- To supply a means through which counsel could be given to a member for the purpose of encouraging accuracy and soundness in doctrine, procedure, ethics, integrity and conduct.
- To supply a means through which counsel could be given to a member for the purpose of promoting excellence in ministry.
- To provide a genesis of resources - human, material, financial - to assist ministers in a time of need.
- To assist in producing strong, capable and ethical ministry leadership in the body of Christ.
- To assist pastors in the pioneering of new churches.
- To speak as a united voice regarding moral and other issues of concern in ministry and society.

SECTION 4 - MEMBERSHIP

4.1 Application

Any person desiring to become a member to receive licensing or ordination shall submit a signed application, together with any supporting documentation and applicable fee, in a form and manner prescribed by ACOFM. Any approved applicant will be subject to a six-month probationary period, however, such probationary period may be waived at the sole discretion of the president.

Each application shall be considered by its ministerial membership committee at its regular meeting or at any special meeting called for the purpose of considering the application. If, in the majority discretion of its ministerial membership committee, sufficient evidence is provided to warrant the issuance of a licence or ordination to the applicant, an appointment for an interview, either in person or online, with the president of ACOFM, at the discretion of the president, will be arranged.

The applicant whose application is approved shall become an active member and receive a membership card and Certificate of Licensing or Certificate of Ordination.

4.2 Definition - “Active Member”

An “active” member is defined as a person who has been issued a membership card and Certificate of Licensing or Certificate of Ordination and who:

- supports and openly promotes the “spirit of membership” identified in this Membership Handbook, and
- attends at least one of the functions conducted by ACOFM or in conjunction with another ministerial organization in any calendar year, and
- has paid any and all applicable fees and/or dues

4.3 Qualifications

Every applicant must demonstrate clear evidence to the satisfaction of the ministerial membership committee that he/she is called to at least one of the ministry offices as identified in Ephesians 4:11 and 1 Corinthians 12:28.

In addition, the Bible establishes the spiritual and moral qualifications of the ministry office. The minister is:

- to be blameless (1 Timothy 3:2)
- to be temperate (1 Timothy 3:2)
- to be sober (1 Timothy 3:2)

- to be of good behaviour (1 Timothy 3:2)
- not to be given to wine (1 Timothy 3:3)
- not to be a striker (1 Timothy 3:3)
- not to be greedy of money (1 Timothy 3:3)
- not to be a brawler (1 Timothy 3:3)
- not to be covetous (1 Timothy 3:3)
- to be a lover of good (Titus 1:8)

The minister should generally, except in the case of pioneering a new church, derive a reasonable amount of his/her income from his/her ministry duties.

4.4 Fees & Annual Dues

(a) The board of directors of ACOFM shall determine the amount of any fees and annual dues payable to ACOFM by its members.

(b) Any fees or dues paid shall be paid as prescribed by its ministerial membership committee. Any application fee must accompany the application, otherwise, the application will not be considered. Applications withdrawn or denied for any reason forfeit the application fee. Annual dues shall be due and payable as stated in the annual renewal application form for the ensuing calendar year. New member annual dues shall be prorated from the time membership is approved until the end of the calendar year and shall be due and payable upon approval.

Currently, these fees are as follows:

Application Fee:	\$25.00 (due with completed Ministerial Membership Application which is to include a current photo)
Annual Membership Fee:	\$50.00 (due upon advice of approval; membership card and certificate will not be issued until membership fee is received.)

4.5 Termination of Membership

(a) A member may terminate his/her membership at any time by submitting a written advice to that effect to the registered address of ACOFM and enclosing their current membership card, Certificate of Licensing or Certificate of Ordination and, if applicable, the Certificate of Registration from the Office of the Registrar General of the Province of Ontario issued for the purpose of solemnizing a marriage. The latter Certificate of Registration will be returned to the Province, as required by the Province, with advice to terminate the registration. No refund, in part or in whole, of any dues paid will be issued.

(b) When any member should be in default in the payment of any fees or dues for a period of two (2) months from the time payment was due, their membership may be terminated by the ministerial membership committee at their sole discretion, and if that member desires to have their membership reinstated, the ministerial membership committee, at their sole discretion, may require that delinquent member re-apply for membership or pay a late penalty. If the member in default chooses not to have their membership reinstated, they shall forthwith return to the registered address of ACOFM their expired membership card, Certificate of Licensing or Certificate of Ordination and, if applicable, the Certificate of Registration from the Office of the Registrar General of the Province of Ontario issued for the purpose of solemnizing a marriage. The latter Certificate of Registration will be returned to the Province, as required by the Province, with advice to terminate the registration.

(c) When any member should be in default at the end of a calendar year of the minimum attendance requirement of the functions conducted by ACOFM or in conjunction with another ministerial organization, the ministerial membership committee, at their sole discretion, may deny renewal of that member's membership, in which case that person will immediately and forthwith surrender to the registered address of ACOFM their expired membership card, Certificate of Licensing or Certificate of Ordination and, if applicable, the Certificate of Registration from the Office of the Registrar General of the Province of Ontario issued for the purpose of solemnizing a marriage. The latter Certificate of Registration will be returned to the Province with advice to terminate the registration.

(d) When, in the opinion of the ministerial membership committee, a member has become non-compliant with the "spirit of membership" as identified in this Member's Handbook, the ministerial membership committee, at its sole discretion and after a meeting with that member, may dismiss that member from membership and that person will immediately and forthwith surrender to the registered address of ACOFM their current membership card, Certificate of Licensing or Certificate of Ordination and, if applicable, the Certificate of Registration from the Office of the Registrar General of the Province of Ontario issued for the purpose of solemnizing a marriage. The latter Certificate of Registration will be returned to the Province, as required by the Province, with advice to terminate the registration.

(Note: In any case of cessation of membership for any reason, the Office of the Registrar General of the Province of Ontario will be advised in accordance with provincial regulations to terminate the Certificate of Registration whether or not the Certificate is returned to ACOFM. The minister will be unable to re-register with another organization until such time as the Province is provided with the Certificate issued under ACOFM's registration.)

4.6 Disciplinary Procedures

The ministerial membership committee desires to encourage all members to fulfil their ministry. It does not sit in judgment on those who have made or will make mistakes, but leaves such judgment to God. If, however, a member's endeavours become illegal or seriously unethical,

immoral, unscriptural or controversial, the ministerial membership committee will counsel the member in the spirit of Christ.

When situations arise requiring discipline, the ministerial membership committee will follow the biblical method set forth by Christ (Matthew 18:15-20). Every effort shall be made to secure reconciliation. However, if such efforts are unsuccessful, divine discipline shall be in order.

All members are expected to conduct themselves and their ministries in a legal, scriptural, ethical, moral and prudent manner at all times. Violations will be dealt with by the ministerial membership committee e.g. holding a meeting for the purpose of dividing the flock; willful “sheep stealing,” acquiring debts that one cannot or will not pay; behaving in an unbecoming way with a person of the same or opposite sex. A member’s conduct, and that of his/her ministry, at all times should be as a minister and ambassador of Christ.

4.7 Exclusion from the Organization

Any member refusing to adhere to sound counsel, correction or discipline will be removed from the membership, forfeiting any unused portion of dues paid and having his/her ministerial credentials revoked.

Reasons for expulsion would include but not be limited to the following:

- rejecting part or all of the Tenets of Faith of ACOFM
- practicing immorality (1 Corinthians 5:9-11)
- walking in an unruly or disorderly manner (2 Thessalonians 3:6-12)
- causing divisions (Romans 16:17)
- insisting upon being domineering or quarrelsome (2 Timothy 2:24; 1Peter 5:1-3)
- defiling one’s separation from the world (James 4:4)

4.8 Notice

Any member whose credentials have been terminated, withdrawn due to disciplinary action or revoked for cause will be promptly reported to the Ontario Ministry of Consumer and Commercial Relations, Registration Division, Office of the Registrar General for the purpose of canceling their “Certificate of Registration” with the Province to solemnize a marriage.

4.9 Transfer of Membership

ACOFM recognizes ministers from other ministerial organizations and fellowships. However, a transfer of a minister’s credentials will not be accepted.

4.10 Other Memberships

A member may remain a member of and hold ministerial credentials with other ministerial organizations and fellowships. However, members should be aware that registration with the Office of the Registrar General of the Province of Ontario for the purpose of solemnizing a marriage can be with only one organization/ministerial association/denomination. If a member wishes to be registered through ACOFM but is already registered through another organization/ministerial association/denomination, they must send to ACOFM the Certificate of Registration under which they are presently registered together with a letter addressed to the Office of the Registrar General requesting the registration be cancelled and withdrawn.

SECTION 5 - MINISTERIAL CREDENTIALS

5.1 Classification

There shall be two (2) classifications of ministerial credentials with ACOFM - licensed and ordained.

5.2 Licence

The ministerial membership committee, in its sole and unanimous discretion, may license a person as a minister of the Gospel after first examining the applicant's background, experience, formal training and moral and religious character.

Licensing is generally for ministers with no or little previous experience and those under the age of twenty-five (25) years.

Once a person has been licensed for a minimum one (1) year period, he/she shall become eligible for ordination, provided he/she has attained the age of twenty-five (25) years.

5.3 Ordination

The ministerial membership committee, in its sole and unanimous discretion, may waive the one (1) year licensing period and ordain a person as a minister of the Gospel after first examining the applicant's background, experience, formal training and moral and spiritual character, provided the applicant's is at least twenty-five (25) years of age.

5.4 Powers

Every ordained and licensed minister shall have the power to conduct religious worship services and administer the sacramental functions of the Church of the Lord Jesus Christ e.g. communion, water baptism, funerals, dedications. The conducting of marriage services and the solemnization of marriage vows may be performed by an ordained minister provided he/she holds a Certificate of Registration issued by the Office of the Registrar General of the Province of Ontario. A licensed minister may conduct the solemnization of marriage vows only by special permission of the the Office of the Registrar General of the Province of Ontario provided he/she holds a Certificate of Registration issued by the Office of the Registrar General.

5.5 Term

Credentials are issued for the calendar year and must be renewed annually.

SECTION 6 - TENETS OF FAITH

The Scriptures

The Bible is the inspired Word of God, the product of holy men of old who spoke and wrote as they were moved by the Holy Spirit. The New Covenant, as recorded in the New Testament, we accept as our infallible guide in matters pertaining to conduct and doctrine (2 Timothy 3:16; 1 Thessalonians 2:13; 2 Peter 1:21).

The Godhead

Our God is One but manifested in three persons, Father, Son and Holy Spirit, neither being created but infinite and eternal, each being co-equal (Phillipians 2:6).

God the Father is greater than all, the Source of the Word (logos) and the Begetter (John 14:28; 16:28; 1:14).

The Son is the Word flesh-covered, the One begotten and has existed with the Father from the beginning (John 1:1, 14, 18).

The Holy Spirit proceeds forth from both the Father and the Son (John 15:26).

Divine Healing

Healing is for the physical ill of the human body and is wrought by the power of God through the prayer of faith and by the laying on of hands. It is provided in the atonement of Christ and is the privilege of every member of the Church of the Lord Jesus Christ today (Mark 16:18; James 5:14-15; 1 Peter 2:24; Matthew 8:17; Isaiah 53:4-5.)

Man, His Fall and Redemption

Man is a created being made in the likeness and image of God. But through Adam's transgression and fall, sin came into the world. "All have sinned and come short of the glory of God." "As it is written, there is none righteous, no not one (Romans 5:14; 3:23)."

Jesus Christ, the Son of God, was manifested to undo the work of the devil and gave His life and shed His blood to redeem and restore man back to God (1 John 3:8).

Salvation is the gift of God to man, separate from works and the law, and is made operative by grace through faith in Jesus Christ and the confession of Him as Saviour and Lord producing works acceptable to God (Ephesians 2:8; Romans 10:8-10).

Forgiveness

If any believer sins, he has an Advocate with the Father, Jesus Christ the Righteous, and, therefore, if he confesses his sin, He is faithful and just to forgive him his sin and to cleanse him from all unrighteousness (1 John 1:9-2:1).

Eternal Life And The New Birth

Man's first step toward salvation is godly sorrow that works repentance. The New Birth is necessary to all men and when fulfilled produces eternal life (2 Corinthians 7:10; 1 John 5:12; John 3:3-5).

Water Baptism

Baptism in water is by immersion, is a direct commandment of our Lord and is for believers only. The ordinance is a symbol of the Christian's identification with Christ in His death, burial and resurrection.

(Matthew 28:19; Romans 6:4; Colossians 2:12; Acts 8:36-38).

Baptism In The Holy Ghost

The baptism in the Holy Ghost is a gift from God as promised by the Lord Jesus Christ to all believers in this dispensation and is received subsequent to the New Birth. The experience is accompanied by the initial evidence of the speaking in other tongues as the Holy Ghost Himself gives utterance (Matthew 3:11; John 14:16-17; Acts 1:8; 2:38-39; 19:1-7).

Sanctification

The Bible teaches that without holiness no man can see the Lord. We believe in the doctrine of sanctification as a definite yet progressive work of grace commencing at the time of regeneration and continuing until the consummation of salvation (Hebrew 12:14; 1 Thessalonians 5:23; 2 Peter 3:18; 2 Corinthians 3:18; Philippians 3:12-14; 1 Corinthians 1:30).

The Resurrection And Ascension of Jesus Christ

"He seeing this before spake of the resurrection of Christ that His soul was not left in hell neither His flesh did see corruption. This Jesus hath God raised up..." Christ did truly rise again from the dead and ascended into Heaven and is seated at the Father's right hand where "He ever liveth to make intercession" for all believers (Acts 2:21-32; Ephesians 1:20; Hebrews 7:25).

Resurrection Of The Just And The Return Of Our Lord

The angels said, "This same Jesus shall so come in like manner." His coming is imminent. When He comes, "The dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air... (1 Thessalonians 4:16-17)"; (Acts 1:11).

Following the Great Tribulation, He will return to earth as King of kings and Lord of lords and together with His saints, who shall be kings and priests, He shall reign a thousand years (Revelation 20:6).

Hell And Eternal Retribution

The one who physically dies in his sin without Christ is hopelessly and eternally lost in the Lake of Fire and, therefore, has no further opportunity of hearing the Gospel or repenting. The Lake of Fire is literal. The terms "eternal" and "everlasting" used in describing the duration of the punishment of the damned in the Lake of Fire carry the same thought and meaning of endless existence as used in denoting the duration of joy and ecstasy of saints in the presence of God. (Hebrew 9:27; Revelation 20:11-15).

SECTION 7 - GENERAL INFORMATION

ACOFM Board of Directors:

Dr. Jay Jayaraman

Dr. Gaetano Sicilia - Vice President

Rev. Rev. Jerry Zirkle

Ministerial Membership Committee:

Dr. Kees Tengnagel - President

Dr. Gaetano Sicilia - Vice President

Dr. Jay Jayaraman

Rev. Faith B. Tengnagel - Secretary/Treasurer

Communicating With ACOFM:

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ACOFM is a federal incorporation and a Canadian registered charity registered as No. BN 86686 3483 RR0001

ADDENDUM #1 - ACOFM HANDBOOK

rites & usages respecting solemnization of marriage

Any minister desiring to solemnize the rites of marriage between a man and a woman should acquaint himself with the laws of the Province of Ontario. Every minister registered with the Province of Ontario to solemnize marriages will receive a copy of the Marriage Act booklet from the Province of Ontario. It is incumbent upon the minister to review and understand its contents. Ministers officiating in marriage ceremonies, if not properly authorized or improperly conducting the marriage ceremony, may be subject to severe penalties.

An ordained minister is authorized to solemnize the wedding band between a man and a woman provided he/she holds ordination credentials from ACOFM and is registered with the Province of Ontario. A licensed minister may also solemnize the wedding band between a man and a woman provided he/she has applied for and received official authorization from the president of ACOFM and the Province of Ontario as the Province may require.

The minister's part in a marriage ceremony between a man and a woman is a religious one. The authority granted him/her is based upon Scripture and recognized by the laws of the Province of Ontario. It binds a man and a woman together for life. Therefore, it should be a serious and sacred service, preceded by adequate spiritual guidance to satisfy the minister that the parties concerned are aware of, and capable of fulfilling, their obligation before God of their marriage vows. In every case, the minister should make any and all investigations to ensure a couple may be lawfully married, both according to the laws of the Province of Ontario and the laws of God.

Marriages between a man and a woman may be solemnized under the publications of the Banns of Marriage, where neither party has been married before, or by the authority of a Marriage Licence. The law requires at least two (2) witnesses to a marriage.

The minister is to keep a record of marriages performed by him/her, serial number and date of issue of every licence and the names and addresses of both parties in the Marriage Register provided by the Province of Ontario.

In the matter of the Province of Ontario being required to recognize same sex marriages, it is understood a member will not perform such a marriage as it violates biblical principles. Furthermore, in the event the Province of Ontario compels ministers holding a "Certificate of Registration" for the purpose of performing a marriage ceremony to perform same sex marriages, it is understood that ACOFM will forthwith cancel its registration with the Province of Ontario which will effectively cancel the "Certificate of Registration" of any member registered with the Province.

There are many forms of marriage ceremonies, none of which originated from a biblical foundation. Therefore, no particular form is right or wrong, provided of course that the

requirements of the laws of the Province of Ontario are fulfilled. Accordingly, the minister has the right to use his/her own arrangement and his/her own prayer and in so doing, he/she may give the ceremony a personal touch that would be impossible otherwise. The next page is a sample ceremony that may be used or modified by the minister to suit his/her preferences.

When you enter into the marriage covenant, you pledge to give your life, your protection, your all - forever - till death do you part.

Marriage is a gift from God, ordained of God, and the fulfilment of His command to be fruitful and multiply.

Ephesians 5:32 goes on to say:

“This is a great mystery, but I speak concerning Christ and the church.”

From the creation of mankind, it has been God's divine purpose that a man and a woman be united in the God-kind of love in the same way that Christ, Who is the Bridegroom, is united with His Church, which is His bride.

Marriage is not the loss of personal identity.

It is the striving of two identities to shape a new, single identity having one purpose, one motive, one goal.

In doing so, it must be remembered that the woman was equal to man at creation because she came from the hand of God and possessed the very same qualities.

In the sight of God, she was equal with the man as a person.

As a human being, he was not superior and she was not inferior.

Woman was formed from the man and not from mud that she might be treated like dirt.

She was not taken from the man's foot that she might be trampled upon nor was she taken from the man's head that she might rule over him.

She was taken from the man's side signifying her equality to him.

The Scripture says, "It is not good that the man should be alone."

So God created the woman.

She was brought into existence to meet a specific need.

Her formation was not the result of divine whimsy or to give the man an amusing plaything.

It was because the man by himself was incomplete.

He needed help and companionship.

She is given to him by God to complete himself.

The man finds completion and fulfilment in the woman God gives him.

A wife is the tangible strength that stands next to her husband.

In man's need and in the woman's ability and power to satisfy that need is laid the foundation for the divine institution of marriage.

Charge to the Bride and Groom:

Listen carefully as I read Ephesians 5:21-33.

These are the words of God that His Spirit will honour in your lives as you stand on them in faith.

Now, upon public profession of your faith, you both have made known to all men that Jesus Christ is your Saviour and Lord.

A miracle took place when you made Jesus Saviour and Lord of your life.

Holy Spirit used the creative power of God to cause your spirit to be reborn and joined you to Jesus.

1 Corinthians 6:17 says that you are one spirit with Jesus.

The power God used when He raised Jesus from the dead is the same power He used to make you one spirit with Jesus.

I want you to understand that if you rightly discern the body of Christ, then you will rightly discern the miracle that takes place in marriage.

When two born-again believers come before God to be joined together as husband and wife, there is something more powerful that happens than just becoming one in the eyes of the law. That same creative power of God that joined you individually to Christ as 1 spirit with Him will join your spirits together in marriage to become 1 with each other and one with Him in the marriage.

This is what Ephesians 5, which we have just read, tells us.

The Apostle Paul referred to this as a "mystery".

Don't ever tamper with this union.

Something holy, something beyond reproach, takes place by the Spirit of God inside your bosom and it is a precious thing.

Don't ever let the sun go down on your wrath.

The love of God doesn't say, "I'll love you if you'll love me."

The love of God simply says, "I love you."

That's all it ever says.

Charge to the Witnesses:

Now, before the bride and groom profess their vows to one another, I charge you, the witnesses to this marriage -

Your are not here just because of tradition.

You are here for a serious purpose - to bear witness forever of the miraculous union that is about to take place.

Jesus said in Matthew 18, "Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

He is there to see that what is agreed upon is done.

You are here then to add your agreement before God to that which is about to take place.

Never tamper with that agreement.

From this day forward, regardless of what comes, you are in agreement with this union.

Love endures long and is patient and kind;
Love never is envious nor boils over with jealousy;
It is not boastful of vainglorious, does not display itself haughtily;
It is not conceited (arrogant and inflated with pride);
It is not rude (unmannerly) and does not act unbecomingly;
Love (God's love in us) does not insist on its own rights or its own way, for it is not self-seeking;
It is not touchy or fretful or resentful;
It takes no account of the evil done to it (it pays no attention to a suffered wrong);
It does not rejoice at injustice and unrighteousness, but rejoices when right and truth prevail.
Love bears up under anything and everything that comes, is every ready to believe the best of every person;
Its hopes are fadeless under all circumstances, and it endures everything without weakening.
Love never fails (never fades out or becomes obsolete or comes to an end.

The love of God and the faith of God is what causes His power to move in your lives.
Wear your rings as a continual reminder of your confession of faith and love made to each other in the sight of God and of this people this day.

To the Best Man: May I have the bride's ring please?

To the Groom:

A ring can mean two different things.
It can be a symbol of your never-ending love or it can be a shackle.
It must never be a shackle of dominance but always a reminder of your faith and love.
Remember always that this woman stands by your side, not under your feet.
She is equal to you in the sight of God, her Creator.
Yet you have the responsibility of being the head of this union.

Take this ring and as you place it on her finger, say this to her:
With this ring, I thee wed.
It is a token of my constant love for you and a token of my faith in our union, that I release now, in Jesus' Name.

To the Maid of Honour: May I have the groom's ring please?

To the Bride:

Before you place this ring on his finger, remember that there is no place in the Word of God that gives people the right to dominate one another.
You are to yield to one another in the responsibilities of this union expecting God and His power to always make the difference.
So place this ring on his finger and as you do, say this to him:

With this ring, I thee wed.

It is a token of my constant love for you and a token of my faith in our union, that I release now, in Jesus' Name.

Pronouncement:

To Bride and Groom:

Please face one another and join right and left hands.

By the authority given me by the Province of Ontario, and as a representative of Jesus Christ, before Almighty God, in the name of the Father, in the name of the Son, and by the power of Holy Spirit, I now pronounce you one together.

I now pronounce you husband and wife.

You may kiss the bride.

Communion (optional):

To Bride and Groom:

Please kneel to receive communion.

Both of you as believers have received communion in the past.

Communion speaks of the covenant we as believers have with God under the New Covenant, a covenant ratified by the shed blood of Jesus.

All that you have is His; all that He has is yours.

You are one with Jesus.

When a man and a woman enter into a marriage covenant, they become one.

An element of awesome power that was never available before is now at your disposal.

You are going to notice a new realm of your life together beginning because of a spiritual law that says one can put a thousand to flight, two can put ten thousand to flight.

From this day forward, your everyday life will be ten thousand times more powerful spiritually than before.

It is important that in these first moments together as husband and wife that you honour the Lord and honour His table.

Jesus took bread and blessed it and brake it and gave it to the disciples and said, "Take, eat, this is my body which is given for you; this do in remembrance of me (give bread to couple).

His precious body bore your sicknesses and carried your diseases.

The two of you together in the name of Jesus Christ have the God-given faith and the God-given power to ward off sickness, disease, the storms of life and anything else that hell would throw at a marriage.

Through this broken body you have received into your hands the awesome power of Almighty God.

Jesus also said, "This is my blood that ratifies the covenant.

Drink of my blood and as often as you drink it, do it in remembrance of me."

As you drink today, remember what He has done for you.

Remember the covenant He has made available to you, the power He has made yours.

Blessing of the Union:

Galatians 3 says that Christ has redeemed us from the curse of the law, being made a curse for us, so that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might be heirs of the promise of the Spirit.

1 Peter 3 says a husband and wife are heirs together of the grace of life.

Deuteronomy 28:1-13 depicts your inheritance, your blessings in this union.

So this I say (read verses).

Depart for signing of the register.

Candle Service (if each mother lit a candle to represent the life of their child before the ceremony began):

The bride and groom light the remaining centre candle and extinguish the other two in symbolic representation of the scripture which reads:

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

Presentation to the Congregation:

To Bride and Groom:

Please turn and face the congregation.

To the Congregation:

Ladies and gentlemen, it is an honour and pleasure to introduce to you Mr. and Mrs.

_____.

ADDENDUM #2 - POLICY STATEMENT

SUBJECT: The Sanctity of Marriage

In accordance with Section 42(a) of the corporation's by-law executed the 27th day of March, 2014, the Bible is ACOFM's infallible guide in matters pertaining to conduct and doctrine.

In the beginning, God created the heavens and the earth. Then He lovingly formed the crown of His creation - man - both male and female and brought them together thus establishing marriage and the family unit. God instituted and sanctioned marriage between one man and one woman. Marriage is the most sacred covenant a man and a woman can enter into with one another (Genesis 1:1, 27-28; 2:18-25).

The term "marriage" has only one meaning and that is marriage sanctioned by God which joins one man, born a male, and one woman, born a female, in single, exclusive union as delineated in the Bible (Matthew 19:4-6).

God is omniscient; He is perfect; He makes no mistakes. He created the male and the female and ".... God saw every thing that he had made and behold, it was very good (Genesis 1:31)." God never created the man to be surgically altered by His own creation to be a female and He never created the woman to be surgically altered by His own creation to be a male.

God intends sexual intimacy to occur only between a man, born a male, and a woman, born a female, who are married to each other. He has commanded that no intimate sexual activity be engaged in outside of a marriage. Any form of sexual immorality, such as adultery, fornication, homosexuality, lesbianism, bisexual conduct, bestiality, incest, pornography, prostitution, rape or any attempt to change one's sex or disagreement with one's biological sex, is sinful and offensive to God (1 Corinthians 6:9; 7:1-2; Romans 1:26-27; Leviticus 18:22).

God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. Every person must be afforded compassion, love, kindness, respect and dignity. Hateful and harassing behaviour or attitudes directed toward any individual is to be repudiated and are not in accord with scripture or the doctrines of ACOFM (Genesis 2:24-25; Ephesians 5:33).

Accordingly, any marriage ceremony conducted by a duly appointed official of ACOFM, authorized by the Province of Ontario to perform a marriage ceremony, will conduct such a ceremony only between one man born a male and one woman born a female.

SUBJECT: Human Sexuality

Whereas ACORM affirms the biblical ethic of compassion, love and ministry to all sexually broken persons and the availability of God's grace to all that repent (Luke 5:30-32; John 8:1-11; 1 Corinthians 6:11 and,

Whereas ACOFM affirms heterosexual union for married persons and committed celibate behaviour for unmarried persons as the only biblical options for human sexual conduct (Genesis 1:27; 2:24; 1 Thessalonians 4:3-8; Hebrews 13:4) and,

Whereas ACORM affirms that all alternate sexual activity outside of heterosexual marriage, including homosexual/lesbian/bisexual practices, adultery, fornication, bestiality, incest, pornography are sin (Leviticus 18:1-30; 20:13; Romans 1:18-32; 1 Corinthians 5:1; 6:9-11; 1 Thessalonians 4:1-8; Hebrews 13:4),

Be it resolved that ACORM shall support and provide resources as it is able for ministries that express the grace and love of God to sexually broken people and,

Be it further resolved that ACOFM shall not recognize for ordination or recognize the pre-existing license or ordination of any practising adulterer, fornicator, gay/lesbian/bisexual persons or any person that affirms, endorses and/or celebrates non-biblical sexual practices as stipulated above and,

Be it further resolved that neither ACOFM nor its facilities and resources shall be used to sanction or conduct any marriage or ceremony that violates the biblical principles stipulated above.

SUBJECT: Workplace Sexual Violence & Harassment

In view of the amended Ontario Occupational Health and Safety Act (OHSA), which came into effect September 8th, 2016, the corporation hereby adopts the following policy by definition:

“Harassment” shall be defined as engaging in a course of vexatious comment or conduct against a worker in a workplace that is known or ought reasonably to be known to be unwelcome, such vexatious comment or conduct to include sexual harassment.

“Engaging in a course” shall be defined as behaviour that is repeated over time or, depending on the severity of the incident, a one-time occurrence.

“Vexatious” shall be defined to mean difficult to deal with and causing a lot of anger, worry or argument.

“Worker” shall be defined to mean any person who is a member, director, employee whether full time, part time or contract, and any volunteer ministry team member.

“In the workplace” shall be defined as the physical location or premises of the corporation, whether owned or leased, any offsite work event, the space in a vehicle while in transit on corporation business and any home office.

“Known or ought reasonably to be known” shall be defined as a reasonable person knowing when comments or conduct might cause harm to another person. Intent need not be evident for harassment to have occurred.

Sexual harassment is defined as engaging in a course of vexatious comment or conduct against a worker in the workplace because of sex or gender where the course of comment or conduct is known or ought reasonably to be known to be unwelcome, or, making sexual solicitation or advance where the person making the solicitation or advance is in a position to confer, grant or deny a benefit or advancement to the worker and the person knows or ought reasonably to know that the solicitation or advance is unwelcome.