

THE STRENGTH OF FAITH



The Holy Seed Church



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50. THE STRENGTH OF THE HOLY SEED CHURCH

{1} NAME

The name of the church shall be The Holy Seed Church. (In our constitution referred to as non political "the church")

{2} OBJECTIVES A

1. Spiritual empowerment.
2. Knowledge empowerment.
3. Support of the disabilities, opharns/widows, HIV & AIDS and drug addicts victims.
4. Support development projects in both remote/urban villages and internationally
5. conduct cancelling and marriage/burial ceremonies

51. NOTE: THE DETAILS OF OUR CHURCH OBJECTIVES B

{a} To proclaim the Gospel of Jesus Christ everywhere as commanded by Jesus Christ, World-wide and to instruct all those who have believed on the Lord, the deeper things of the kingdom of God up to full maturity of discipleship mat. 28.

(b) The main mission is to build people in spiritual, mental and physical fit, through God`s power and our own eagerness. As we focus into our future, to get eternal life. Each one for the deifying of the body of Christ till we all come in the unity of faith and acknowledgement of the Son of God, unto a perfect man as we fight against sickness, illiteracy and poverty.

(c) To support opening of children`s home, schools, clinic and hospital, water projects, farming, broadcasting Centre and etc.

- (d) To conduct marriage and burial ceremonies.
- (e) To fight against drugs addicts etc.
- (f) We're open to all churches for interception prayers as we join together to establish peace, love, and unity. To affiliate a Church, Ministry or projects we will have an agreement signed by both parties through the church board committee for approval. Where by the Apostle, Secretary, Treasurer, Shall assigned the agreement.

52. MEMBERSHIP

- (a) Any person over the age of eighteen years shall be eligible for membership of the church and shall, subject to the approval of the committee, become a member registration free.
- {b} This church is union of people regardless of tribe ,race or nation .its main objective is rapid and sustainable development. we proclaim the basic principles that provided the framework within, of the society operates towards the achievement of that objective.
- {c} Our mission is to reach unreached for Jesus Christ as we fulfill our mission every day The Holy Seed Church Neema evangelism centre global healing ministries is a global family making a positive difference in the life's of people. church must realize that he or she has a vital role to play in the further development of the church knowing that development does not just it happen ,rather it is as a result of personal will and individual hard work.
- {d} Our co-values our spiritual value guide us long range vision message we deliver as effective for our daily believe. People are informed in everything we do or say .and we give equal opportunities for all worshipers.

53. ELECTION

The Holy Seed Church Neema Evangelism Center Global Healing Ministries believe in theocracy and democracy.
During election it is duty for every member to exercise his or her a right to vote ,to ensure that those elected to hold official duties are men and women of integrity who will be motivated by the sense of service instead of agreed and personal gain.

54. OUR PURPOSE

Our purpose drives us, we are people of The Holy Seed Church Neema Evangelism Centre Global Healing Ministries of self- improvement, we empower people with training and support them to understand the bible in short period. We have proven material that allow you to succeed we people that are self -determined to serve even if we difficulty but rewarding task of implementing our development plan.as we fight against sickness, illiteracy and poverty. You can't miss to join us!

55. THEOCRACY AND DEMOCRACY

(A) Theocracy means people who are chosen by god to serve according to their talent given. In our church we recognize them as they join us so we give them opportunity to serve as long as they stay with us in the church as prophets. Jeremiah 1:1-10

(b) Democracy means people who are elected by church members to serve in different duties. They are chosen by means of secret ballot or lifting up their hands depending on their favorite candidate to serve one {1} year and others to serve five {5} years .exodus:18:1-27

(c) Democracy means in our church we stand neutral in the side of the government since our church is not among the political parties. We pray for the people who are standing for elections, though we allow our church member to stand for election. We don't vote for him / she because he or she is our church member but we vote because of his / her merits. Because election means gods has already chosen them according to the word of god, as they stand as personal interest as they are going to serve their community. Samuel.10:17-27.

(d) Our church does not involve in funding candidates for elections, whoever the candidate when he comes in the church whatever he or she gives us we county as special offering he has given before his god. we don't regard the doc-ken he has given to use as a campaign Ecclesiastes 5:1-7 thank you for your kind understanding and i welcome you to join us as we obtain the main objective. May god bless you. Amen

56. DURING GENERAL ELECTION POSTS ARE

- | | | | |
|----------------|--------------------|-------------|-----------------|
| 1. APOSTLES | 2. YOUTH | 3.DEACONESS | 4. DORCUS |
| 5. HEALTH | 6. PASTOR | 7. CHOIR | 8. PROPHETS |
| 9. DEACONES | 10. SUNDAY SCHOOLS | | 11. DEACON S |
| 12. PUBLISHERS | 13. EVANGELISTS | | 14. CHAIRMAN |
| 15. DIRECTORS | 16. TEACHER | | 17. USHERS |
| 18. ELDERS | 19. TREASURER | | 20. SECRETARIES |
| 21. AUDITOR | | | |

{F} note: the post of founder is above the rules according to constitution and the president of the holy seed church.

{g} the founder of the church cann't be changed or replaced according to constitution.

57. DISPLINARY

Any member will be found miss behaving will be suspended for three months. Same committee will have to choose another person to hold his/her office while the matter is being investigated by the committee (thereafter can be handover to relevant authority).

Any member who falls into arrears with his monthly subscription for more than six months shall automatically cease to be a member of the church and his name shall be struck off the register of members.

The committee may, however at its discretion, reinstate such a member on payment of the total amount of subscription outstanding.

(c) Any person who resigns or is removed from membership shall not be entitled to a refund of his subscription or any part thereof or any money's contributed by him at any time.

(D) Any member may be expelled from membership if the committee so recommends and if a general meeting of the church shall resolved by a two-thirds majority of the members present that such a member should be expelled on the grounds that his/her conduct had adversely affected the reputation or dignity of the church, or that he has contravened any of the provisions of the constitution of the church.

The committee shall have power to suspend a member from his membership until the next general meeting of the society following such suspension but not withstanding such suspension a member whose expulsion is proposed shall have the right to address the General conference meeting at which his expulsion is to be considered.

(e) If any member from any branch being sick and die will be replaced by his assistant true church board meeting as they wait for general meeting.

58. NATIONAL SUPREME CHURCH BOARD OFFICES BEARIRS:

Selected members from General Conference Board meeting will serve in office for five {5} years.

Any member, who will not serve as requested, will be voted out before ending.

59. REF: QUARTERLY STEERING COMMITTEE MEETING

We shall have four {4} times quarterly meetings every yearly.

60. Those to attend General Conference Board meeting are as follows

- | | | | |
|----------------|--------------------|--------------|-----------------|
| 1. APOSTLES | 2. YOUTH | 3. DEACONESS | 4. DORCUS |
| 5. HEALTH | 6. PASTOR | 7. CHOIR | 8. PROPHETS |
| 9. DEACONES | 10. SUNDAY SCHOOLS | | 11. DEACON S |
| 12. PUBLISHERS | 13. EVANGELISTS | | 14. CHAIRMAN |
| 15. DIRECTORS | 16. TEACHER | | 17. USHERS |
| 18. ELDERS | 19. TREASURER | | 20. SECRETARIES |
| 21. AUDITOR | | | |

61. AGENDAS SCRIPTURES (ZECHARIAH 4:6 / ACTS 4:23-36)

"Then he answered and spake unto me, saying, this *is* the word of the LORD unto Zerubbabel, saying, not by might, nor by power, but by my spirit, saith the LORD of hosts." "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." King James Version (KJV).

62. Discussion: What Do You Think of 2 Timothy 3?

We must line up with the word of God! Or else we cannot see the kingdom of God! God word is true!" As personal, esoteric visions reveal life s foibles, so moral vision must then come from God, and not from human source, as human standards change, and are problematic to enforce. Or, tell me then, man s moral wisdom comes from whence?" What is the Source of Wisdom and Moral Judgment? "GOD KNOWS There is absolutely nothing that God does not know, within every nook and cranny of this tainted earth below.

And every star, and every heavenly acre, and every angel and heavenly host, and every whisper of Creation must honor the Holy Ghost. God is good, and His mercies endure forever, God is slow to wrath, more kindness He will deliver. God is gracious and kind and merciful, even in righteous anger His longsuffering shields earthly ingrates from danger. Shall man by searching find God? No, God is unsearchable; His absolute goodness is not carnally discernible.

Can man find redemption through research or reason? No, Faith in Jesus Christ, God s Son is the only way to go. But this is not a task that Christ-less minds can do, It happens only when Christ s Spirit dwells within you. "The text is warming and makes my soul so great a wonderful I feel free to serve our living go don't add on are take way .what is to said nothing. U got to line up with bible .not going line up with you ok. We are sinner.

Not the bible. It the living word of God. The entire Bible is profitable unto all that will read, hear and obey: God's word, all of it. Is profitable for doctrine, for reproof, for correction and for instruction

in His righteousness .It would profit me exceedingly to be a doer of God's word. I Praise God I have a copy of His word! We can only do our best to show the inspiration of God to the ninety nine percent that will deny His power due to their own will.

The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

Yet in this thing ye did not believe the LORD your God,_Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to show you by what way ye should go, and in a cloud by day._And the LORD heard the voice of your words, and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see good land, which I sware to give unto your fathers,_Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD,

63. Church Service Times

DAY	TIME	ACTIVITY
Monday	FROM 9AM-4 PM	BIBLE STUDY DAY
Tuesday	FROM 9AM-4 PM	APPOINTMENTS / VISITATION DAY
Wednesday	FROM 9AM-4 PM	SPECIAL PRAYER DAY
Thursday	FROM 9AM-4 PM	APPOINTMENTS / VISITATION DAY
Friday	FROM 9AM-4 PM	COUNSELING DAY
Saturday	FROM 2PM-5 PM	CHOIR PRACTICING DAY
	FROM 6AM TO 10AM	FIRST SERVICE
Sunday	FROM 10.30 AM TO 4PM	SECOND SERVICE
	FROM 4.30PM TO 6PM	THIRD SERVICE
Fridays (Second Week and Last Week of the Month)	FROM 6PM TO 6 AM	EVENING PRAYER

64. The Needy in church

Main agenda is to return churches report from every church.

Example – Tithe, Special Offerings, Thanks giving and fundraising.

Fundraising, marriage, men, women, youth, and Sunday school.

Everyone will be notified through written letter before meeting in 21 days earlier.

All leaders and representatives to sent their returns before the set date given meeting (meeting monthly in their areas.)

Every leader he/she must attend to explain according to his report or sent his assistance to represent him during the meeting.

“Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.” “And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.” King James Version (KJV).

65. PURPOSE OF THE MEETING

Meeting our leaders and knowing one another deeply.

Talking about thing of the churches.

Planning new projects about development.

(a) When leaders come we train them how to handle small issues arising the church when that issue continues he/she must report the church board meeting.

(b) Every leader must know how the churches, Apostle. pastors house rent is paid.

Everyone must be concerned about the church development, knowing that development does not just happen but by joining together as team work.

Everyone before we come to the meeting every person must contribute to offset the bill in cease the meeting is not held in church, instead we have hired the venue.

Everyone is requested to keep time during church services and general meetings.

66. CHURCH PROPERTIES

The church properties will be kept as ordered by the office of the president.

All letters of the church ministry like: certificate of the church, pin of the church, Baptism certificate, child dedication certificate, Book of marriage certificate, ministers license, ordination certificate, preachers permits, Land title deeds, allotment letter, share certificate, deed plan, log book, lease contract, church flag, church fundamental beliefs, affiliated certificate (joint of churches), etc. All original copies must be retained with the president.

67. PRESIDENT PROTOCOL

For you formed inward part, you knitted me together in my mother's womb. I praise you, for I am fearfully and wonderfully made. Wonderfully are your works; my soul knows it very well. My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth. Your eyes saw my unformed substance; in your book were written, everyone them. The days that were formed for me, when as yet there was none of them. How precious to me are your thoughts, O God! How vast is the sum of them. Psalms 139:13-17

I would like to share with you this opportunity for the message of peace love and unity. To call our visitors, church members, attending our prayers each and every day, please be patient as you wait for your time to come to be served by our Pastor or Prophet. While you are waiting for your turn, please stop murmuring underground asking people who are not concerned. You must be attentive to the Pastor or Prophet leading the church service and make sure you finish with him/her. Do not extend your matters to the next person because all prophecy will be conducted in the church not through phones only prayers will be offered on phone.

Remember sisters or brothers, you may have passed through difficulty, people talking about you, don't allow yourself to listen to their conversation, instead release your heart to your Lord as you are being led by the Pastor or Prophet because what you are being told is personal. Remember you may be served by a private prayer in the church and not outside the church during church service and not after church service in order to avoid being misled by foolish prophet giving false prophecy. Ezekiel 13:1-23

As you come, brother and sister, remember you have set your heart to God, but you need to know that there are three things you need to understand. First things has already passed, second things are

happening now and last things are coming in the future. May be you have seen them come, or heard them from someone else therefore all your problems are going to be solved by God himself, because he says, "As you come with the stumbling block of his iniquity before his face, and come to the prophet, I the Lord will answer him that come according to multitude of his idols." Ezekiel 14:4-5. Many people died because of hiding their sins instead of repenting. In Hosea 4:6, God says, "my people destroyed for lack of knowledge because though hast rejected knowledge, I will also reject thee, that thou shall be no priest to me: seeing thou hast forgotten the law of God, I will also forget thy children. (King James Version).

There is nothing that can be hidden from God; everything in all creation is exposed and lies open before His eyes. And it is to Him that we must all give an account of ourselves. Hebrews 4:11-13. "Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His word lest he reprove thee, and thou be found a liar." Proverbs 30:5-6. "But we must test ourselves to the Law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. Because all scripture is inspired by God and is useful for teaching the truth, rebuking error, correcting faults and giving instructions for right living, so that the person who serves God may be fully qualified and equipped to do every kind of good deed. 2 Timothy 3:16-17. Romans 10:8-13. "But whosoever shall call upon the name of the Lord shall be saved."

I welcome you all to feel free before your Lord as you join us to fellowship together in prayers. I request you to remain humble in order to follow how prayers are being conducted. These are the chosen servants of God who will assist you in prayers, remember where you have come from, what you have passed through, they didn't cause it to happen to you, instead understand that what they are telling is a revelation from God. For this reason you should be cooperative, avoid complaining, murmuring, gossiping and enmity. Galatians 5:16-26

According to our procedures, when you enter into church, please switch off your phone or put it on silent mode or on voice mail. For any recording, you must ask for permission before you start recording. You must also take part in prayers not sitting idle and know that blessings do not come fully unless you submit yourself

into prayers – Matthew 7:7. Anything you see or notice during church service or in prayers, you are requested to ask before you leave the church, because you are not aware so that you can understand our prayers. In case of the occurrence of anything, you will be liable because you did not ask.

Remember that you can book appointments with the General Secretary of the church and make sure you confirm the day and date when you will meet the Apostle before you come.

Thank you for your coming as you have fellowshiped with us, be strong and have good courage as you move forward facing the unfolding future to be blessed.

68. CHURCH HISTROY

God could live anywhere in the world but he chose to live within your heart.

69. THE FIRST CHURCH IN THE GARDEN OF EDEN

God had happy Sabbath in a very beautiful Garden of Eden with Adam and Eve; he blessed and gave them power to rule the whole world Genesis 2:1-25.

70. THE SOCOND CHURCH BY NOAH

He got favors from God after giving his son Isaac as sacrifice, being the only son. Instead God gave him a lamb so he was blessed and called father of Faith. His seed shall be like stars of Heaven Genesis 21:1-7; 22:1-15.

71. THE THIRD CHURCH BY ABRAHAM

God chose Noah to build up the Ark to save the whole universe, but only 8 people were saved and God made a covenant that will not destroy again by water instead by fire. He gave them a sign of Rainbow – Genesis 9:1-29.

72. THE FORTH CHURCH BY JACOB

After wrestling over night with an angel. He demanded to be blessed and he was given the name Israel. Genesis 28:10-12. Remember God does not see people being rich or poor but He searches broken hearts. Because Jacob was a cattle keeper, he was given blessing by God through his father instead of Isaac giving to his Esau as the first born. 1 Samuel 16:7

73. THE FIFTH CHURCH CALLED ISRAEL BY MOSES

God chose him to deliver sons and daughters of Israel from the hands of Egyptians and bring them to Canaan. This took them 40 years instead of 40 days because of their disbelief. We understand that Joshua and Caleb reached as they lead the Israel people, Joshua 5:6.

74. THE SIX CHURCH IS CALLED JOUNEY FOLLOWERS BY JOHN THE BAPTIST

Who was chosen by God to prepare the way for Jesus Christ? He preached good news preparing the people to meet Jesus Christ until he saw him coming, then he said "look, this is the Lamb of God who takes away the sins of people" So John the Baptist fulfilled the prophecy. John 1:29-34

75. THE SEVENTH CHURCH IS CALLED CHRISTIANS BY JESUS CHRIST HIMSELF

And his disciples converted many people up to now we're Christians. John 1:35-51. After the death of Jesus, the disciples took 70 years to start naming churches like EPHSUS, SMYRNA, PERGATUM, THYATIRA, SARDIS, PHILADELPHIA AND LAODICEA etc. These are the first seven churches that were founded by the disciples. Since then we have millions of churches preparing people to meet our LORD JESUS CHRIST. Revelation 1:1-20; 2:1-29; and 3:1-22.

76. THE HOLY SEED CHURCH NEEMA EVANGELISM CENTRE GLOBAL HEALING MINISTRIES

Is a religious organization movement that is like arrows in a soldier's hand. Happy is the man who has many such arrows. He will never be defeated when he meets his enemies in the place of judgment Psalms 127:1-5.

77. THE CHOSEN SEED

The holy seed is a chosen seedling that is growing like an arrow in a soldier's hand, happy is the man who has many such arrows. He will not be defeated when he meets his enemies in the place of judgment.

Happy are those who obey the Lord, who live by his commands, your work will provide for your needs you will be happy and prosperous, your wife will be like a fruitful vine in your home and your children will be like young olive trees round your table. A man who obeys the Lord will surely be blessed like this. May the Lord bless you from Zion, may you see Jerusalem prosper all the days of your life, May

you live to see your grandchildren making a global family, peace be with Israel you can't miss to join us!

Listen while I sing you this song, a song of my friend and his vineyard, my friend had a vineyard on a very fertile hill. He dug the soil and cleared it of stones, he planted the finest vines. He built a tower to guard them, dug a pit for treading the grapes he waited for the grapes to ripen, but every grape was sour.

The holy seed is germinated to a seedling that has grown to give ripen grapes is I and you. But we are not giving good grapes instead we are giving sour grapes why? Because we are not taking care of those who are in need. Look the widow who is sitting under your table asking for your help but you don't help. The orphans are standing at your feet holding your cloth crying for your help but you are not helping them. You have your brothers and sister who need your help but you are not helping them.

How can you say that we are going to heaven while we have division among ourselves? Every person has been given a talent from God and motives to perform his duties, being a leader in the government or pastor in the church. We have to give respect to each other according to his / her talent the way he /she present his / her views, because we are building up the government and churches to have global peace. Because in heaven we have only one table that we are going to sit all of us after crisis is over. We are going to be served by Jesus Christ himself, so he will not save two groups but only the chosen holy seed will prosper.

Now I beseech you brethren by the name of our Lord Jesus Christ that yee all speak the same thing and that there be no division among you, but thy be perfectly doing together in the same mind and in same judgment, knowing that the son of God is at hand to harvest I and you as the holy seed. (1 Corinthians 1:10-31)

All leaders must give respect to each other knowing that they have one goal obedient is better than sacrifice. 1 Samuel 15:22 Just as the Bible says, "Joshua served Moses, Elisha served Elijah, Timothy served Paul, and John the Baptist served Jesus Christ. Acts of apostles 6:2-10.

17. (a) We are all called and saved by the blood of Jesus Christ regardless of tribe, race, or nation.

(b) Every leader both high and low must be co-operative with others building and serving the Kingdom of God. Because two cannot walk together unless there are in an agreement.

{C} We are obligated to minimize conflicts in our churches, in our villages, starting from your own house as a leader to reach nationwide and whole world to have peace.

{D} The churches have opportunity to open branches countrywide and the whole world. Following the procedures best on church fundamental beliefs of The Holy Seed Church worldwide.

78. Leadership

(a) the post of the president is above the rules according to the constitution of The Holy Seed Church.

{b} the founder of the church can not be changed or replaced according to this constitution.

(c) all the holy seed churches will be under one leader, in our country and the whole world. In every country we shall have representative who will be coordinating to the leader of the church from his region progress he has made.

Every leader will be transferred from his/ her station to another station in order to reach more souls as we win for Christ or if we have any complain regarding him/her.

Every project founded and established under The Holy Seed Church will be the property of the church regardless the branch received inform of funds, land, cars, financial donation, and any other materials will not be personal property.

20, All church matters, business and properties day to day must remain on the hands of pioneers pillar and board of trustees of The Holy Seed Church.

21. The church authority as follows:

{a} Children's

(b) youths

(c) Deacons

(d) Deaconess

(e) Ushers

{f} Church elders

{g} Church dorcus

{h} Pastors

{i} Steering committee

{j} Church board

{K} General church Board meeting .

{l} Board of trustees

{M} The founder of the church

79. Child dedication

¹³And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*. ¹⁴**But when Jesus saw *it*, he was much displeased, and said unto them, suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. ¹⁵Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, and he shall not enter therein. ¹⁶And he took them up in his arms, put *his* hands upon them, and blessed them.** Mark 10:13-16. Every child must be dedicated to the Lord and certificate of the dedication.

80. MINISRY TO CHILDREN

One significant consideration in determining parts of worship concerns children. Should time be set aside exclusively for them? Some say it is a must, to let children know they are important. Others argue that the whole service should keep children in mind, rather than giving them one small segment as though the rest of the worship service does not apply to them. One option is to include a children's story time. Children come forward and sit together while a story is told.

Children and congregations tend to enjoy this if it is short and interesting. It helps for the platform party to sit with the children while the story is told. This shows the church leaders are interested in them and helps the storyteller keep control. Another good plan is to vary the program. Have the story some of the time, and at other times include children in other ways: Prepare a handout with questions on the sermon and encourage the children to write their answers. Address the illustrations in your sermon to children. Take a child on the platform to read the Scripture text or give the benediction.

Plan the entire worship service around children. Perhaps on Christian Education of parents, youth, children day. However you do it, design your worship service so children in your church grow up feeling worship is a pleasant experience and it is for them.

81. Baptism- Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of The Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the world. Amen. Every believer who accepted to join The

Holy Seed Church must be Baptist in water by Imation which means died in Christ and resurrected in Christ. Matthew 28:18-20.

82. PRAYERS

Prayers are speaking to God on behalf of the people. It may be considered the most significant part of worship. Prayer much more often than do pastors. It is one of the most significant things you do and it deserves your learning to do it well. Kneeling is the preferred posture for prayer; however, since prayer is the opening of the heart to God as to a friend, the position of the heart or mind is more important than the position of the knees. Posture in prayer is important, but it is only symbolic. Scripture counsels, "So rend your heart and not your garments" Joel 2:13.

God considers the inner expression even more significant than the outer. Pride that finds our clothes too precious or our knees too tender for kneeling before our Maker is tragic irreverence. But pride that leaves us standing on the inside while kneeling on the outside is irreverence also. Your public prayer should be though in advance.

We sometimes think of prayer as including seven elements. Not all need to be in every prayer but all should be considered as you plan your prayer. Their order is significant, based on the supposition that we must show reverence for God and then get right with God before we ask anything else of God.

Address to God. Remember, God's name is Holy. Speak it as your begin your prayer, but do not repeat it meaninglessly.

Praise. Adore God's name; thank Him for what He has done.

Repentance. Ask God's forgiveness for the past.

Dedication. Ask his strength for the future. Commit yourselves to Him before requesting things of Him.

General intercession. Intercede for God's work, world leaders, and your congregation, including the young, old, parents, ill, discouraged, etc.

Specific intercession. Remember special prayer requests, the meeting itself, and the speaker.

Conclusion. Close by affirming the right by which we approach the throne room: I Jesus' name.

"One or two minutes is long enough for any ordinary prayer"

Note: Prayer tend to be long, not so much because we have a great deal to say, but because we say each thing forwards, backwards, then from the middle both ways. Having in your mind an outline such as the above will help eliminate that tendency.

83. OFFERING

Giving is basic to worship. The offering appeal should be brief, intelligent, and worshipful. It has an overwhelming potential for teaching the basic Christian concepts of self-denial, sacrifices, and trust. Hence the offering appeal must emphasize a spiritual motivation. It should also explain the financial need. It should say why we give our money and where it will go. People will give if they are spiritually motivated and are convinced of a practical need.

84. SCRIPTURE READING

Scripture is central Christian worship. Jesus began His public ministry in Nazareth by reading from scripture Luke 4:14-21. Paul instructed that his epistles be read in the churches Colossians 4:16/ 1 Thessalonians 5:27. Passages chosen should be relevant to the emphasis of the day. Unfortunately, the congregation does not to perceive this relevance. Some worship leaders omit separate Scripture reading time and ask their congregations to turn to and possibly read aloud some passages during the sermon. This may require pew Bibles so everyone reads from the same the version.

A well-prepared reading of scripture can provide a moving experience. When the Levites officiated, "They read distinctly from the book," and "all the people wept, when they heard the words of the Law" Nehemiah 8:8-9. Encourage audience participation. Use responsive readings.

Vary the ones reading Scripture and thus reflect the diversity of the congregation: male/female, young/ old, married/single, different ethnic groups. Record a shut-in reading a Scripture. Prepared an illustrated Scripture reading. Many psalms lend themselves to illustration through nature pictures, the most important let the Holy Spirit guide you the scripture you present in church service.

85. PUBLIC TESTIMONIES

It is sometimes appropriate to encourage members to share with others in the worship service a story of some incident in their lives in which God has led in a special way. Particularly helpful are testimonies shared with the congregation showing how a church member was helped by the ministry of some other member. Such testimonies are a public demonstration of the power and working of God in the midst of the church family.

It is unlikely, and perhaps unwise, that you include every one of the above elements in the worship service every week. Congregations appreciate a basic sameness in their worship service but they also like a little variety, something different and special. Thus, think about all these elements in your planning, but provide variety by including some of them in the service only occasionally. Otherwise, your services will either run too long or too long or you will leave too little time for preaching, which must be kept central in worship.

86. ORDER OF WORSHIP

Worship should not only include the right parts or elements, but these should be orderly. 'For God is not the Author of confusion. Let all things be done decently and in order" 1 Corinthians 14:33-40. Every feature of the worship service must related to the whole, move toward an objective, and culminate in congregational response. It should be planned so as to progress towards a point of commitment.

Praise you the LORD Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the tumbrels and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let everything that hath breath praise the LORD.

Praise you the LORD. Psalms 150:1-6.

87. CONGREGATIONAL PARTICIPATION

The worship of God is not a spectator sport. We tend to think of worship as consisting of: preacher as actor, God as prompter, and congregation as audience. Actually, true worship consists of:

congregation as actor, preacher as prompter, and God as audience. Much of the public worship of God consists of praise and prayer, and every follower of Christ should engage in this worship”

Thus, for each worshiper, worship must become a participating event. For each worship leader, there is a responsibility to plan the service so there is not only the right amount of congregational participation, but that it comes at right intervals. In other words, congregational participation, should not be lumped together in one portion of their worship, but purposely scattered throughout the service. The morning prayer, offering, and even listening to the sermon should be participating events. However, the congregation probably participates most actively in the following three ways:

- (a) **SINGING:** The congregation not only participates in the singing of hymns, but may also sing the introit, prayer response, and benedictory response. An effective offertory is the congregation singing “we give thee but thine own.” Many hymnal songs work well for responses; so do such informal songs as “ We have this hope,” “ Father, we Love You,” “Because He Lives,” “Hallelujah,”

You might use the time between morning glory and main service for congregational singing. Sometimes a small group may lead out in this, with music from either the hymnal or other sources.

(b) **LITANY (responsive reading).**

Responsive reading fits well for the call to worship, Scripture reading offering dedication, or sermon response. The centrality of the Bible in worship is emphasized when people read directly from Bibles. However, this involves a little training of the congregation and providing pew Bible or some other means of making certain everyone has the same version. The reading can be divided in much imaginative way, such as: leader, women, men, choir, left side, right side, and balcony, all.

(c) Covering the head in worship:

Be ye followers of me, even as I also *am* of Christ.

2Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

3But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

4Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8For the man is not of the woman; but the woman of the man.

9Neither was the man created for the woman; but the woman for the man.

10For this cause ought the woman to have power on *her* head because of the angels.

11Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13Judge in yourselves: is it comely that a woman pray unto God uncovered?

14Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15But if a woman has long hair, it is a glory to her: for *her* hair is given her for a covering.

16But if any man seem to be contentious, we have no such custom, neither the churches of God. 1 Corinthians 11:2-16.

The woman shall not wear that which pertained unto a man; neither shall a man put on a woman's garment: for all that do so *are* abominations unto the LORD thy God, Deuteronomy 22:5. We use a dove as a registered church log. The church decoration allows to use all colors as Rainbow including church flag, but this color are used depending the way church members, pupils in the schools, in

the hospitals, etc. wearing to perform their duties. In the church women are supposed to cover their head using white and sky blue colors but on uniform they can apply all colors depending their suggestion approved by the church board.

88. SAMPLE WORSHIP FORMATS:

Here are two sample formats. The Church fundamental beliefs can be consulted for addition samples.

{a} LONGER FORMAT:

Prelude- Instrument or congregational singing.

Introit -Music by choir, instrument, or congregation

Call to worship – Possible congregational participation.

Doxology – Not necessary if congregation sang introit.

Invocation

Hymn of praise

Prayer-Response by choir, instrument, or congregation.

Welcome and announcements - May include personal ministries period. You might want announcements earlier, but the entire congregation will not be present. Another option is to place the announcements just before prayer and conclude the announcements with prayer requests. Soul winning experiences and interviews should be included somewhere, at least sometimes.

This could be during announcements or while the offering is taken.

Offering - If the offertory does not hold worshipers' attention, use this time to have testimonies and interviews, or invite the children to make their way forward for the children's story. The congregation may sing as the offering is brought forward and dedicated, thus emphasizing giving as an act of worship.

Scripture reading Music –Special music or a pulpit hymn introducing the sermon.

Sermon Hymn of invitation/dedication Benediction postlude –
Response by choir, instrument, or congregation.

{b} SHORTER FORMAT:

Introit silent prayer or singing as speakers kneels.

Hymn - Congregation remains standing.

Prayer – Includes invocation of God's presence.

Announcements - May include personal ministries. Offering, sermon, Benediction Do not follow any format just because it is expected, but only if it works in bringing your congregation into a meaningful encounter with God. Worship is encounter.

89. PREACHING

Preaching is both traditionally and purposely central worship

All elders may not be preachers, but the Bible suggests that they should be “able to teach” 1 Timothy 3:2. The apostle Paul, on his last visit, called an elders’ meeting in Ephesus and counseled, “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood” Acts 20:17-28. Elders, as well as pastors, are shepherds and the principal work of a shepherd is to feed the flock. Some elders preach regularly, others very seldom.

However, all can benefit from an understanding of preaching principles. Here are eight rules for effective preaching.

- (a) **KNOW CHRIST PERSONALLY:** Peter and John met a lame man at the temple gate. Then man asked for money, but Peter answered, “Silver and gold I not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk” Acts 3:6. There is nothing harder than trying to give to others what you do not have yourself. Peter worked a miracle because, though he had no money, he did have Christ. If you do not have Christ yourself, you cannot give Him to others.

But if you Him in your own life, your preaching can work miracles in the lives of your listeners. Preaching is overflowing. You cannot overflow an empty cup. If you cannot seem to come up with anything to preach, you are looking at the empty cup of your own soul and trying to get it to pour out on others what it does not have. First fill your own cup. Only then are you ready to overflow. On the other hand, the cup that is overfilled has to overflow. When you are filled with Jesus, it is easier to speak about Him than to be quiet.

You can hardly wait for next sermon.

{b} BIBLICALLY : Perhaps the best counsel on preaching ever given was Paul's exhortation, "Preach the word" 2 Timothy 4:2! Preaching must always be Christ-centered and Bible teaches. Stories, sociological or philosophical discourse, with the Bible scarcely opened, will not feed the soul or produce revival and reformation. Are you ever reluctant to preach for fear you will not find enough to say? Biblical preaching is such a preacher's best friend.

When you begin biblically, you have an inexhaustible supply of sermon material. Your well is guaranteed never to run dry. Biblical preaching is much more than using a lot of Bible texts. The truly biblical sermon does not just include the Bible, it begins with the Bible. Biblical preachers come to the Bible first in their sermon preparation. As nearly as possible, they come with a blank mind, knowing nothing but their passage or topic. They do not open the Book looking for something that agrees with what they want to say. They open it to find what it wants them to say.

Do not preach from the pulpit your private interpretation of Scripture or speculative truth. Never allow your own pride of discovery to undermine the faith of your listeners. "There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for in the multitude of counselors there is safety"

90. PREACH RELEVANTLY

The Bible is relevant to everyday living, and it is up to you to seek out its application to those who will be listening. Show how the Bible speaks to the needs of this day, how its salvation theme still applies. Make the Word's message primary in your preaching. If available, see how Bible commentaries and other Christian's authors apply your passage to practical Christian living. Use current events,

nature, and experiences in your own life to make your sermon relevant to life as your listeners live it.

91. POSITIVELY

People must know they are sinners before they will seek salvation. However, your first calling is not to denounce sin, but to announce salvation. Successful preaching is invariably hope-centered preaching. Never send people home on flat tires. The word gospel means good news. If you are not preaching good news, you are not preaching the gospel.

92. PREPARE EARLY

Good sermons do not come from hurried preparation. Yet, with all your other duties, sermon preparation time is necessarily limited. Early preparation provides a practical solution to the time problem. Here is how it works: Do your Bible study and reading several days before you are scheduled to speak. Keep at it until you feel you know about what God wants you to say. The ideas need to soak in your mind. You must find illustrations and practical applications.

Now go about your other duties. Let the sermon wander through your mind, floating somewhere between the conscious and subconscious. Starting your sermon early eases the pressure and increases creativity. Creativity despises deadlines. Last-minute sermon preparation produces first-rate ulcers and third-rate sermon. The brain's filing system tends to jam when pressed too hard. But if you take off the pressure, it may produce profusely. Starting early saves time.

Instead of gazing at the ceiling or leafing through books trying to come up with story, let illustrations come out your week. This makes your sermons practical and interesting. Sermon that grows out of the present fits the present. As you work, as you travel, as you relate to your family, ask "Could my sermon help here?" Or: Is there something here that could illustrate my sermon?" The sermons whose illustrations and practical applications grow out of living are relevant to life.

93. ORGANIZE LOGICALLY:

A logical sermon outline is organized into three main parts. In the introduction you want to arouse the interest of your hearers and probably introduce your theme. The theme is the point of your sermon in one sentence, the one point you most want people to take home. During the body of the sermon enlarge the theme by giving, in logical sequence, the principal lessons you wish to present. State each lesson, prove it biblically, then give illustration and/or practical application. In the conclusion summarize by briefly repeating your theme and main points, then focus on leading your listeners to make a personal decision for Christ.

94. SPEAK CLEARLY

In delivering your sermon, speak so that your listeners can hear and understand. "So they read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading" Nehemiah 8:8. "The culture and right use of the voice are greatly neglected. There are many who read and speak in so low a manner that they cannot be readily understood. Some have a thick, indistinct utterance, others speak in a high key, in sharp, shrill tones that are painful to the hearers. By diligent effort all may acquire the power to read intelligibly, and speak in a full, clear, round tone, in a distinct and impressive manner. By doing this we may greatly increase our efficiency as workers for Christ."

95. PLAN ANNUALLY

To save time, plan your preaching a year at a time. Planning requires looking in both directions, so first list the sermons you have neglected or overemphasized. Then, on the basis of your findings, the denominational and secular calendar year, the needs of your congregation, and your particular interests and concerns, select the topic and passages for next year's preaching. Yearly planning produces balanced preaching. Preachers who love their people provide them with food that is not only tasty and nutritious but also varied. When you have been feeding the congregation an unvaried

diet based on whatever you like best, the process of planning a sermon year will practically force you to face the fact.

Heresy/error does not so often come from preaching what if false, but from an incomplete presentation of the gospel. It results from an overemphasis upon one truth at the expense of other truth. Yearly planning produces balanced preaching, and balanced preaching helps produce balance Christians.

96. CHURCH DEDICATION

A church dedication offers a valuable opportunity to place the Holy Seed church Neema Evangelism Centre Global Healing Ministries into the community spotlight. To the congregation, it represents the celebration of a difficult project successfully accomplished. Pastors need a great deal of counsel and assistance from their elders in planning the program.

Guests play an important part in a dedication service. City officials and community pastors are often invited to attend. Conference/mission officials and former pastors should be asked to participate. For these reasons, set the date far in advance after consultation with conference/mission leaders.

{a} ORDER OF SERVICE –

A typical order of service would be:

Hymn

Opening prayer

History of the church

Reading

Special song or hymn

Dedicatory sermon

Act of dedication (optional)

Prayer of dedication

Hymn or special song

Benediction

(b)HISTORY OF THE CHURCH

In view of the fact that their direct relationship with the congregation usually tend to be short, Pastors and conference officials should not dominate the dedication service. Church facilities belong more to the congregation than to the clergy. An elder or other local leader whose roots go deep into the history of the church can do a better job of telling its story. Charter or lifetime members should be recognized and honored. Proper appreciation ought to be expressed to those most directly involved with the present building.

Give special recognition to the pastor who led out in the building program. Often this pastor, who worked so hard and was so directly involved in the building, has moved on before the debt is paid and the building dedicated. In fact, the conflict sometimes created in the difficult process of building occasionally necessitates the pastor's moving. The sacrifice involved should be recognized.

The history can climax with announcement of upcoming plans and programs for serving the community. The church must not emphasize its past without also projecting its future. The service is not to be used as an occasion for raising money toward church indebtedness. All debts Incurred in the building's purchase or erection must be paid before its dedication.

(c} SCRIPTURE READING: –Appropriate Scripture readings could be chosen from 2 Chronicles 6:14,42 or 1 Kings 8:23,53 (Solomon's prayer dedicating the Temple).

(c) ACT OF DEDICATION: – The dedication itself takes place during the dedicatory prayer. To increase audience participation, have a responsive reading of a litany or poem before the prayer. A burning of the mortgage, or a piece of paper symbolizing it, could take place just before the prayer or during the history portion of the service. This can be a climactic event, especially if the church has been in debt for some time and has recently sacrificed significantly to become debt-free. It may be very appropriate to sing the doxology as the mortgage burns.

- (d) **DEDICATION WEEKEND:** – A church dedication can, of course, be held at any time, including morning Glory. However, because it is such a special event in the life of the congregation, you may include several weekend services. For example:
- (e) **Saturday** – church holds meeting in different groups and in consecration. This could include a communion service and special music program.
- (f) **Morning glory** – Our church at study, Use special participants such as long time members or former pastors.
- (g) **Worship hour** – Our church at worship. Have a guest speaker.
- (h) **Sunday afternoon** –Our church in dedication. The dedication service.
- (i) **Sunday evening** – Our church in fellowship. Social events. A booklet becomes a precious memento to church members. Some churches sell extra copies to pay for printing.
- (j) **CHURCH OPENING.** – Since the Holy Seed Church only debt-free buildings, congregations often move into a new church home before it is finished and long before its dedication. It is appropriate, however, that there be some special program for this event, although it should not be considered as significant as the dedication. Music, of course, should play a large part in such a happy experience. There can be a ribbon-cutting. Some congregations march from the old premises to the new. People love entering a new building but hate leaving the pleasant memories of the old. One bridge from the old to the new former building. Both the church dedication and the church opening are newsworthy events in most places. These occasions should be used to achieve favorable community attention to the church and its program.

97. COMMUNION

One of the surest responsibilities of eldership is assisting the pastor in the celebration of communion, or leading in the service yourself. Only ordained ministers or elders conduct the service. Communion is

one of the most solemn and yet joyous occasions in our churches. When it is a time that calls for heart-searching and forgiveness, it is also a time of encouragement and spiritual renewal. Therefore, being able to lead the congregation in this sacred service is one of the most deeply spiritual duties that you, as an elder, will be called upon to perform.

{a} RENEWING RELATIONSHIP:- The celebration of communion gives opportunity for those attending to renew and rebuild relationships with God and with their fellow members. As they join together in the washing of one another's feet and in the eating and drinking of the symbols of Christ's death, they are reminded of their need of God's continued grace and forgiving love and for closer fellowship with one another. The Communion service should unite our members and help them to leave with renewed strength and confidence to continue God's mission in the world.

(b) **WHEN TO HOLD: –** The church Manual says, "In the holy Seed church the communion service customarily is celebrated once per quarter." The words "customarily" suggest only that it has been the practice or custom of our church to hold Communion on a quarterly basis. Paul states, "for as you eat this bread and drink this cup, you proclaim the Lord's death till He comes (1 Corinthians 11:26). This informs us that the Bible has not established any set number of time for holding the service. It is not how often we celebrate the Communion that is important, but how often we remember "Lord's death."

The communion service should most often be held during the Sunday worship hour. However, there may be other or additional occasions when your church chooses to celebrate the service: the conclusion of a week of prayer, the end of a series of revival meeting, a camp meeting, a church retreat, or during youth meetings. Whenever or wherever communion is celebrate, careful preparation should be made with every detail thoughtfully planned and rehearsed. The service ought to be announced at last a week in advance so people may prepare for the event. Deacons and deaconesses should prepare

the bread and the wine well beforehand and have the sanctuary and the rooms to be used for Foot washing properly equipped.

- (c) **PREPARING THE EMBLEMS:** – Only unleavened bread and the unfermented juice of the grape should be used in the Lord's Supper. Where it is impossible to obtain grapes, grape juice, or grape concentrate the juice of raisins may be used. In isolated areas where none of these are readily available, the conference or mission will provide advice or assistance.

1. Recipe for communion bread.

2. 1 Cup fin-ground flour (preferable whole grain)
3. ¼ teaspoon salt
4. 2 tablespoon cold water
5. ¼ cup olive or vegetable oil

Sift flour and salt together. Pour the water into the oil, but do not stir. Add this to the dry ingredients and mix with a fork until all the flour is dampened. Roll out between two sheets of waxed paper to the thickness of thick pie pastry. Place on an ungreased, floured baking sheet, and mark off with a sharp knife into bite-size squares, being careful to pick each square to prevent blistering. Bake at 450 degrees Fahrenheit for 10 to 15 minutes. Watch carefully during the last five minutes to prevent burning. Serves 50 persons.

- (d) **WHO MAY PARTICIPATE?** – At the time of his last supper, Jesus declared that the bread was a symbol of His body which was "given for you" Luke 22:19. The wine was a symbol of His blood "which is shed for many for the remission of sins" Matthew 26:28. Jesus gave His life for sinner and His invitation to them is to partake of the Communion in remembrance of His sacrifice that is able to set them free from sin. All who feel the need for forgiveness from sin should seek in this ceremony the symbol their cleansing.

The Holy Seed Church observes open Communion. Adults wishing to participate should not be stopped from doing so. It is not the work of church officers to decide who is worthy or unworthy to take part. "Christ's example forbids exclusiveness at the Lord's Supper. It is

true that open sin excludes the guilty. This the Holy Spirit plainly teaches. But beyond this none are to pass judgment. God has not left it to men to say who shall present themselves on these occasions.

For who can read the heart?" There may be some in the congregation who feel that their sin is the very reason they should participate! Especially encourage these members to attend. Tell them that, as they come in repentance and accept the symbols of Jesus death, they will find forgiveness for their sins and release from their guilt.

(e) **SERMON:** – It is the usual custom in our churches that a 15-20 minutes sermon is preached before members separate for the Foot washing. During this sermon you have opportunity to make clear the meaning of the Foot washing and to encourage members to make clear the meaning of the might have had with others in the congregation. Sometimes you may choose to vary the service by spending a few minutes explaining the meaning of Foot washing and then leaving the rest of the sermon until after participants return. By saving the sermon until before the Lord's Supper emblems are passed you will be able to focus attention more fully on their meaning.

{f} Here are suggested communion sermon texts:

1. Jesus' example in foot washing. John 13:13-17
2. The Lord's Supper (Mark 14, Luke 22) Matthew 26:26
3. Self-denial in those who follow Jesus. Matthew 16:24
4. Eat the flesh and drink the blood. John 6:53-56
5. One bread, one body. 1 Corinthians 10:16-17
6. Proclaiming the Lord's death. 1 Corinthians 11:23-26
7. Christ's suffering 1 Peter

Note: Each person will be delivered one on a different occasion regarding Lord's Supper not all at a time because time is short to handle service.

{g} FOOT WASHING: – Foot washing is a powerful symbol. When we kneel before one another as Jesus once did, and take someone's feet in our hands to wash them, we are taught important lessons of humility. Through this ceremony, disagreements between members

can be settled and wrongs made right (Matthew 5:23). The water that is poured over our feet by our partner represents the spiritual cleansing and refreshing that comes when Jesus applies His blood to our lives. Foot washing should be carefully planned. Basin, water, towels, adequate space and seating, and congenial surroundings need to be provided by the deacons and deaconess. Visitors, new members, youth, and children should be tactfully encouraged to join the foot washing, either to participate or to observe. Assist people to find partners with whom they can share the ceremony.

Because Foot washing can be an occasion for making wrongs right, opportunities might be provided for families to share the ceremony together. Alienation most often occurs within families, perhaps between husband and wife, parents and children, or between children. The ceremony of Foot washing is an excellent way for families to make new beginnings. Consider making provision for families to take part together. When members have assembled ready for Foot washing, the ceremony can begin with prayer. There may be some present who would like to ask forgiveness of their partner for some wrong they have committed. Encourage this kind of confession between participants.

In some places members sing hymns quietly as they wash each other's feet. Some partners like to pray for each other during the ceremony. The whole experience should be a time of sharing and joy that brings members together in unity. At the completion of the Foot washing, members may shake the hand of their partners, or embrace or kiss them, according to the local custom for showing Christian love.

(a) LORD'S SUPPER: –It works well for the congregation to sing a hymn as they reassemble and the leader, along with the assistants, take their place behind the Communion table. The servers will follow and be seated in the front seats. You may make some introductory remarks about the Lord's Supper or begin your short sermon according to whichever order of service you have chosen to follow.

- (b) The bread** is then uncovered and prayer is offered for God's blessing upon this symbol of Jesus' body. The deacons then take the bread and offer it to members of the congregation. On their return, the elders and yourself are served and you lead the congregation in eating the bread. The same procedure is followed for distributing the fruit juice. During the serving of the bread, hymns sung, passages of Scripture such as 1 Corinthians 11:23-26 may be read, hymns sung, testimonies given, special music presented.
- (c)** In some of our churches the deacons carry both the bread and juice on the one tray. Worshipers take them together from the tray. Following the service, the juice glasses are in racks provided in the backs of the seats. By following this method, the deacons need to move through the congregation only once, eliminating activity extraneous to the purpose of the ceremony.
- (d) ENDING THE SERVICE:** – The communion service should end joyously. Wrongs have been righted. Sins have been forgiven. Faith and hope have been restored. It is a time for rejoicing. Close the service with bright, joyful music. Dismiss the congregation by benediction or silent prayer. Following the serving, deacons and deaconesses should dispose of the leftover bread and juice in a respectful manner. In no case should it be eaten or drunk.
- (e) THOSE UNABLE TO ATTEND:** – Often there are church members unable to attend communion because of sickness, isolation, old age, or any number of other reasons. Elders and deacons should attempt to visit these people and offer them communion. If the person is sick, Foot washing is not usually included.

65. GROUNDBREAKING :

A groundbreaking service encourages congregational involvement and unity in supporting a building project. It engenders enthusiasm

especially if the church has been planning, praying, and giving for the building over a long period of time. At last tangible is happening.

(a) PLANNING THE SERVICE:

Pastor and elders should work together in planning a groundbreaking.

(b) Setting the time: Groundbreaking is not entirely a religious service and thus does not belong on church service day. Sunday is often an ideal time.

(d) Inviting the guests: Conference/mission representatives should be invited. Local political and other community leaders might attend. Pastors from other churches will sometimes come. The news media ought to be notified and encouraged to give liberal coverage.

(f) Preparing the site: The site should be cleared. Perhaps a platform needs to be erected and a sound system installed. If the service is going to be long. Chairs may be needed. Drawings of the proposed building should be prominently displayed. A mockup of the structure will help people visualize it. If the ground is to be broken with shovels, several should be provided. Sometimes the shovel blades are painted gold or silver. Alternatively, an earthmoving machine may be used to turn over the first dirt.

(g) An excellent plan: For including congregational participation is to break the ground with a plow. A long rope is attached to it, and the congregation pulls the plow through the ground creating a beautiful symbol of a congregation pulling together in the building project. If the building has been marked out ahead of time, a furrow can be plowed around its perimeter and the building easily visualized when the groundbreaking is finished.

(h) Order of service: The order of service suggested below may be used when the audience is comfortably seated and when you

have planned for regular service. However, the service could be abbreviated, depending upon local circumstances.

Opening - Many congregations do not sing well outdoors. For that reason, congregational singing may be omitted, especially if the group is small.

Prayer – Involve a non-the holy seed church pastor or a leader in the local congregation to offer the prayer.

Special song, sermonette – This ought to be very brief. It should consist mostly of a scripture reading and a litany in which everyone can participate. Ezra 3:10, 11; 6:14 Matthew 21:42; Acts 4:11; 1Corinthians 3:9-11; 1 Peter 2:4-8.

Special song, Speeches – Special guests may be invited to speak briefly, but in view of the full program they should be few in number. Have someone narrate the history of the church or of the present building project, and talk about the immediate plans for beginning the building.

Groundbreaking - Special participants in breaking the first ground usually include the pastor; head elder, building committee chairperson, and representatives from the conference /mission and community. A child should be included as a representative of the church of the future. If the building is a school, include the school board chairperson, principal, and a teacher.

Special song or hymn of dedication Benediction

- (i) **Stone laying:** A stone laying service may take place of groundbreaking. It is held after the building has begun and features the laying of a stone to become part of the foundation. The service can follow the same general order as for groundbreaking.

114. HOUSE DEDICATION:

Purpose: The practice of house dedication varies according to culture and the wishes of each individual family. The world church does not have any regular tradition for such service. Some family may request

the dedication when purchase or building their first home, some when they pay off the mortgage and the home is truly there. Still others ask for a house dedication whenever they move to a different home.

Typically, the house dedication is held after the house is completed, the furniture installed, and probably the family moved in. Such a service provides an excellent opportunity to invite the neighbors to the special occasion to get acquainted with them, and to establish one's family as a Christian witness in the neighborhood. This is the purposes of dedicating a house: to set it aside to be spiritual service to the family and their neighborhood.

Who officiates: No license or ordination is required for house blessing services an elder may perform the service, but should do so with the knowledge and cooperation of the pastor.

Order of service: Attendees often include non Christian neighbors. People typically gather in the living room of the home and may the room be crowded. Some will likely be standing. Thus, the service should usually be no more than 30 minutes in length. The following order is suggested:

Congregation – This should be considered optional, depending on the situation. Appropriate songs include "Happy the Home" and "Love at Home."

Prayer – Since there are three prayers in this short service, the first and last should be brief and not repeat the prayer of blessing. This first prayer is for the purpose of invoking God's presence in the service. History of house and family – This could be given by a family member, perhaps the head of the household.

Message. – The message might include: Scripture such as Genesis 24:67, Psalm 127; 2 Samuel 23:15; Isaiah 65: 21-24; Luke 10:38-42; Micah 4:4. A story or poetry. Litany such as asking questions of the family either informally or in a written litany and receiving their

answers as a family commitment. Suggested questions: Do you pledge to make this house a place of prayer, where the family altar and daily devotion are revered? Do you pledge to make this house a place of family love and unity? Do you pledge to make this house a light and a blessing to the community?

Candle ceremony – Your message could close with the lighting of a candle to symbolize the light of Jesus present in this home and the use of this house to let that light shine throughout the neighborhood. The candle can remain burning throughout the remainder of the service.

Prayer of blessing – The family might kneel with joined hands in a circle surrounding the kneeling pastor or elder. Others stand surrounding the family. Include in your prayer a blessing on the house, the family, and the neighborhood.

Special song:- Bless this house” is an ideal song for this setting.

Benediction - Perhaps a formal benediction such as Numbers 6:24-26

House tour - At this juncture the family may wish to invite guest to tour the house. Refreshments are optional.

115.WEDDING

“The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing whenever the marriage covenant is entered into intelligently, in the fact of God, and with due consideration for its responsibilities” Every wedding should therefore be a time of spiritually renewal, joyful celebration, and individualized service to the couple and their families.

116.DENOMINATIONAL GUIDELINES

Who officiates In chapter6 Officers and Their Duties,” the church manual stipulates, “In the marriage ceremony the charge, vows, and declaration of marriage are given only by an ordained minister except in those areas where division committees have taken action

to approve that selected license or commissioned ministers who have been ordained in as local elders may perform the marriage ceremony. Either an ordained ministers, license or commissioned minister, or a local elder may officiate in delivering the sermonette, offering the prayer, or in giving the blessing.” In other word words, you as local elder may not perform the entire service, but you may assist. As the ranking local leader your presence and interest can be crucial.

Pastors restricted. There are some circumstances where denominational guidelines forbid ministers to marry a given couple. There are circumstances where pastors’ own consciences prevent them from performing the ceremony. In either case, couple may feel rejected and church members may misunderstand. There is no more important or delicate time for elders to support their pastors.

Spiritual ceremony: In many countries in the world a church wedding involves both a legal contract and a spiritual commitment. In other countries a religious ceremony cannot take place until a civil/legal ceremony has taken place. Any wedding ceremony in which the secular overshadows the spiritual should be considered inappropriate in The Holy Seed Church.

Congregation guidelines: You or your pastors should lead your church in preparing wedding guidelines. Do this at a time when no request for a wedding has been received and no feelings are likely to be hurt. Give these guidelines, along with a wedding application should list specific requests of the couple and reflect that the guidelines have been read and will be followed. Study the church Manual and minister’s manual with your church board to make them aware of denominational marriage guidelines. Then, based on these and local customs/tradition, draw up your church’s own guidelines.

Items you may wish to include: who may be married in the church; music whether or not the church’s wedding coordinator must be used; decoration; candles; dress, photographs; rice or confetti; reception; fees equipment and services available from the church.

Exceptions to the guidelines must be few, and should be approved only by a designated committee. Pastors should not have to take full responsibility for dealing with the aggravation expressed by families whose plans have been contrary to the congregation's guidelines.

117. STUDY GUIDE

Note: Special services are just that, special, and they need to be planned and conducted as such. Normally the pastor leads out and, as an elder; you are there to assist him on those occasions.

KNOW

(a) Baptism is a symbol of death to the old life and the beginning of a new life in Jesus. It demonstrates a person's desire to become a member of God's family.

(b) It is important that new members become bonded into the church community and are made to feel accepted and loved by the congregation.

(c) Dedication of a child reminds each of us of God's miracle of birth and the commitment of parents and congregation to support and help "raise up a child in the way he should go."

(d) Communion is one of the most solemn and yet joyous occasions in our churches. While it is a time that calls for heart-searching and forgiveness, it is also a time of encouragement and spiritual renewal. Assisting or leading this special service is one of the deepest spiritual duties of an elder.

(e) The holy Seed Church observe open communion. Anyone desiring to partake of the emblems of our Lord's death is welcome to participate.

(f) An elder can be agent of spiritual blessing to those who are unable to attend Communion by visiting and holding a simple Communion format with them.

(g) The time of a death and planning of the funeral is an important time of ministry by an elder. It is important to be sensitive to a family's needs, culture, and traditions during this time.

(h) A new parish induction is a special service that only elders can perform. This service, and the subsequent support of the new pastor, can help minimize the difficulties of transition for both the congregation and the new pastor and his family. If you do not emphasize this significant service, no one will.

{I}Prayer for the sick is another form of ministry through which an elder can be a great blessing to the people. Those prayers can come during visitation or through a formal anointing service. A wedding is a time of spiritual renewal, joyful celebration, and individualized service to the couple and their families.

70. This questions are sample how to study your Bible

- (1) What are the steps in preparing someone for baptism? What are your responsibilities in that preparation?**
- (2) What are the four basic purposes of child dedication?**
- (3) What is the different between a church dedication and a church opening?**
- (4) What are ways that an elder can help out in the planning of a church dedication?**
- (5) What does "open communion" mean?**
- (6) How soon should you visit the family after you hear of the death of a family member?**
- (7) What are the three suggestions for smoothing the transition of a new pastor?**
- (8) List the steps involved in an anointing service.**
- (9) Why it is it important to have wedding guidelines for your church? Why should this be done when no wedding are being planned?**

71. GUIDELINES HOW TO HANDLE PRACTICLE

(a)What are some things you could do to make a person's baptism more special?

- (b) Come up with a sample format for a baby dedication, and what the church can do tangibly for the family and child.**
- (c) What could be done for the children during a communion service to help them understand and experience in their own way its meaning?**
- (d) Write out plan for visiting and supporting a person in grief over a death.**
- (e) In what practical ways can you help your congregation smooth the transition of a new pastor? What can you do to bury the old? How can you help support the idea of not replacing too soon? In what ways can you celebrate the new?**

72. BREAK OUT SESSION QUESTIONS FOR GROUP DISCUSSION

- (1) On a person's baptismal day, what things can you do personally to help him/her become bonded into the church community and made to feel accepted? What are things your church might do to help bond and communicate its acceptance and love? What are some things you could do to make a person's baptism more special?**
- (2) What are some specific things you have done/seen in relation to making a child dedication special?**
- (3) How might you help increase participation of more members in communion?**
- (4) What does "The Holy Seed Church observe open communion" mean to you?**
- (5) What specific help could you be to a pastor during times of funerals and weddings? What are some ways you might support a family during the time of a death?**
- (6) How do you feel about the concept of not replacing a pastor for around three months?**
- (7) What might you do to welcome a new pastor to your congregation?**
- (8) What are some ways to help your congregation smooth the transition of a new pastor? What can you do to bury the old?**

73. FUNERAL

(a) A diversity of tradition: –

Because of the wide diversity of cultures represented in our churches around the world, there are many different customs observed following the death of a member. Every society creates a rite that gives expression to grief, shows respect for the deceased, and provides support for those who mourn. As a church leader, it is important that you honor these traditions and minister to those who grieve in a way that is meaningful to them. Some members of your congregation may come from very different backgrounds than yours and you must be sensitive to their grief traditions. However, you should move away from traditional customs that go contrary to Christian principles and biblical understandings on death, especially those customs that infer the immortality of the soul or the honoring of the spirits.

(b) Visit the family: –

Visit the family as soon as possible after you hear of the death of a member. Show your sympathy and sorrow in the culturally acceptable way. You may share with them some of God's promises (John 11:25; 1 Corinthians 15:51-57; 1 Thessalonians 4:16) and pray with them. Perhaps the most helpful thing that you can do is just to sit with them, even if you are unable to say anything. As an elder you represent Christ and Christianity to them. Your mere presence will bring comfort and assurance. Take your spouse along. Women are usually superior to men in such circumstances, especially at consoling women and children.

(c) Offer church support

There are many ways you and the church members can assist grieving families. Relations can be located and notified of the death, food can be prepared, telephones answered, small children cared for, and funeral details arranged. In some countries, there are funeral directors in the community who care for all aspects of a funeral. In such cases, you can assist the grieving family by contacting and negotiating with the funeral director. In areas where there are no funeral directors, you can offer the support of the

church in preparing the body for the funeral. Never force the help of the church on a grieving family, but let them know that there is support that they can depend on if they wish.

(d) The funeral service – who officiates

Usually no license is required for conducting a funeral. In the absence of a minister, an elder may lead out. This should not be done, however, without the pastor's approval. An elder or friend of the family may be called on to assist the minister in the service by giving the obituary, prayer. In some places the pastor or elder who conducts the funeral must make sure proper death certificates are obtained from civil authorities before interment.

(a) Order of service

Despite the diversity of funeral rites, the ceremony should include certain Christian values and practices. Time should be given for prayer and for the reading of appropriate scriptural passages. Mourners should be encouraged to look to Jesus as the conqueror of death and the One who has the power to raise the dead. Words of comfort based on the sure promises of God's Word should be shared.

Help the mourners to leave the ceremony with hope rather than despair. The following suggested order of service may adapted to fit the customs of your community:

Music

Scripture reading

Prayer

Life story of the deceased (obituary)

Music

Testimonies

Photograph church, family and friends

Sermon (15-30 minutes)

Committal of the body (if the service is held at the graveside)

Music

Closing prayer

74. HELPFUL BIBLE PASSAGES

The following may prove helpful in your preparation of a scripture reading or sermon:

(a)General: Job 14:1-2, 14:15, Psalms 23:1-4, Psalms 27:4-5, 13-14; Psalms 46; Psalms 90;Psalms 91:1-2, 11-12; Psalms 121; Isaiah 35:3-10; Isaiah 40:28-31; Isaiah 43:1-2; John 14 1-6; Romans 8:14-39; 1 Corinthians 2:9-10; 1 Corinthians 15:51-55; Philippians 3:20-21; 1 Thessalonians 4:13-18; 1Thessalonians 5:1-11; Hebrews 4:14-16; 2 Peter 3:8-14; Revelation 7:15-17 Revelation 14:13; Revelation 21:1-4; Revelation 22:1-5.

(b) Funeral of a child: 2 Samuel 12:16-23; Mark 10:13-16

(c) Funeral of a young person: Ecclesiastes 11:6-10; Ecclesiastes 12; Luke 7:11-15 **(d) Funeral of a godly woman:** Proverbs 31:10-31; Acts 9:36-42; Matthew 26:10-13.

(e) Funeral of the elderly: Genesis 5:24; Genesis 15:15; Matthew 11:28; 1 Timothy 4:6-8.

75. NEW PARISH INDUCTION

The holy Seed Church tends to take for granted the acceptance of a new pastor in the parish and community. As a result, new pastors are left alone to work their way into the affection of church members. Not enough emphasis is placed on assisting the bonding process between new pastors and their congregations. Some special services only pastors can perform; elders cannot. A new parish induction is a special service only elders, assisted by conference/mission leaders, can perform; pastors cannot. If you do not emphasize this significant service, very possibly no one will.

(a)Difficulties of transition

The transition of a pastoral family from one parish to another may engender anticipation and enthusiasm on the part of both family and parish. However, the change can be delicate and difficult. It is invariably accompanied by some degree of grief.

(b) Congregational grief

In marriage, a loss through divorce may be more devastating than a loss through death, for in divorce the loved one chooses to leave. As a result one feels rejection leads to anger. Likewise, when a pastor chooses to move from one parish to another, the congregation feels some degree of grief, rejection, and anger: "What is wrong with us?" "Why would our pastor want to leave us?" "I got hurt loving the last pastor. I am not going to love the new one and get hurt again."

If the previous pastor did not choose to leave, but was arbitrarily reassigned by the conference/mission, the congregation may be angry at the conference and resent the replacement. If the previous pastor was not appreciated, the congregation may feel distrust of and anger toward all ministers. People tend to resent and resist change- especially conservative people, and these make up a large portion of most congregations. New pastors invariably represent change. Therefore, there may be some temptation to resent and resist the new pastor.

(c) Pastoral family grief:

The pastoral family has much more to grieve over than the church family. They get uprooted- an experience especially devastating to spouse and children. They move into a new town and a strange house, with financial and social strains. The children have to start in a new school. The spouse may have to hunt for a new job. Most serious of all, the pastoral family has had to leave their friends. Where the congregation may be grieving the loss of one family, the new family is grieving the loss of all their friends in their previous parish. All of this adds up to potential problems during pastoral transitions.

(A) Smoothing the transition:

Some suggestions for smoothing the transition. The old must be set aside before the new can be accepted. The congregation can express its appreciation and verbalize its grief over losing the outgoing pastor through a well-promoted and attended farewell. Do

not replace too soon. Some may feel that new pastor must assume responsibilities immediately after the former pastor leaves.

Research, however, indicates that it typically takes about three months before a congregation is ready to welcome a new pastor.

This interim period gives time for church members to separate themselves emotionally from the former pastoral family. It also provides a unique opportunity for the latent lay leadership of the parish to emerge. Meanwhile, the congregation rediscovers its need to be pastured. Celebrates the new. Conference/missions and congregations should make the service of installing a new pastor as significant an event as possible. Just as a wedding is an important symbolic act publicly establishing a new home, an installation service for a pastor is an important symbolic act publicly establishing a new pastorate. One different, though, is that the bride can plan her own wedding. Pastors cannot plan their own installation.

Elders and conference/mission officials must take the responsibility. Elders or other congregational leaders should not do it by themselves, as pastors are employed and assigned by the conference. Conference officials must not do it by themselves, as though they are authoritatively imposing the pastor on the congregation. The congregation is a community, a church family. The conference representative is normally not a member of that family and thus can hardly welcome the new pastor to it. Too often the conference/mission official makes only a brief introduction of the new pastoral family on morning Glory. The church then plans only a secular, social event as a welcome. It is far better to have a formal, spiritual installation service. In some situations pastors and members of other churches in the area may be invited.

(e) Pastoral installation service:

Ideally the installation service should be part of the Sunday worship service, when most members are present. The suggested service below emphasizes introduction of the entire pastoral family. Certain pastoral families might not prefer this much public exposure, but

some agreeable emphasis should be placed on welcoming the whole family. The pastor's family, not the pastor, is most likely to feel unwelcomed. Introduction of conference/mission representative - The head elder should introduce the conference representative as coming to present the new pastoral family.

Conference representative's remarks: – The conference representative should explain the purpose of the installation service: to help bond the church and pastoral family together and to dedicate the new pastor –church team to ministering in the community. The conference leader should also introduce each member of the pastor's family, presenting a brief biographical sketch of each. An additional option: the conference leader may present to the pastor a tray with a lighted candle for each church in the parish, and then a charge to keep the lights shining brightly and help them grow in number.

Welcome by local elder: – The elder speaks for the congregation in welcoming the pastor. The entire pastoral family may be invited to the platform, in which case the elder's spouse may well give a special welcome to the pastor's spouse. A child, youth leader, or church school teacher from the congregation could welcome the pastor's children.

Litany – Elders: We come on this day to open a new chapter in the history of our church, the beginning of a new pastorate.

Congregation: We have received gifts from God, who has equipped us for ministry, and provided a new pastor to lead, train, and encourage us.

Pastoral Family: We come seeking to serve you in lifting up Jesus Christ that together we might grow.

Congregation: We invite you to lead us in our walking with God.

Pastoral Family: We seek your love as we become part of this church family.

Congregation: We wish to have you as part of our family, and we open our hearts to you.

Conference Representative (to pastor): God has given to you the challenge of leading these people in their preparation for the soon coming of our Lord Jesus Christ.

Pastor: I accept this challenge. Under God, I pledge to do my best always to lift Him up.

Conference representative: As a church, you face the challenge of presenting the gospel to your community.

Congregation and Pastor: We accept this challenge to present the living Christ through our lives and our ministries.

All: We covenant, before Christ and each other this day, to place Christ first, to seek the guidance of His Spirit, and to work together for the hastening of his coming.

Installation Prayer: The pastoral family might face the congregation with the conference representative on one side of them and the head elder on the other. Other elders or church leaders may be invited forward to form a human chain from the pastor and elder on the platform to the first pew. Everyone, including the congregation, is then invited to join hands and kneel together for the installation prayer. This act symbolizes a uniting of pastor and people.

The head elder prays, inviting the congregation's commitment in supporting the new pastor. The conference/mission representative prays, officially installing the pastor as congregation leader. The conference representative then leads the elders in welcoming the new pastoral family with a handshake. Pastor's Sermon / Church welcome after the service closes, as the congregation leaves the sanctuary, members welcome the pastoral family. A fellowship meal provides an excellent closing to the installation.

76. PRAYER FOR SICK:

The book of James tells us that if any member is sick. "Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed

sins, he will be forgiven” (James 5:14-15). Here is another form of ministry available to elders that can bring great blessing to your people.

Prayer ought to be at the heart of every elder’s ministry, and prayer for the sick is a significant part of such a prayer ministry. When you visit the sick, you should be mindful, not only of their physical condition, but of their spiritual condition as well. Often during illness, people feel helpless and discouraged. Sometimes their faith waves and they need your encouragement and reminder that God loves them.

The formal anointing service is reserved for those with significant physical illness. However, the text asks, “Is anyone among you sick?” I do not ask, “Is anyone among you doing?” The anointing service ought not to be used for every frivolous physical complaint. It should be reserved for serious illness, but not just for fatal illness. In some places, anointing has become almost a lost rite because of the traditions of some non-the holy seed church denominations that have used anointing as though it were a last rite.

(a)Who officiates: The sick should call for the elders of the church. Local elders may officiate at an anointing service in the absence of a minister, but should do so with the pastor’s approval. Ideally a minister leads out, assisted by the presence and prayers of available elders.

(b) Preparing for the service: Where held. An anointing service may be held in church, home, nursing home, or hospital. If in a hospital, it should be conducted so as not to interfere with the physician and hospital staff. Length and formality of the service depend on the place it is held and the condition of the recipient. Who attends? In addition to the minister and the elders, it may be well for others having a special gift of prayer to be present. The recipient might wish to invite praying friends. Non- Christian family or friends are usually not invited, but need not be asked to leave if present. Those who lead out should have a serious commitment to Christ, believe

firmly in divine healing, and have prepared their hearts for the occasion.

Preparing the recipient. “If I regard iniquity in my heart, the Lord will not hear” (Psalms 66:18). Encourage the sick person to examine his/her life before the anointing. An excellent way to prepare for the service is for the individual to study the chapter “Prayer for the sick” in *The Ministry of Healing*. Respect the privacy of persons not waiting to speak too specifically about their ailment. On the other hand, you should learn as much as the recipient is comfortable in sharing so your prayer can be specific.

(c) Order of service: Preliminary remarks. As leader, you should explain to the group the purpose of anointing and how it takes place. The recipient might be invited to testify to his/her faith and give the reason for requesting healing. If the sick person is not too critical to warrant a brief service, take time to read from the scriptures the prerequisites to divine healing. These include:

1. Belief that God can and does heal.
2. Confession of sin.

3. Commitment to healthful living: Much illness results from habits of living. Assure the sick that God freely forgives our sins of the past, but it is presumptuous to ask Him to heal our bodies if we intend to go on abusing them.

4. Willingness to use human means: “Every good gift and every perfect gift is from above” (James 1:17). God may already have gifted some physician to who He will lead the sick person for healing. God works miracles, but He often chooses to work them through gifts He places in human hands.

5. Trust God’s answer. Sometimes God heals immediately, sometimes slowly, sometimes not until Christ’s Second Coming. If the afflicted person is not healed immediately, it ought not to be interpreted as a sign either of the individual’s spiritual weakness or of God’s unwillingness to heal. The service should climax with the

certainty that everything has been placed in God's hands and that God can be trusted.

Scripture to be read or excerpted could include: James 5:14-16; Numbers 21:8-9; psalms 103:1-5; Psalms 107: 19-20; Mark 16:15-20.

77. There anointing prayer.

If you are leading out you should have a small vial of olive oil. Everyone kneels. The recipient may wish to pray. If so, he/she should probably pray first. Other designated leaders pray in turn. You pray last. As you begin to pray, place a little oil on the fingertips of your hand. Near the close of your prayer, apply the oil to the forehead of the one you are anointing. This symbolizes the Holy Spirit's touching the afflicted in a specific and special way.

The Holy Seed Church do not follow or support the practice of some who apply oil to the part of the body in which the infirmity exists. Concluding the service. As soon as the prayer season ends, say your goodbyes and leave. A little time for getting acquainted and social; fellowship might precede the anointing, but should not follow it. Leave while a spirit of reverence prevails and the presence of God permeates the room.

78. CONCLUSION

We end this Constitution and Rules where we began, with an appeal for all elders to take up the challenge of vibrant, spiritual church leadership. Your ministry is vital to the ongoing growth and development of the church. Because of the unique leadership talents the Holy Spirit has given you, you can make a tremendous difference. Consecrate yourself to Christ daily and learn on Him for grace and guidance. "The elders who are among you I exhort,....Shepherd the flock of God which is among you, serving as overseers, not by constraint but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away" (1 Peter 5:1-4). The Bible says "All have sinned and fall short of the glory of

God." God is perfect and holy and our sins separate us from God forever. The Bible says "The wages of sin is death," {Romans 3:1-31}.

The good news is that, about 2,015 years ago

God sent His only Son Jesus Christ to die for our sins. Jesus is the Son of God. He lived a sinless life and then died on the cross to pay the penalty for our sins. "God demonstrates His own love for us in that while we were yet sinners Christ died for us," {John1:1-13}. Jesus rose from the dead and now He lives in heaven with God His Father. He offers us the gift of eternal life -- of living forever with Him in heaven if we accept Him as our Lord and Savior. Jesus said "I am the way, the truth, and the life. No one comes to the Father except by Me." God

THE COMING OF THE KINDOM {Luke Chapter 17}.

{a} 20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: ²¹ Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. ²² And he said unto the disciples, The days wilcome, when ye shall desire to see one of the days of the Son of man, and ye shall not see [it].

²³ And they shall say to you, See here; or, see there: go not after [them], nor follow [them].

²⁴ For as the lightning, that lighteneth out of the one [part] under heaven, shineth unto the other [part] under heaven; so shall also the Son of man be in his day.

²⁵ But first must he suffer many things, and be rejected of this generation.

²⁶ And as it was in the days of Noe, so shall it be also in the days of the Son of man.

²⁷ They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

²⁸ Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

²⁹ But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed [them] all.

³⁰ Even thus shall it be in the day when the Son of man is revealed.

{B}The cross of Jesus Christ {1 Corinthians 1:18-21} Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephan's: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. **For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.** For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? Where *is* the scribe? Where *is* the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

{c} Matthew 24:35-38 Context: Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh: So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. Verily I say unto you, this generation shall not pass, till all these things are fulfilled. *Heaven and earth shall pass away, but my words shall not pass away.* But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. But as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark

{D} Proverbs 30:5-6 Contexts:

5. Every word of God *is* pure: he *is* a shield unto them that put their trust in him.

6. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

NOTE: This verse affirms three propositions: (1) The heavens and earth will pass away. (2) Christ's words will not pass away and the word of God shall stand forever." {3} Everyone who believes the word of will receive internal life.

"Lord Jesus, I believe you are the Son of God. Thank you for dying on the cross for my sins. Please forgive my sins and give me the gift of eternal life. I ask you in to my life and heart to be my Lord and Savior. I want to serve you always ever and ever Amen."
