



THE CHURCH OF PENTECOST

THE MINISTER'S MANUAL

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ISBN: 9988-578-48-2

Reprinted, June 2013.

Published by the General Council
of The Church of Pentecost

All scripture quotations, unless otherwise indicated, are
taken from the New International Version of the Holy Bible.

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PREFACE

In order not to fall into the error of stereotyped worship and rigid liturgical procedures in the conduct of the ceremonial aspects of the pastoral ministry, Pentecostals have, over the years, tried to avoid the use of the minister's manual. The view has been to do whatever one felt was appropriate in any circumstance supposedly under the guidance of the Holy Spirit. The result, in some cases, has been total confusion, which sometimes brought the Church into disrepute.

King Solomon hints that "there is proper time and procedure for every matter (Eccl. 8:6 NIV). Apostle Paul instructed young Timothy that he might know the "how to" of church life in the discharge of his pastoral duties (I Tim. 3:15, 16).

Over the years, the scope of ceremonial duties of the pastoral ministry has widened. It not only includes the sacramental but also such functions as weddings, christenings, burials, foundation-stone laying, dedication of buildings, induction and farewell services, or even socio-political functions such as National Day celebrations.

This new edition of The ***Minister's Manual*** of The Church of Pentecost is, therefore, presented to serve as a guide to ministers and all others on whom the onus of church ceremonial officiating lies.

It should be understood that these procedures are not cast in rigid terms, but that every officiant shall seek a fresh inspiration and unction of the Holy Spirit even as they use them as guidelines that will make worship in the Church reflect the beauty of God's holiness.

Apostle Dr. Opoku Onyinah
(Chairman, The Church Of Pentecost)
December, 2012

ACKNOWLEDGEMENT

Due credit and very special thanks must go to the members of the Literature Committee namely: Apostle D.K Noble-Atsu, (Chairman), Pastors Dela Quampah, Joshua Yirenkyi-Smart and Ben Ampea-Badu, Elders Victor C.T Antwi (Secretary), B.K Bosumprah, Anthony Awortwi-Tandoh, Deaconess (Mrs.) Ekua Tawiah Asemanyi and Deaconess (Mrs) Adelaide Owuo, for their invaluable contribution in the production of this manual. Many hours were spent in writing, editing, correcting, adjusting and arranging the material. Apostle Peter Ayerakwa and Pastor John Waller deserve special mention for looking meticulously at the manuscript and providing useful information, especially notes on the blessing of existing marriages. In much the same way, late Pastor S.A.K Karikari and Elder Sefa Dwamena must be commended for having started the review of the manual.

Special thanks go to members of the Executive Council of the Church for their direction, encouragement, special assistance and fatherly advice to the Literature Committee. We appreciate their critical look at the material and for their flexibility in determining what exactly should be the content of this manual.

It has been a great honour and pleasure to have all these men and women of God play a role in this production.

May our good Lord continue to bless us all in the name of His son, Jesus Christ.

***Daniel Kwame Noble-atsu (Apostle)
(Chairman, Literature Committee,
The Church Of Pentecost)
November 2010***

1. THE LORD'S PRAYER

Our Father in heaven,
Hallowed be Your name,
Your kingdom come,
Your will be done
On earth as it is in heaven.
Give us today our daily bread.
Forgive us our debts,
As we also have forgiven
Our debtors.
And lead us not into temptation
But deliver us from the evil one.
For Yours is the kingdom
The power and the glory,
Forever and ever.

Matt. 6:9 -13

2. THE APOSTLES' CREED

I believe in God the Father Almighty, Creator of heaven
And earth; and in Jesus Christ His only Son our Lord,
Who was conceived by the Holy Spirit, born of the Virgin
Mary, Suffered under Pontius Pilate, was crucified, died
and buried.

He descended into hell; the third day He rose again
from the dead.

He ascended into heaven, and sat at the right hand of
God the Father Almighty; from there He will come to
judge the living and the dead.

I believe in the Holy Spirit, the holy Christian (universal) Church,
The fellowship of saints; the forgiveness of sins,
The resurrection of the body, and life everlasting. Amen.

3. THE BEATITUDES

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth

Blessed are those who hunger and thirst after righteousness, for they shall be satisfied.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the peace-makers, for they shall be called the sons of God.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

4. RULES OF CONDUCT

The Church is the household of God, redeemed and sanctified by the blood of Jesus Christ.

The Church is therefore not a mere social institution, but a family of saints being trained and equipped until we all attain the measure of the stature of the fullness of Christ (**Eph. 4:13**).

The following guidelines are therefore intended to help you walk worthy of your calling as a child of God:-

- a) Set aside a period daily for a personal quiet time in prayer and meditation on the Word (**Matt. 6:6; Eph. 6:18-20**).
- b) Always endeavour to adequately prepare yourself through prayer and meditation before coming to the house of God (**Heb. 4:15-16**).
- c) Be in your seat in good time before the commencement of service and participate fully in every aspect of the service.
- d) Endeavour, by word and deed, to bring up your children in the fear of the LORD, and bring them with you to the house of God. Supervise and monitor the active participation of your children in Sunday School and Youth Ministry, as the case may be. Do not neglect the spiritual well-being of the other relatives and house-holds under your care; they also need salvation (**Gen. 18:19; Jos. 24:15; 2 Tim. 1:5, 6; Prov. 22:6; Deut. 6:4-7**).
- e) Make the Church your spiritual home. Love the brethren with brotherly affection and, if you are able, contribute to the needs of the saints (**Phil. verse 7; Ac. 2:46**).
- f) During casual conversation at home or at work, do not speak disrespectfully or disparagingly

about the Church and God's servants. Make your concerns and grievances known to the appropriate authority for explanation or redress (**3 Jn. 9,10; Num. 12:12**).

- g). Endeavour to study the Bible diligently on your own and take it with you anytime you go to the house of God (**2 Tim. 2:15; Ac. 17:11; Jos. 1:8**).
- h). Enter reverently; pray fervently; listen attentively; give praise from a grateful heart, and worship God in the beauty of holiness (**Ps. 118:27-29; Eccl. 5:1; Rom. 7:12; Jas 1:19**). "Enter into His gates with thanks-giving, and into His courts with praise; be thankful unto Him and bless His name" (**Ps. 100:4**).
- i). Marital fidelity and chastity before and during marriage are the hallmarks of a true Christian and are, therefore, strongly urged upon every child of God. Pre-marital and extra-marital relationships have no place in the Church of God; members found in such relationships should be punished by suspension and/or withdrawal from fellowship(**1Cor. 5; Heb. 13:4**).
- j). In your business, endeavour to make all your dealings and transactions Bible-based, honest and transparent (**Prov. 16:8; 21:6; 22:13,16; Jer. 17:11; 22:13**). A true child of God should not deal in items known to be detrimental to the spiritual, mental and physical health of others, e.g., alcohol, cigarettes and narcotic drugs.

5. TENETS OF THE CHURCH

a) THE BIBLE

We believe in the divine inspiration and authority of the Holy Scriptures; that the Bible is infallible in its declarations, final in its authority, all-sufficient in its provisions and comprehensive in its sufficiency (**2 Tim. 3:16; 2 Pet. 1:21**).

b) THE ONE TRUE GOD

We believe in the existence of the One True God, Elohim, Maker of the whole universe; indefinable, but revealed as the Triune Godhead – Father, Son and Holy Spirit – one in nature, essence and attributes – Omnipotent, Omniscient and Omnipresent (**Gen. 1:1; Matt. 3:16 -17; 1 Jn. 5:7**).

c) MAN'S DEPRAVED NATURE

We believe that all men have sinned and come short of the glory of God, and are subject to eternal punishment, and in need of repentance and regeneration (**Gen. 3:1-19; Is. 53:6; Ac. 2:38; 17:30**).

d) THE SAVIOUR

We believe that man's need of a Saviour has been met in the person of Christ Jesus, because of His deity, virgin birth, sinless life, atoning death, resurrection and ascension; His abiding intercession and second coming (**Jn. 8:46; Ac. 2:36; Col. 1:15; 2 Cor. 5:19; Rom. 3:25; Phil. 2:9-11; 1Thess. 4:16-17; Rev. 22:20**).

e) **REPENTANCE/JUSTIFICATION/
SANCTIFICATION**

We believe all men have to repent, confess their sins before God, and believe in the vicarious death of Christ Jesus in order to be justified before God. We believe in the sanctification of the believer through the working of the Holy Spirit and God's gift of eternal life (**Lk. 15:7; Ac. 2:38; Rom. 5:16; 1 Cor. 1:30; 1Thess 4:3**).

f) **THE SACRAMENTS OF BAPTISM AND
THE LORD 'S SUPPER**

We believe in the sacrament of baptism by immersion on the clear testimony of a convert who has attained a responsible age of at least 13 years (**Lk. 3:21; Mk. 16:16**). We believe that infants and children are not baptised but are dedicated to the Lord (**Lk 2:22-24, 34; Mk10:16**). We believe in the sacrament of the Lord's Supper which should be partaken by all baptised members in good standing with the Lord (**Lk. 22:19-20; Matt. 26:21-29; Ac. 20:7**).

g) **BAPTISM, GIFTS AND FRUIT OF THE HOLY
SPIRIT**

We believe in the baptism of the Holy Spirit for believers with signs following; the operation of the gifts and manifestation of the fruit of the Holy Spirit in their lives (**1 Cor. 12:18-31; Mk. 16:17; Ac. 2:4; Gal. 5:22**).

h) **NEXT LIFE**

We believe in the resurrection of both the saved and unsaved. They that are saved to the resurrection of life and they that are unsaved to the resurrection of damnation (**Jn. 5:28-29; Dan. 12:2; Rom. 2:7; 6:23; 1Jn. 1:1, 2**).

i) **TITHES AND OFFERING**

We believe that the Bible clearly teaches believers to tithe on their earnings unto the Lord and free-will offerings to the cause of promoting the Kingdom of God. We also believe that God blesses a cheerful giver (**Mal. 3:10; 2 Cor. 8:7; Heb. 7:1-4; Ac. 20:35**).

j) **DIVINE HEALING**

We believe that the healing of sickness and disease is provided for God's people in the atonement (**Is. 53:4-5; Matt. 8:7, 17; Mk. 16:18; Jas. 5:14-16; Lk. 13:1-16**). Yet the Church is not opposed to seeking the care of qualified medical practitioners.

6. SALUTATION

Salutation by officiating minister. The officiant, standing in front of the congregation, shall pronounce one of the following salutations:

- a) Grace, mercy and peace from God the Father and from Jesus Christ, the son, be with us in truth and love **(2 Jn. 3)**.
- b) Grace and peace to you from God the Father and from the Lord Jesus Christ **(2 Cor. 1:2)**.
- c) The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all **(2 Cor. 13:14)**.

7. BENEDICTION

At the end of the service, the officiating minister shall pronounce one of the following benedictions:

- a) The Lord bless you and keep you; the Lord make His face shine upon you and be gracious to you. The Lord turn His face toward you and give you peace **(Num. 6:24-26)**.
- b) May the God of peace Himself sanctify you and completely preserve you. May your whole spirit, soul and body be preserved at the coming of our Lord Jesus Christ **(1Thess. 5:23)**.
- c) The peace of God, which passes all understanding, guard your hearts and minds in Christ Jesus. Amen **(Phil. 4:7)**.
- d) Now to Him, who is able to do immeasurably more than all we ask or imagine, according to His power that is at work within us, to Him be glory in the Church and in Christ Jesus throughout all generations, forever and ever. Amen **(Eph. 3:20, 21)**.
- e) And the God of all grace, who called you to His eternal glory in Christ, after you have suffered a little while, will Himself restore you and make you strong, firm and steadfast. To Him be the power forever and ever. Amen **(1 Pet. 5:10, 11)**.
- f) May the grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all **(2 Cor. 13:14)**.

8. ORDER OF SERVICE

a) Sunday Morning

It is the tradition of The Church of Pentecost that, as soon as a member enters the church building, that member sits down and prays fervently, giving thanks to the Lord, glorifying Him, etc., until the officiating minister (or his representative) opens the service. The service may follow this pattern:

1 Opening prayer

2 Salutation by officiant:

The officiant, standing in front of the congregation, shall pronounce one of the salutations described in 6 above:

1 Songs of praise by the congregation

2 Testimonies, individual Bible readings, song ministration, etc

3. Call to worship

4. Message and prayer

5. Altar call

6. Tithes and offerings

7. Announcements

8. Prayer and benediction (prayer may be said for the nation and rulers in accordance with **1 Timothy 2:1-3 and Romans. 13:1-7.**

b) **Sunday Evening**

Sunday evening is devoted to cell group meetings. Groups are to use the prepared Bible Study Outline of the Church.

c) **Wednesday Evening**

Wednesday evening is observed as a teaching service.

d) **Friday Evening**

Fridays are often observed as fasting days. Most assemblies do spend the morning (8 a.m. – 12 noon) fasting and praying. Because of the fasting, evening prayer meetings shall start early and close early.

These prayer meetings are mainly centred on the Holy Spirit baptism, gifts of the Holy Spirit, healing, prayer and intercession in the following order:

1. Opening prayer
2. Relevant songs
3. Teachings
4. Prayer
5. Altar call
6. Offertory
7. Announcements
8. Closing prayer and benediction

(Records should be taken of converts, healing and Holy Spirit baptism, after each service).

9. NAMING OF CHILDREN

After the birth of the child, a day shall be set aside for the naming ceremony. On that day, the congregation shall meet at a convenient place for the ceremony. The officiant shall give a word of advice from the scriptures and pray for the child. There shall be a presentation of gifts to the child. Parents of the child shall be present at the ceremony **(Lk. 22:21-23)**.

10. DEDICATION OF CHILDREN

Dedication of children shall be performed in the Church. Parents and such children shall take the front seat as the congregation sings songs of praise (**Matt. 1:21; Lk. 1:5, 9, 66**).

The officiating minister shall read one of the following:

MINISTER:

Whenever the day came for Elkanah to offer the sacrifice, he would give portions of the meat to his wife Peninnah and to all her sons and daughters. But to Hannah he gave a double portion, because he loved her, and the Lord had closed her womb. And because the Lord had closed her womb, her rival kept provoking her in order to irritate her. This went on year after year. Whenever Hannah went up to the house of the Lord, her rival provoked her till she wept and would not eat. Elkanah, her husband, would say to her, "Hannah, why are you weeping? Why don't you eat? Why are you downhearted? Don't I mean more to you than ten sons?"

Once when they had finished eating and drinking in Shiloh, Hannah stood up. Now Eli the priest was sitting on a chair by the doorpost of the Lord's temple. In bitterness of soul, Hannah wept much and prayed to the Lord. And she made a vow, saying, "O Lord Almighty, if you will only look upon your handmaid's misery and remember me, and not forget your handmaid but give her a son, then I will give him to the Lord for all the days of his life and no razor will ever be used on his head."

As she kept on praying to the Lord, Eli observed her mouth. Hannah was praying in her heart and her lips were moving, but her voice was not heard. Eli thought she was drunk and said to her, "How long will you keep on getting drunk? Get rid of your wine." "Not so, my lord," Hannah replied, "I am a woman who is deeply troubled. I have not been drinking wine or beer, I was pouring out my soul to the Lord. Do not take your handmaid for a wicked woman; I have been praying here out of my great anguish and grief."

Eli answered, "Go in peace and may the God of Israel grant you what you have asked of him."

She said, "May your handmaid find favour in your eyes." Then she went away and ate something and her face was no longer downcast.

Early the next morning, they arose and worshipped before the Lord and then went back to their home at Ramah. Elkanah lay with Hannah his wife and the Lord remembered her. So in the course of time Hannah conceived and gave birth to a son. She named him Samuel, saying, "Because I asked the Lord for him."

When the man Elkanah went up with all his family to offer the annual sacrifice to the Lord and to fulfil his vow, Hannah did not go. She said to her husband, "After the boy is weaned, I will take him and present him before the Lord, and he will live there always."

Do what seems best to you," Elkanah, her husband, told her. "Stay here until you have weaned him; only may the Lord make good His word." So the woman stayed at home and nursed her son until she had weaned him.

After he was weaned, she took the boy with her, young as he was, along with a three-year-old bull, an ephah of flour and a skin of wine, and brought him to the house of the Lord at Shiloh. When they had slaughtered the bull, they brought the boy to Eli and she said to him, "As surely as you live, my lord, I am the woman who stood here beside you praying to the Lord. I prayed for this child and the Lord has granted me what I asked of him. So now I give him to the Lord. For his whole life he will be given over to the Lord." And he worshipped the Lord there **(1 Sam. 1:4-28 NIV)**.

OR

People were bringing little children to Jesus to have him touch them, but the disciples rebuked them. When Jesus saw this, He was indignant. He said to them, "Let the little children come to me and do not hinder them, for the kingdom of God belongs to such as these. I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it." And He took the children in His arms, put His hands on them and blessed them **(Mk. 10:13-16 NIV)**.

OR

Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was upon him.

It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Christ. Moved by the Spirit, he went into the temple courts. When the parents brought in the child Jesus to do for Him what the custom of the Law required, Simon took Him in his arms and praised God, saying: "Sovereign Lord, as You have promised, You now dismiss Your servant in peace. For my eyes have seen Your salvation,

which You have prepared in the sight of all people, a light for revelation to the Gentiles and for glory to your people Israel.”

The child’s father and mother marvelled at what was said about him. Then Simeon blessed them and said to Mary, His mother: “This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, so that the thoughts of many hearts will be revealed, and a sword will pierce your own soul.”

There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, and then was a widow until she was eighty-four. She never left the temple where she worshipped night and day, fasting and praying. Coming up to them at the very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem.

When Joseph and Mary had done everything required by the Law of the Lord they returned to Galilee to their own town of Nazareth. And the child grew and became strong; he was filled with wisdom, and the grace of God was upon him (**Lk. 2:25- 40 NIV**).

The officiating minister shall also read some of these scriptures to the parents and exhort them:

Minister:

For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just so that the Lord will bring about for Abraham what he has promised him (**Gen. 18:19 NIV**).

Hear, O Israel, the Lord, our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up (**Deut. 6:4-7 NIV**).

Fathers, do not exasperate your children; instead bring them up in the training and instruction of the Lord" (**Eph. 6:4 NIV**).

After the word of exhortation, the officiating minister shall take the child in his arm from the father, call his name and pray thus:

Minister:

Our Lord Jesus, the true and good shepherd, we offer this child to you; embrace him as you once embraced young children who were brought to you. Let your blessing abide on him; protect and guide him until he reaches a responsible age, when you shall fill his heart with your word to walk before you all the days of his life. Amen."

The officiating minister shall then lay his right hand on the head of the child and say:

Minister:

1. The Lord bless you, and keep you. The Lord make His face shine upon you and be gracious to you. The Lord turn his face toward you and give you peace, Amen! (**Num. 6:24-26**).
2. And the peace of God, which transcends all understanding, will guard your heart and your minds in Christ Jesus (**Phil. 4:7**).

The child shall then be handed over by the officiating minister to the father who will also hand him/her over to the mother. There shall be some congregational singing, the offertory, announcements, closing prayer and benediction.

The officiating minister shall issue a certificate of dedication to commemorate the act. A register shall be kept of all dedications in the Church for future reference.

11. WATER BAPTISMAL SERVICE

A prior announcement shall be made inviting the congregation to be present at the service.

At the baptismal grounds, the congregation shall sing one or two hymns or songs as the candidates take their stand one after the other. After the choruses, the officiating minister shall pray. This shall be followed by songs. He shall then read one or more of these scriptures:

Minister:

Then Jesus came from Galilee to the Jordan to be baptised by John. But John tried to deter him, saying, "I need to be baptised by you and do you come to me?"

Jesus replied, "Let it be so now; it is proper for us to do this to fulfil all righteousness." Then John consented. As soon as Jesus was baptised, he went up out of the water. At that moment, heaven was opened and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased" (**Matt. 3:13-17**).

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I will be with you always, to the very end of the age" (**Matt. 28:18-20 NIV**).

What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer? Or don't you know that all of us who were baptised into Christ Jesus were

baptised into His death? We were therefore buried with Him through baptism into death in order that, just through the glory of the Father, we too may live a new life.

If we have been united with Him in His death, we will certainly also be united with Him in His resurrection. For we know that our old self was crucified with Him so that the body of sin might be rendered powerless, that we should no longer be slaves to sin, because anyone who has died has been freed from sin.

Now if we die with Christ, we believe we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to God.

In the same way, count yourselves dead to sin but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal bodies so that you obey its evil desires. Do not offer the parts of your bodies to sin, as instruments of wickedness, but rather offer yourselves to God as those who have been brought from death unto life; and offer the parts of your bodies to him as instruments of righteousness. For sin shall not be your master, because you are not under law, but under grace.

What then? Shall we sin because we are not under law but under grace? By no means! Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey – whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. You have been set free from sin and have become slaves to righteousness.

I put this in human terms because you are weak in your natural selves. Just as you used to offer the parts of your body in slavery to impurity and to ever-increasing wickedness, so now offer them in slavery to righteousness leading to holiness. When you were slaves to sin, you were free from the control of righteousness. What benefit did you reap at that time from the things you are now ashamed of? Those things result in death! But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness and the result is eternal life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord **(Rom. 6:1-23 NIV)**.

In him you were also circumcised in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead. When you were dead in your sins and in the circumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins, having cancelled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross **(Col. 2:11-14 NIV)**.

After this, the congregation shall sing. The minister shall then explain the true principles of Christian faith for which this ordinance of baptism is observed, according to the foregoing scriptures.

He shall instruct the candidates to be baptised to confess their faith in Christ Jesus, believing that they, through baptism, die with Christ for their sin and rise with Him for their justification.

Each candidate shall join the minister in the water (river, sea, swimming pool, baptistery, etc) in turns.

The minister, while immersing the candidate, shall then say:

Minister:

On the confession of your faith and word of your testimony, I baptise you in the name of the Father, and of the Son, and of the Holy Spirit. Amen!

While the minister is baptising, the congregation shall continue to sing. After baptism, the minister shall cause a song to be sung. He shall thereafter pray and bless the congregation, thus:

Minister:

And the peace of God, which transcends all understanding, will guard your hearts and minds in Christ Jesus and the blessing of God Almighty, the Father, and the Son and the Holy Spirit, remain with you always.

Or any of the words of blessing in this book. All baptisms should be recorded in the Church register with the dates of service and full particulars of the candidates.

12. THE RIGHT HAND OF FELLOWSHIP

This is to be extended to new converts who have been taken through a period of teaching on salvation, assurance of salvation and justification.

The following procedure shall be followed:

1. Choruses
2. Prayer by officiating minister
3. Song – ***as the candidates take their stand before the congregation***
4. Reading of the Tenets of the Church by the officiating minister to the candidates to declare their belief in them by individually declaring, “Yes, I do.”

After this, the officiating minister shall read any of the following to let the candidates know and understand that this act is a divine order.

They devoted themselves to the Apostles’ teaching and to fellowship, to the breaking of bread and prayer (**Ac. 2:42**).

OR

God, who has called you into fellowship with His Son Jesus Christ our Lord, is faithful (**I Cor. 1:9 NIV**).

OR

James, Peter and John, those reputed to be pillars, gave me and Barnabas the right hand of fellowship when they recognised the grace given to me. They agreed that we should go to the Gentiles, and they to the Jews (**Gal. 2:9 NIV**).

OR

Because of your partnership in the gospel from the first day until now, being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus **(Phil 1:6 NIV)**.

OR

We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with His Son, Jesus **(1 Jn. 1:3 NIV)**.

OR

But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin **(1Jn. 1:7 NIV)**.

The officiating minister shall have counselled the individual candidates privately the previous days and discussed freely with them their problems. Candidates are to feel free to open up to the officiating minister. On the appointed day, the officiating minister shall instruct the congregation to stand as he extends the right hand of fellowship to the candidates individually, saying:

Minister:

"I give you the right hand of fellowship in the name of the Father, the Son and the Holy Spirit, Amen.

If communion service will be held on that day, this should precede the extension of the right hand of fellowship. A person below 13 years of age is not to be extended the right hand of fellowship.

13. THE LORD'S SUPPER (HOLY COMMUNION)

The officiating minister shall announce the Lord's Supper one week earlier. A week of prayer should be declared for teachings and rededication of the saints unto the Lord. Before the Lord's Supper, the officiating minister shall read any of the following scriptures:

Surely he took up our infirmities
and carried our sorrows,
yet we considered Him stricken by God,
smitten by Him and afflicted.
But He was pierced for our transgressions,
He was crushed for our iniquities; the punishment that
brought us peace was upon Him and by His wounds we
are healed (**Is. 53:4-5**).

On the first day of the Feast of Unleavened Bread, the disciples came to Jesus and asked, "Where do you want us to make preparation for you to eat the Passover? He replied, "Go into the city to a certain man and tell him, 'The Teacher says: My appointed time is near. I am going to celebrate the Passover with my disciples at your house.'" So the disciples did as Jesus had directed them and prepared the Passover. When evening came, Jesus was reclining at the table with the Twelve.

While they were eating, Jesus took bread, gave thanks and broke it, and gave it to His disciples, saying, "Take and eat; this is my body." Then He took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will not drink of this fruit of the vine from now

on, until that day when I drink it anew with you in my Father's kingdom." When they had sung a hymn, they went out to the Mount of Olives (Matt. 26:17-20, 26-27).

The Holy Communion Service shall be held in a serene and prayerful atmosphere. There should be no clapping of hands, playing of drums or tambourine, until after the communion, unless the Holy Spirit directs otherwise. However, the organ and guitars can be played very softly to accompany the songs or hymns.

The service shall follow this order:

1. Exhortation by officiant
2. Prayer
3. Reading from I Corinthians 11:23-32

"For I received from the Lord what I also passed on to you: The Lord Jesus, on the night He was betrayed, took bread, and when He had given thanks, He broke it and said, 'This is my body, which is for you; do this in remembrance of me.'" In the same way, after supper, He took the cup, saying: 'This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me. For whenever you eat this bread and drink this cup, you proclaim the Lord's death until He comes.'

Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognising

the body of the Lord, eats and drinks judgment on himself. That is why many among you are weak and sick and a number of you have fallen asleep. But if we judge ourselves, we would not come under judgment. When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.”

4. **Partaking of the Communion:** Elders, deacons, deaconesses, members, or as directed by the Holy Spirit.

After the communion, the officiant shall read one of the following scriptures:

Praise the Lord, O my soul; all my inmost being, praise his holy name. praise the Lord, O my soul, and forget not all His benefits –who forgives all your sins and heals all your diseases, who redeems your life from the pit and crowns you with love and compassion, who satisfies your desires with good things so that your youth is renewed like the eagle's. Amen. (Ps. 103:1-5).
Give thanks to the Lord for He is good;
His love endures forever. **(Ps. 118:1).**

5. Songs of Praise
6. Offertory/Tithes
7. Testimonies
8. Altar Call
9. Announcements
10. Closing Prayer
11. Benediction

14. MARRIAGE PROCEDURE

a) Blessing under the Ordinance

The banns shall be published three consecutive Sundays before the marriage takes place.

ORDER OF SERVICE

1. The minister and the congregation shall take their seats
2. Choruses
3. Arrival of the bridal party
4. A song/prayer
5. The couple faces the minister
6. Song/prayer
7. Exchange of vows
8. Blessing of the marriage
9. Signing of the marriage certificate/offering
10. Formal introduction of the new couple
11. A short exhortation
12. Presentation of Marriage Certificates
13. Prayer
14. Altar Call
15. Benediction

The minister shall say to the congregation:

Minister:

I present to you Brother A and Sister B. I urge you to pray to the Lord for them to commence this marriage in the right way, befitting Christians, in order to attain a prosperous end.

If anyone knows any just cause why the marriage should not take place, he shall say it beforehand, or else, hereafter hold his peace.

The congregation shall be seated while the bride and groom remain standing. The minister shall then address the congregation as follows:

Minister:

Brothers and sisters, we are gathered in the presence of God and this congregation to witness the union of this man and this woman standing before you in holy matrimony.

Marriage is an honourable estate and of divine origin and institution. It is sanctioned or approved of in the Holy Scriptures and dignified and forever hallowed, for our Lord was present at the marriage at Cana in Galilee, where He performed His first miracle. It speaks to us of the mystical union of Christ and His Church.

The Holy Scriptures say, "Marriage should be honoured by all" So we must conclude that it must not be regarded in a light manner, but undertaken and entered into in all solemnity, with wisdom and forethought, reverently in the fear of God; with the understanding that it was first ordained for the mutual help, fellowship and comfort that the one ought to have for the other, in prosperity and in adversity, for the honourable procreation of children and for their training in love and obedience to the Lord. Into this holy bond these two persons are now willing to enter.

Therefore, if anyone knows of any just cause why these two may not be lawfully joined in marriage, let him now speak or else forever hold his peace.

In the absence of any objection, the minister shall proceed as follows:

Minister:

Who gives this woman to be married to this man?

The father or his (lawful) representative will signify his assent by answering:

Father: I do.

The minister shall then ask the father or his lawful representative to take the daughter's right hand and give her to the bridegroom who shall receive it in his right hand.

Removal of the Veil

The minister shall ask the 'groom to remove the veil and then proceed as follows:

Minister:

I require and charge you both, as you will answer at the day of judgment when the secrets of all hearts are made known, that if either of you knows of any lawful impediment why you may not be joined in marriage, you confess it now.

In the absence of any impediment confessed by either couple, the minister shall then ask the bridegroom to repeat the following declaration:

Bridegroom:

I do solemnly and faithfully declare that I do not know of any lawful impediment, why I, AB, may not be joined in holy matrimony to CD.

The bride also repeats after the minister:

Bride:

I do solemnly and faithfully declare that I do not know of any lawful impediment why I, AB, may not be joined in holy matrimony to CD.

The minister shall then ask the bridegroom:

Minister:

Will you have this woman, CD, standing here, to be your wedded wife, to live together after God's ordinance, in the estate of matrimony? Will you love her, comfort her, honour and keep her, in sickness and in health and, forsaking all other, keep only her, as long as you both shall live? If it is so, say, "I will."

Bridegroom: I will

The minister shall then ask the bride:

Minister:

CD, will you have this man, AB, standing here now, to be your wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Will you love, honour and obey him, in sickness and in health and, for-saking all other, keep only him, as long as you both shall live? If it is so, say, "I will."

Bride: I will.

The minister shall then say:

Minister: Hold each other's right hand.

The bridegroom and the bride shall comply and repeat after the minister:

Bridegroom:

I call upon these persons here present to witness that I, AB, do take you, CD, to be my lawful wedded wife; to have and to hold, from this day forward, for better for

worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance. And now, therefore, I give you this token of my love.

Minister:

Now, give the ring as the token and memorial that you have taken this woman to be your wife.

They shall then let go their hands and the man shall give to the woman a ring, placing it on the fourth finger of the bride's left hand, saying after the minister:

Bridegroom:

I give you this ring as a token and memorial that I have taken you to be my lawful wedded wife.

Bride:

I call upon all persons here present to witness that I, CD, do take you, AB, to be my lawful wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance. And now, therefore, I give you this token of my love.

Minister:

Now, give the ring as the token and memorial that you have taken this man to be your husband.

They shall then let go their hands and the woman shall give to the man a ring, placing it on the fourth finger of the groom's left hand, saying after the minister:

Bride:

I give you this ring as a token and memorial that I have taken you to be my lawful wedded husband.

Minister:

Forasmuch as AB and CD have consented together in holy wedlock, and have confessed the same before God and this gathering and have given and pledged their love to one another, and have declared same by the giving and receiving of rings and by the joining of hands, I, by the powers vested in me by the State and the Church as a marriage officer, now pronounce them husband and wife in the name of the Father and of the Son and of the Holy Ghost. Therefore, what God has joined together, let no man separate. Amen.

The minister shall read Ephesians 5:22-28:

Wives, submit to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the Church, His body, of which He is the Saviour. Now as the Church submits to Christ, so also wives should submit to their husbands in everything. Husbands, love your wives, just as Christ loved the Church and gave Himself for her to make her holy, cleansing her by the washing with water through the word, and to present her to Himself as a radiant Church, without stain or wrinkle or any other blemish, but holy and blameless. In the same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself (**Eph. 5:22-28**).

Couple: (Kneel).

The Minister Shall Then Lay His Right Hand On The Head Of The Man And Left Hand On The Head Of The Woman And Pray As Follows:

Minister:

“God our Father, you created man, and, finding it not proper for him to live alone, you also created a woman to join him, and instituted marriage. You sanctified and

blessed them. We ask you, O Lord, to help this couple, your servants, that they may not defile this holy union, but uphold, live in it in love and honour, in glory and in all perfection according to your word, that the blessing you have ordained shall abide with them forever, in the name of our Lord Jesus Christ, your beloved Son. Amen.”

The couple now sits down, the bride on the left side of the bridegroom. The minister shall read from Ephesians 5:1, 2:

Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave Himself up for us, a fragrant offering and sacrifice to God.

OR

Ephesians 5:15, 16 or 1Corinthians 13:4-13, or as he may be directed by the Holy Spirit, and deliver a short address consisting of scriptural instruction and advice. Also, the minister shall congratulate the couple for honouring the Lord at the beginning of their marriage by waiting on Him and advise others to emulate them.

The couple shall sign the marriage certificate before they are officially introduced.

DECLARATION:

The minister shall then declare the couple duly married by introducing them now as Mr. and Mrs. AB!!

ALTAR CALL

BENEDICTION:

The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all. AMEN!!

(b) Blessing of Existing Marriages

The persons whose marriage is to be blessed stand before the minister, the husband on the right hand of his wife.

The minister shall say:

Minister:

We are gathered here today in the presence of the Almighty God to ask His blessing on A and B's marriage. Christian marriage is a gift and calling of God entered into in obedience to the gospel of Christ. Today A and B give thanks for that gift, and acknowledge that calling.

We declare that:

God has provided marriage for the companionship of help and comfort in mutual care, so that husband and wife may live faithfully together.

God has provided it for the fulfilment of human love in mutual honour, so that husband and wife may intimately know each other with delight.

God has provided it for the birth and nurture of children, so that they may find the security of love, and grow up in the heritage of faith.

The minister shall ask the man:

Minister:

A, you have already taken B to be your lawful wife. Since you wish to acknowledge before God your desire that your married life continue to be according to His will and seek His blessing, I ask you, therefore:

Do you promise that you will continue to love her, comfort her, honour and protect her, for better for worse, for richer and poorer, in sickness and in health and to be faithful to her as long as you both shall live?

RESPONSE: Yes, I will

The minister shall ask the woman:

Minister:

B, you have already taken A to be your lawful husband. Since you wish to acknowledge before God, your desire that your married life continue to be according to His will and to seek His blessing, I ask you, therefore:

Do you promise that you will continue to love him, comfort him, honour and protect him, for better or worse, for richer for poorer, in sickness and in health and be faithful to him as long as you both shall live?

RESPONSE: Yes, I will

Pronouncement of blessing...

Husband and wife kneel and the minister shall say:

May God the Father continue to give you joy; may God the Son give you grace; may God the Holy Spirit unite you.

The Lord bless you and watch over you; the Lord make His face shine upon you and be gracious to you; the Lord look kindly on you and give you peace.

May the one God, present with you now, keep you true to each other.

May the ring(s) you wear, be the symbol(s) of unending love, and reminders of the covenant made between you.

May you love and cherish each other as long as you both shall live. And to God be the praise forever. AMEN.

The couple shall remain standing with their right hands joined while the minister says:

Forasmuch as A and B have come together before God and in the presence of this congregation; as they have sought God's blessing on their marriage and renewed their vows, I, in my capacity as a gazetted marriage officer and Christ's servant in this Church, now declare them husband and wife in the name of the Father and of the Son and of the Holy Spirit. Therefore, what God has joined together, let not man separate. Amen. **(Matt. 19:6).**

15. FUNERAL SERVICE

a) For Adults

ORDER OF SERVICE

PART I

1. Opening Prayer
2. Welcome Songs
3. File Past
4. Songs
5. Scripture Reading
6. Songs
7. Prayer of thanksgiving
8. Biography
9. Offertory/Donations
10. Testimony/ Tributes
11. Message
12. Prayer for Bereaved Family
13. Vote of thanks by a family member
14. Announcements
15. Prayer

PART II

1. Procession to the Cemetery
2. Song
3. Prayer
4. Lowering of Coffin
5. Committal
6. Vote of thanks by a family member
7. Prayer
8. Benediction

After the memorial service (i.e., Part I), the corpse shall be conveyed to the graveyard for interment.

The officiant may pray thus:

“Lord God, we are taking the corpse of this brother/sister out for burial according to your word; for you have said, “Man shall not live here on earth forever, but is to die.” The next thing is that you have appointed a time in which all souls shall assemble before you and there we shall give account of ourselves to you.

Upon this, you have called this brother/sister today to be with you. We commit his/her soul to you and ask you to keep him/her forever. Amen!

OR

The officiant can pray from his heart, while the corpse is being carried away for burial. With the officiant and the elders going before it towards the grave, the officiant shall say:

OFFICIANT:

I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die (Jn. 11:25, 26).

I know that my Redeemer lives, and that in the end He will stand upon the earth. And after my skin has been destroyed, yet in my flesh, I will see God (***Job 19:25-26***).

For we brought nothing into the world, and we can take nothing out of it (***1 Tim. 6:7***).

The Lord gave and the Lord has taken away; may the name of the Lord be praised (Job 1:21).

At the graveyard, songs shall be sung after which the officiant shall pronounce one of these:

OFFICIANT:

Our God only has life into which death can never enter. Unto him let us, through our Lord Jesus Christ, give glory forever and ever. Amen.

The Lord Jesus Christ, who lived and died and now lives forever at the right hand of the Father, unto him be glory now and forever. Amen!

After this, the officiant shall read one of the following quotations:

OFFICIANT:

Lord, you have been our dwelling place throughout all generations. Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God. You turn man back to dust, saying, "Return to dust, O sons of men." For a thousand years in your sight are like a day that has just gone by, or like a watch in the night. You sweep men away in the sleep of death; they are like the new grass of the morning; though in the morning it springs up new, by evening it is dry and withered. We are consumed by you and terrified by your indignation.

You have set our iniquities before you, our secret sins in the light of your presence. All our days pass away under your wrath; we finish our years away under your wrath, we finish our years with a moan. The length of our days is seventy years - or eighty, if we have the strength; yet their span is but trouble and sorrow, for they quickly pass, and we fly away.

Who knows the power of your anger? For your wrath is as great as the fear that is due you. Teach us to number our days aright, that we may gain a heart of wisdom. Relent, O Lord! How long will it be? Have compassion on your servants. Satisfy us in the morning with your

unfailing love, that we may sing for joy and be glad all our days. Make us glad for as many days as you have afflicted us, for as many years as we have seen trouble. May your deeds be shown to your servants, your splendour to their children. May the favour of the Lord our God rest upon us; establish the work of our hands for us - yes, establish the work of our hands (**Ps. 90**).

After this, he shall read the following passages

OFFICIANT:

But Christ has indeed been raised from the dead, the first-fruits of those who have fallen asleep, for since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. But each in his own turn: Christ the first-fruits; then, when he comes, those who belong to him. Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign, until he has put all his enemies under his feet.

The last enemy to be destroyed is death. For “he has put everything under his feet.” Now when it says that “everything” has been put under him, it is clear that this does not include God himself, who put everything under Christ. When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all (**1 Cor.15:20-28**).

I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Listen, I tell you a mystery; we will not all sleep, but we will all be changed – in a flash, in the twinkling of an eye at the last trumpet. For the trumpet will sound, the dead will be raised

imperishable, and we will be changed. For the perishable must clothe itself with the imperishable and the mortal with immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true:

“Death has been swallowed up in victory.”

Where, O death, is your victory? Where, O death, is your sting? The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ.

Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labour in the Lord is not in vain (**1 Cor. 15:50-58**).

Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands, eternal in heaven (**2 Cor. 5:1 NIV**).

The coffin shall be lowered into the grave, with the officiant saying:

Forasmuch as it has pleased the Almighty God by His great mercy to take unto Himself the soul of our dear brother/sister here departed, we commit his/her body to the ground; earth to earth, ash to ash, dust to dust, in sure and certain hope of the resurrection, through our Lord Jesus Christ, who shall change our body of humiliation that it may be like His glorious body according to the mighty working whereby He is able to subdue all things to Himself. Amen!

The committal may be changed to a cremation service:

OFFICIANT:

Then I heard a voice from heaven say, "Write: Blessed are the dead who die in the Lord from now on. "Yes," says the Spirit, "they will rest from their labour, for their deeds will follow them **(Rev. 14:13).**

Never again will they hunger;
never again will they thirst.

The sun will not beat upon them,
nor any scorching heat.

For the Lamb at the centre of the
throne will be their shepherd;

he will lead them to springs of living water.

And God will wipe away every tear
from their eyes

(Rev. 7:16, 17).

Almighty God, to whom the spirits of all the dead in the Lord come, and with whom the souls of all the faithful, after having been delivered from the burden of the flesh, receive joy and happiness, I give you thanks, for it has pleased you to deliver this our brother/sister out of the wretchedness of this sinful world; we ask that it may please you shortly to accomplish the number of your elect that we, with all those that are departed in the true faith of your holy name, may have a perfect consummation of bliss in your eternal glory, through Jesus Christ our Lord. Amen!

OR

O merciful God, the Father of our Lord Jesus Christ, who is the Resurrection and the life; through your wonderful love you gave us your only beloved Son, in whom whosoever believes, though he dies, shall live. In

Him we receive comfort. Therefore, while we are present here by the graveside, we are not sorrowful as men without hope. We ask you, O Father, to raise us from the death of sin unto the life of righteousness, that when we leave this world, we may rest in you as it is our hope, this our brother/sister does; and that at the general resurrection in the last day, we may be found acceptable in your sight, and receive the blessing which your beloved Son shall pronounce to all that love and fear you, saying, "Come, you blessed children of my Father, receive the kingdom prepared for you from the beginning of the world." Grant this, merciful Father, through our Lord Jesus Christ. Amen!

OR

Our Lord Jesus Christ, we praise you that you have taken away power from the hands of death, and have brought to us, by your word, life and immortality.

You defeated death; therefore you have bidden us to abide in you, that when we depart this life, we may have everlasting life in you. Lord, help us that we may not live after this world, but to abide in your word, and in the day you shall come, we might not perish. Amen.

BENEDICTION:

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, be with us all forever more. Amen!

b) FOR CHILDREN
ORDER OF SERVICE

PART I

1. Opening
2. Welcome Songs
3. File Past
4. Songs
5. Scripture Reading
6. Thanksgiving Prayer
7. Songs
8. Biography
9. Offertory/Donations
10. Tributes
11. Message
12. Prayer for Bereaved Family
13. Announcements
14. Prayer

PART II

1. Procession to the Cemetery
2. Song
3. Prayer
4. Lowering of Coffin
5. Committal
6. Vote of thanks by Family Member
7. Prayer
8. Benediction

When the corpse is being carried away for burial, the officiant shall pray:

OFFICIANT:

“Our heavenly Father, you know that which is good, for you know all things. It has therefore been your will to take this child earlier from this world full of trouble and torture; we thank you. We are conveying his/her corpse for burial, we ask you to keep his soul forever. Amen!”

OR

The officiant can also pray from his heart. When entering the cemetery, he shall pronounce some of the following scriptures:

I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die (**Jn. 11: 25, 26**).

I live, you shall live also (**Jn. 14:19**).

As a father has compassion on his children, so the Lord has compassion on those who fear him; for he knows how we are formed; he remembers that we are dust (**Ps. 103:13-14**).

The Lord gave and the Lord has taken away; may the name of the Lord be praised (**Job. 1:21**).

When they reach the grave side, the officiant shall read some of the following scriptures:

David noticed that his servants were whispering among themselves and he realised that the child was dead. “Is the child dead?” he asked. “Yes,” they replied, “he is dead.” Then David got up from the ground. After he had washed, put on lotions and changed his clothes, he went into the house of the Lord and worshipped. Then he went to his own house, and, at his request, they served him food, and he ate.

His servants asked him, "Why are you acting like this? While the child was alive, you fasted and wept, but now that the child was still dead, you get up and eat!" He answered, "While the child is alive, I fasted and wept. I thought, "Who knows? the Lord may be gracious to me and let the child live." But now that he is dead, why should I fast? Can I bring him back again? I will go to him, but he will not return to me **(2 Sam. 12:19-23)**.

He tends his flock like a shepherd. He gathers the lambs in his arms and carries them close to his heart, he gently leads those that have young **(Is. 40:11)**.

The Lord is close to the broken-hearted and saves those who are crushed in spirit **(Ps. 34:18)**.

After this, the congregation shall sing, after which the officiant shall say:

"Forasmuch as it has pleased the Almighty God, by His great mercy, to take unto Himself the soul of the child earlier from this world, we commit his body to the ground; earth to earth, ash to ash, dust to dust, in sure and certain hope of the resurrection, through our Lord Jesus Christ. Amen!"

Let us pray:

Our Lord God, we commit the soul of this child into your hand, for in you all those who are yours receive rest. You know your sheep, and your sheep also know you. We ask you, Lord, let us be conscious of ourselves and remember that while we are in this world, we shall not live here forever. Help us, therefore, to walk by your word, to live in faith and in the fear of you; to please you, so that when you call us, our souls might not perish. Hear us for the sake of the name of our Lord Jesus Christ. Amen!

OR

The officiant can pray from his heart. The congregation shall sing and the officiant shall pronounce the blessing:

OFFICIANT:

The peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus. Amen!

OR

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, be with us all now and evermore. Amen!

16. ORDINATION PROCEDURE

a). PASTORS

This service shall be carried out on a special day or at a specially-convened meeting to reflect the responsibility and solemnity connected with it. The following procedure shall be observed.

1. Song
2. Purpose of Gathering
3. Prayer
4. Bible Reading
5. Song /Offertory
6. Message and Prayer
7. Declaration of Charge
8. Prayer for the ordained and shaking of their hands
9. Song
10. Prayer
11. Benediction

Prayer by minister:

Almighty God, you have asked us to pray that you may call more workers into your vineyard. We ask you to put your word of salvation into the hearts and mouths of those you have called today and also grant them your grace, that they may fulfil your command to preach your word in truth and uprightness, that all souls that need salvation may come to you, we pray. Hear us, for the sake of our Lord Jesus Christ. Amen!

OR

***The officiating minister can also pray from his heart.
He shall read:***

Minister:

There are different gifts, but the same Spirit. There are different kinds of working, but the same God works all of them in all men. Now to each one the manifestation of the Spirit is given for the common good (1 Cor. 12:4-7).

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up (Eph. 4:11, 12).

After this, the congregation shall sing, and the candidates to be ordained shall stand in front of the platform and the officiating minister shall give a brief address to explain the meaning of anointing and the laying on of hands. He shall ask the candidates individually the following questions:

Minister:

I now require you in the presence of God and of the Holy Spirit and in the presence of this congregation to answer the following questions:

Are your motives for entering into the ministry, so far as you know in your own heart, zeal for the glory of God, love for the Lord Jesus Christ, obedience to the Holy Spirit and a desire for the salvation of mankind?

Ordinand: Yes, they are.

Minister:

Do you re-affirm your belief in the fundamental doctrines of the Christian faith as contained in the Tenets of the Church? And do you approve of the worship of the Church?

Ordinand: Yes, I do.

Minister:

Will you be diligent in prayer and in reading and studying of the Holy Scriptures?

Ordinand: Yes, I will.

Minister:

Will you faithfully discharge the duties of your office, preaching the word of God and administering the sacraments? Will you preach only Christ, and Him crucified and risen? Will you be a shepherd to your flock, faithfully ministering to them, especially to the poor, the sick and the weak? Will you be faithful to your calling in season and out of season, ministering not only to Christians but to others also?

Ordinand: I will do so, the Lord being my helper.

Minister:

Will you consecrate your whole time and strength to the service of our Lord in the Church, being at His disposal whenever He calls you, willing to suffer hardship, and, if need be, even death, for His sake?

Ordinand: I will do so, the Lord being my helper.

Minister:

Will you be subject in the Lord to the duly constituted authority of this Church? Will you seek its unity and peace and cherish a spirit of brotherhood with all the followers of the Lord?

Ordinand: I will do so, the Lord being my helper.

Minister:

Will you, in keeping with your high calling, be diligent to frame and fashion your life and the life of your household according to the teaching of Christ, and make yourself and them, as much as lies in your power, wholesome examples to the flock of Christ?

Ordinand: I will do so, the Lord being my helper.

The officiating minister shall then ordain them while they all kneel and the other ministers (Apostles/ Prophets/ Evangelists) present there with him shall lay hands on them one by one and ordain them, praying to invoke the power, blessing and the grace of the Lord on them.

If any of the ordinands has a word of God on his heart, or some testimony, he shall speak.

The officiating minister and the Apostles, Prophets and Evangelists present shall shake hands with them to congratulate them.

After this, the congregation shall sing and the officiant shall pronounce the benediction.

b). OVERSEERS

The congregation shall sing and then the officiating minister shall read:

Minister:

Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, able to teach, not given to much wine, not violent but gentle, not quarrelsome, not a lover of money. He must manage

his family well and see that his children obey him with proper respect. He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap (**1 Tim. 3:1-7**).

The officiating minister shall then read:

Minister:

There are different gifts, but the same Spirit. There are different kinds of working, but the same God works all of them in all men. Now to each one the manifestation of the Spirit is given for the common good (**1 Cor. 12: 4-7**).

Beloved in the Lord, you are called to become helpers in the ministry of the Church of Christ and in the proclamation of the blessed tidings of salvation to all men – believers and unbelievers. You must duly consider the greatness and holiness of the duty and the difficulties of the office which you undertake, but also the precious and glorious reward of same.

You are to serve the Church, which the Lord has purchased to himself with his own blood, and to preach the gospel to every creature, so that the good news of the word of God may spread far and wide. It is written that, "When the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

The officiant shall read the following to the ordinands:

1. *Preaching of the gospel:* Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. (2 Timothy 4:2)
2. *Baptism by Immersion:* Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost (Matthew 28:19)
3. Administering the Lord's Supper
4. Dedication of Children
5. Officiating of Burials

DECLARATION

The officiating minister shall then ask these questions:

Minister:

And now, beloved in the Lord, answer these questions:

Are your motives for entering into the ministry, so far as you know in your own heart, zeal for the glory of God, love for the Lord Jesus Christ, obedience to the Holy Spirit and a desire for the salvation of all men?

Ordinand: Yes, they are.

Minister:

Do you re-affirm your belief in the fundamental doctrines of the Christian faith as are contained in the Tenets of the Church? And do you approve of the worship of the Church?

Ordinand: Yes, I do.

Minister:

Will you faithfully discharge the duties of your office where you are required, and are you ready to serve and suffer hardship as a faithful soldier of Jesus Christ?

Ordinand: Yes, I will do so, the Lord being my helper.

Minister:

Will you apply yourself with all diligence; order your life and the life of your household that you may be a living witness and an example to the flock?

Ordinand: Yes, I will do so, the Lord being my helper

Minister:

Will you diligently pray every day and search the Scriptures, that you may be built up as a living stone in God's temple which is the Church?

Ordinand: Yes, I will do so, the Lord being my helper.

The ordinands kneel down. The officiating minister shall then ordain them and the other ministers (Apostles/Prophets/Evangelists) present shall lay hands on them one by one and ordain them, praying to invoke the power, blessing and the grace of the Lord on them.

If any of the ordinands has a word of God on his heart or some testimony, he shall speak.

The officiating minister and the Apostles, Prophets and Evangelists present shall shake hands with them to congratulate them.

After this, the congregation shall sing and the officiant shall pronounce the benediction.

c) OFFICERS

The congregation shall sing and then the officiating minister shall read:

Minister:

Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. Now the overseer must be above reproach, the husband of one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to much wine, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect.

He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders so that he will not fall into disgrace and into the devil's trap.

Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, not pursuing dishonest gain. They must keep hold of the deep truths of the faith with a clear conscience. They must first be tested; and then if there is nothing against them, let them serve as deacons. In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything.

A deacon must be the husband of but one wife and must manage his children and his household well. Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus. Although I hope to come to you soon, I am writing you these instructions so that if I am delayed, you will know how people ought to conduct themselves in God's household, which is the Church of the living God, the

pillar and foundation of the truth. Beyond all questions, the mystery of godliness is great:

He appeared in a body,
Was vindicated by the Spirit
Was seen by angels
Was preached among the nations,
Was believed on in the world,
Was taken up in glory (1 Tim. 3:1-16).

Timothy, my son, I give you this instruction in keeping with the prophecies once made about you, so that by following them you may fight the good fight, holding on to faith and good conscience. Some have rejected these and so have shipwrecked their faith. Among them are Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to blaspheme (1 Tim. 1:18-20).

OR

But mark this: There will be terrible time in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God; having a form of godliness but denying its power. Have nothing to do with them. They are the kind who worm their way into homes and gain control over weak-willed women, who are loaded down with sins and are swayed by all kinds of evil desires, always learning but never able to acknowledge the truth. Just as Jannes and Jambres opposed Moses, so also these men oppose the truth – men of depraved minds, who, as far as the faith is concerned, are rejected. But they will not get very far

because, as in the case of those men, their folly will be clear to everyone.”

You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings – what kinds of things happened to me in Antioch, Iconium and Lystra, the persecution I endured. Yet the Lord rescued me from all of them. In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go from bad to worse, deceiving and being deceived. But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the Holy Scriptures which are able to make you wise for salvation through faith in Christ Jesus. All scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work (**2 Tim. 3:1-17 NIV**).

OR

In the presence of God and of Christ Jesus who will judge the living and the dead, and in view of His appearing and His Kingdom, I give you this charge: Preach the word; be prepared in season and out of season; correct, rebuke and encourage with great patience and careful instruction. For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths. But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.

For I am already being poured like a drink offering, and the time has come for my departure. I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day – and not only me, His appearing (2 Tim. 4:1- 8 NIV).

The congregation shall sing and the officiating minister shall pray. The congregation shall sing again as the ordinands stand to listen to their charge (responsibility) read to them.

Minister:

Dearly beloved in the Lord Jesus Christ, as you are being separated this day into the office of Elder/Deacon/Deaconess, I charge you before God and in the presence of this congregation:

That you keep faithfully the covenant now entered into, between you and this Church, that you hold the mystery of the faith in a pure conscience, that in keeping with your high calling, you would be diligent to frame and fashion your life and the life of your household according to the teaching of Christ and make yourself and them, as much as lies on you, wholesome examples to the other members; that you accept the Tenets, Rules of Conduct and duties of your office in their entirety; that you submit yourself to the higher office in all things, remembering that they who have used the office well purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus.

If you do accept this charge, then say individually “Yes, I do.”

Ordinand: Yes, I do

The congregation now stands while the ordinands kneel and are set apart by the laying on of hands by all ministers present, after which the officiating minister shall bless them.

17. INDUCTION PROCEDURE

a) MINISTERS

The officiant, who should not be below the position of an Executive Council Member, shall make the following declaration:

Dearly beloved, we have met here in the name of God the Father, God the Son and God the Holy Spirit, to induct Apostle/Prophet... into the high office of Chairman/General Secretary/Executive Council Member of The Church of Pentecost.

After the normal worship the officiant shall read a profile of the appointee:

OFFICIANT

Apostle/Prophet..., it has pleased the Lord, the Executive Council and the General Council to appoint you to the high office of Chairman/General Secretary/International Missions Director/Executive Council Member of The Church of Pentecost to steer the affairs of the Church by the help of the blessed Holy Spirit. It is expected of you to uphold the doctrines of the Church, "defend the faith once delivered unto the saints," and to also uphold the Constitution of the Church.

The Executive Council and the General Council would, however, expect you to be aware that acceptance of this appointment places upon you the responsibility of maintaining discipline in the Church, establishing good spiritual and human relationship with God and the saints and discharging your duties without fear or favour; and that you will frame and fashion your life and the life of your household according to the teaching of Christ; and make yourself and them, as much as lies on you, wholesome examples to the flock of Christ.

DECLARATION OF CHARGE

OFFICIANT

Apostle/Prophet..., I humbly invite you to affirm to the following:

Question

Having fully understood the responsibilities that Secretary/International Missions Director/Executive Council Member of The Church of Pentecost, as enshrined in the Church's Constitution, are you prepared to serve the Church in that capacity?

Response

Yes, I will do so, the Lord being my helper.

Prayer by the Executive Council

While other members of the Executive Council lay hands on the Chairman-elect/General Secretary-elect/International Missions Director-elect/Executive Council Member elect, the officiant shall pray thus:

OFFICIANT

Almighty and everlasting Father, who has founded Your Church on the earth and has promised to abide with it forever, enlighten and sanctify it, we humbly ask You, by Your Holy Spirit to listen to our prayer.

We present to You, Your servant who has, by divine revelation, been appointed to the high office of trust in Your Church as Chairman/General Secretary/International Missions Director/Executive Council Member, and pray that you grant him wisdom, divine knowledge, the spirit of humility and the love to lead Your Church in paths of righteousness.

May it please You to equip him and his family for the service for which You have called him.

We ask it in the name of God the Father, God the Son and God the Holy Spirit. Amen!

The Chairman/General Secretary/International Missions Director/Executive Council Member shall address the congregation and bring the service to a close.

b) MINISTRY DIRECTOR/RECTOR/AREA & DISTRICT EXECUTIVE COMMITTEE MEMBERS

The officiant shall read one of the following scriptures:

In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted and the train of His robe filled the temple.

Above him were seraphs, each with six wings; with two wings they covered their faces, with two they were flying. And they were calling to one another:

“Holy, holy, holy, holy is the Lord Almighty, the whole earth is full of His glory.”

“Woe to me! I cried. I am ruined, for I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty.”

Then one of the seraphs flew to me with live coal in his hand, which he had taken with tongs from the altar. With it he touched my mouth and said, “See, this has touched your lips, your guilt is taken away and your sin atoned for” **(Is. 6:1-6 NIV).**

OR

My command is this: Love each other as I have loved you. Greater love has no one than this, that he lay down his life for his friends. You are my friends if you

do what I command. I no longer call you servants, because a servant does not know his master's business; instead I have called you friends, for everything that I learned from My Father I have made known to you. You did not choose Me, but I chose you and appointed you to go and bear fruit – fruit that will last. Then the Father will give you whatever you ask in My name. This is My command, love each other.

If the world hates you, keep in mind that it hated me first. If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. This is why the world hates you. Remember the words I spoke to you, "No servant is greater than his master (**Jn. 15:12-20 NIV**).

OFFICIANT:

We thank God that He ever calls men to the service of Jesus Christ, His son, and our Lord. He equips them to serve Him in all aspects of work in the Church, and thus to call those under their charge unto God's Kingdom and uphold His Church upon them.

Then addressing the new Ministry Director/Rector, the officiating minister shall put the following questions to him/her: *Apostle/Pastor/Elder/Deacon/Deaconess in view of this declaration, I ask you now to answer these questions:*

QUESTION 1:

Do you affirm your faith in God the Father, God the Son and God the Holy Spirit, and do you confess Jesus Christ as Saviour and Lord?

ANSWER: Yes, I do.

QUESTION 2:

Do you solemnly promise to administer this School/ College/Ministry/etc as a charge given by God and His Church, to uphold its Christian tradition and character, and to witness in your work to Jesus Christ, the only Saviour and Lord and thus endeavour to bring those under your care to faith in Him?

ANSWER: Yes, I promise so, the Lord being my helper.

QUESTION 3:

Will you, in keeping with your high calling, be diligent to frame and fashion your life, and the life of your household according to the teaching of Christ, and make yourself and them, as much as lies on you, wholesome examples to the members of the Institution/Ministry/ Office and the Church?

ANSWER: Yes, I will do so, the Lord being my helper.

PRAYER

The officiant shall then ask the Director/ Rector/etc who is being inducted, his wife/her husband and children to kneel in the presence of the congregation while the congregation stands and pray that the Director/Rector/etc and his/her family may be spiritually blessed and strengthened in their new sphere of activity. The officiant, together with other ministers, shall lay hands on them and pray for them.

OFFICIANT:

Chairman and the members of the National Executive Committee/Board of Governors, members and students of... Ministry/College, on behalf of the Chairman, the Executive Council and the General Council of The Church of Pentecost, I present to you Apostle/Prophet/ Elder/Deacon/Deaconess who has been appointed Director/Rector of this Ministry/College, and exhort you

to give him/her due honour and to support him/her in the Lord, receiving him/her as a servant of Christ and the gospel and praying for him/her.

The chairman of the Board of Governors/Patron shall receive the new Rector/Director and congratulate him/her. The new Rector/Director shall give a short address.

18. WELCOME SERVICE

The congregation shall sing, and the officiating minister shall address the congregation as follows:

Minister:

Dearly beloved in Christ, we are met here in the name of God the Father, God the Son and God the Holy Spirit, to welcome Apostle/Prophet/Pastor & Mrs. ... and family who have been transferred from ... to this station. We thank God for having brought them safely to us.

May the Lord bless this service for His own glory.

The service shall follow this order:

1. Songs
2. Prayer
3. Songs
4. Purpose of gathering and introduction of Incoming Minister
5. Scripture Reading
6. Call to Worship
7. Song
8. Word Ministration
9. Prayer
10. Offertory
11. Reception of Minister and Wife
12. Prayer for Incoming Minister and his family
13. Response by Incoming Minister and his Wife
14. Announcements
15. Prayer
16. Benediction

19. FAREWELL/RETIREMENT SERVICE

The congregation shall sing; then the officiating minister shall address the congregation as follows:

Minister:

Dearly beloved in Christ, we are met here in the name of God the Father, God the Son and God the Holy Spirit, to bid farewell to Apostle/Prophet/Pastor & Mrs. ... and family who have successfully served in this District/Area and are on transfer to another Area/District in the Lord's vineyard or going on retirement.

We give praise to God for protecting them from all ills and prospering their ministry. They have been a blessing to the saints and brought deliverance to body, soul and spirit. May His name be praised forever more. Amen.

May the Lord bless this service for his own glory. Amen.

ORDER OF SERVICE

The service shall follow this order:

PART ONE

1. Prayer
2. Choruses
3. Purpose of Gathering
4. Scripture Reading - Ac. 20:17-38 or
2 Tim. 2:1-26
5. Call to Worship
6. Message and Prayer
7. Offertory

PART TWO

8. Songs by Assemblies/Districts (While shaking hands and/or hugging, or waving).
9. Testimonies
10. Response – Outgoing Minister and Wife
11. Prayer for Outgoing Minister and Wife
12. Song
13. Closing Prayer and Benediction

The congregation shall sing after which the officiant shall read one of these scriptures:

Minister:

From Miletus, Paul sent to Ephesus for the elders of the Church. When they arrived, he said to them: ‘You know how I lived the whole time I was with you, from the first day I came into the province of Asia. I served the Lord with great humility and with tears, although I was severely tested by the plots of the Jews. You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house. I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.

And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. I only know that in every city the Holy Spirit warns me that prison and hardships are facing me.

However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me – the task of testifying to the gospel of God’s grace.

Now I know that none of you among whom I have gone about preaching the Kingdom will ever see me again. Therefore, I declare to you today that I am innocent of the blood of all men. For I have not hesitated to proclaim to you the whole will of God. Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the Church of God which He bought with His own blood. I know that after I leave, savage wolves will come in among you and will not spare the flock. Even from your own number men will arise and distort the truth in order to draw away disciples after them, so be on your guard! Remember that for three years I never stopped warning each of you night and day with tears.

Now I commit you to God and to the word of His grace, which can build you up and give you an inheritance among all those who are sanctified. I have not coveted anyone's silver or gold or clothing. You yourselves know that these hands of mine have supplied my own needs and the needs of my companions. In everything I did, I showed you that by this kind of hard work, we must help the weak, remembering the words the Lord Jesus Himself said: "It is more blessed to give than to receive."

When he had said this, he knelt down with all of them and prayed. They all wept as they embraced him and kissed him. What grieved them most was his statement that they would never see his face again. Then they accompanied him to the ship **(Ac. 20:17-38 NIV)**.

OR

You then my son, be strong in the grace that is in Christ Jesus. And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others. Endure

hardship with us like a good soldier of Christ Jesus. No one serving as a soldier gets involved in civilian affairs – he wants to please his commanding officer.

Similarly, if anyone competes as an athlete, he does not receive the victory, unless he competes according to the rules. The hard-working farmer should be the first to receive a share of the crops. Reflect on what I am saying, for the Lord will give you insight into all this. Remember Jesus Christ, raised from the dead, descended from David. This is my gospel, for which I am suffering, even to the point of being chained like a criminal, but God's word is not chained. Therefore I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory. Here is a trustworthy saying:

*If we died with Him,
We will also live with Him;
If we endure,
We will also reign with Him;
If we disown Him,
He will also disown us;
If we are faithless,
He will remain faithful,
For He cannot disown Himself.*

Keep reminding them of these things. Warn them before God against quarrelling about words; it is of no value, and only ruins those who listen. Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth. Avoid godless chatter, because those who indulge in it will become more and more ungodly. Their teaching will spread like gangrene. Among them are Hymenaeus and Philetus, who have

wandered away from the truth. They say that the resurrection has already taken place, and they destroy the faith of some.

Nevertheless, God's solid foundation stands firm, sealed with this inscription. 'The Lord knows those who are His,' and 'Everyone who confesses the name of the Lord must turn away from wickedness.' In a large house there are articles not only of gold and silver, but also of wood and clay; some are for noble purposes and some for ignoble. If a man cleanses himself from the latter, he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work.

Flee the evil desires of youth, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart. Don't have anything to do with foolish and stupid arguments, because you know they produce quarrels. And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will (2 Tim. 2:1-26 NIV).

After this, hymns/choruses shall be sung and the officiating minister shall pray after which he shall give an introductory address to explain the purpose of the meeting.

Following this, one of the members of the District Executive Committee shall, on behalf of the district, give a testimony about the District Pastor. The Women's Ministry Leader, or her assistant, shall also give a testimony about the Pastor's wife.

In the case of an Area Head, the Area Women's Leader, the Area Deacon and a representative of the Area Pastorate shall give testimonies.

The officiating minister shall then call upon one of the ministers present to give a message. Following this, an Executive Committee member in the district from which the minister is being sent off shall make a statement.

PRAYER FOR THE OUT-GOING MINISTER

Eternal and everlasting Father, we thank and praise You for the preservation of the lives of our beloved Pastor and his family all these years of service to the saints in this part of Your vineyard. We bless You for giving them a satisfying ministry that has nurtured and built Your Church. By their lives, they have faithfully witnessed to the people within and outside the Church.

In Your strength and power they now move to a new area where their ministry is needed. May it be your wish to lead them into deeper truth. Make them useful instruments to break fallow grounds; sow the seed which is Your word and through them perform signs, wonders and miracles as they minister to the people. Speak to their hearts, O Lord, and fulfil Your purpose in their lives. This we ask in the name of Jesus Christ our Lord. Amen.

RESPONSE

The outgoing minister and his family shall respond by expressing gratitude to the congregation. Finally, the congregation shall sing and the officiating minister shall pronounce the benediction.

20. DEDICATION PROCEDURE

a) SOD –CUTTING

As the congregation gathers at the spot where the function is to take place, the officiating minister shall pray, thanking God for making it possible for the Church to undertake such a project (church building/mission house/school/etc).

The congregation shall sing some choruses.

Minister:

Beloved, we have gathered here to observe the sod-cutting ceremony to enable work to start on this project.

It is the desire of the Executive Council and the General Council of The Church of Pentecost to serve the broken-hearted, the sick, the poor, the afflicted and to contribute meaningfully to the welfare of society.

The officiant shall cause one of these scriptures to be read:

King Solomon conscripted labourers from all Israel, thirty thousand men. He sent them off to Lebanon in shifts of ten thousand a month, so that they spent one month in Lebanon and two months at home. Adoniram was in charge of the forced labour. Solomon had seventy thousand carriers and eighty thousand stone-cutters in the hills, as well as thirty-three hundred foremen who supervised the project and directed the workmen.

At the King's command they removed from the quarry large blocks of quality stone to provide a foundation of dressed stone for the temple. The craftsmen of Solomon and Hiram and the men of Gebal cut and prepared the timber and stone for the building of the temple **(1 Kgs. 5:13-18).**

OR

I will show you what he is like who comes to me and hears my words and puts them into practice. He is like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because it was well built. But the one who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck that house, it collapsed, and its destruction was complete (**Lk. 6:47-49**).

The officiant shall offer this prayer:

PRAYER

Almighty God, we bless and magnify Your name. We humbly come to You in the name of Your beloved Son, Jesus Christ, through whose death we have been reconciled to You and have become sons, heirs and joint-heirs with Him in the Kingdom above. We praise, worship and honour You for making it possible for us to begin work on the project; provide the money, materials and managerial ability to complete this building in record time. Accept our humble prayer in the name of our Lord and Saviour Jesus Christ. Amen!

CUTTING THE SOD

Minister:

On behalf of the Executive Council and the General Council of The Church of Pentecost, I cut the sod for work to start on this project in the name of the Father, the Son and the Holy Spirit. May it serve the purpose for which it is intended. Amen!

The congregation shall sing a chorus after which the closing prayer and benediction shall be pronounced.

b). FOUNDATION-STONE-LAYING

After the main Church service, the congregation shall proceed to the site where the foundation stone is to be laid. At the site, the officiating minister shall either by himself, or ask a fellow minister to pray, thanking God for the opportunity granted the saints to begin the construction of such a building for the Lord.

SONG The congregation shall sing.

The officiating minister shall then pray thus:

Minister:

Almighty God and everlasting Father, who laid the foundation of the earth, mercifully grant us Your presence as we are about to lay the foundation stone of a house to be built for Your glory. Guide us, O Lord, in all our deliberations with Your most gracious love and also grant us favour and help, that as we begin, continue and end in You, we may glorify Your holy name. We ask this in the name of Jesus Christ our Lord. Amen!

The officiant shall read the following scriptures:

David praised the Lord in the presence of the whole assembly, saying 'Praise be to You, O Lord, God of our Father Israel, from everlasting to everlasting. Yours, O Lord, is the greatness and the power and the glory and the majesty and the splendour, for everything in heaven and earth is Yours.

Yours, O Lord, is the Kingdom; You are exalted as head over all. Wealth and honour come from You; You are the ruler of all things. In Your hands are strength and power to exalt and give strength to all. Now, our God, we give You thanks, and praise Your glorious name.

But who am I, and who are my people, that we should be able to give as generously as this? Everything comes from You, and we have given You only what comes from Your hand. We are aliens and strangers in Your sight, as were all our forefathers. Our days on earth are like a shadow, without hope. O Lord our God, as for all this abundance that we have provided for building You a temple for Your holy name, it comes from Your hand, and all of it belongs to You. I know, my God, that you test the heart and are pleased with integrity. All these things have I given willingly and with honest intent. And now I have seen with joy how willingly Your people who are here have given to You. O Lord, God of our fathers Abraham, Isaac and Israel, keep this desire in the hearts of your people forever and keep their hearts loyal to you'(I Chron. 29:10-18).

OR

Therefore, rid yourselves of all malice and all deceit, hypocrisy, envy, and slander of every kind. Like new born babies, crave pure spiritual milk, so that by it you may grow up in your salvation, now that you have tasted that the Lord is good.

As you come to Him, the living stone – rejected by men but chosen by God and precious to Him – you also, like living stones, are being built into a spiritual house to be a holy priest-hood, offering spiritual sacrifice acceptable to God through Jesus Christ. For in Scripture it says: 'See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame.'

Now to you who believe, this stone is precious. But to those who do not believe, 'The stone the builders rejected has become the capstone' (I Pet. 2:1-7).

SONG The congregation shall sing.

PRAYER

O Lord Jesus Christ, the only cornerstone and the sure foundation of Your Church, establish this stone which we plant in Your name. O You who are the beginning and the end; by whom all things were created, grant us Your presence that this our work, undertaken for Your service, may be carried out and perfected to the praise and glory of Your holy name, who, with the Father and the Holy Spirit, live and reign forever. Amen!

LAYING OF STONE / PLAQUE

The officiating minister shall be assisted to lay the plaque in its cavity. He shall place his hand on the plaque or tap it gently with a tool and say:

Minister:

In the name of the Father, and of the Son and of the Holy Spirit, we lay this plaque and devote this building to the glory and service of God and His people. No other foundation can anyone lay than that which is laid, which is Jesus Christ our Saviour.

We pray that in this edifice true faith may flourish, the fear of God abound and the love of the brethren strengthened. May the voice of prayer continually ascend to the throne on high from this sanctuary and the voice of praise be heard in the name of the Father, the Son and the Holy Spirit. Amen!

Minister:

Almighty and everlasting Father, who has built the living temple of Your Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Cornerstone; we pray that You confirm and bless that which we have done in Your name. Establish this day that which we have laid and prosper the work

to which we have set our hands, for the up-building of Your Church and the expansion of Your Kingdom. O You who are present in all places of Your dominion, accept and further the service of all Your creation, remember for good, we pray You, those who have given faithfully of their strength, skill and substance for the promotion of this work. Protect and defend those who, with their hands, labour in building this edifice that there be no hurt, injury or loss of life; and grant that the work, which through Your mercy is now begun, may be carried out without obstacles and brought in due time to a successful end. And when this house, built to Your honour, stands complete in strength and beauty, let Your glory, we pray, dwell in it for ever that those who worship Your name may be comforted by Your word and sacraments.

Within the walls of this building may Your people be sanctified, filled with the Holy Spirit and be devoted and committed to each other with a pure will and hold fast to the faith.

All this we ask in the name of Jesus Christ our Lord.
Amen!

UNVEILING OF PLAQUE

SONG: Congregation to sing.

Minister:

A short address will be appropriate here.

BENEDICTION

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. Amen!

c) DEDICATION OF BUILDINGS

While the congregation throughout the district assembles, the officiating minister will occupy the chair (except where the Chairman of the Church or an Apostle/Prophet is present) and the assembly shall sing:

The officiating minister shall read or cause to be read some of these Scriptures:

Minister:

When all the work Solomon had done for the Temple of the Lord was finished, he brought in the things his father David had dedicated – the silver and gold and all the furnishings – he placed them in the treasuries of God's temple.

Then Solomon summoned to Jerusalem the elders of Israel, all the heads of the tribes and the chiefs of the Israelite families, to bring up the Ark of the Lord's covenant from Zion, the city of David. And all the men of Israel came together to the king at the time of the festival in the seventh month.

When all the elders of Israel had arrived, the Levites took up the ark, and they brought up the ark and the Tent of Meeting and all the sacred furnishings in it. The priests, who were Levites, carried them up, and King Solomon and the entire assembly of Israel that had gathered about him were before the ark, sacrificing so many sheep and cattle that they could not be recorded or counted.

The priests then brought the ark of the Lord's covenant to its place in the inner sanctuary of the temple, the Most Holy Place, and put it beneath the wings of the cherubim. The cherubim spread their wings over the place of the ark and covered the ark and its carrying

poles. These poles were so long that their ends, extending from the ark, could be seen from in front of the inner sanctuary, but not from outside the holy place; and they are still there today.

There was nothing in the ark, except the two tablets that Moses had placed in it at Horeb, where the Lord made a covenant with the Israelites after they came out of Egypt.

The priests then withdrew from the holy place. All the priests who were there had consecrated themselves, regardless of their divisions. All the Levites who were musicians – Asaph, Heman, Jeduthun and their sons and relatives – stood on the east side of the altar, dressed in fine linen and playing cymbals, harps and lyres. They were accompanied by 120 priests sounding trumpets. The trumpeters and singers joined in unison, as with one voice, to give praise and thanks to the Lord. Accompanied by trumpets, cymbals and other instruments, they raised their voices in praise to the Lord and sang:

“He is good;

His love endures forever.”

Then the temple of the Lord was filled with a cloud, and the priests could not perform their service because of the cloud, for the glory of the Lord filled the temple of God (**2 Chron. 5 NIV**).

OR

For we are God’s fellow workers; you are God’s field, God’s building. By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds. For no one can lay any foundation other than

the one already laid, which is Jesus Christ. If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be tested for what it is, because the day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work.

If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.

Don't you know that you yourselves are God's temple and that God's Spirit lives in you? If any one destroys God's temple, God will destroy him; for God's temple is sacred, and you are that temple. Do not deceive yourselves. If any one of you thinks he is wise by the standards of this age, he should become a "fool" so that he may become wise. For the wisdom of this world is foolishness in God's sight. As it is written: 'He catches the wise in their craftiness' and, again, 'The Lord knows that the thoughts of the wise are futile.' So then, no more boasting about men! All things are yours, whether Paul or Apollos or Cephas or the world, or life or death or the present or the future – all are yours, and you are of Christ, and Christ is of God (1 Cor. 3:9-23).

OR

But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. For He himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in His flesh the law with its commandments and regulations. His purpose was to create in Himself one man of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which He put to death their hostility.

He came and preached peace to you who were far away and peace to those who were near. For through Him we both have access to the Father by one Spirit.

Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles, with Christ Jesus Himself as the Chief Cornerstone. In Him you too are being built together to become a dwelling place in which God lives by His Spirit
(Eph. 2:13-22 NIV).

CHAIRMAN OF BUILDING COMMITTEE

By the grace of the Almighty God, we have been able to erect this building for The Church of Pentecost. I humbly deliver the keys to you and I implore you to dedicate it to the worship of the Lord.

OFFICIANT:

On behalf of the Executive Council and the General Council of The Church of Pentecost, I thank the Almighty God for giving you the resources that enabled you to put up this building and I thank you, too, for using the resources judiciously.

In the name of God the Father and of the Son and of the Holy Spirit I receive the keys.

The officiant shall knock three times on the main door and say:

Lift up your heads, O you gates; lift them up, you everlasting doors; and the King of glory shall come in
(Ps. 24:9).

Open for me the gates of righteousness; I will enter and give thanks to the Lord **(Ps. 118:19).**

I open the door of this house in the name of the Father, and of the Son and of the Holy Spirit. Amen.

He shall then turn to the people and pronounce any of the following salutations:

Peace be to this house and all who worship in it.

Peace be to those that enter and go out of this house.

Peace be to those that love this house in the name of Christ our Lord. Amen.

SONG

The officiating minister, other ministers present and the congregation shall then enter the building, singing.

SCRIPTURE READING

One of the ministers shall read:

And now, O God of Israel, let Your word that You promised Your servant David my father come true. But will God really dwell on earth? The heavens, even the highest heaven, cannot contain you. How much less this temple I have built. Yet give attention to Your servant's prayer and his plea for mercy, O Lord my God. Hear the cry and prayer that Your servant is praying in Your presence this day. May Your eyes be open toward this church building/house night and day, this place of which You said, 'My name shall be there,' so that you will hear the prayer Your servant prays toward this place. Hear the supplication of Your servant and of Your people Israel when they pray toward this place. Hear from heaven, Your dwelling place, and when You hear, forgive" (1 Kgs. 8:26-30).

UNVEILING OF PLAQUES

The officiant shall nominate any of the important personalities present to unveil the plaque and read the inscription on it.

The congregation shall sing and the officiating minister shall pray and close the service with a benediction.

d) COMMEMORATIVE PLAQUES/CENOTAPHS, ETC

The service shall follow this order:

1. Prayer
2. Worship
3. Procession to the spot where the memorial to be unveiled stands.

Minister:

“Let the words of my mouth and the meditation of my heart be acceptable to You, O Lord, my God! May our actions, words, and deeds be pleasing to You, in the name of Jesus Christ our Lord. Amen.”

PRAYER:

The officiating minister shall ask a member of the Executive Council to pray thus:

Minister:

Gracious, merciful and sovereign God, by whose wisdom, love and power all things are sanctified, made perfect and enlightened; be merciful to us, we pray, and cause Your face to shine on us, that what we do now may please You and reveal the honour of Your name. We humbly pray that You would lead and guide the Church to do what is right and a blessing to all and sundry. We ask this in the name of our Lord Jesus Christ. Amen!

SCRIPTURE

The officiating minister shall read one of the following scriptures:

When the whole nation had finished crossing the Jordan, the Lord said to Joshua, "Choose twelve men from among the people, one from each tribe, and tell them to take up twelve stones from the middle of the Jordan from right where the priests stood and to carry them over with you and put them down at the place where you stay tonight."

So Joshua called together the twelve men he had appointed from the Israelites, one from each tribe, and said to them, 'Go over before the Ark of the Lord your God into the middle of the Jordan. Each of you is to take up a stone on his shoulder, according to the number of the tribes of the Israelites, to serve as a sign among you. In the future when your children ask you, 'What do these stones mean?' Tell them that the flow of the Jordan was cut off before the Ark of the Covenant of the Lord. When it crossed the Jordan, the waters of the Jordan were cut off. These stones are to be a memorial to the people of Israel forever.

So the Israelites did as Joshua commanded them. They took twelve stones from the middle of the Jordan, according to the number of the tribes of the Israelites, as the Lord had told Joshua; and they carried them over with them to their camp, where they put them down. Joshua set up the twelve stones that had been in the middle of the Jordan at the spot where the priests who carried the ark of the covenant had stood. And they are there to this day (**Jos. 4:1-9**).

OR

Are we beginning to commend ourselves again? Or do we need, like some people, letters of recommendation to you or from you? You yourselves are our letter, written on your hearts, known and read by everybody. You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts. Such confidence as this is ours through Christ before God. Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God. He has made us competent as ministers of a new covenant, and not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life (**2 Cor. 3:1-6**).

After the reading of the scriptures the officiating minister shall call upon the Chairman of the Church, or his representative, to unveil the plaque.

CHAIRMAN OR HIS REPRESENTATIVE

On behalf of the Executive Council, the General Council and the entire membership of The Church of Pentecost, I declare this plaque unveiled in the name of the Father, the Son and the Holy Spirit. Amen!

May the inscriptions on this plaque inspire posterity to contend for the faith once delivered to the saints. Amen.

OFFICIATING MINISTER

Inscriptions on the plaque shall be read aloud to the congregation assembled. The officiant shall then deliver a short address and end the service with a prayer and benediction.

e) DEDICATION OF EQUIPMENT

(These include musical and evangelical equipment, furnishings, etc., donated by any individual, group, or the Church).

The normal service order shall be followed. The ceremony should, however, be brief.

Minister:

Beloved brothers and sisters in Christ, we have assembled here to share in the service of musical instruments/ furnishings to the service of the Lord. May it please the Almighty God to accept and sanctify them for the use of this Church. Amen.

PRAYER:

O God, our Father, Most High and most holy, to whom we have access by one Spirit through our Lord and Saviour Jesus Christ; we bless and adore You, and give thanks to Your holy name for Your loving kindness and truth. You are worthy to receive worship, wisdom, strength and majesty from Your children.

We ask You, O Lord, to graciously accept from Your servants, these instruments/equipment/furnishings and sanctify them for use in Your service. We ask it in the blessed name of Your holy Son, Jesus Christ our Lord. Amen!

SCRIPTURE:

The officiating minister shall read one of the following scriptures:

Take the anointing oil and anoint the tabernacle and everything in it; consecrate it and all its furnishings and it will be holy. Then anoint the altar of burnt offering and all its utensils; consecrate the altar, and it will be most holy. Anoint the basin and its stand and consecrate them **(Exo. 40:9-11).**

OR

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind.

Then you will be able to test and approve what God's will is – His good, pleasing and perfect will (**Rom. 12:1-2**).

DEDICATION

Minister:

Brothers and sisters in the Lord, forasmuch as God has put it into your hearts to make available these instruments/equipment/ furnishings as a means of propagating the good news to the world, and as an aid to the worship of His name, it is right and proper that we should, at this solemn hour, dedicate it/them to Him and consecrate it/them to the holy use for which it is/they are intended.

In the name of our Lord Jesus Christ, I solemnly dedicate this/these item(s) to be forever set apart from all common and unholy use, and be consecrated to the praise and worship of the Almighty God. Amen.

The officiating minister may ask someone to pray and pronounce the benediction.

21. INDEPENDENCE OR REPUBLIC DAY

On any of these festive occasions, the Church shall offer thanksgiving to the Almighty God and pray, seeking His wisdom and guidance for the leaders of the nation. The Church shall pray for political, social, economic, spiritual stability and peace in the world.

Minister:

Sing joyfully to the Lord, you righteous; it is fitting for the upright to praise Him. Praise the Lord with the harp; make music to Him on the ten-stringed lyre.

SCRIPTURE READING

The officiating minister shall read some of the following scriptures:

Sing joyfully to the LORD, you righteous; it is fitting for the upright to praise Him.

Praise the LORD with the harp; make music to him on the ten-stringed lyre.

Sing to him a new song; play skillfully, and shout for joy.

For the word of the LORD is right and true;

He is faithful in all he does.

The LORD loves righteousness and justice; the earth is full of his unfailing love.

By the word of LORD were the heavens made; their starry host by the breath of his mouth.

He gathers the waters of the sea into jars; He puts the deep into storehouses.

Let all the earth fear the LORD; let all the people of the world revere Him.

For he spoke, and it came to be;

He commanded, and it stood. **(Ps. 33:1-9 NIV).**

Sing to the Lord a new song; sing to the Lord, all the earth. Sing to the Lord, praise His name; proclaim His salvation day after day. Declare His glory among the nations, His marvellous deeds among all peoples. For great is the Lord and most worthy of praise; He is to be feared above all gods. For all the gods of the nations are idols, but the Lord made the heavens. Splendour and majesty are before Him; strength and glory are in His sanctuary. Ascribe to the Lord, O families of nations, ascribe to the Lord glory and strength. Ascribe to the Lord the glory due His name; bring an offering and come into His courts. Worship the Lord in the splendour of His holiness; tremble before Him, all the earth. Say among the nations, 'The Lord reigns.' it cannot be moved; He will judge the peoples with equity. Let the heavens rejoice, let the earth be glad; let the sea resound, and all that is in it; let the fields in them. Then all the trees of the forest will sing for joy; they will sing before the Lord, for He comes; He comes to judge the earth. He will judge the world in righteousness and the people in His truth **(Ps. 96)**.

Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you; for he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer. Therefore, it is necessary to submit to the

authorities, not only because of possible punishment, but also because of conscience.

This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing. Give everyone what you owe him; if you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honour, then honour.

Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellow man has fulfilled the law. The commandments, "Do not commit adultery," "Do not murder," "Do not steal," "Do not covet," and whatever other commandments there may be, are summed up in this one rule: "Love your neighbour as yourself." Love does no harm to its neighbour. Therefore, love is the fulfilment of the law.

And do this, understanding the present time. The hour has come for you to wake up from your slumber, because our salvation is nearer now than when we first believed. The night is nearly over; the day is almost here. So let us put aside the deeds of darkness and put on the armour of light. Let us behave decently, as in the daytime, not in orgies and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature"(**Rom. 13:1-14**).

SONG *The congregation shall sing.*

The officiant may pray after the congregation has prayed together in this manner:

PRAYER:

On this festive occasion in the history of our beloved land, we fall prostrate before You, O sovereign God, in total humility and offer our thanks-offering to You for Your protective care, love, mercy and kind thoughts toward us as individuals and as a nation

throughout the year. We bless You; we worship You; we adore and hallow Your mighty name. In You alone do we live, move and have our being. We thank You for the leaders on whose shoulders the administration of this nation lies. We ask You, omnipotent Lord, to give them counsel, guidance, protection from attacks from within and without. Grant them wisdom, and may it please You to chair all their deliberations.

Prosper our nation, and cause Your face to shine on the economic resources of our land. Breathe life and hope into every sector of our economy. We pray for our farmers, fishermen, doctors and nurses, engineers, journalists, lawyers, drivers, teachers and educational institutions, leaders, the Armed Forces, the Police Service, the Customs, Excise and Preventive Service (CEPS), Immigration Service, the Prison Service, the Fire Service, Ambassadors serving our interest in other lands, chiefs and, indeed, every citizen of this land.

Grant, O Lord, that peace and tranquillity may reign within our borders. We pray against all evil forces such as superstition, injustice in our courts, dishonesty in high and low places, greed, selfishness, impunity and all shameful acts which stain our personal and common image as a nation.

We rededicate our lives to You this day and seek to be of better service to You and our nation. 'Righteousness exalts a nation, but sin is a reproach to any people.' Keep watch over us and give us an understanding heart. We ask all these in the name of Jesus Christ, our Lord. Amen!

OR

The officiant may pray from his heart. He will then give a brief sermon, pray again and give the benediction.

The committal may be changed to a cremation service:

OFFICIANT:

Then I heard a voice from heaven say, "Write: Blessed are the dead who die in the Lord from now on. "Yes," says the Spirit, "they will rest from their labour, for their deeds will follow them **(Rev. 14:13).**

*Never again will they hunger;
never again will they thirst.
The sun will not beat upon them,
nor any scorching heat.
For the Lamb at the centre of the
throne will be their shepherd;
he will lead them to springs of living water.
And God will wipe away every tear
from their eyes
(Rev. 7:16, 17).*

Almighty God, to whom the spirits of all the dead in the Lord come, and with whom the souls of all the faithful, after having been delivered from the burden of the flesh, receive joy and happiness, I give you thanks, for it has pleased you to deliver this our brother/sister out of the wretchedness of this sinful world; we ask that it may please you shortly to accomplish the number of your elect that we, with all those that are departed in the true faith of your holy name, may have a perfect consummation of bliss in your eternal glory, through Jesus Christ our Lord. Amen!

Or

O merciful God, the Father of our Lord Jesus Christ, who is the Resurrection and the life; through your wonderful love you gave us your only beloved Son, in whom whosoever believes, though he dies, shall live. In Him we receive comfort.

Therefore, while we are present here by the graveside, we are not sorrowful as men without hope. We ask you, O Father, to raise us from the death of sin unto the life of righteousness, that when we leave this world, we may rest in you as it is our hope, this our brother/sister does; and that at the general resurrection in the last day, we may be found acceptable in your sight, and receive the blessing which your beloved Son shall pronounce to all that love and fear you, saying, "Come, you blessed children of my Father, receive the kingdom prepared for you from the beginning of the world." Grant this, merciful Father, through our Lord Jesus Christ. Amen!

Or

Our Lord Jesus Christ, we praise you that you have taken away power from the hands of death, and have brought to us, by your word, life and immortality.

You defeated death; therefore you have bidden us to abide in you, that when we depart this life, we may have everlasting life in you. Lord, help us that we may not live after this world, but to abide in your