



Elim
FELLOWSHIP

**CONSTITUTION
BY-LAWS
POLICIES**

CONSTITUTION AND BY-LAWS

OF

ELIM FELLOWSHIP, INC.

Last Revision: May 2018

CONSTITUTION AND BY-LAWS OF ELIM FELLOWSHIP

May 2018

CONSTITUTION

-PREAMBLE-

Recognizing that God is now moving in the earth to restore the Church to the fullness of its original power, purity and order, and to build up the Body of Christ for fellowship, counsel and instruction in the Word of God and in the work of the ministry, and for the exercise of spiritual gifts and offices provided for in the New Testament, BE IT RESOLVED that we recognize ourselves as a cooperative fellowship of members of Christ of like precious faith throughout the United States and other lands to promote scriptural order, worship, unity and fellowship in the work of the Lord, "endeavoring to keep the unity of the Spirit in the bond of peace...until we are come unto the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." In all our deliberation, Jesus Christ is to be honored as Head of the Body and recognized as such by each individual member.

ARTICLE I. NAME

The name of the corporation shall be Elim Fellowship, Inc.

The office of the corporation shall be located in the County of Livingston, State of New York.

ARTICLE II. PURPOSE

The purpose of the corporation shall be as follows:

1. To establish and maintain churches, ministries and missions in the United States and in other nations.
2. To ordain and credential candidates for the work of the Christian ministry.
3. To establish and maintain parochial and Bible schools.
4. To publish and distribute religious literature.
5. To establish and maintain orphanages.
6. To establish and maintain homes for the aged, infirm or needy.
7. To buy, handle and sell property.

ARTICLE III. STATEMENT OF FAITH

1. We believe the Bible to be the inspired and only infallible, authoritative Word of God. (II Tim. 3:16,17)
2. We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit. (II Cor. 13:14)
3. We believe in the deity of Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious death and atonement through His shed Blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His present priestly ministry. (I Tim. 3:16; Rom. 3:25,26)
4. We believe in evangelistic and missionary fervor and endeavor.
(Acts 1:8; Mark 16:15-18)
5. We believe that for the salvation of lost and sinful man, regeneration by the Holy Spirit is absolutely essential. We further believe in the keeping power of God. (Heb. 9:22; Jude 24,25)
6. We believe that sanctification, holiness and the overcoming life is God's design for the Church, which is the Bride of Christ. (Eph. 5:25-27)
7. We believe that sexual purity is a necessary expression for all of God's children and requires abstinence from adultery, fornication, incest, homosexuality, or other sexual relationships or practices forbidden by Scripture. (Heb. 13:4, I Cor. 6:18; Lev. 18:1-30)
8. We believe that God created mankind as two distinct sexes: male and female and that each person affirms God's infinite wisdom by living in alignment with their birth sex. (Gen 1:26-28; Matt 19:4-5)
9. We believe that marriage is the uniting of one man and one woman in covenant commitment for a lifetime and is a sacred institution established by God. (Matt. 19:4-6)
10. We believe that since mankind is created in God's image, human life is of inestimable worth and significance in all its dimensions, from conception to the grave. (Gen. 1:27; Psalm 139:13-14)
11. We believe that Baptism is for believers in the Lord Jesus Christ and is to be administered by immersion, thus bearing witness to the gospel of Christ's death, burial and resurrection for us, and our own new life in Him. (Matt. 28:19; Rom. 6:4)
12. We believe that Communion, when shared by believers, witnesses to the saving power of the gospel, to Christ's presence in His church, and looks forward to His victorious return. (I Cor. 11:23-26)
13. We believe in the Baptism in the Holy Spirit as on the day of Pentecost and in the continuing ministry of the Holy Spirit as evidenced in charismatic gifts and ministries, and in the fruit of the Holy Spirit in the life of the believer. (Acts 2:4; Acts 10:46; Acts 19:6; Eph. 4:11; I Cor. 12:8-11; Gal. 5:22,23)
14. We believe that divine healing is obtained on the basis of the Atonement. (I Pet. 2:24; Matt. 8:17)
15. We believe in Christ's imminent personal return in power and great glory, and in His present and everlasting dominion. (Acts 1:8; Rev. 1:7; Dan. 7:14)
16. We believe in the resurrection of both the saved and the lost: they that are saved unto the resurrection of eternal life and they that are lost unto the resurrection of eternal punishment. (Jn. 5:28,29; Rev. 20:15)

ARTICLE IV. MEMBERSHIP

We recognize all members of Christ "of like precious faith." The voting membership shall be composed of all those holding current credentials and of approved delegates from each church as set forth in the By-laws.

ARTICLE V. RELATIONSHIP

Each affiliated church or ministry shall govern its own affairs. The relationship between an affiliated church and Elim Fellowship shall be one of mutual helpfulness. Elim Fellowship shall not hold, enforce or in any way exercise any prerogative which shall be held by any court or body to be its legal right, with the exception of only such prerogatives as shall be specifically delegated to Elim Fellowship by the church. Such specific prerogatives shall be returned in entirety to the church upon a two-thirds vote of the church members, provided that any and all obligations to Elim Fellowship have been dispatched. It is understood that the attitude and procedure of all members and churches affiliated with Elim Fellowship should be that of a cooperative relationship with the leaders and all other members of Elim Fellowship in accordance with Philippians 2:3 and Philemon 14.

ARTICLE VI. ANNUAL MEETING

The Annual Meeting of the membership of this corporation shall convene within or without the State, at a time to be set annually by the Council of Elders.

ARTICLE VII. COUNCIL OF ELDERS

The Council of Elders shall include the following persons by virtue of their offices:

The President

The Vice-President

The Director of U.S. Ministries

The Director of Global Ministries

The President of Elim Fellowship of Evangelical Churches and Ministers (Canada)

The Council of Elders shall consist of not less than twelve members. All members of the Council of Elders must be Elim Fellowship Ordained Credential Holders.

The Council of Elders shall submit themselves individually for affirmation at the Annual Meeting.

ARTICLE VIII. EXECUTIVE OFFICERS

The Executive Officers of this corporation shall be: the President, the Vice-President, the General Secretary and the General Treasurer. They shall be credential holders and hold office for a period of three years. Elections shall be arranged so that no more than two of these offices shall be filled at any one Annual Meeting. The Executive Officers shall be nominated by the Council of Elders and approved by the constituency.

ARTICLE IX. TRUSTEES

- A. The Board of Trustees shall include the following persons by virtue of their office:
The President who shall preside at the meetings of the Trustees
The General Secretary
The General Treasurer
- B. Three additional persons shall be nominated by the Council of Elders from among the Elders, at least two of whom shall be pastors residing and working outside of the immediate Lima vicinity. These persons shall be elected to the Board of Trustees by the membership at the annual meeting.
- C. The term of a Trustee shall be three years. Terms shall be staggered so that not more than two terms expire in any one year.

ARTICLE X. MINISTRIES

The operating ministries shall be such as deemed necessary by the President for the continuation of the work.

ARTICLE XI. REGIONAL DIRECTORS

The United States Ministries Director appoints Regional Directors in consultation with the President, under the oversight of the Council of Elders. Regional Directors are appointed from among the ordained ministers of Elim Fellowship.

ARTICLE XII. PECUNIARY GAINS OR PROFITS

No part of the net earnings, properties or assets of the corporation, on dissolution or otherwise, shall inure to the benefit of any private person or individual or any member of this corporation; rather, on liquidation or dissolution, all properties and assets of this corporation remaining after paying or providing for all debts and obligations shall be paid over to Elim Bible Institute, Inc., with the expectation that these funds will be used for purposes compatible with the purposes and vision of Elim Fellowship, Inc.

If however, Elim Bible Institute, Inc., is not then in existence or its purposes no longer are compatible with the purposes herein set forth, then all the business property and assets of the corporation shall go and be distributed to such other funds, foundations or corporations (organized and operated for charitable, religious or educational purposes and exempt under Section 501 (c)(3) of the Internal Revenue Code) as may be selected by the Council of Elders of this corporation so that the business properties and assets of this corporation shall then be used for and devoted to purposes which are compatible with the purposes herein set forth. The Trustees shall carry out the directive of the Council of Elders in this matter.

ARTICLE XIII. SEAL

The seal shall bear the following wording: "Elim Fellowship--Incorporated New York."

ARTICLE XIV. FISCAL YEAR

The fiscal year of the corporation shall begin on the first day of January in each year.

ARTICLE XV. AMENDMENTS

The Constitution and Bylaws may be altered or amended by a two-thirds vote of the membership present at any annual or special meeting.

BY-LAWS

BY-LAW ARTICLE I. POWERS AND DUTIES

SECTION ONE. OVERSIGHT

A. COUNCIL OF ELDERS

1. The Council of Elders shall bear responsibility for, provide the general oversight of, and determine vision, direction and broad policy relating to Elim Fellowship.
2. They shall provide for the examining, credentialing and ordaining of all ministerial candidates.
3. They shall provide for examining and approving applications from churches and ministries requesting affiliation.
4. Additional members to the Eldership are to be selected by existing Elders to be affirmed by the voting membership at the Annual Meeting.
5. They may call, by a one-third vote, special meetings of the members of Elim Fellowship at any time, provided that notice of said meeting is received by the members at least two weeks in advance.
6. They shall appoint directors for the respective ministries upon recommendation of the President and this shall be by secret ballot.
7. They shall approve the annual budget and the annual financial report and provide a summary to all Credential Holders.
8. They shall provide for the appointment of an autonomous audit committee which shall have authority to appoint an independent auditor. This committee shall examine the annual financial report before the report is submitted to the Council of Elders. The President shall name as chairman of the audit committee someone other than the General Treasurer.
9. They shall appoint the finance review committee, which shall review the proposed budgets of individual ministries and make recommendations concerning the proposed general budget to the Council of Elders. The committee shall monitor operations and make recommendations that would facilitate compliance with the budget. The President shall name as chairman of the committee someone who is not an employee of the Fellowship.

B. TRUSTEES

1. They shall hold in trust all properties of the corporation.
2. They shall sell, lease, mortgage or otherwise alienate real property or chattel of the

corporation with approval by a two-thirds vote of the Council of Elders.

SECTION TWO. OFFICERS

A. PRESIDENT

1. He shall bring vision to, provide leadership of, and exercise spiritual oversight of the fellowship.
2. He shall be the spokesman for the Council of Elders.
3. He shall preside at all business meetings of the Council of Elders, of the Trustees and of the Membership.
4. Special meetings of the aforementioned bodies may be called by the President provided that notice of said meetings shall be received at least two weeks prior to the date.
5. He shall supervise all business of the corporation and exercise all duties assigned him by the By-Laws or by any specific action of the Council of Elders.
6. He shall be an ex-officio member of all committees.
7. He shall sign and attest all official documents and perform such other duties as shall be consistent with his office.

B. VICE-PRESIDENT

He shall discharge those responsibilities assigned to him from time to time by the President, and shall, in the absence or disability of the President, perform the duties of the President.

C. GENERAL SECRETARY

1. The General Secretary shall be responsible to the President and shall perform the usual and ordinary duties of a secretary of a religious corporation.
2. He shall be the custodian of the seal, records, books, documents and communications.
3. He shall keep, or cause to be kept, accurate minutes of all meetings of the Council of Elders and Membership.
4. He shall sign all official papers with the President.
5. He shall carry out any other duties assigned to him by the President.

D. GENERAL TREASURER

1. He shall account for all funds of the corporation.
2. He shall keep, or cause to be kept, accurate and proper records of all monies and make regular reports to the Council of Elders.

3. He shall take care of such other legal and financial matters as shall be consistent with his office.
4. He shall be responsible to the President for any other duties assigned to him by the President.

SECTION THREE. OPERATING PERSONNEL

A. MINISTRY DIRECTORS

1. They shall bring vision to, provide leadership of, and oversee the operation of the respective ministries functioning to fulfill the goals and purposes of Elim Fellowship.
2. They shall perform such duties as may be designated by the President.
3. They shall appoint their respective committees with the approval of the President. The committees shall serve as resource teams for their respective Ministry Directors.
4. They shall administer their funds within guidelines established by the Council of Elders.
5. They shall prepare and coordinate the details of the fiscal budgets of their respective ministries.

B. REGIONAL DIRECTORS AND AREA REPRESENTATIVES

1. Regional Directors shall be selected from among those holding current ordination with Elim Fellowship. Area Representatives shall be selected from among those who hold a current license or ordination with Elim Fellowship. They shall function under the oversight of the US Ministries Director.
2. Regional Directors shall be appointed by the United States Ministry Director, in consultation with the President, under the oversight of the Council of Elders. A constituent's objection to an appointment should be submitted in writing and signed. The United States Ministries Director will graciously consider the objection.
3. The Regional Director shall serve in a pastoral relationship to the Area Representatives in his region and shall cooperate with them in caring for the general welfare of the region.
4. The Area Representative shall serve in a pastoral relationship to Credential Holders and churches in his area, hold area meetings, and perform other duties assigned to him by the U.S. Ministries Director.

BY-LAW ARTICLE II. MEETINGS

SECTION ONE. COUNCIL OF ELDERS

By-Law Article II. Meetings, Section One. Council of Elders

The Council of Elders shall meet a minimum of three times per year and shall appoint a subcommittee from its membership to meet at times deemed necessary.

SECTION TWO. TRUSTEES

The Trustees shall meet at least annually.

SECTION THREE. MEMBERSHIP

- A. The Membership of Elim Fellowship shall meet annually, as prescribed by the Constitution.
- B. Immediately prior to the Annual or Special Business Meetings of the Membership, the General Secretary shall register all members before they shall be entitled to vote.

SECTION FOUR: NOTICE OF MEETING

- A. Council of Elders. Regular meetings of the Council of Elders shall be fixed by the Council of Elders. Special meetings of the Council of Elders shall require 10 days written notice.
- B. Board of Trustees. Regular meetings of the Board of Trustees shall be fixed by the Board. Special meetings of the Board of Trustees shall require 10 days written notice.
- C. Waiver of Notice. Notice of a meeting of the Council of Elders or of the Board of Trustees may be waived by a written waiver of notice signed by all those entitled to receive notice of that meeting.
- D. Members. Notice of the annual meeting or any special meeting of the corporation shall be given, personally or by mail or by facsimile telecommunications or by electronic mail, to each member entitled to vote at such meeting. If the notice is given personally or by first class mail or by facsimile telecommunications or by

electronic mail, it shall be given not less than 10 nor more than 50 days before the date of the meeting; if mailed by any other class of mail, it shall be given not less than 30 nor more 60 days before such date. If sent by facsimile telecommunication or mailed electronically, such notice is given when directed to the member's fax number or electronic mail address as it appears on the record of members, or, to such fax number or other electronic mail address as filed with the secretary of the corporation.

Notwithstanding the foregoing, such notice shall not be deemed to have been given electronically if the corporation is unable to deliver two consecutive notices to the member by facsimile telecommunication or electronic mail, in which event, the corporation shall mail such notice by first class mail to the member at his address as it appears on the records of the corporation not less than 10 nor more than 50 days before the date of the meeting. Notice or any proposed amendment to the constitution or the bylaws shall meet a like notice requirement.

SECTION FIVE. QUORUM

- A. Council of Elders. A majority of the Council of Elders shall constitute a quorum. Abstentions shall not reduce the quorum count so long as one-third or more of the Council of Elders shall cast a vote.
- B. Trustees. A majority of the Board of Trustees shall constitute a quorum. Abstentions shall not reduce the quorum count so long as one-third or more of the Trustees shall cast a vote.
- C. Membership. All those present at a meeting of the Membership are a quorum, so long as a minimum of 100 members or one-tenth of the total members eligible to vote, whichever shall be less, are present and cast a vote.

SECTION SIX. VOTING REQUIREMENT

All matters of business shall be approved by two-thirds of the votes cast. Abstentions and blank votes do not count as votes cast.

SECTION SEVEN. QUALIFICATIONS

Only those holding current ordination with Elim Fellowship shall be eligible to serve as

President, Vice-President, General Secretary. Directors of Ministries shall hold valid License or Ordination credentials with Elim Fellowship.

BY-LAW ARTICLE III. CREDENTIALS

SECTION ONE. PROCEDURE

- A. Applications for credentials shall be made in writing upon the standard forms and submitted to the Elim Fellowship office.
- B. At its discretion the Council of Elders shall provide for the personal examination of candidates.
- C. Credentials authorized by Elim Fellowship are issued on the understanding that for the term of their validity, no other credential will be held with any other credentialing body except by consent of the Council of Elders.
- D. At the invitation of the Council of Elders, a minister holding credentials with a recognized credentialing body, and who gives endorsement to the aims of Elim Fellowship by participating in its outreach ministry, may apply for Associate Status. Elim Fellowship will not issue further credentials to such associates, but will include their names in the annual ministerial list.
- E. The status of credential holders and associates shall be considered at the time of annual renewal by the Council of Elders. The Council may at its discretion request a meeting with those desiring renewal.
- F. Credentials shall be valid only when accompanied by a current credential card.

SECTION TWO. REQUIREMENTS FOR ORDINATION

- A. Ordination may be granted to those with recognized and proven public ministries over an extended period and who devote a significant amount of their time to such ministry. The candidate for ordination should also have demonstrated maturity in character and attitude and be sound in doctrine and Biblical knowledge.
- B. An applicant holding ordination with another recognized church body, whose ministry is well known, may receive a Recognition of Ordination Certificate at the discretion of the Council of Elders.
- C. Accepted candidates shall be ordained by the laying on of hands by a presbytery, which shall be composed of ordained ministers (preferably three or more). One of them must be a member of the Council of Elders.

SECTION THREE. REQUIREMENTS FOR LICENSE

The License to Minister is granted to those who have demonstrated both a calling and an ability to minister. They shall give evidence of being actively engaged and have purposed to give themselves wholly to the propagation of the Gospel.

SECTION FOUR. REQUIREMENTS FOR COMMISSIONED MINISTER

Commissioned Minister is granted to those whom Elim Fellowship recognizes God has called to serve in a specific area of ministry. By this act, the status of "Commissioned Minister" is conferred and authorization granted to perform duties necessary to and for the specific ministry. A Commissioned Minister who ceases to function in the specific ministry to which he or she was commissioned resigns the commission.

SECTION FIVE. REQUIREMENTS FOR CHRISTIAN WORKER CERTIFICATE

Christian Worker Certificates are issued in recognition of the initial call into ministry and serve to identify the individual's call in the early stages of its development. Each Christian Worker must be under the supervision of a minister recognized by Elim Fellowship.

SECTION SIX. DUTIES

- A. ORDAINED MINISTERS.
 - 1. To preach the Word.
 - 2. To solemnize marriage according to the laws of the states wherein they minister. It is recommended that an approved form of marriage service be utilized.
 - 3. To officiate at funerals.
 - 4. To administer water baptism by immersion.
 - 5. To administer communion.
 - 6. To perform all other duties consistent with the Christian ministry.

B. LICENSED MINISTERS.

1. To preach the Word.
2. To officiate at funerals.
3. To administer water baptism by immersion.
4. To administer communion.
5. To perform other duties consistent with the Christian ministry.

C. COMMISSIONED MINISTERS.

1. To preach the Word.
2. To officiate at funerals.
3. To administer water baptism by immersion.
4. To administer communion.
5. To perform other duties consistent with the ministry to which the minister was commissioned.

D. CHRISTIAN WORKERS.

Their responsibilities are dependent on the minister under whose oversight they may be working.

SECTION SEVEN. REVOCATION

Credentials may be revoked by the Council of Elders upon substantiation of any moral charges, serious departure from the faith, or a manifest spirit of rebellion.

BY-LAW ARTICLE IV. CHURCHES

SECTION ONE.

- A. Any officially affiliated church shall have the privilege of sending two lay delegates to the Annual Meeting.
- B. Recognizing the Biblical principle of supporting the work of the ministry, all affiliated churches shall provide regular financial support to the Fellowship.

SECTION TWO.

Any church which is pastored by a minister holding credentials with Elim Fellowship or a church which is actively cooperating with or interested in the affairs of Elim Fellowship may have the privilege of sending observers to the Annual Meeting.

BY-LAW ARTICLE V. AFFILIATED MINISTRIES

SECTION ONE. Specialized ministries other than local churches whose founder and leaders are committed to furthering the purposes and beliefs of Elim Fellowship may apply for Affiliated Status.

SECTION TWO. Affiliated ministries shall have the privilege of sending one delegate to the Annual Meeting.

POLICIES
OF
ELIM FELLOWSHIP, INC.

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VISION STATEMENT

We are a Christ-centered worldwide revival fellowship.

MISSION STATEMENT

To strengthen the leader, to equip the church, to reach the world.

CORE VALUES

- We Reach the World
We seek to have a global impact through world missions.
- We Are Authentic
We are real people sacrificing for a great cause.
- We Influence Without Control
We seek to inspire and guide rather than control or manipulate.
- We Pursue Revival
We discern, pursue, and participate in fresh moves of the Holy Spirit.
- We Are Restorers
We are committed to reconciliation and to restoring broken lives, relationships, and ministries.
- We Embrace Spiritual Gifts
We embrace the power gifts, ascension gifts, and motivational gifts.
- We Are United through Relationships
We encourage unity through relationships with both genders, all races, and all ethnic groups.
- We Are a People of God's Presence
We demonstrate our dependence on God's presence through worship, prayer, and intercession.
- We Are Inclusive
We seek to fellowship, strengthen, and collaborate with the larger body of Christ.

DESCRIPTIVE STATEMENT

Elim Fellowship is an association of churches, ministers and missionaries seeking to serve the whole Body of Christ. It is of Pentecostal conviction and Charismatic orientation providing credentials and counsel for ministers and offering counsel to and encouraging fellowship among local churches. Elim Fellowship sponsors leadership seminars at home and abroad and serves as a transdenominational agency sending missionaries and other personnel to work with national movements.

STATEMENT REGARDING CREDENTIAL HOLDERS IN GOOD STANDING

Adopted by the Council of Elders of Elim Fellowship
December 4-5, 2000

A member in good standing:

1. Holds current credentials
2. Is committed to the Mission Statement
3. Still adheres to, without reservation, Elim Fellowship's Statement of Faith
4. Continues to support the Core Values
5. Attends area meetings when possible
6. Gives the 5% for CHA
7. Is not under discipline.

STATEMENT REGARDING TONGUES
AS EVIDENCE OF THE BAPTISM IN THE HOLY SPIRIT

Adopted by the Council of Elders of Elim Fellowship on September 9, 2002

In our Statement of Faith we affirm that “We believe in the baptism in the Holy spirit as on the day of Pentecost and in the continuing ministry of the Holy spirit as evidenced in charismatic gifts and ministries, and in the fruit of the Holy Spirit in the life of the believer.” We cite Acts 2:4, Acts 10:46 and Acts 19:6 as supporting Scriptures. In each of these passages the Scripture clearly states that believers who were baptized in the Holy Spirit spoke in other tongues. While we believe that the Holy Spirit indwells believers from the moment they are born again, we subsequently encourage them to seek the baptism or enduement of “power from on high” that Jesus promised. We do not focus on tongues as an end in themselves, but we do see speaking in tongues as the normal accompaniment of the Holy Spirit baptism.

Elim Fellowship is a member of the Pentecostal/Charismatic Churches of North America and subscribes to its Statement of faith, article five of which reads, “We believe that the full gospel includes holiness of heart and life, healing for the body, and baptism in the Holy Spirit with the initial evidence of speaking in tongues as the Spirit gives utterance.”

We are concerned that our people continue to walk in the power of the Spirit. Holy living and power for witness are genuine evidences of the infilling of the Holy Spirit. We cite Eph. 4:11, I Cor. 12:8-11, and Gal. 5:22,23 as Scriptures which encourage us to maintain close fellowship with the Lord, allow the gifts of the Holy Spirit to be manifest among us, and to demonstrate the fruit of the spirit in daily living.

As do most Pentecostals, we see a distinction between the operation of the gift of tongues and expressions in tongues as evidence of the baptism of the Holy Spirit, or tongues spoken in prayer and praise for intercession and personal edification. The gift of tongues is given for the purpose of conveying messages from the Holy Spirit to a body or bodies of believers gathered together in public worship settings. Such messages in tongues should be accompanied by operation of the gift of interpretation of tongues so that the entire congregation may receive edification.

STATEMENT ON WOMEN AND WOMEN IN MINISTRY
Adopted by the Council of Elders of Elim Fellowship on May 8, 2000

We believe that men and women are equally part of God's creation, not accidental, not created out of necessity, but designed to please God, reflect His glory, be instruments of His purpose and in a complementary relationship serve these ends more completely than would otherwise be the case.

In the same way that some men appear to be gifted by nature and grace, to serve publicly and obviously as models and in leadership roles, we believe that some women are equally gifted by both nature and grace, to enjoy and fulfill equally important functions, in any leadership function for which they are gifted and to which they are called.

The married state might be the role for the majority but in some instances by choice and the grace of God, some of our number will remain unmarried. This condition should not be seen as justification or excuse for exclusion from any significant form of Christian service nor portrayed as necessary qualification for any.

We consider that as Christian brothers we are required to be particularly mindful of our sisters especially when our joint interests appear to be in conflict.

In the same way that we consider it abhorrent for any Christian man to view a woman as a second class citizen of the kingdom of heaven we would consider it to be equally reprehensible for any female Christian leader to project a position that would suggest that a woman, married or not, homemaker or not, who is not seeking some public sphere of service is less than what God has intended she should be.

The New Testament scriptures appear to address the issue of male female relationships in both domestic and ecclesiastical situations and care must be taken to ensure that what is said in one context is not held to apply indiscriminately in the other.

We believe that while some couples appear to be so gifted as to share equally in ecclesiastical function we do not accept that this is a rule that applies to all couples. The complementary nature of the relationship whether domestic or ecclesiastical does not imply a sameness of function. In the event of conflict relating to ministry we would anticipate a resolution which ensures the primacy of the marital relationship and upholds the Biblical order for husbands and wives.

We affirm that this reflects Elim's historical position to which we adhere, and we will therefore continue to encourage and release the women of the Fellowship to fulfill and enjoy the ministry to which they are called.

STATEMENT CONCERNING DIVORCE AND REMARRIAGE

Adopted by the Council of Elders of Elim Fellowship on October 23, 1984

We regard marriage as a sacred relationship instituted by God for the mutual well-being, joy and fulfillment of husband and wife. The Scriptures clearly teach that God intended marriage to be a monogamous relationship, faithfully sustained by both partners until terminated by death.

We urge upon our pastors to teach by precept and example the high standard of marriage as presented in the Scriptures.

Because of the harm done to society, the church, the home, family ties and the individuals involved, we discourage divorce. When a marriage is threatened, we urge that every consideration be given to the possibility of reconciliation and the healing of the relationship through forgiveness so that the tragedy of divorce might be avoided.

Since some hold the view that divorce and remarriage are permissible "*for the cause of fornication*" (Matt. 5:31,32; Matt. 19:3-9) we recommend that each pastor hold to his conviction of the Scriptural position regarding the remarriage of divorced persons whenever he is asked to officiate. In cases where his convictions permit him to officiate for such persons, a pastor should be in agreement with the leadership of the local congregation and confer with mature, ordained brethren of the Fellowship.

Since a minister of the gospel is to be an example of godliness, his marital status must be *blameless and above reproach*. (I Tim. 3:2-7; Titus 1:6-9).

Because the matter of recognizing the ministry of an applicant for credentials with a history of divorce and remarriage, or marriage to a divorced person, is a difficult one, the Council of Elders will be extremely cautious before granting credentials to such applicants. The granting of credentials in such a case will always require a personal interview with a representative group of the Council of Elders who will be particularly concerned for, and carefully weigh, the spiritual state of the individual concerned at the time of the divorce, especially where any such divorce and/or remarriage, or marriage to a divorcee has occurred subsequent to what we understand to be a conversion experience. Also, careful consideration will be given to the individual's current perspective on the whole issue of divorce and the factors which led to the original divorce.

When the Council of Elders is satisfied that the lives of the individuals concerned properly and adequately reflect the biblical standards in this and other areas, they will recognize such persons as bearing God's approval for ministry. Such an application will require the participation by all members of the Council of Elders and a two-thirds' endorsement of the whole body of the Council of Elders.

STATEMENT REGARDING DISCIPLINE AND RESTORATION

Adopted by the Council of Elders of Elim Fellowship
February, 1999, and amended December, 2002

Credentials may be suspended by the Council of Elders upon substantiation of any moral charges, serious departure from the faith, a manifest spirit of rebellion, or any conduct that is not consistent with Scriptural standards for Christian leaders.

In the restoration of a “fallen” minister our objective is to heal, restore, and bring the individual to a position of strength greater than that previously experienced.

Biblically, the burden of restoration is incumbent upon “ye that are spiritual” to “restore such a one”. It is our hope that initially “such a one” will take the initiative to seek help from leadership within the Fellowship. When any situation involving a credential holder appears to warrant investigation, the initial inquiry will be the responsibility of the USM Director. In the event that such investigation appears to require action by the Fellowship, the USM Director will report to the President and the Regional Director and the Area Representative. If there is reasonable cause for action the USM Director shall suspend credentials after consultation with the President and their decision shall be communicated to the COE.

In order for restoration to take place there must be:

1. Acknowledgment of sin by the offender. The extent of confession should be commensurate with the extent and nature of the offense.
2. Repentance toward God and any other individuals affected. Restitution will be required when appropriate.
3. Redemptive discipline. This may include suspension or revocation of credentials and removal from ministerial responsibilities. When credentials are suspended, the credential holder shall return his current credential card to the Fellowship and shall refrain from all ministry unless otherwise approved by the USM Director. Voting privileges in Fellowship matters will be forfeited until such time as the credentials are restored. The credentiallee shall be requested to take whatever steps may be necessary, possibly including relocation, to relate to a senior pastor who will provide spiritual nurture in the form of prayer, counsel and encouragement. The credentiallee may or may not be required to receive professional counsel from a mutually agreed-upon counselor. A formal restoration plan is to be followed.

While credentials are suspended the individual is still considered part of Elim Fellowship. That person and spouse have a standing invitation to attend all clergy events. They shall receive all Elim publications and data pertinent to all credential holders. They may continue to use the “members only” section of the EF web site. They are still eligible to receive benevolent help from EF should that be needed. The suspended individual is expected to attend the EF area meetings, renew his EF credential, (even though a new

card will not be issued until suspension is lifted), contribute to the Credential Holders Account and fulfill all requirements for full restoration back to active ministry.

In considering the nature and duration of the discipline, the Council of Elders will have concern for the possible impact of the disciplinary process on the spouse and family of the credential holder involved.

4. Where possible and appropriate these steps will be coordinated with the leadership of any local congregation affected by the situation.
5. Reinstatement. When all involved parties have conferred and agreed on reinstatement or any other procedure, the USM Director shall advise the Council of Elders. The Sub-Committee of the Council of Elders has the authority to act provided the whole Council is advised prior to implementation.

In the event that the credential holder has a grievance concerning the final report from the USM Director, he or she may request an appointment with the Discipline Review Panel. The Panel will be made up of the following: the President, General Secretary, USM Director, the Regional Director and one other person chosen by the Council of Elders and approved by the credential holder, to join with them.

In the event that a credential holder, whose credentials have been suspended, does not cooperate with or respond positively to the measures previously outlined, that individual's credentials shall be revoked. Once credentials are revoked, Elim Fellowship's obligation to the credential holder ceases.

Revoked credentials may be restored upon application being made and evidence of repentance being provided. Suspensions, revocations and reinstatements shall be communicated to the credential holders.

It is understood among us that discipline is restorative, not punitive. We must embrace the individual in such a way that we magnify God's grace rather than the sin.

The EF International Worker manual contains an adapted version of our Discipline and Restoration Policy relating to EF International Workers serving overseas.

NAE RESOLUTION ON HOMOSEXUALITY - ADOPTED IN 1985
Adopted by the PCCNA and by the Council of Elders of Elim Fellowship

The Scriptures declare that God created us male and female. Furthermore, the biblical record shows that sexual union was established exclusively within the context of a male-female relationship (Genesis 2:24), and was formalized in the institution of marriage. The partner for man was woman. Together they were to become one flesh. In the New Testament, the oneness of male and female in marriage pictures the relationship between Christ and His Church (Ephesians 5:22-33). Everywhere in Scripture the sexual relationship between man and woman within the bonds of marriage is viewed as something natural and beautiful.

Homosexual activity, like adulterous relationships, is clearly condemned in the Scriptures. In Leviticus 18:22 God declares the practice of homosexuality an abomination in His sight. In Romans 1:26-27 the practice of homosexuality is described as a degrading and unnatural passion. I Corinthians 6:9-10 identifies the practice of homosexuality as a sin that, if persisted in, brings grave consequences in this life and excludes one from the Kingdom of God.

The Apostle Paul, strong in his condemnation of the practice of homosexuality, also testifies that those once engaged in homosexuality were among those who were forgiven and changed in the name of the Lord Jesus Christ (I Corinthians 6:11). This declaration offers hope both for forgiveness and for healing. Individual Christians, ministers, and congregations need to maintain the belief that all human beings have sinned, and that all Christians have received God's mercy while helpless, ungodly, and hostile to God. In the name of Christ we proclaim forgiveness, cleansing, restoration and power for godly living for all who repent and believe the gospel.

We believe that homosexuality is not an inherited condition in the same category as race, gender, or national origin, all of which are free from moral implication. We believe that homosexuality is a deviation from the Creator's plan for human sexuality. While homosexuals as individuals are entitled to civil rights, including equal protection of the law, the NAE opposes legislation which would extend special consideration to such individuals based on their sexual orientation. Such legislation inevitably is perceived as legitimizing the practice of homosexuality and elevates that practice to a level of an accepted moral standard. While maintaining our opposition to proposed so-called "Gay Rights" legislation, where such legislation has been enacted into law, NAE strongly urges that churches and religious organizations be exempted from compliance by amendment to the law. The position and practice of such organizations regarding homosexuality are determined by their religious convictions. This we hold to be a grave matter of religious freedom.

Individual Christians, ministers, and congregations should compassionately proclaim the

Good News of forgiveness and encourage those involved homosexual practices to cease those practices, accept forgiveness, and pray for deliverance, as nothing is impossible with God. Further, we should accept them into fellowship upon confession of faith and repentance, as we would any other forgiven sinner (I Corinthians 6:11).

We further call upon pastors and theologians, along with medical and sociological specialists with the Christian community to expand research on the factors which give rise to homosexuality and to develop therapy, pastoral care and congregational support leading to complete restoration.

THE COE STATEMENT OF COMMITMENT

Adopted by the Council of Elders of Elim Fellowship on May, 2003

We affirm our commitment to the statement contained in Elim Fellowship's Constitution, "We recognize all members of Christ 'of like precious faith'."

We affirm our commitment to the statement of relationship which allows "each affiliated church or ministry to govern its own affairs. The relationship between an affiliated church and Elim Fellowship shall be one of mutual helpfulness. We shall not hold, enforce or in any way exercise any prerogative which shall be held by any court or body to be its legal right, with the exception of only such prerogatives as shall be specifically delegated to Elim Fellowship by the church."

We affirm our commitment to and confidence in Jesus the Head of the Church. We also affirm our confidence in the members of Elim Fellowship as they are called upon to approve and elect all nominees for the Executive Officers and Trustees.

We affirm our commitment to one another and to the practice of annually submitting ourselves as individual elders to the members of the Fellowship.

We affirm our commitment to our Mission Statement which is to serve and equip our worldwide constituency in carrying out their respective missions.

We affirm our commitment to the official Statement of Purpose "to provide covering, pastoral care, mutual accountability, ministry resources and fellowship for [our] credential holders, affiliated churches and ministries..."

We affirm our commitment to our Core Values, especially "an authority of godly influence without control and promoting relationships of integrity throughout the Body of Christ encompassing both genders, all races and ethnic groups."

We affirm our commitment to support the Fellowship with our prayer and financial support.

We commit to promote a spirit of unity with freedom to express individual gifts and callings and ideas for the furtherance of the ministry of the Holy Spirit through Elim Fellowship. We commit to allowing the Holy Spirit to speak to us through the Prophets and the utterance gifts within the other members of Elim, as well as others with an accepted prophetic ministry.

We commit to being faithful in handling financial matters in openness and with integrity giving thanks to the Lord and to His people for the funds given through freewill offerings. In cases where commitments have been made to give certain monies we will encourage the fulfillment of those commitments by working with and praying for those making such promises.

We commit to helping the underprivileged in the world and within the Fellowship.

We commit to maintaining our God-given distinctives while, at the same time, continuing to review and improve our structure, policies, practices and operation.

AN EXPANDED STATEMENT ABOUT THE MINISTRY OF RECONCILIATION

We, as Elim Fellowship, see God calling His Church to complete unity of the Spirit, in faith, in service, and in fellowship. While respecting our differences and distinctive, we believe that the essential nature of the Church is first and foremost the unity of the Believers with their Head, the Lord Jesus Christ, and secondly, the unity of Believers with fellow members of the one Body of Christ. *When* there is unity God commands His blessings (Psalms 33:1-3), and *where* there is unity an undeniable witness of Jesus Christ is proclaimed to the unbelieving world (John 17:22-23).

On the other hand, the lack of unity negatively and significantly affects the Church's ability to fulfill its God-given mission. A house divided against itself cannot stand (Matthew 12:25; Mark 3:25). One Bible translation states, "...*Any kingdom divided by civil war is doomed. A town or family splintered by feuding will fall apart. (Matthew 12:25, NLT)*" Consequently, wherever there are barriers to unity and oneness within the Body of Christ—including barriers caused by racial, cultural, or ethnic differences—God has committed to His Church the ministry of reconciliation to overcome those barriers (1 Corinthians 5:18-20).

For this reason, ***Elim Fellowship is committed to the ministry of reconciliation and is renewing its efforts to provide redemptive answers to present day racial tensions and divisiveness within society-at-large.***

The Ministry of Reconciliation includes the following beliefs and values:

1. It is the acknowledgment that whenever man falls short of God's glory, it is a sin problem and not merely a skin problem. Racial, ethnic, or cultural prejudice in any form is not just a social problem, *it is a sin problem, and as such, has a spiritual dimension which cannot be fully addressed and resolved apart from Spirit-led, Christ-centered, and scripturally-based solutions.*
2. *It is accepting the fact that unity is not manufactured nor created by man.* The unity of the Spirit which the Apostle Paul spoke of (Ephesians 4:3) is the same unity of the Spirit which Jesus prayed that His followers might receive (John 17:21-23). This is the unity of the Spirit which has for all eternity existed within the divine union of the God the Father, God the Son, and God the Holy Spirit. It is only by the Spirit of God that the Church is privileged to experience and enjoy the unity which is produced by God (1 Corinthians 2:12-13).
3. The unity of the Spirit is apparent in corporate prayer gatherings where the focus of the worshippers is upon the Lord and His purposes for His people (Acts 2:1-4; 4:23-31; 13:1-3). *Prayer is a primary means of promoting and sustaining the unity of the Spirit among believers.* The ministry of reconciliation is therefore passionately devoted to corporate prayer and worship gatherings where the Lord

God is lifted up, His will is being sought, and the unity of the Spirit is infused into the hearts of all God's people.

4. *It is the unconditional love of God being expressed through the repenting, confessing, healing, forgiving, and serving ministry of believers to bring about peace and greater understanding and trust between believers of different races and ethnicities, and then to others who have suffered pain, rejection, misunderstanding, and marginalization.*
5. *It is a fresh application of the gospel to our present racial and ethnic challenges and conflicts.*
6. *It is a renewed statement of faith in the brotherhood and unity of all believers in Christ irrespective of racial, cultural, and ethnic differences. It is declaring that all men and women are created equal and through the work of redemption they bear the image and likeness of their Savior, Jesus Christ.*
7. *Within the local church or ministry, it is the intentional steps taken to enlarge a congregation's scriptural understanding of reconciliation, learning and growing in appreciation of new cultures, highly esteeming the diversity and the unity of the Church of Jesus Christ.*
8. *It is promoting the necessary attitude changes which result in greater Christlikeness, preferring one another in honor, regarding each other as more important than ourselves, turning away from any racial or ethnic bias, and loving one another as Jesus loves us.*
9. *It is the repudiation of any policy or practice, personal and institutional prejudice or racism, which limits the grace of God being extended to any race, ethnic group, or culture; identifying and removing any barriers to greater racial and cultural unity.*
10. *It is not simply racially and culturally diverse people sitting together in the church, but advocating living life together in communion, friendship, and service, becoming yokefellows in the ministry, arm-in-arm for the cause of Christ to reach the lost and advance His Kingdom throughout the earth (Leviticus 19:32-34; Ruth 1:16-17; Luke 10:25-37; 1 Corinthians 1:10-17; Colossians 3:12-17).*