

## ***Trusting in the Kingdom***

The Church was *called out* by Christ the King, to care for and feed the congregation of the people of His kingdom at hand, so that they had no need to apply to the benefactors of other governments. That “called out” body is the bondservant of Christ and therefore the servant of the people. The *called out* corpus of Christ or ekklesia, also called the Church, is *one form of government* where the people remain free. Their relationship is a unique social contract where the people may choose daily to congregate but remain in possession of their rights and responsibilities. This relationship is considered a form of sacred trust.

All governments are forms of trusts, but the Church differs because it does not ever compel offerings, nor does it guarantee entitlements. The Church is only sustained by free will offerings much the same as early Israel. What is given is laid upon the living altar of the Church in a sacred trust. The public servants of God’s kingdom are bound by Christ to care for the faithful. They are the incorporation of, by, and for Christ, who came to serve. The free individuals of the congregation are linked to the Church and the kingdom it serves by the free will offering of trust and faith and by that mutual witness.

The people have no binding social contract to contribute to the Church other than the covenant that may be written on their heart by God. The Church also remains free from any contracts or obligation to the congregation except what is written on the hearts of the individual ministers by God.

This is a truly free society whose life blood operates not upon an exercising authority, but upon a daily exercise of faith and trust, hope and prayer, charity and love. Societies based on virtue are hard to corrupt.

The individual congregations remain an unincorporated fellowship, *with every man returned to his family and to his possessions*. The Church remains restricted only by the commands of Christ and the scrutiny and choice of the people. Together, they are a free body politic formed not by force, but by virtue of mutual trust in God’s way *to receive, preserve, and propagate Christ’s doctrines and ordinances*.

The people recognize the ministers of the Church by free choice and contribution. The Church accepts the election of the people by free choice of assignment, as we see in Acts 6, chapter 6th.

“And in those days,... because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, ... Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith...”

The process establishes a legal entity that may function in the world, but not of it. As a foreign creation of Christ, it may open the door to a free society under God, rather than the gods of the world.

## ***Pacta servanda sunt, Agreements must be kept.***

From the beginning, the leaders in Israel were not to oppress one another or strangers, covet their neighbor's goods, or do anything that might return the people to the bondage of Egypt. Those precepts of God are imposed upon the Church established by God.

If the congregants do not remain free in their relationship to each other and their ministers, then the perfect law of liberty, their God given rights, and their free souls under God shall diminish. Each man must love his neighbor's freedom as if it were his own. It is only the corpus of their sacrifice that is entrusted to solemnize the truth of the Church and the right to be ruled by God.

1 Peter 2:16 As free, and not using [your] liberty for a cloke of maliciousness, but as the servants of God.

Every organization or government of men has its own rituals and ceremonies, rites and services, forms and protocols. There must be meaning behind those forms to give substance to the whole of their creation. The Church and God's kingdom have always been established on the same "precept upon precept". The governments of the world often use the same precepts, too.

The people should never be unequally yoked. Until the days of John the Baptist, men tried to establish the kingdom of God by force. John would only rely upon charity. "Mammon"<sup>1</sup> means a trust or the entrusting of wealth to another. The unrighteous mammon is wealth accumulated by force and fear. Those who seek to live by His righteousness must learn to live by faith, hope, and charity.

In the daily ministration to the people, the ordained ministers each remain autonomous in the exercise of their God-given conscience. By faith, hope, and charity, His kingdom of righteousness comes to life in the world, but not of it. The love of Christ is sealed in the blood of His sacrifice which provides all men their everlasting entrance to His kingdom at hand for those souls who will seek it.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Galatians 5:1

Many of the people seeking the kingdom are entangled in yokes of bondage, debt, surety, and memberships. The Ordained Ministers in congregations, living under Christ's commands, must be unbound in their ministry just as they are bound to Christ. In His Church, the overseers in congregations that may be called orders of the Church neither exercise authority nor stand between God and man's righteous worship. But they do stand between those men who would be gods over neighbors and brothers. The ordained minister must remain foreign to the world - in it, but not of it.

In this divine arrangement established by God, there is a balance of choice and power.

This divine design of choice in service, of brotherhood and community forges one body, one nation under God conceived in love, propagated by free benefaction, and sealed in hope forever and ever, amen.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also [is] Christ. For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.... But now [are they] many members, yet but one body." (1 Co 2:12, 20)

The authority by which a corporation or body is formed is the authority of original jurisdiction. Centuries ago, some churches began to incorporate under other authorities so that they might hold property in their own name rather than Christ's. The Church, by definition, was formed and established by Christ alone, and remains autonomous under the Sovereignty of Christ only if it adheres to His authority faithfully.

The Church is the body or corpus of Christ. The congregations are free souls who follow the ways of Christ under the perfect law of liberty. They may not covet their neighbor's goods by the agency of institutions of men, but shall seek only to be of service to one another.

Together with the Church, they form a righteous mammon, the kingdom of God at hand.

## ***Election, Acceptance, Recognition and Assignment of the Church***

The most important form used by His Holy Church to record the edification of the Church is the

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1 "Mammon, an Aramaic word mamon meaning 'wealth' ... It is probably derived from Ma'amon, something entrusted to safe keeping." Encyclopedia Britannica.

Church Election, Acceptance, Recognition, and Assignment form.<sup>2</sup> It has been simplified to one page, but evidences a complex, legally recognized set of relationships that are based on the precepts of first century Church. It is the intent, spirit, and precepts expressed by this multipurpose form and supporting documentation that are essential for the establishment of the free Church in the eyes of the world.

We have been given the biblical precept of establishing all things with two or more witnesses.<sup>3</sup> The form is simply an outward sign used to testify and express these sacred bonds of trust, faith, hope, and love that form the identity of the Church. The form is a sign and beginning of the Church in the world.

A congregation of people should agree in consensus as to who shall represent Christ as His minister. This may begin with two or more families in agreement. As the early church gathered in groups of tens, hundreds, and thousands,<sup>4</sup> they formed an intimate network of free congregations that was the Church.

God calls and appoints the minister, but the people must give a witness to that calling so that the world may recognize the truth of it. The evidence of this belief is an *Election and Conveyance* section of the form. At the same time, an offering of present value<sup>5</sup> is contributed for Christ's purpose into the hands of the minister of their choice as a consummation of that recognition. This token is an expression of their faith, intent, and election of a named individual as a minister of Christ.

If the Minister accepts this sacred office of trust, this contribution to Christ, he should then fill out the *Acceptance of His Sacred Purpose Ministry* section of the form as evidence of that *credence*.

Finally, the form must be presented to an Ordained Minister of the Church who has been separated from the world according to all the requirements of Christ,<sup>6</sup> who will act as the servant overseer of the Church.

Information about the electorate of the congregation should also be submitted<sup>7</sup> to that chosen Overseer so that he may serve their needs. Certified copies<sup>8</sup> are returned to the minister. He is expected to continue with at least an annual report to the Overseer as to the activities of the Church.

The Church is a system of charity, faith, and hope, under the perfect law of liberty. The ordained ministers and overseers are benefactors who do not *exercise authority, one over the other*. They are supported according to their service.<sup>9</sup> The kingdom of God is about choice and the exercise of divine discretion by those who are served according to the hearts and minds given them by God.

There must be an ongoing nurtured relationship of congregation, minister, and overseer to maintain the unique status of the Church in the eyes of God and the world. These precepts and relationships are manifest in thousands of ways, and are the foundation of an ancient system of voluntary government taught by Abraham, Moses, and Jesus, in order to set men free - and maintain that freedom under God . There are extensive resources available from the Church to assist in the biblical pursuit of liberty.

### ***Things to do to form a Church***

Besides the formation documents, each church and congregation should accept a written Creed and a primary Polity as well as a general Mission statement. These documents are brief expressions and summaries of general concepts and precepts, beliefs and convictions, structures and purposes of the Church.

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2 His Holy Church Form A6:3-8-L5:4. See Appendix 3. Forms of the Church.

3 2 Corinthians 13:1 "This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established." Matthew 18:16 "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." [1 Timothy 5:19, Deuteronomy 17:6]

4 See the book *Thy Kingdom Comes*, Published by the ministers of His Holy Church.

5 Present value does not include a note or pledge. It should be something of substance. It may be something as small as a penny, each according to his means.

6 These requirements are explained in the Free Church Report and other subsequent publications.

7 There is Form J10:37/Ex30:16 with their contact information kept on file and updated to assist the overseer in maintaining a faithful communion of service to the congregation and its minister.

8 The documents are certified with church seals as a part of an internationally accepted chain of authentication.

9 An amount "according to his service." Numbers 7:5. Acts 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

His Church freely offers samples of these documents, along with forms and services. Although no Church or congregation is required to use the specific terms or forms of the Creed, Polity, and Mission Statement offered in the appendix, it is presumed that they are in agreement with those basic tenets of faith and purpose. Any local documents adopted by a Church should not be in conflict with those general documents which attempt to express the precepts, ordinances, and directions of our Messiah.

Copies of any documents that a local Church may choose to use should be recorded with the overseer as a part of their report so that he is aware of any official activity or direction the church may choose to emphasize or take. The church believes in each soul working out their salvation with fear and trembling.<sup>10</sup>

Some of the forms for the church are found in Appendix 3. The forms are for your convenience and protection so that no essential element is overlooked.

This material is the results of years of work, research, and prayer. It is our attempt to freely give what God has given us. The Church is not a business, but it is in the business of Christ - which is charity and love, choice and liberation, service and fruitful growth. It requires repentance and responsibility, faith and forgiveness, love and thanksgiving. As we take back our responsibilities, our rights return. As we forgive, we are forgiven. As we give our life in love with thanksgiving, we put on the whole armor of God and enter into His Kingdom. We cannot do this by our own will, but by divine grace.<sup>11</sup> We are not our own salvation.<sup>12</sup> But if we truly love the Messiah, we will keep His commandments.<sup>13</sup>

The following two pages contain Three Step general instructions and the Detailed Numbered Outline of those steps in the formation of a free Church. These are the same process. Two people must recognize a third individual to be a minister of Christ. By those two witnesses it is established that there is a Church where two or more are gathered together.

The third person chosen by their testimony and solemnized by their offering becomes a minister of Christ's Church. An ordained minister of an order is called upon to be the overseer of this act of creation. He and his brothers in Christ become witnesses to the world that this Church is not of the world.

The ongoing exchange and service of these relationships edifies the truth of our faith in Christ. The network of the Church, through these ministers of ministers, strengthens the whole community of the saints of God by extending the care and love of Christ across a whole nation of people seeking His righteousness. In Appendix 10 and 11 you will find the His Church Guidelines to assist the ministers.

Without these structures and relationships, overseers from the world will assume authority, attempt to regulate the Church, and subdue it to their own will.

*“And as ye go, preach, saying, The kingdom of heaven is at hand.”* Matthew 10:7

### *Three Step Plan to organize and to form the Church:*

*His Holy Church offers its services in the establishment of a Church or Church auxiliary, an interchurch and the Charitable Altar of the Church, which are all a part of “His Church”. These 3 steps and outline will require understanding, sacrifice, forgiveness, and fruit to lead us to the way of true Church established under the authority of the Kingdom of God by Jesus the Messiah. We offer this book and our service in assisting all sincere souls in their search for the Kingdom and His righteousness. God and law is right reason, and many of the reasons for these forms are explained in this book and other publications of the Church. No part of this process should be altered without understanding.*

### **First Step:**

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10 Romans 12:6 “Having then gifts differing according to the grace that is given to us, whether prophecy, [let us prophesy] according to the proportion of faith;”

11 Romans 3:24 “Being justified freely by his grace through the redemption that is in Christ Jesus:”

12 Acts 4:12 “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

13 John 14:23 “Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”

The Church Election, Acceptance, Recognition, and Assignment form [See Appendix 3]

The most important but relatively simple instrument used to record the establishment of the Church is a **Declaration of Sacred Purpose: *The Church Election, Acceptance, Recognition and Assignment***, form A6:3-8-L5:4, which is a three part form:

*Election and Conveyance* [A6:3-8-L5:4]

Filled out by the Electorate of the congregation, two or more, expressing their trust in a chosen minister for their congregation and the granting of some gift of substance into the hands of the Minister for the purpose of the Church.

*Acceptance of Sacred Purpose Trust and Ministry* [A6:3-8-L5:4]

The minister must accept this granted Sacred Purpose trust and the office of minister.

*Notification of Ministry and Elector/Grantor Information and Annual Report* [Forms J10:37 and Form Ex 30:16, 2Cor6:8]

Submission of information for the proper administration of the Church.

## **Second Step:**

*Recognition of Ordained Ministers of the Church* [A6:3-8-L5:4]

*The delivery of signed forms is recognition of the Creed, Polity, and Mission statement of His Holy Church.*

*The Acceptance and Assignment* [A6:3-8-L5:4]

The Church Election, Acceptance, Recognition, and Assignment form will be Sealed and recorded by His Holy Church, along with additional forms. Sealed copies will be available.

The first two steps are accomplished with a one sheet form [A6:3-8-L5:4], which is included with all our free Church reports. The inclusion of additional forms and instructions are for the convenience of the congregations and ministers, so that the daily ministrations will not be neglected. [Forms Ministry Information J10:37/Ex30:16 and Annual Report 2Cor6:8]

## **Third Step:**

*Ongoing participation and brotherhood in congregation with the whole Church.*

*Change of Electorate Information and an Annual Report*

An Annual Report [2Cor6:8] may be filed by all trust-elected ministers with the chosen Overseer from His Holy Church or his respective Order. Ongoing contact and exchange of information should be maintained between all Ministers, congregations of ministers, and Overseers, on a regular basis. A viable networking body of believers and a physical presence of an ongoing sacred trust is essential to maintain practicable protection of the congregation and their freely offered corpus.

## *Numbered Outline Steps to form the Church:*

### **Three Steps in Detail.**

1. **The Church Election, Acceptance, Recognition, and Assignment** [See Appendix 3, Form A6:3-8-L5:4].
  - A. **Each Elder** of a family in a congregation must choose a minister who they believe will do the work of the Church as prescribed by Christ, and fill out the *Election and Conveyance* section of the **Form A6:3-8-L5:4** as evidence of that choice. [2 or more, ideally ten.]
  - B. **Freely grant** in good faith to that minister an offering of present value for a token, as if you were giving it to Christ and God for His purposes.
  - C. **Fill out** the information in Form [10:37/Ex30:16 [See Appendix 3]. **Deliver** these three items to that Minister of your choice.
2. **Acceptance by the Chosen Minister by individual election and offering.**
  - A. **Fill out** the *Acceptance of this Sacred Church Trust and Ministry* section of Form A6:3-8-L5:4, recording the receipt of an offering if you accept the obligation of ministering it according to Christ's purposes. If Chosen Minister does not accept this sacred responsibility, the offering should be returned. [Record your detailed account of the present value offering in the First Annual Report, Form 2Cor6:8. See Appendix 3].
  - B. **Deliver these Forms** to an Overseer as an ordained Minister of the Church.
    1. **Election, Acceptance, Recognition** [Form A6:3-8-15:4].
    2. **Notification of Minister Information** [Form J 10:37].
    3. All **Known Elector Information** [Form Ex30:16], including the Minister information on each additional form is needed to include the whole electorate of the congregation.
    4. Signed and dated copies of all **Annual Reports** should be forthcoming, along with any changes in the electorate or their contact information.
      - a. Marriages, deaths, births, and baptisms should be included, along with any other information that would be of interest or assistance to the Overseer in making determinations.
      - b. All organizational mission statements, creeds, and polities that may differ from those contained in this book should be submitted in the first year, or at this time, or when any official changes are made.
      - c. **The Acceptance and Assignment, when signed and sealed, will be kept on file. . A sealed copy of the assignment may be returned to the minister. Additional copies may be made available upon request.**
3. **Ordained ministers** may seal a document and retain originals with a determination letter.
  - A. **At least one Annual Report** [Form 2Cor6:8] from each Church along with updates..
    - a. **The purpose of an Annual Report** is simply to commune, assist, and protect the minister of the Church, as well as the Church, and to properly provide for the needs of the congregation.
    - b. **The Annual Report may be as specific or as general** as the ministers deem fit.
    - c. **Duplicate Signed Originals** may be kept by the ministers of the local Church, if provided.
    - d. **Signed and Sealed Originals should be kept** by the Overseer and his order in the Church.
    - e. **All originals are the property of Christ, as the Church belongs to Christ.**
    - f. **Certified-by-seal Copies may be available** to congregants in good standing.
    - g. **New congregants, and departures** from the fellowship, along with all other significant events effecting the life and health of the congregation (and the Church in general) should be recorded in The Annual Report Form 2Cor6:8, including any Change of information normally found in Form 2Pt1-10.

### ***Appendix 3. Forms of the Church.***

There are numerous forms that are a part of edifying the church establishing a congregation or order or tending to the daily ministrations. Forms are documents that mark and give evidence of the presence of Church and congregation. They aid in the performance of our duties one to another.

These forms are like road maps that assist in establishing a record of the essential aspects and precepts. They assist in the networking of the kingdom and establish a clear bar to stop the intrusion of the world into matters of the Kingdom of God and the Church. They form the markers and boundaries and walls of our city and holy nation, God's temple of living stone, in a way where the world can clearly see the evidence of spiritual truths.

Liturgy is defined as "a prescribed form or set of forms for public religious worship."<sup>14</sup> It is from the Greek word *leitourgi* and *leitourgos*, meaning public service and public servant respectively. Liturgy was not about singing and vestments and the smoke and mirrors of modern Christendom. Liturgy is about the public servants of the Kingdom of God operating under the perfect law of liberty in true *worship of God* by service to the people. Liturgy is the common procedures of the public servants of God's kingdom in congregations composed of, by and for the people.

The free systems of tens, hundreds and thousands bound together only by brotherhood and love, have been the predominant form of successful voluntary government throughout man's history. Similar cell patterns were evident in the early Church and throughout Europe during the first Millennium.

The crucial ingredient to their success was the implementation of the Ten codes of God's law summarized in the virtuous application of Christ's two commandments. Love God and His ways with all that you think and do and actively love your neighbors rights to his property and family, his life and liberty as much, if not more, than you love your own. The Church that comes together according to these ancient patterns and righteousness can overcome all tyrants, despots, and enemies of freedom under God. They can weather the greatest storms and cataclysms of history both past or future. They can and will inherit the earth with the humility of their love in daily sacrifice, which is the communion of Christ.

A godly administration is not a kingdom or government where service is compelled by men who make laws demanding homage and allegiance contrary to the ways of God in Heaven. Having no other gods before God means that we apply to the Father Creator only, that we call no man on earth father in word or deed, but our Father in heaven. We do not covet the benefits of rulers who take from our neighbor. The public service prohibition stated by Jesus to His ministers was that they were not to exercise authority like the princes and rulers of the other nations.<sup>15</sup> And when we publicly proclaim His name as His children we must remain true to His ways and character with all that we do and say in full faith and allegiance to His virtues of love and charity.

God's ministers and all those people who seek His kingdom, who minister one to another, do not exercise authority nor compel the service and labor of their neighbor in accordance with the liturgy of Jesus Christ, must not forsake the coming together the assistance of the congregations of the People and the Church. They are to worship and pay homage to the God of us all and our King, Jesus the Messiah through an active network of faith, hope, and charity, which is love.

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<sup>14</sup> The American Heritage ® Dictionary of the English Language, Fourth Edition

<sup>15</sup> And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But it shall not be so among you Luke 22:25... Mtt 20:25 Mk 10:42

# Declaration of Sacred Purpose

Church Election, Acceptance, Recognition and Assignment A6:3-8-L5:4M

## *Election and Conveyance*

Looking for men of honest reputation, after prayer and with due consideration, I hereby recognize and elect \_\_\_\_\_, a minister of His Church at \_\_\_\_\_, by the grant of \_\_\_\_\_, an offering in Faith, Hope, and Charity, into his hands in Sacred trust for the Purposes of Jesus Christ and His Appointed Church, on the \_\_\_\_day of the month of \_\_\_\_\_, in the year of our Lord *Two thousand and* \_\_\_\_\_,

\_\_\_\_\_  
Signed \_\_\_\_\_ Status \_\_\_\_\_ Printed name \_\_\_\_\_;

## *Acceptance of His Sacred Purpose Trust and Ministry*

And after prayer and appropriate consideration, I accept the responsibility of this Church Ministry and receive the corpus of this offering, agreeing in spirit and truth to His Church Guidelines, and do call upon His Holy Church as an Overseer in accordance with the doctrines, ordinances and purposes of the Messiah, and do agree to minister to His Church and this congregation in accordance with His doctrines and ordinances, on this the \_\_\_\_day of the month of \_\_\_\_\_, in the year of our Lord *Two thousand and* \_\_\_\_\_,

\_\_\_\_\_  
Signed \_\_\_\_\_ Status \_\_\_\_\_ Printed name \_\_\_\_\_;

## *Acceptance and Assignment*

And after prayer and proper meditation, His Holy Church hereby accepts and assigns this Ministry to His Church at \_\_\_\_\_, a.k.a. \_\_\_\_\_, on this the \_\_\_\_day of month of \_\_\_\_\_, in the year of our Lord *Two thousand and* \_\_\_\_\_,

\_\_\_\_\_  
Signed \_\_\_\_\_ Status \_\_\_\_\_ Printed name \_\_\_\_\_;

And I hereby do bear witness with hand and the seal of this consecrated Election, Acceptance, and Assignment, on this the \_\_\_\_day of month of \_\_\_\_\_, in the year of our Lord *Two thousand and* \_\_\_\_\_.

\_\_\_\_\_  
Signed \_\_\_\_\_ Status \_\_\_\_\_ Printed name \_\_\_\_\_;

\_\_\_\_For use by His Holy Church only\_\_\_\_Form A6:3-8-L5:4M



## The Instructions for His Church Declaration of Sacred Purposes

Church Election, Acceptance, Recognition, and Assignment Forms A6:3-8-L5:4M

An important multipurpose form used to record the establishment of His Church is the **Declaration of Sacred Purpose** form: The Election, Acceptance, Recognition, and Assignment Form A6:3-8-L5:4M.

It is the intent, spirit, and precepts expressed by this form that mark the essential edification of the Church. The form is simply an outward sign used to express these sacred bonds of faith, hope, and love.

### **Election and Conveyance. Church instrument and petition signed by Grantor/ Electorate.**

1. Print Name of the Minister elected and receiving the contribution in space one.
2. Print the identifying name specifying Church location [landmark, etc] in space two.
3. Print a description of offering [valuable consideration *e.g.*; *substance* (mineral, rock, soil), *animal* (livestock, living creatures), *coin* (not notes or promises), *plant* (living plants), *food* (edible), *equipment* (working tools, machines, devices), *materials* (logs, lumber, firewood, paint, cloth, salvage, scrap), *labor* (performed services)].
4. Write Day, Month, and Year of Election and Conveyance in spaces four through six.
5. Sign, status [Husband, Father, Elder of Family unit, Single], Print name in legibly in space provided.

### **Acceptance of Sacred Purpose Ministry. Acceptance and recognition signed by Minister.**

The minister should be familiar with the Guidelines and Precepts of the Church and the responsibilities of this position of trust and service.

1. Day, Month, and Year of acceptance, in spaces ten through twelve.
2. Sign, status of accepting Minister [Ordained, Commissioned or Licensed & Husband (no Children), Father, Elder of Family unit, Single], Print Name in spaces provided.

### **The Acceptance and Assignment by an Ordained Minister of His Holy Church will complete this section.**

1. Print the identifying Church location [same as in space two above] in space provided.
2. Print alternative name of Church may be known as [a.k.a.] if any in space provided.
3. Day, Month, and Year of acceptance and assignment in the marked spaces of this section.
4. Sign, status of accepting Minister [Ordained or Order], Print Name in spaces twenty-one through twenty-three.
5. Day, Month, and Year of witness to assignment in spaces twenty-four through twenty-six.
6. Sign, status of witness [Ordained, Commissioned or Licensed or Husband (no Children), Father, Elder of Family unit, Single], Print name in legibly in space provided.

The Church Election, Acceptance, Recognition, and Assignment form will be Sealed and recorded by His Holy Church, along with additional forms. Sealed copies will be made available upon request.

### **Terms:**

“Electorate.” The “Elder” head of a household within a congregation, representing one family unit.

“Congregation.” A fellowship of individuals seeking the Kingdom of God under the perfect law of liberty.

“Conveyance.” The act and documentation of the effecting delivery of property in sacrifice by a grantor to the Church, with a corresponding acceptance of the purpose according to the precepts of Jesus Christ.

“Grantor.” The individual or representative who offers a charitable sacrifice upon the altar of the Church.

“His Church.” An integrated part of the corpus of the Church established by Christ, for the acceptance of the sacrifices of the people and the ministration to congregations or orders.

“Minister.” A living individual entrusted with the sacred ministration of the sacrifice of the people in service, a “stewardship” oftentimes both corporeal and incorporeal, in spirit and in truth, according to Christ.

“Overseer.” An Ordained Minister of His Holy Church under a “vow of poverty,” a “servant of Jesus Christ.” Sometimes identified as a Protector or Bishop, and called an *episkopos* in the Greek text.

“Sacred Purpose.” Although not amorphous in its intent, it is flexible in its living ministration according to the varied needs of the people, the purposes of Jesus Christ, and the leading of the Holy Spirit.

“Valuable consideration.” Some thing of real or present value actually granted and exchanged, as opposed to a promise or pledge of a thing.

“Indenture.” n. A mutual agreement in writing between two or more parties, wherein each party usually has a counterpart or duplicate; “Indent” v. To contract; to bargain or covenant.

## Notification of Ministry Information

Form J10:37 and Form Ex 30:16

Name His Church at

<i>Named Minister</i>	<i>Alternate or Assistant Minister [If named]</i>
<i>Signature of minister</i>	<i>Signature of alternate signatory</i>
<i>Postal contact Street address and/ or post office box</i>	<i>Postal contact Street address and/ or post office box</i>
<i>City State</i>	<i>City State</i>
<i>Country or zip</i>	<i>Country or zip</i>
<i>Phone and fax number(s)</i>	<i>Phone and fax number(s)</i>

John 10:37 If I do not the works of my Father, believe me not.

<i>Named electors</i>	<i>Phone and fax number(s)</i>
<i>Contact information [Address]</i>	<i>City State</i>
<i>Named elector</i>	<i>Phone and fax number(s)</i>
<i>Contact information [Address]</i>	<i>City State</i>
<i>Named elector</i>	<i>Phone and fax number(s)</i>
<i>Contact information [Address]</i>	<i>City State</i>
<i>Named elector</i>	<i>Phone and fax number(s)</i>
<i>Contact information [Address]</i>	<i>City State</i>
<i>Named elector</i>	<i>Phone and fax number(s)</i>
<i>Contact information [Address]</i>	<i>City State</i>
<i>Named elector</i>	<i>Phone and fax number(s)</i>
<i>Contact information [Address]</i>	<i>City State</i>
<i>- For Church use only -Form J10:37 and Ex 30:16</i>	<i>- For Church use only-</i>

*Ex 30:16 the substance of the children of Israel, shalt be appoint for the service of the homes of the congregation ... Form J10:37 and Form Ex 30:16*

## **Instructions Ministry Information Form J10:37 and Form Ex 30:16**

In order for His Holy Church to maintain the integrity of its position as a servant of Christ's ministries it must remain knowledgeable of the activities, character and status of those Churches and congregations. One essential purpose of the Church is to maintain the network between Churches, Orders, and congregations of the People. Each congregation composed of two or more electors or elders must choose in consensus a minister of the Church. Form A6:3-8-15:4 should be filed for each elder of the congregation at the Church along with Forms J10:37/Ex30:16.

- Only ordained ministers may seal a document and retain originals within an Order.
- Delivery of the Notification of Minister Information [J10:37] with information concerning Minister; and the Known Elector Information [Ex30:16] to His Holy Church or a qualified Minister.
- These two completed forms are contained on one sheet including a minimum of two to five named electorates. Additional electors are included on additional forms.
- Changes in contact information should be updated with Form 2Pt1-10g [or Form J10:37 and Ex 30:16].
- A sealed copy of the assignment will be returned to the minister. Additional copies may be made available upon request.

These forms and documents, along with other identifying records and regular reports, are used as official documentation of the Church for a record of authentication and identification of the congregation, for the protection of its Altars and offerings, and for the consideration, acceptance and assignment of a Minister of the Church, licensed or commissioned.

Certified copies should be kept by the minister and by their overseers [bishop] and made available to the congregation on request.

Originals may be kept by the minister and the overseers within the Church.

At least one annual report from each Church along with updates and changes to the electorate of the congregation are requested from the minister. These reports may be as specific or general as the minister deems fit. The purpose of an annual report is simply to remain in active communication for the daily assistance, service, and protection of the His Church, the minister and the congregation.

Additional services and assistance will be offered to the assigned ministers and a recognized congregation upon request in a network of charity and love. Certificates of Holy Matrimony, birth, sponsored Baptism, and other records of authentication and identification by witnesses will also be part of a chain of protection and service. Minister and individual identification will be made available for active Churches and congregations according to the common rules and customs of men and under the precepts of God the Father.

When property or assets are to be held by a Church and its entrusted ministers these documents are essential for the protection of the sacred purpose trust offered by congregations in the service of Messiah and the Father.

Since ministers of ministers also gather in congregation of orders there may be many levels to this network. Information is usually kept locally within a given congregation and its minister and their minister. This is true no matter where in this network a congregation is formed. There would be no need for centralization of material information concerning any individual within the network. These records are a part of the original foundations of the Church and are both sacred and consecrated.

# Annual Report Information Form 2Cor6:8

By honour and dishonour, by evil report and good report: as deceivers, and [yet] true;

To assist His Holy Church please include other information concerning the general ministry or statements.

Prepared this month of\_\_\_\_, on this \_\_\_\_ day,  
in the year of our *Two thousand and* \_\_\_\_\_,  
Signed\_\_\_\_\_

## **The Instructions : the Annual Report** form 2Cor6:8

### **Change in the congregation.**

1. If this is the first Annual Report.
  - a. This report should list the present value offered by contributing elector.
  - b. This information is included only this one time because the Election, Acceptance, Recognition may be rejected and the assets may need to be returned.
2. At least one annual report from each congregation along with updates and changes to the electorate of the congregation are required from the minister.
  - a. This report may be as specific or general as the minister deems fit.
  - b. Since the contributions are not a grantor trust identification of donors is not required but advisable.
  - c. The purpose of an Annual Report is to remain in active communication for the daily assistance and protection of the minister and his assigned congregation.
  - d. New congregants or departure from the congregation should be recorded
  - e. Changes in contact information should be recorded

Although an annual report may be as specific or general as the minister deems fit it is to the advantage of all that an annual report include all pertinent information to the ministry for its care and protection and the care and protection of other related ministries in congregation and to the whole body of the Church and the Kingdom of God. Copies need to be kept only by the Overseer (Order) and the local minister with copies available upon request when needed or may be of value to the service of the congregation or the Church.

3. A record of all arrival and departures of the electorate in association with the congregation.
  - a. Deaths
  - b. Those who move away, renounce or disfellowed from a congregation
  - c. New congregants who submit a Church Election, Acceptance, Recognition and Assignment [Form A6:3-8-15:4], Form J10:37/Ex30:16
  - d. Changes in contact information should be done with Form 2Pt1-10
  - e. Matrimony
  - f. and births, Including christening if any
4. Any irregularity or activity by minister or congregation that might give the appearance of evil or good.
5. Changes in property held by the ministers of the Church commissioned or licensed.
  - a. Accounts if any must be reported monthly or more often if deemed necessary by the Overseer.
  - b. Books, Records, ledgers, depositories, etc.
    - i. Security is a priority and proper procedures need to be established.
  - c. Any other financial changes in the status of the Church including:
    - i. Needs, desires and goals
    - ii. Significant distributions, expenditures, transfer of assets internally or externally.
    - iii. The Ministrative Guidelines should be a confirmation standard at all times.
6. Projects, outreaches, planned or active or completed activities should be recorded
  - a. Ministries, additional auxiliary ministries operated individually within the congregations.
  - b. Church activities carried out in brotherhood and charity with other congregations.
  - c. Kingdom with other Churches, far from our own congregations of congregations.
  - d. In the world. External gifting beyond the congregation and the Church. [Red Heifer].
7. The report should be relational.
  - a. The church is based on relationships with God and with others around us.
  - b. There are those we serve and those we are networked with
  - c. The church is a community of believers who seek to follow the ways of Christ.
  - d. The Church is made in the image of Christ as we conform to his will.
8. Activities of the Church give us a view into the Spirit of the Church.
  - a. Worship services and meetings reports.
  - b. Teaching, training, practices and programs.
  - c. Any other community projector event of interest to us or Christ.

“Take [it] of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.” Numbers 7:5