

CROSSROADS FELLOWSHIP MINISTRIES

CONSTITUTION

DRAFT

1. THE NAME OF THE SOCIETY.

The name of the Society is **CROSSROADS FELLOWSHIP MINISTRIES**, herein referred to as CFM.

2. PREAMBLE

CFM is a non-denominational body of baptised Christian believers subscribing to the teaching and practice of the Holy Bible and adhering to the practices and principles of the New Testament, particularly the doctrines detailed in the Articles of Faith as follows:-

2.1 THE SCRIPTURES

We believe that “all Scripture is given by inspiration of God,” by which we understand the whole Bible is inspired in the sense that holy men of God “were moved by the Holy Spirit” to write the very words of Scripture. We believe that this divine inspiration extends equally and fully to all parts of the writings—historical, poetical, doctrinal, and prophetic—as appeared in the original manuscripts. We believe that the whole Bible in the originals is, therefore, without error. We believe that all the Scriptures centre around the Lord Jesus Christ in His person and work in His first and second coming, and hence that no portion, even of the Old Testament, is properly read or understood until it leads to Him. We also believe that all the Scriptures were designed for our practical instruction. (Mark 12:26, 36; Luke 24:27, 44; John 5:39; 16:13; Acts 1:16; 17:2–3; 18:28; 26:22–23; 28:23; Rom. 15:4; 1 Cor. 2:13; 10:11; 2 Tim. 3:16; 2 Pet. 1:21)

(a) By “inspiration”, we mean that the books of the Bible were written by holy men of old as they were moved by the Holy Spirit in such a definite way that their writings were supernaturally and verbally inspired and free from error, as no other writings have ever been or ever will be inspired.

(b) By “Scriptures”, we mean that collection of sixty-six books, from Genesis to Revelation, which, as originally written, is the very Word of God.

2.2. THE GODHEAD

We believe that God is the all-powerful Creator and Sustainer of all things visible and invisible, who eternally exists in three Persons—the Father, the Son, and the Holy Spirit; and that these three are one God, having precisely the same nature, attributes, and perfections, and are worthy of precisely the same homage, confidence, and obedience. (Matt. 28:18–19; Mark 12:29; John 1:14; Acts 5:3–4; 2 Cor. 13:14; Heb. 1:1–3; Rev. 1:4–6)

2.3. ANGELS, FALLEN AND UNFALLEN

We believe He is the eternal Son of God from everlasting to everlasting. He was born of a virgin taking on a human body and was without sin. His death and shedding of blood on the cross is the only satisfactory substitute for sin. Christ arose from the dead literally and bodily.

We believe that Satan is the originator of sin and that under the permission of God, he, through subtlety, led our first parents into transgression, thereby accomplishing their moral fall and subjecting them and their posterity to his own power; that he is the enemy of God and the people of God, opposing and exalting himself above all that is called God or that is worshipped; and that he who in the beginning said, “I will be like the most High,” in his warfare appears as an angel of light, even counterfeiting the works of God by fostering religious movements and systems of doctrine, which systems in every case are characterised by a denial of the efficacy of the blood of Christ and of salvation by grace alone. (Gen. 3:1–19; Rom. 5:12–14; 2 Cor. 4:3–4; 11:13–15; Eph. 6:10–12; 2 Thess. 2:4; 1 Tim. 4:1–3)

We believe that Satan was judged at the Cross, though not then executed, and that he, a usurper, now rules as the “god of this world”; that, at the second coming of Christ, Satan will be bound and cast into the abyss for a thousand years; and after the thousand years he will be loosed for a short season and then “cast into the lake of fire and brimstone,” where he “shall be tormented day and night forever and ever.” (Col. 2:15; Rev. 20:1–3, 10). We believe that a great company of angels kept their holy estate and are before the throne of God, from where they are sent forth as ministering spirits to minister for them who shall be heirs of salvation. (Luke 15:10; Eph. 1:21; Heb. 1:14; Rev. 7:12). We believe that humanity was made lower than the angels; and that, in His incarnation, Christ took for a little time this lower place, that He might lift the believer to His own sphere above the angels. (Heb. 2:6–10)

2.4. HUMANITY, CREATED AND FALLEN

We believe that humanity was created in the image and after the likeness of God. God created them male (man) and female (woman). Men and women are sexually different but have equal personal dignity. Some men and women are called to remain single; some are called to marriage, which is a “one flesh” union between one man and one woman intended to end only upon a spouse’s death. This union allows for procreation as well as furtherance of the moral, spiritual, and public good. Therefore, sexual acts outside of biblical marriage are prohibited by Scripture.

All humanity—male and female, whether married or single—are fallen beings. Through sin, and as a consequence of that sin, all humanity lost their spiritual life, becoming dead in trespasses and sins, and became subject to the power of the devil. We also believe that this spiritual death, or total depravity of human nature, has been transmitted to the entire human race, the Man Christ Jesus alone being excepted; and that as a result every child of

Adam is born into the world with a nature that not only possesses no spark of divine life, but also is essentially and unchangeably bad apart from divine grace. (Gen. 1:26–28; 2:18–24; 3:7–8; Exod. 20:14; Lev. 18:7–23; 20:10–21; Deut. 5:18; Matt. 5:27–28; 15:19; 19:4–9; Mark 10:5–9; Rom. 1:26–32; 8:8; 1 Cor. 6:9–13; 1 Cor 7:6–8; Gal. 5:19; Eph. 4:17–19; 5:25–27, 31–33; Col. 3:5; 1 Thess. 4:3; Heb. 13:4; 21:2).

2.5. THE DISPENSATIONS

We believe that the dispensations are stewardships by which God administers His purpose on the earth through human beings under varying responsibilities. We believe that the changes in the dispensational dealings of God with people depend on changed conditions or situations in which they are successively found with relation to God, and that these changes are the result of human failures and the judgments of God. We believe that different administrative responsibilities of this character are manifest in the biblical record, that they span the entire history of humanity, and that each ends in failure under the respective test and in an ensuing judgment from God. We believe that three of these dispensations or rules of life are the subject of extended revelation in the Scriptures—namely, the dispensation of the Mosaic Law, the present dispensation of grace, and the future dispensation of the millennial kingdom. We believe that these are distinct and are not to be intermingled or confused, as they are chronologically successive.

We believe that the dispensations are not ways of salvation nor different methods of administering the “Covenant of Grace.” They are not in themselves dependent on covenant relationships but are ways of life and responsibility that test the submission of people to God’s revealed will during a particular time. We believe that if people trust in their own efforts to gain the favor of God or salvation under any dispensational test, because of inherent sin their failure to satisfy fully the just requirements of God is inevitable and their condemnation sure. We believe that according to the “eternal purpose” of God, salvation in the divine reckoning is always by grace through faith and rests upon the basis of the shed blood of Christ. We believe that God has always been gracious, regardless of the ruling dispensation, but that people have not at all times been under an administration or stewardship of grace as is true in the present dispensation. (1 Cor. 9:17; Eph. 2:8; 3:2; 3:9, 11; Col. 1:25; 1 Tim. 1:4)

We believe that it has always been true that “without faith it is impossible to please” God, and that the principle of faith was prevalent in the lives of all the Old Testament saints. However, we believe that it was historically impossible that they should have had as the conscious object of their faith the incarnate, crucified Son, the Lamb of God, and that it is evident that they did not comprehend as we do that the sacrifices depicted the person and work of Christ. We believe also that they did not understand the redemptive significance of the prophecies or types concerning the sufferings of Christ; therefore, we believe that their faith toward God was manifested in other ways as is shown by the long record in Hebrews 11:1–40. We believe further that their faith thus manifested was counted to them for righteousness. (John 1:29; Rom. 4:3 with Gen. 15:6; Rom. 4:5–8; 1 Pet. 1:10–12; Heb. 11:6–7).

2.6. THE FIRST ADVENT

We believe that, as provided and purposed by God and as preannounced in the prophecies of the Scriptures, the eternal Son of God came into this world that He might manifest God to humanity,

fulfill prophecy, and become the redeemer of a lost world. To this end He was born of the virgin and received a human body and a sinless human nature.

We believe that the Son retained all the attributes of deity in His incarnation and that the distinction between the human and divine natures was in no way annulled by the union. (Luke 1:30–35; 2:40 John 1:1–2, 18; 3:16; Phil. 2:5–8; Heb. 4:15)

We believe that in fulfillment of prophecy Jesus came first to Israel as her Messiah-King and that, being rejected by that nation, He, according to the eternal counsels of God, gave His life as a ransom for all. (John 1:11; Acts 2:22–24; 1 Tim. 2:6; Heb 2:9; 1 John 2:2). We believe that, in infinite love for the lost, Jesus voluntarily accepted His Father's will and became the divinely provided sacrificial Lamb and took away the sin of the world, bearing the holy judgments against sin that the righteousness of God must impose. His death was therefore substitutionary in the most absolute sense—the just for the unjust—and by His death He became the Savior of the lost. (John 1:29; Rom. 3:25–26; 2 Cor. 5:14; Heb. 10:5–14; 1 Pet. 3:18). We believe that, according to the Scriptures, the Lord Jesus Christ rose from the dead in the same body, though glorified, in which He had lived and died, and that His resurrection body is the pattern of the body that ultimately will be given to all believers. (John 20:20; Phil. 3:20–21). We believe that, on departing from the earth, Jesus was accepted by His Father and that His acceptance is a final assurance to believers that His redeeming work was perfectly accomplished. (Heb. 1:3) We believe that Jesus became Head over all things to the church, which is His body, and in this ministry, He continually intercedes and advocates for the saved. (Eph. 1:22–23; Heb. 7:25; 1 John 2:1).

2.7. SALVATION ONLY THROUGH CHRIST

We believe that, owing to universal death through sin, no one can enter the kingdom of God unless born again; and that no degree of reformation however great, no attainments in morality however high, no culture however attractive, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven; but a new nature imparted from above, a new life implanted by the Holy Spirit through the Word, is absolutely essential to salvation, and only those thus saved are children of God. We believe, also, that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin and was made a curse for us, dying in our place; and that no repentance, no feeling, no faith, no good resolutions, no sincere efforts, no submission to the rules and regulations of any church, nor all the churches that have existed since the days of the apostles can add in the very least degree to the value of the blood or to the merit of the finished work wrought for us by Him who united in His person true and proper deity with perfect and sinless humanity. (Lev. 17:11; Isa. 64:6; Matt. 26:28; John 3:7–18; Rom. 5:6–9; 2 Cor. 5:21; Gal. 3:13; 6:15; Eph. 1:7; Phil. 3:4–9; Titus 3:5; James 1:18; 1 Pet. 1:18–19, 23). We

believe that the new birth of the believer comes only through faith in Christ and that repentance is a vital part of believing and is in no way, in itself, a separate and independent condition of salvation; nor are any other acts, such as confession, baptism, prayer, or faithful service, to be added to believing as a condition of salvation. (John 1:12; 3:16, 18, 36; 5:24; 6:29; Acts 13:39; 16:31; Rom. 1:16–17; 3:22, 26; 4:5; 10:4; Gal. 3:22).

2.8. THE EXTENT OF SALVATION

We believe that when an unregenerate person exercises the faith in Christ that is illustrated and described as such in the New Testament, that person passes immediately out of spiritual death into spiritual life, and from the old creation into the new being justified from all things, accepted before the Father as Christ His Son is accepted, loved as Christ is loved, having their place and portion linked to Him and one with Him forever. Though saved individuals may have occasion to grow in the realization of their blessings and to know a fuller measure of divine power through yielding their lives more fully to God, they are, as soon as they are saved, in possession of every spiritual blessing and absolutely complete in Christ, and are therefore in no way required by God to seek a “second blessing” or “second work of grace.” (John 5:24; 17:23; Acts 13:39; Rom. 5:1; 1 Cor. 3:21–23; Eph. 1:3; Col. 2:10; 1 John 4:17; 5:11–12).

2.9. SANCTIFICATION

We believe that sanctification, which is a setting-apart for God, is threefold: It is already complete for every saved person because the position of each toward God is the same as Christ’s position. Since believers are in Christ, they are set apart for God in the measure in which Christ is set apart for God. We believe, however, that they retain their sin nature, which cannot be eradicated in this life. Therefore, while the standing of believers in Christ is perfect, their present state is no more perfect than their experience in daily life. There is, therefore, a progressive sanctification wherein Christians are to “grow in grace” and to “be changed” by the unhindered power of the Spirit. We believe also that the children of God will yet be fully sanctified in their state as they are now sanctified in their standing in Christ when they shall see their Lord and shall be “like Him.” (John 17:17; 2 Cor. 3:18; 7:1; Eph. 4:24; 5:25–27; 1 Thess. 5:23; Heb. 10:10, 14; 12:10).

2.10. ETERNAL SECURITY

We believe that because of the eternal purpose of God toward the objects of His love, because of His freedom to exercise grace toward the meritless on the ground of the propitiatory blood of

Christ, because of the very nature of the divine gift of eternal life, because of the present and unending intercession and advocacy of Christ in heaven, because of the immutability of the unchangeable covenants of God, and because of the regenerating, abiding presence of the Holy Spirit in the hearts of all who are saved, all true believers everywhere, once saved, shall be kept saved forever. We believe, however, that God is a holy and righteous Father, because He cannot overlook the sin of His children. Thus, He will, when they persistently sin, chasten them and correct them in infinite love; but having undertaken to save them and keep them forever, apart from all human merit, He who cannot fail will in the end present every one of them faultless before the presence of His glory and conformed to the image of His Son. (John 5:24; 10:28; 13:1; 14:16–17; 17:11; Rom. 8:29; 1 Cor. 6:19; Heb. 7:25; 12:4–11; 1 John 2:1–2; 5:13; Jude 24).

2.11. ASSURANCE

We believe it is the privilege, not only of some, but of all who are born again by the Spirit through faith in Christ as revealed in the Scriptures, to be assured of their salvation from the very day they take Christ to be their Savior and that this assurance is not founded on any fancied discovery of their own worthiness or fitness, but wholly upon the testimony of God in His written Word, prompting within His children filial love, gratitude, and obedience. (Luke 10:20; 22:32; 2 Cor. 5:1, 6–8; 2 Tim. 1:12; Heb. 10:22; 1 John 5:13).

2.12. THE HOLY SPIRIT

We believe that the Holy Spirit, the Third Person of the blessed Trinity, though omnipresent from all eternity, took up residence in the world in a special sense on the day of Pentecost according to the divine promise, dwells in every believer, and by His baptism unites all to Christ in one body, and that He, as the Indwelling One, is the source of all power and all acceptable worship and service. We believe that the Spirit never departs from the church, nor from the feeblest of the saints, but is ever present to testify of Christ, seeking to occupy believers with Christ and not with themselves nor with their experiences. We believe that His presence in the world in this special sense will cease when Christ comes to receive His own at the completion of the church. (John 14:16–17; 16:7–15; 1 Cor. 6:19; Eph. 2:22; 2 Thess. 2:7). We believe that, in this age, certain well-defined ministries are committed to the Holy Spirit, and that it is the duty of all Christians to understand them and to be adjusted to them in their own life and experience. These ministries are the restraining of evil in the world to the measure of the divine will; the convicting of the world respecting sin, righteousness, and judgment; the regenerating of all believers; the indwelling and anointing of all who are saved, thereby sealing them for the day of redemption; the baptizing into

the one body of Christ of all who are saved; and the continued filling for power, teaching, and service of those among the saved who are yielded to Him and who are subject to His will. (John 3:6; 16:7–11; Rom. 8:9; 1 Cor. 12:13; Eph. 4:30; 5:18; 2 Thess. 2:7; 1 John 2:20–27).

2.13. THE CHURCH, A UNITY OF BELIEVERS

We believe that all who are united to the risen and ascended Son of God are members of the church, which is the body and bride of Christ, began at Pentecost, and is distinct from Israel. The church's members are constituted as such regardless of membership or nonmembership in the organized churches of earth. We believe that by the same Spirit all believers in this age, whether Jews or Gentiles, are baptized into, and thus become, one body that is Christ's. And having become members one of another, they are under solemn duty to keep the unity of the Spirit in the bond of peace, rising above all sectarian differences, and loving one another with a pure heart fervently. (Matt. 16:16–18; Acts 2:42–47; Rom. 12:5; 1 Cor. 12:12–27; Eph. 1:20–23; 4:3–10; Col. 3:14–15).

2.14. THE ORDINANCES

We believe that water baptism and the Lord's Supper are the ordinances of the church, and that they are a scriptural means of testimony for the church in this age. (Matt. 28:19; Luke 22:19–20; Acts 10:47–48; 16:32–33; 18:7–8; 1 Cor. 11:26).

2.15. THE CHRISTIAN WALK

We believe that all believers are called with a holy calling to walk not after the flesh but after the Spirit and so to live in the power of the indwelling Spirit, that we will not fulfill the lust of the flesh. But the flesh with its fallen, Adamic nature, which in this life is never eradicated, being with us to the end of our earthly pilgrimage, needs to be kept by the Spirit constantly in subjection to Christ, or it will surely manifest its presence in our lives to the dishonor of our Lord. (Rom. 6:11–13; 8:2, 5–14; Gal. 5:16–23; Eph. 4:22–24; Col. 2:1–10; 1 Pet. 1:14–16; 1 John 1:4–7; 3:5–9).

2.16. THE CHRISTIAN SERVICE

We believe that divine, enabling gifts for service are bestowed by the Spirit upon all who are saved. While there is a diversity of gifts, each believer is energized by the same Spirit, and each is called to divinely appointed service as the Spirit may will. In the apostolic church there were certain gifted people—apostles, prophets, evangelists, pastors, and teachers—who were appointed by God for the perfecting of the saints for their work of the ministry. We believe also that today some are

especially called of God to be evangelists, pastors, and teachers, and that it is to the fulfilling of His will and to His eternal glory that these shall be sustained and encouraged in their service for God. (Rom. 12:6; 1 Cor. 12:4–11; Eph. 4:11) We believe that wholly apart from salvation benefits, which are bestowed equally upon all who believe, rewards are promised according to the faithfulness of each believer's service to the Lord, and that these rewards will be bestowed at the judgment seat of Christ after He comes to receive His own to Himself. (1 Cor. 3:9–15; 9:18–27; 2 Cor. 5:10) . We believe that some miraculous manifestations of the Holy Spirit were unique to the apostolic period for the provision of new revelation and the establishment of the authority of the apostles and prophets. Such abilities and confirmatory signs, wonders, and miracles, which centered on individual apostles and prophets, ceased with the passing of these foundational offices and the closing of the era of authoritative New Testament revelation. Even at that time, prophesying and speaking in tongues as signs and sources of revelation were never the common or necessary mark of the baptism nor of the filling of the Spirit. While God may perform miracles in every age as He wills, the ultimate promise of deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection. (Acts 4:8, 31; Rom. 8:18–25; 1 Cor. 12:28, 30; 13:8; 14:22; 2 Cor. 12:12; Eph 2:20; Heb. 2:3–4; Rev. 21:3–4).

2.17. THE GREAT COMMISSION

We believe that it is the explicit message of our Lord Jesus Christ to those whom He has saved that they are sent forth by Him into the world even as He was sent forth by His Father into the world. We believe that, after salvation, Christians are divinely reckoned to be related to this world as strangers and pilgrims, ambassadors and witnesses, and that their primary purpose in life should be to make Christ known to the whole world. (Matt. 28:18–19; John 17:18; Acts 1:8; 2 Cor. 5:18–20; 1 Pet. 1:17; 2:11).

2.18. THE BLESSED HOPE

We believe that, according to the Word of God, the next great event in the fulfillment of prophecy will be the coming of the Lord in the air to receive to Himself into heaven both His own who are alive and remain until His coming and also all who have fallen asleep in Jesus. This event is the blessed hope described in Scripture, and for this we should be constantly looking. (John 14:1–3; 1 Cor. 15:51–52; Phil. 3:20; 1 Thess. 4:13–18; Titus 2:11–14).

2.19. THE TRIBULATION

We believe that the translation of the church will be followed by the fulfillment of Israel's seventieth week, during which the church, the body of Christ, will be in heaven. The whole period of Israel's seventieth week will be a time of judgment on the whole earth, at the end of which the times of the Gentiles will be brought to a close. The latter half of this period will be the time of Jacob's trouble, which our Lord called the great tribulation. We believe that universal righteousness will not be realized prior to the second coming of Christ, but that the world is day by day ripening for judgment and that the age will end with a fearful apostasy. (Jer. 30:7; Dan. 9:27; Matt. 24:15–21; Rev. 6:1–19:21).

2.20. THE SECOND COMING OF CHRIST

We believe that the period of great tribulation on the earth will climax in the return of the Lord Jesus Christ. He will return to the earth as He went—in person on the clouds of heaven—and with power and great glory. He will thus introduce the millennial age; bind Satan and place him in the abyss; lift the curse that now rests on the whole creation; restore Israel to her own land and give her the realization of God's covenant promises; and bring the whole world to the knowledge of God. (Deut. 30:1–10; Isa. 11:9; Ezek. 37:21–28; Matt. 24:15–25:46; Acts 15:16–17; Rom. 8:19–23; 11:25–27; 1 Tim. 4:1–3; 2 Tim. 3:1–5; Rev. 20:1–3).

5.21. THE ETERNAL STATE

We believe that at death the spirits and souls of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence. There they remain in conscious bliss until the resurrection of the glorified body given when Christ comes for His own, whereupon soul and body reunited shall be associated with Him forever in glory. But after their deaths the spirits and souls of unbelievers remain conscious of condemnation and in misery until the final judgment of the great white throne at the close of the millennium, when soul and body reunited shall be cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction from the presence of the Lord and from the glory of His power. (Luke 16:19–26; 23:42–43; 2 Cor. 5:8; Phil. 1:23; 2 Thess. 1:7–9; Jude 6–7; Rev. 20:11–15).

3. OBJECTIVES

Crossroads Fellowship Ministries(CFM) shall be non-political and non-profit. The objectives of Crossroads Fellowship Ministries(CFM) Shall be:-

- A. To obey the great commission in Matthew 28:18-20.
- B. To promote Christian fellowship and edification among Christians
- C. To establish and maintain places of worship .
- D. To gather in local congregations for corporate prayer and worship.
- E. To train, receive and ordain ministers for the work of the Gospel of Jesus Christ.
- F. To plant and establish branch churches and campuses and training and outreach institutions of the CFM.
- G. To baptize, celebrate weddings and conduct burials and all Christian biblical ceremonies.
- H. To assist the needy in society such as orphans, run schools, medical facilities and feeding centers.
- I. To organize Christian rallies, conventions, conferences, camps, street meetings and open-air crusades in churches, halls, tents and any and all nature of meetings in any other convenient place in accordance with the teachings of the Bible.
- J. To produce and promote gospel music through audio/video tapes, concerts, T.V. and any other available channels.
- K. To establish media stations for broadcasting the gospel.
- L. To teach and preach the gospel through all available media including media publications.
- M. To accept donations, tithes and offerings from members, non-members, the government, county governments, other charitable organizations and any persons whether private or corporate persons for the purpose of enhancing the objectives of the ministry.
- N. To purchase , mortgage, charge or dispose off any property whether real or moveable.
- O. Do all such other things as may be necessary for the achievement of the objectives herein.

4. MEMBERSHIP

- a. CFM shall open and operate Branches and campuses which shall be open for public worship to all persons who are in agreement with the CFM Articles of Faith.
- b. Any person above the age of eighteen(18) years shall be eligible for membership in CFM upon application, subject to the following conditions:
 - i. Must profess faith in Jesus Christ.
 - ii. Must adhere to the Articles of Faith.

- iii. Must have completed a CFM membership program, been interviewed and recommended for membership by a pastor.
- iv. Must be baptized by immersion.
- c. Members Privileges and Obligations
A CFM member shall enjoy the following privileges: -
 - i. To serve as a ministry leader, pastor or deacon in the local congregation.
 - ii. Right to vote for AGM delegates
 - iii. The right to nominate Members of the Deacons for CFM branches.
 - iv. Support ministry objectives by giving offerings and tithes as a spiritual discipline in line with the teachings of the Bible.
- d. There shall be no membership or subscription fees for members.

5. CFM OFFICE BEARERS

The CFM Office Bearers shall be:-

A. OFFICE BEARERS

- i. The Chairman
- ii. The Vice-Chairman
- iii. The Secretary
- iv. The Treasurer
- B. The Presiding Lead Pastor shall be the Chairman of the Society and the Deputy presiding Lead Pastor shall be the Vice- chairman.
- C. The Annual General Meeting shall elect the office bearers through Delegates after every three(3) years. All the officials shall be full members of the Society:-
 - i. All office bearers shall hold office from the date of election until the 3rd succeeding Annual General Meeting subject to the conditions contained in sub-paragraphs(ii) and (iii) of this rule but shall be eligible for re-election for another single similar term of three(3) years.
 - ii. Any office bearer who ceases to be a member of the Society shall automatically cease to be an office bearer thereof.
 - iii. Office bearers may be removed from office in the same way as laid down for the expulsion of members.
 - iv. Vacancies created by expulsion or resignation before the next Annual General Meeting may be filled by qualified persons appointed by the Executive Council to serve till elected at the next Annual General Meeting following the vacancy.

D. Duties of Office Bearers

- i. **Chairman** - the Chairman shall, unless prevented by illness or other sufficient cause, preside over all meetings of the Committee and all General Meetings.

- ii. ***Vice-Chairman*** - the Vice-Chairman shall perform duties of the Chairman in his absence.
- iii. ***Secretary*** - the Secretary shall deal with all correspondence of the society under the general supervision of the Committee. In cases of urgent matters where the Committee cannot be consulted, the Secretary shall consult the Chairman or if he is not available, the Vice –Chairman. The decisions reached shall be subject to ratification or otherwise at the next Committee meeting. The Secretary shall issue notices convening all meetings of the Committee and all General Meetings of the Society and shall be responsible for keeping minutes of all such meetings and for the preservation of all records of proceedings of the Society and committee. The Secretary shall file all statutory returns required by the government.
- iv. ***Treasurer***-The Treasurer shall receive and shall also disburse, under the directions of the committee, all moneys belonging to the society and shall issue receipts for all moneys received by him and preserve vouchers for all moneys paid by him. The treasurer is responsible to the committee and to the members that proper books of account of all moneys received and paid by the society are written up, preserved and available for inspection.

6. CHURCH GOVERNANCE AND LEADERSHIP STRUCTURE

CFM shall have the right to govern itself according to the standards outlined in the Holy Bible in Ephesians 4:1-7.

A. The Executive Council

There is hereby established the Executive Council hereinafter called EC. The Executive Council shall be responsible for:-

- i. The Vision and inter-congregational and branch alignment, leadership and general oversight of all CFM branches and institutions.
- ii. For general oversight and safeguards for the operational, financial and administrative affairs of CFM's Vision, Mission, Values, doctrines and Ministry Philosophy.
- iii. The Finances, budgets and expenditure of all CFM branches and institutions.
- iv. The Acquisition, Maintenance and Disposal of CFM Assets.
- v. Advice and guidance on the Financial and administrative affairs to all CFM local congregations, branches and affiliates.
- vi. Approve of principles, terms and conditions of establishment of CFM branches and partnerships and affiliations with other ministries and churches seeking relationships with CFM.
- vii. Oversight in all administrative, financial and human resource affairs of CFM and its branches.
- viii. Implementation of the decisions of the AGM.

- ix. The appointments and or Dismissal of The Presiding Lead Pastor and Deputy Presiding Lead Pastor and the Branch Elders .
 - x. Develop and adopt policies, rules and regulations necessary for the effective implementation of this constitution.
- B. The Executive Council shall be comprised of:-
- i. The Presiding Lead Pastor
 - ii. The Deputy presiding Lead Pastor
 - iii. Five (5) elected Members of CFM who are non-Pastors
 - iv. Executive Administrator (ex-officio)
- C. The Executive Council shall, where necessary co-opt a maximum of Two (2) members with exceptional expertise and experience for a limited period or up to the next AGM.

D. Qualifications & Term of office of Executive Council Members

Members of the EC shall be elected by the delegates at the Annual General Meeting (AGM) and shall serve for a term of three(3) years renewable for a single similar term. Three of the five(5) EC members shall retire on rotation at the end of their terms and shall be eligible for re-election thereafter. The EC membership shall be only open to:-

- i. The Presiding Lead Pastor
- ii. The Deputy Presiding Lead Pastor.
- iii. The Executive Administrator of CFM
- iv. Five (5) Members of CFM who:-
 - A. are of mature spiritual judgement.
 - B. Have rendered valuable service in any CFM local congregation
 - C. Have been a CFM member for at least 5 years and/or a Pastor for at least 3 year.
 - D. Meets the scriptural standards as outlined in 1 Tim 3:1-12 and Titus 1

E. Meetings of the EC

- i. The EC shall hold at least Four (4) meetings every year
- ii. The EC The meetings shall be convened by the Chairman, who shall set its Agenda.
- iii. The Quorum of the EC shall be Five (5) members present, one of whom shall be either the founding Lead Pastor, The Presiding Lead Pastor and in their Absence, The Deputy Presiding Lead Pastor.
- iv. The EC may hold meeting virtually through any acceptable electronic means.

F. The Presiding Lead Pastor

There is established the office of the Presiding Lead Pastor who shall be the Bishop and the Chief Executive Officer of CFM. The Presiding Lead Pastor shall be appointed by the EC from the Serving Pastors of CFM and shall be:-

- i. At least 40yrs of age

- ii. Hold at least a bachelor's degree in theology or related field from a recognized institution.
- a. Possess at least seven (7) years' Pastoral experience. The Presiding Lead Pastor shall be consecrated in a ceremony which shall be guided by the Ordination Policy.
- b. Upon assumption of office, the Presiding Lead Pastor shall not be eligible to lead a Branch provided that this provision shall not be applicable for the first (10) years after the adoption of this Constitution.
- c. In the event of resignation of the Presiding Lead Pastor, communication shall be made by the Deputy Presiding Lead Pastor on behalf of the EC in line with the communication policy.

G. Duties of the Presiding Lead Pastor

- i. To preside over all affairs of CFM as the Bishop and the Chief Executive Officer,
- ii. To provide leadership and accountability through the Executive Council.
- iii. To chair the Executive Council, AGM and Advisory Council.
- iv. To be the spokesperson and represent CFM in national and international forums.
- v. To provide oversight and provide leadership to all Branch Lead Pastors
- vi. Ensure adherence to the principles, terms and conditions of affiliations of partner organizations
- vii. Ensure implementation of the decisions of the EC, AGM and the Advisory Council.
- viii. To recommend for appointment by the AGM, members of the Advisory Council
- ix. And any other duties deemed necessary by the EC

H. Tenure and Separation of the Presiding Lead Pastor

- i. The Presiding Lead Pastor shall serve for a maximum of two (2) contract terms of five (5) years each.
- ii. The Presiding Lead Pastor may resign voluntarily before the expiry of his term. In such instances, he shall give at least six (6) months' written notice.
- iii. The Presiding Lead Pastor may have his tenure terminated by the EC on disciplinary grounds upon recommendations of the Advisory Council and in accordance with the laid down disciplinary procedures.
- iv. The EC shall appoint a replacement of the Presiding Lead Pastor at least six (6) months before the exit of the Presiding Lead Pastor.

I. Deputy Presiding Lead Pastor.

- a. There is established the office of the Deputy Lead Pastor who shall deputize the Presiding Lead Pastor
- b. The Deputy Lead Pastor shall be appointed by the EC from the college of Pastors of CFM

- c. The qualifications and process of dismissal of the Deputy Lead pastor shall be the same as that of the Presiding Lead Pastor.

J. The Advisory Council

- A. There is established herewith the office of The Advisory Council (AC). The duties of the Advisory Council are to:-
 - i. Provide Oversight and advise on Spiritual, Doctrinal, Values and the Ministry Philosophy of CFM.
 - ii. Assist all Lead Pastors and pastoral staff in the overall spiritual care and doctrine.
 - iii. Ratify decisions on matters relating to the discipline and removal of Pastors and any member CFM as may be recommended by the disciplinary committee.
 - iv. Provide spiritual leadership and guidance to CFM
 - v. Provide leadership and guidance to the Lead Pastors and their respective Pastoral Teams.
 - vi. Provide input to budget priority Areas to the EC.
- B. **Composition of Advisory Council:** The Presiding Lead Pastor, The Deputy Presiding Lead Pastor, Two (2) Pastors from CFM Nominated by the Executive Council and Five (5) members of CFM both women and men who meet the qualifications in 1Tim 3:1-7
- C. **Appointment:** The Advisory Council shall be appointed at the AGM on the recommendation of the EC and shall serve for a renewable term of Four (4) years.
- D. First Advisory Council shall be constituted within the First One(1) years after the adoption of this constitution
- E. The quorum for the Advisory Council shall be Five (5) members one of who shall be the Presiding Lead Pastor.

K. CFM Branches and /or Local Congregation

CFM may establish branches upon the recommendation of the presiding Lead Pastor and with approval of the Executive Council. These branches shall be identified as full or affiliated.

L. Full Branches

Full branches shall fulfill the following requirements;

- a. Adopt this Constitution
- b. Adopt and bear the name CFM (location)
- c. Allow the appointment and dismissal of pastors to be undertaken by the EC.
- d. Have the exercise of operational, administrative and financial oversight under EC.
- e. Have all properties held in the name of CFM through the Trustees.

M. Full Branches: Establishment and Privileges

Upon a local congregation attaining the Biblical requirements for establishment of a church, the Lead Pastor of the planting church shall make an application to the Executive

Council for the local congregation to become a CFM branch. If the Executive Council is satisfied with the application and upon fulfilling the requirements under Article O, a local congregation shall officially be adopted as a CFM full branch.

Full branches shall attend the AGM and SGM through delegates duly nominated by the members of each branch and exercise voting privileges.

- i. All CFM branches and local congregations shall be led by a Lead Pastor
- ii. Branch Lead pastors shall be appointed by the Executive Council to serve for a renewable term of Five (5) years
- iii. Branch Lead Pastors shall be holders of theological training from a recognized institution.
- iv. Each CFM local congregation shall adhere to the guidelines, provisions and spirit of this Constitution.

N. Adoption of Branches

Independent congregations may apply through the Presiding Lead Pastor for the adoption into CFM to become Full Branches.

O. Affiliates

Affiliates shall have the following characteristics:

- a. May not bear the name of CFM
- b. Adhere and adopt the constitution of CFM
- c. Be led by trained Pastoral Leadership approved by CFM.
- d. Be financially self-sustaining
- e. Provide annual audited accounts to the EC
- f. Meet biblical requirements of a church

P. International Branches

CFM may establish, adopt or affiliate international branches provided they meet the necessary criteria.

Q. Deacons

- i. Every CFM branch may appoint Deacons consisting of members nominated by the branch membership and approved by the Executive Council.
- ii. Deacons shall assist the Branch Lead Pastors to provide ministry Operational, Oversight over CFM branches.
- iii. Deacons shall implement the decisions of the Executive Council and Advisory Council.
- iv. Assist the Lead Pastor on the formulation and implementation of the budget and financial oversight of the branch.
- v. Deacons shall serve a renewable term of three (3) years.

R. Elders

- i. Any CFM branch may appoint Elders nominated by the Lead pastor and approved by Advisory Council for a renewable term of three(3) years.
- ii. The Elders Shall assist the Branch Lead pastor in:-
 - a. providing Spiritual oversight of the branch
 - b. Assist in teaching, preaching and equipping the members
 - c. Assist in pastoral care of the members
 - d. Assist the Lead Pastor and the deacons on the formulation and implementation of the budget of the branch

7. RESIGNATION, SUSPENSION AND EXPULSION OF MEMBERS

All members shall hold themselves subject to the Articles of this Constitution.

i. Resignation

Any member desiring to resign from CFM shall submit his/her resignation in writing to their local Lead Pastor. Such resignation shall take effect from the date of receipt of the notice.

ii. Suspension

A member may be suspended on grounds of;

- a. Serious violation of this Constitution and Rules
- b. Gross misconduct affecting the reputation or dignity of CFM.

Removal for gross misconduct shall follow the logical biblical process of church discipline. Where the logical biblical process of church discipline fails, CFM shall

institute disciplinary proceedings against the member through an Ad-hoc Disciplinary Committee set-up by the Branch Lead Pastor.

iii. Expulsion

The procedure for cases warranting expulsion shall be as in suspension above except that a decision to expel a member shall be upon the order of the Lead Pastor and branch leadership team.

An expelled member has a right to appeal to the Advisory Council.

8. GENERAL MEETINGS

- a. There shall be two classes of general meetings - annual general meetings and special general meetings.
- b. The annual general meeting shall be held not later than 31st March in each year. Notice in writing of such annual general meeting, accompanied by the annual statement of accounts and the agenda for the meeting shall be sent to all members not less than twenty-one (21) days before the date of the meeting.
- c. Quorum for general meetings shall be not less than two thirds of the elected delegates
- d. Where circumstances dictate, a virtual or a hybrid AGM and SGM may be held.

A. Annual General Meeting (AGM)

i. Composition:

The AGM shall be the supreme governing body of CFM and shall comprise of delegates as stipulated hereunder:-

- a. Executive Council
- b. Board of Trustees
- c. Advisory Council
- d. Delegates elected *pro rata* at 10% of registered members From Full Branches , who shall include the Branch Lead Pastor and Two(2) Deacons.
- e. Two(2) representatives from each of the affiliated branches and organizations who will not have voting rights on any matter that requires voting.

Order in Meetings:-

- i. The Chairman shall call for the AGM meetings through the Secretary.
- ii. The Secretary shall keep a record of all proceedings at the AGM meetings and make the Annual Returns to the Registrar of Societies.
- iii. The Quorum for an AGM to transact business shall be two-thirds (2/3) of delegates.
- iv. Should there be lack of quorum at the AGM, the secretary shall convene another meeting within thirty days and the members who present shall constitute the quorum.

- v. The agenda for any annual general meeting shall consist of the following:-
 - a) Confirmation of the minutes of the previous annual general meeting.
 - b) Consideration of accounts.
 - c) Election of office bearers
 - d) Appointment of trustees where necessary
 - e) Appointment of auditors
 - f) Such other matters as the EC may decide or as to which notice shall have been given in writing by a member to the secretary at least four (4) weeks before the date of the meeting.
 - g) Any other business with the approval of the Chairman

B. Special General Meeting

A special general meeting may be called for any specific purpose by the Executive Committee.

- a. Notice in writing of such meeting shall be sent to all members not less than 7 days before the date thereof and if practicable, by Press advertisement not less than 7 days before the date of such meeting.
- b. A special general meeting may also be requisitioned for a specific purpose by order in writing to the secretary by not less than **a third of the** members. Such meetings shall be held within 21 days of the date of the requisition. The notice for such meeting shall be as shown in rule 10 (c) and no matter shall be discussed other than that stated in the requisition.

9. TRUSTEES

- a) All land, buildings and other immovable property and all investments and securities which shall be acquired by the society shall be vested in the names of not less than three(3) trustees who shall be members of the society and shall be appointed at an annual general meeting for a renewal Term of Five(5) years. On retirement such trustees shall be eligible for re-election. A general meeting shall have the power to remove any of the trustees and all vacancies occurring by removal, resignation or death, shall be filled at the same or next general meeting.
- b) The trustees shall pay all income received from property vested in the trustees to the Treasurer. Any expenditure in respect of such property which in opinion of trustees is necessary or desirable shall be reported by the trustees to the committee which shall authorize expenditure of such moneys as it thinks is fit.

10.COLLECTION AND USE OF FUNDS

A. Collection of Funds

- i. CFM shall uphold the most prudent, responsible and accountable financial management practices.
- ii. Each local congregation shall set up annual budgets to guide its financial operations.
- iii. Each local congregation shall receive donations from its members and genuine well-wishers.
- iv. Each local congregation shall receive ‘offerings’ and ‘tithes’ from willing givers.
- v. Each local congregation shall not coerce, manipulate or prevail upon its members to give donations for whatever purpose.
- vi. Donations may be made at the place of public worship, directly into the church bank accounts or through designated/authorized representatives who shall immediately declare the said donations and surrender and pay them out to the CFM account.
- vii. All tithes ,offerings and donations shall be collected at the CFM branches and banked into the designated account , and may only be spend or withdrawn under the direction and supervision of the Executive Council

B. Use of Funds

- i. All funds received shall be for the support and facilitation of the objectives of CFM.
- ii. The Branch Lead Pastor and the Deacons shall be accountable for all Branch funds. The Lead Pastor and the Deacon shall deliberate over and set up effective controls, checks and balances in the use of funds.

11. AUDIT AND INSPECTION OF FINANCIAL ACCOUNTS.

A. Auditor

- i. An auditor shall be appointed for the following year by the Annual General Meeting. All the CFM accounts, records and documents shall be opened to the inspection of the auditor at any time. The Treasurer shall produce an account of his receipts and payments and a statement of assets and liabilities made up to a date which shall not be less than six weeks and not more than three months before the date of the Annual General Meetings. The auditor shall examine such annual accounts and statements and either clarify that they are correct, duly

- vouched and in accordance with the law or report to the society in what respect they are found to be incorrect, unvouched or not in accordance with the law.
- ii. A copy of the auditor's report on the accounts and statements together with such accounts and statements shall be furnished to all members at the same time as the notice convening the Annual General Meeting is sent out. An auditor may be paid such honorarium for his duties as may be resolved by the Annual General Meeting appointing him.
 - iii. No auditor shall be an office bearer.

B. INSPECTION OF ACCOUNTS AND LIST OF MEMBERS

The books of accounts and all documents relating thereto and a list of members of CFM shall be available for inspection at the registered office by any member of CFM by giving no less than seven (7) days' notice in writing .

12.BY-LAWS AND WORKING ARRANGEMENTS

For efficient administration and operation of the day-to-day affairs of CFM and its related ministries, the Executive Council shall from Time to Time promulgate By-Laws and working arrangements as necessary.

13. AMENDMENTS OF THE CONSTITUTION OR RULES

Amendments to the Constitution of the CFM shall be approved by at least $\frac{2}{3}$ majority of members at a general meeting of the CFM. A copy of the old and or proposed change / amendment shall be distributed to all qualified voters prior to voting. Such alteration must not conflict with the Articles of Faith of the CFM. The amendments shall have effect upon consent in writing of the Registrar, obtained upon application to him made in writing and signed by three of the office bearers.

14.DISSOLUTION

- a. CFM shall not be dissolved except by a resolution passed at a general meeting of members present. The quorum at the meeting shall be two thirds (2/3rds) of the members. If no quorum is obtained, the proposal to dissolve the CFM shall be submitted to a further general meeting which shall be held one year later. Notice of this meeting shall be given

to all members of the CFM at least 21 days before the date of the meeting. The quorum for this second meeting shall be 50% of the number of members present.

- b. Provided, however, that no dissolution shall be effected without prior permission in writing of the Registrar, obtained upon application to him made in writing and signed by three of the office bearers.
- c. When the dissolution of the CFM has been approved by the Registrar, no further action shall be taken by the Trustees or any office bearer of the CFM in connection with the aims of the CFM other than to be in and liquidate for cash all the assets of the CFM.
- d. Subject to the payment of all the debts of the CFM, the balance thereof shall be distributed to a like-minded charity for the furtherance of the gospel and in such manner as may be resolved by the meeting at which the resolution for dissolution is passed.

15. TRANSITION

On the adoption of this constitution the following transitional Provisions shall apply:-

- a. The Current Board of Trustees existing before the adoption of this constitution shall also serve as the Executive Council (EC) under this constitution for the next Two(2) years and shall facilitate the election of a new Executive Council(EC) within the said period.
- b. The Advisory Council (AC) shall be appointed within one (1) year after the adoption of this Constitution and the Executive Council shall undertake the duties of the Advisory Council(AC) pending the establishment of the Advisory Council.
- c. The Current Trustees shall serve as such for at least the next Two (2) years after adoption of this constitution pending appointment of new Trustees. The current trustees shall be eligible for re-appointment.
- d. The existing Deacons shall continue to serve until the completion of their current terms;
- e. All branch Lead Pastors shall continue to serve as such and where necessary, their appointment formalized by the EC.