



ACC CHARTER

Ministerial Guidelines

Scripture Motto

Archbishop Thomas Henry Jr
president@coaab.org

Apostolic Communion of Churches

Senior Leadership Team

Archbishop Thomas F Henry Jr – Metropolitan, Chief Apostle, CEO

Vicar General

Episcopal Vicar – ACC Western Region

Episcopal Vicar – ACC Eastern Region

Apostle C Thonor-Kuykendall II – Episcopal Vicar – Foreign Jurisdiction

General Secretary –

General Treasurer –

Apostle Bishop Jordan III (Director of Protocol and Security)

Vacant – Director of Women Ministries

Vacant – Director of Vocations

Vacant – Director of Church Growth and Development

Vacant – Director of Prayer Ministries

The Ethos of the Communion

The Apostolic Communion of Churches began as an extension of the ministry of Christian Life Ministries International, Inc. and its Bishop. The purpose of the Communion shall be, for religious, charitable and educational purposes, to live and spread the orthodox, historic, Biblical Christian Faith (Matthew 22:37-39, 28:19-20) in accordance with the Articles of Incorporation, Statement of Faith and Bylaws of Christian Life Ministries International, Inc., and in accordance with the policies and guidelines of the Bishop (Senior Pastor of CLMI) and Executive Board of CMLI.

To fulfill the religious, charitable and educational purposes stated above, the CLMI's Executive Board adopts the following goals and objectives;

- A. To seek out the lost and lead them to Jesus Christ as their Lord and Savior (Luke 14:23; 19:10; John 20:21).
- B. To provide comprehensive training to students of all ages in the Word of God, the Holy Bible, in each and all doctrines found therein, including training for those who express an interest in the Pastoral ministry and have been so gifted by God to serve in that office (Matthew 28:19-20; Ephesians 4:11-14; Colossians 3:16; 2 Timothy 3:15; Titus 2:15; Hebrews 5:14-6:1-3; 1 Peter 3:15).
- C. To provide an opportunity for each person, whosoever will (Matthew 16:24-25; Luke 9:23), to engage in a worldwide effort to carry forth the Gospel Message to every person of every nation (Mark 16:15; Acts 1:8-9).
- D. To foster Christian culture in terms of refinement, appreciation, social attitudes, skills, and to thereby develop a compassionate response to needs of society as commanded in the Word of God (Matthew 22:39; John 13:35; Galatians 2:10; James 1:27; 2:15-16).

Mission Statement of Christian Life Ministries International, Inc.

1. To represent the Church of the Lord Jesus Christ in Doctrine, Worship, and Practices;
2. To be a place where people can experience the awesome power of God, hear the Word of God proclaim faithfully and go forth empowered by the Holy Spirit to change the world in which they live;
3. To reach the various generations with the truth and power of the Gospel of Christ;
4. To develop programs and ministries that will impact the City of Albany, surrounding areas, and the world for the Lord Jesus Christ;
5. To further the reach of the Kingdom of God through good quality Christian ministry that yields genuine fruits of evangelism, discipleship, and soul-winning;
6. To develop a multi-cultural ministry that will reach out and rescue the lost, rejected, wounded and hurting from a decaying world and bring them into the arms of a loving Savior;
7. To be a living expression of the Church Universal, representing the Sacramental, Reformed, Evangelical and Pentecostal expressions of the church;
8. To be a place of prophetic education and spiritual renewal;

9. To be a place where the sacraments of our redemption are regularly celebrated with faithful use of the words of our Savior;
10. To be a church that is Orthodox and Bible-Believing in its Theology and Pentecostal-Charismatic in its ethos;
11. To train, license and ordain Ministers of the Gospel; and
12. To establish and assist like-minded churches and ministries that will do the same.

Basic Beliefs

Christian Life Ministries International, Inc. and the Apostolic Communion of Churches are a Bible-believing, Spirit-filled Church, and Communion. It is a place where the Gifts of the Holy Spirit are freely expressed for the edification the believers. CLMI and the Apostolic Communion are a place of prophetic education and spiritual growth. Among those beliefs we would underscore and commend the following:

- A belief in the Sovereignty of God
- A high view of Holy Scripture in affirming the critical importance of preaching, public reading of the Word of God, and personal Bible Study.
- The Use of the Nicene Creed as a Statement of Faith and the Apostles' Creed as a Baptismal Creed.
- A belief in the regular celebration of the sacraments of the Gospel...i.e. Baptism and the Lord's Supper (also called Holy Communion).
- A high view of the church and a need for the people of God to gather together often for the worship of God and listening to His holy Word.
- The doctrine of saving Grace by faith.
- The real Spiritual Presence of Christ in the Eucharist and a Baptism that is effectual.
- The Real and Presence work of the Holy Spirit through gifts and signs as imparted to believers for service and witness.
- A belief in the supporting of ministry through the giving of Tithes and Offerings.

Statement of Faith

This Communion holds that the Holy Scriptures as found in the Old and New Testament to be the Word of God and that they contain all things necessary for salvation and holiness. We as a communion hold to the principle of Prima Scriptura or Scripture First and as the ultimate rule of faith.

We ascribe to the following besides what mentioned above:

We believe the Bible to be the inspired and only infallible written Word of God.

We believe that there is one God eternally existent in three persons: God the Father, God the Son and God the Holy Spirit.

We believe in the Blessed Hope, which is the rapture of the Church of God, which is in Christ at His return.

We believe that the only means of being cleansed from sin is through repentance and faith in the precious blood of Jesus Christ.

We believe that regeneration by the Holy Ghost is absolutely essential for personal salvation.

We believe that the redemptive work of Christ on the cross provides healing and health for the human body and prosperity for the soul in answer to believing prayer.

We believe that the baptism in the Holy Ghost, according to Acts 2:4, is given to believers who ask for it.

We believe in the sanctifying power of the Holy Spirit: by whose indwelling the Christian is enabled to live a holy and separated life in this present world.

We believe in the giving into the Storehouse treasury of God in response to His love and kindness he has shown to us through our Tithes, Offerings, and Gifts of Love.

AMEN.

Worship

Worship is the heartbeat of the ACC as it blends together “treasures old and new” (Matthew 13:52) through a “convergence” of the three main streams of Faith.

As a starting point, the ACC roots itself in the Wesleyan-Holiness-Pentecostal tradition of the early 1700-1900, we find our Reformed Evangelicalism rooted in the Reformed understanding of the Gospel based on the teaching of those like John Knox of Scotland and John Calvin of Geneva and other Reformed Reformers. Our sacramental understanding is a blend of the Anglican and pre-schism church and the first four ecumenical councils as far as they are agreeable with Holy Scripture and the testimony of the Ancient Church Fathers. The last 3 of the seven ancient ecumenical we accept their Christological definitions. This rich tradition allows for a simple order of service as well as worship resplendent with pageantry, processions, incense and chant.

Two vital keys to worship in the ACC are that local congregations be open to the Holy Spirit’s activity and that they follow the “shape of the liturgy” that has been received from both the Holy Scriptures and the testimony ancient apostolic and post-apostolic church.

OPENNESS TO THE HOLY SPIRIT: A distinguishing mark of the ACC is its openness to the Holy Spirit. The Spirit is given latitude to “have His way” in worship among us. Our worship is a blend of liturgy and free-church style. We expect and anticipate the Holy Spirit to manifest his presence to us through the biblical gifts and ministries. Our guiding principles are the words of Paul in 1 Cor 14:40 that all things are done decently and in order.

THE SHAPE OF THE LITURGY: Our liturgy is grounded in the worship of the Hebrew synagogue and the Temple combined with the eucharistic service of the early Christians. We expect that our churches will sing the great hymns of the church in addition to the worship and praise songs and choruses. Scripture will be read in the hearing of all and that Holy Communion will be celebrated frequently and during the Holy Days.

CLERICAL ATTIRE: We asked that when our clergy vest for worship, that they wear garments that are suitable to an occasion of high praise. As a minimal standard, Choir Dress for services of the word. For Holy Communion, presbyters should wear a minimum of alb and stole or cassock and stole; ordained deacons, alb, and deacon stole. The principle celebrant of Communion will also wear a chasuble. All clergy should dress according to their rank and order, according to the standards of the ACC.

Organizational Structure of the Communion

WHEREAS the Articles of Incorporation and the Bylaws of Christian Life Ministries International, Inc. provides for the establishment of a Communion of Churches and Ministries to minister to those churches and ministries affiliated with the church; and

WHEREAS CLMI Bylaws empowers the Pastor and Executive Board of Christian Life Ministries International, Inc., to establish said Communion to minister to its Affiliated and Communion churches; and

WHEREAS CLMI Bylaws establishes how Churches and Ministries may affiliate with Christian Life Ministries International, Inc.; and

WHEREAS CLMI INC shall serve as the National Cathedral of the Communion and the archbishop of the Communion shall always serve as the Senior Pastor thereof;

THEREFORE, the Pastor and Executive Board of Christian Life Ministries International, Inc. hereby establish the APOSTOLIC COMMUNION OF CHURCHES with the following Charter:

ARTICLE I

Name. (A) This Communion shall be known as the "APOSTOLIC COMMUNION OF CHURCHES," hereafter known as the "Communion," and shall operate in good faith within the Articles of Incorporation and Bylaws of Christian Life Ministries International, Inc.

(B) The Communion shall be commonly called the "APOSTOLIC COMMUNION" or "ACC."

ARTICLE II

Purposes. The purpose of this Charter is to establish said Communion, which shall be a ministry of Christian Life Ministries International, Inc. to its Branch, affiliated and Communion churches and ministries.

ARTICLE III

Mission and Authority. The Communion commits itself to the propagation of the unchanging Gospel of Jesus Christ and the fulfillment of the great commission to make disciples of all nations. We further commit ourselves to the formation of genuine disciples who are saved, bible-believing and spirit-filled and who believe in the ultimate authority of the Holy Scriptures of the Old and New Testaments and the Sovereignty of God. The Communion further commits itself to Proclaiming Christ in WORD and SACRAMENT.

ARTICLE IV

Relationship to the other Churches. We believe in fellowshiping with Churches and Ministries of like Faith and Practice regardless of denominational affiliation. Such relationship will be based on an agreement with the Communion's Statement of Faith, Missions, and Purposes.

ARTICLE V

Communion Structure. The Communion shall be structured as follows:

(A) The Communion shall consist of all clergy, churches and para-church ministries who shall make application for affiliation and or membership with one of its dioceses or the Office of Archbishop. The Clergy, Churches, and Para-Church Ministries shall be able to affiliate with Communion, as clergy incardinated in a diocese, a member church, affiliated church and/or para-church ministry. Each clergy, church and para-church ministry shall come under the spiritual overseership and chief pastoral ministry of the Communion's Archbishop, his vicars, and the diocesan bishop of the diocese they are incardinated in.

(B) There shall be a Presbyterial Council for the Communion consisting of the Archbishop, The Vicar General, Episcopal Vicar(s), General Secretary, General Treasurer, Director of Vocations, Director of Protocol, Director of Women Ministries, and 3 other persons from around the Communion (They must be Bishop or Clergy). They shall be appointed by the Bishop of CLMI and confirmed by the remaining members of the Council. The affairs of the Communion shall be managed by the Archbishop (President, CEO, Metropolitan and Chief Apostle of the Communion), in consultation with the Presbyterial Council. The Communion shall have three (3) council members initially. The Communion may increase the number of council members, but it shall never be less than three (3) nor more than, fifteen (15).

(C) The council shall assist the Archbishop in shaping the policy and direction of the Communion in accordance with the Articles of Incorporation and Bylaws, doctrine, discipline and worship of Christian Life Ministries International, Inc.

(D-1) The Archbishop-Metropolitan shall be the President/CEO of the Communion and shall have general powers of appointment. As president of the Communion, he shall be the chief pastor and chief apostle of the Communion and shall provide counsel and advice to clergy, churches, and ministries. He shall provide for the ordination, installation, and the recognition of gifts and ministries either personally or through the diocesan bishop. He alone can approve the consecration of bishops and apostles for the communion and appoint diocesan with the consent of the House of Bishops. He shall select the most qualified ministers to serve as diocesan bishops. They shall serve as diocesan bishop of their diocese as long as their services are profitable to the people and ministers in their areas. The license and ordination certificates shall bear the signature of the Archbishop and his seal or his name and his seal of the ACC if they are signed by diocesan bishops.

The archbishop-metropolitan shall be choose by the House of Bishops unto the recommendation of the sitting archbishop and shall be instituted as archbishop-coadjutor by the archbishop. The coadjutor automatically assumes office on the death or resignation of the Archbishop. The House of Bishops shall no later than six months later officially enthrone him with the archbishop handing him the crozier and seating him in the cathedra. If the archbishop has not appointed one, then the presbyterial council shall meet after the death or resignation of the archbishop to nominated a new archbishop. They shall submit either one or more candidates to the House of Bishops who shall meet in closed-door session

and elect the new archbishop. The archbishop-elect shall be enthroned within three months of his elected and the dean of the House of Bishops shall proceed to invest and enthrone him into office in a service designated by the House of Bishops for such purposes. If the dean is the archbishop-elect, then the most senior bishop as it relates to consecration shall preside.

(D-2) To assist him in his work as the chief apostle of this Communion, the archbishop shall select one or more Episcopal Vicars. One of the Episcopal Vicar will be designed as Vicar General and shall be the most senior assistant to the archbishop shall possess his authority in most matters except those matters reserved by this Charter or the archbishop personally to himself. The Vicar General shall serve the Chief Operating Officer of the Communion. The United States shall be divided into two Episcopal Vicariates – Eastern and Western with an Episcopal Vicar assigned to each. There shall be one Foreign Episcopal Vicar to handle churches outside of the USA.

(D-3) The House of Bishops shall be the chief legislative and doctrine expressing body of the ACC. They shall speak pastorally to the communion and to the world. The Archbishop shall preside as chair at all times unless his actions are being reviewed (he can only be removed for heresy, adultery, being convicted as a felon of a heinous crime or violating the ethical standards of this communion). They shall confirm the appointment of all bishops. There shall be a dean and vice-dean chosen by the House of Bishops. They shall be consulted for wisdom and serve as vice-chairs and in the absence of the archbishop and with his consent preside. They shall automatically preside over the council in the event of the death or resignation of the archbishop to elect a new archbishop if there is no coadjutor. The House of Bishop shall serve as a court to try any and all bishops of the communion.

(E) The Diocesan Bishops. The Communion's ministry shall be divided into dioceses whose boundaries shall be geographically based on national or state boundaries and may consist of more than one state or country. These dioceses shall be lead and coordinated by their diocesan bishops. The Diocese can at the discretion of the archbishop elect its own bishop subject to the Archbishop-Metropolitan approval and confirmation by the House of Bishop. If this process is used the candidate isn't bishop-elect until all channels have approved the diocese choice. Then the archbishop will issue an apostolic mandate proclaiming the election. Once the presbyter has replied and accepted it, they shall be officially Bishop-elect as per the apostolic mandate issued and received. The diocesan bishop is the pastor of their diocese/local church. He is the president and CEO of the diocese and has general powers of appointment for the diocese subject to confirmation by the presbyterial council of the diocese.

It shall be the duty of the diocesan bishops to preach the Word of God, giving their time and talent and influence for the spreading the Gospel of Christ throughout their dioceses such that the greatest possible good may be accomplished and greatest number of souls saved. They shall maintain a list of clergy, churches and para-church ministries in their diocese and submit the same annually in their Diocesan Report to the Office of Archbishop and the Office of General Secretary. They shall conduct conferences and seminars; they will build up the clergy, churches, and ministries in their areas. They shall provide counsel and advice to members of the Communion in their area when ask. They shall be accountable to the Archbishop-Metropolitan and the House of Bishops.

The Diocesan bishop shall ordain all elders and deacons for their diocese and license all clergy therein. All clergy persons that are licensed and ordained for work in a diocese are considered to be incardinated into the same. They shall either through their bishop or personally register their ordination within 60 days with the general secretary with the appropriate fees to receive a Fellowship Card that shows their

standing with the ACC and their local diocese. The credential fee and report shall be submitted annually to the office of General secretary to maintain "Communion" and good standing with the ACC.

The Diocesan shall appoint directly or after the congregation has elected them pastors to all congregations in their diocese and shall provide for the installation of the same.

The Diocesan shall be the chief canon missionary for their diocese. They shall do the work of a missionary and evangelist and look for places where new churches can be planted and provide for the training of their clergy.

The diocese structure shall mirror the national structure with a Vicar General who shall at least be a presbyter. If the diocese is large enough, then it can be divided into episcopal vicariates headed by presbyters or with an auxiliary bishop (they are chosen by the diocesan and appointed by the archbishop and confirmed by the House of Bishop. Auxiliary bishops will only be allowed in a diocese in the needs demands one and only at the discretion of the archbishop-metropolitan). The diocese may be divided into district headed by a district elder or presiding elder. We prefer not to use the title Overseer and it is discontinued with this Charter revision. Only those currently with the title may make use of such.

Each Diocese shall have a Presbyterial Council, a general secretary and a general treasurer, a vocation director, director of protocol, director of women ministries, and such other officers as are needed.

Each diocese shall hold an annual convocation by whatever name they wish to call it for the bringing together their people for worship, fellowship, inspiration, preaching and the conduction of Diocesan Business. The two delegates from the churches and clergy of the diocese shall form a Diocesan Synod which shall be the legislature for the diocese annual and if it has that authority elect a new bishop with the approval of the proper authorities as mention elsewhere in this Charter.

(F) All Pastors and Churches in this Communion shall be under the overseership and diocesan pastoral ministry of a diocesan bishop of this Communion. The Pastor shall have the general powers of appointment in the local congregation and shall be the CEO thereof. He together with the Executive Board (or whatever the board is called) shall manage the day-to-day operations of the congregation. The pastor and clergy shall have licenses and paperwork issued to them by their bishop. If it is a congregation received into the Communion, then they need to apply for ordination within 30 to 60 days of being received into the Communion through a diocese. Each church shall observe our ethos. Each church shall owe their own property and may establish their own constitution as long as they are agreeable to this charter and the diocesan constitution.

Each church shall have only those ministries and auxiliary they need to operate effectively. Each church shall regularly celebrate the sacraments of our redemption – Baptism and Holy Communion. Communion shall be offered in both kinds to all those who are baptism and confess Jesus as Lord and God. Worship should be orderly and the Hymns of the church used by sung in the worship service. The Word of God should be preached in every service for the edification and building up the body of Christ and the salvation of souls.

Each church should work with their bishop to plant other churches in the diocese that they belong in. No one should serve as clergy if they do not have standing with the ACC and the ACC diocese in their state.

(G) All Clergy and Churches should adhere to the Communion Clerical Dress Code and Standards of Ministerial Ethics. No clergy who is not a bishop or apostle, should wear the garb thereof without dispensation from the Office of Archbishop. The Purple and Red shirts are reserve colors and no elder or deacon should wear clergy shirts with those colors. This includes assuming titles that you have not been designated by the archbishop and or House of Bishops.

(H) While subscribing to the traditional ordained ministry by the imposition of the hands for the consecration and ordination of episcopos (bishops and apostles), presbyters (pastor/priest/elder), and diakonos (deacons), we also recognize whom us the ministries of 1 Cor 12:28, Eph 4:11 and Romans 12:5-10. We believe these ministries should operate in some form in the churches in this communion.

We hold to the priesthood of all believers and a presbytery of the clergy. The clergy takes a leadership role in the liturgical, sacramental and teaching ministries of the Communion. The Communion Clergy are called chiefly to equip and lead in the church, that Church which is the royal and priestly company who offer to God sacrifices of praise and thanksgiving through stewardship of time, energy, money, and spiritual gifts.

Worship is so intrinsically bound to the role of our clergy that if it does not flow into or out of the altar, it is not an essential element of ordained ministry.

Only Elders can celebrate Communion at the Altar and Deacons can assist the elders and bishops at the altar. All clergy can baptize, but lay persons can baptize with the permission of the local pastor or bishop. Deacons serve as ministers of the service and the word. Elders serve as minister of Word and Altar/Sacraments. Any ordained clergy can solemnize marriages. Marriage for us consists of one man and one woman.

ARTICLE VI

Affiliation. The Communion calls upon and seeks other like-minded Clergy, Churches, and Ministries to apply for Communion affiliation and membership. Any clergy, churches, and ministries desiring to affiliate with the Communion shall fulfill the requirements for membership as established by Presbyterial Council and House of Bishops and administered by the Archbishop and the Presbyterial Council on the national and international level and by the diocesan and the diocesan presbyteral council on the diocese level.

1. Each applicant for membership shall submit an application along with an application fee in USDs to Archbishop's office if applying on the national or international level. If applying on the diocese level to the Office of the Diocesan Bishop. Once they have been vetted, had background checks, interviews and signed the covenant they shall be approved by the Diocesan Bishop or archbishop shall be received into the Communion by being incardinated within a diocese. No one can affiliate with the ACC without being incardinated into one of its dioceses. If there is no diocese in that area, they will be either assigned to the headquarters diocese or a diocese that is close to them. The archbishop at his discretion may consider erecting a new diocese in that place and appoint an interim diocesan until one can be raised up for that new diocese. Only the archbishop with the confirmation of the House of Bishop can erect or suppress a diocese or merge a diocese.

2. The annual credential fee shall be assessed to all clergy, churches, para-church ministries and dioceses to be submitted along with your annual ministerial report. The fee shall be established by the Office of the archbishop with the approval of the Presbyterial Council and payable to the Office of Archbishop.

3. Requirements for membership:

a. Must believe in the lordship of Jesus Christ and subscribe to the Mission and Statement of Faith of the Communion;

b. Should adhere to the ministry's commitment and operational guidelines in the membership packet;

c. Must seek to empower the people of God in every area of their lives;

d. Must be a cleric, a church or a ministry where the Sacramental, Reformed, Evangelical and Pentecostal expressions of the church universal converge to form one mighty river;

e. Must believe a Reformed understanding of Salvation that is by Grace through Faith apart from any works – salvation, in the end, is a Gift of God. That we are elected by God to such a Great Salvation;

f. Agree to be episcopally governed and respect the ministry of bishops and apostles in the Lord's Church;

g. Agree not to fight over non-essentials of the faith and allow for charity among the same;

h. Agree to support the work of the diocese and the communion with your time, talents and resources for the furthering of the Kingdom of God; and

i. Unless physically unable by death or sickness, attend and register for the Annual COAAB Congress in Atlanta Georgia for continuing Education, worship, fellowship, training, Inspiration and etc. Attend the Leadership Summit for the ACC as you are able. The ACC House of Bishop will meet during this time.

ARTICLE VII

Commitment. The strength of this Communion will be based on the commitment of each bishop, apostle, clergy, church, ministry and diocese to support the vision and ministry through prayer, attendance at conferences, and fellowshiping with other members of the Communion and your voluntary monthly financial support (Amount determined by Member & Bishop – It shall be called a Communion tithes whether it is a tenth or not). Clergy to their diocesan bishops and diocese & Bishops and State "Overseers" or Apostolic Administrators to the Archbishop's Office.

ARTICLE VIII

Benefits of Affiliation. The following shall be the benefits of affiliation with the Communion:

(A) Training, Licensing, and Ordination of Ministers and Church Leaders and recognition of their gifts and ministries. This will be done through the issuing of minister's license or the imposition of hands in the rite of ordination for the candidate for ordained ministry. Certificates may also be issued for Church Workers. Each licensed or ordained minister shall be issued a fellowship card that shall be proof of fellowship and good standing with the Communion annually, upon the receipt of the annual ministerial report and donation towards the work of the ministry of the Communion.

Ministers already ordained shall be issued a Letter of Acceptance and Paperwork from the Diocese/Communion upon the reception of a copy of said license that shall provide proof of ordination. Ordination for this Communion involves the rite of Laying on of Hands of the presbytery (bishops) according to Holy Scripture.

(B) Periodic communication from the Communion and bishops via Emails, Newsletters, Teaching/Position Papers, audio tapes, CDs, DVDs, VHS/Video Tapes and/or telephone communications.

(C) E-mail ministry-Each affiliate that has access to e-mail has the opportunity to correspond with the Communion and the diocesan bishops. We are available to pray with, counsel, encourage and teach affiliate as their needs arise. This connects us in ways that are cost prohibitive through the use of the telephone. This includes Conference Call lines, Skype calls, and Facebook Messenger calls as well.

(D) Prayer-The Communion staff prays for the specific requests we receive by regular mail as well as by e-mail. We also pray over all affiliates that have not sent in specific requests.

(E) Opportunity for Fellowship-Conferences and Seminars shall be offered in the USA and in other countries for the benefits of members, affiliates, friends and partners of this Communion. In several countries, we have diocesan bishops in residence and we have an Episcopal Vicar for Foreign Ministries who are available to assist the affiliates in ministry. Each affiliate is encouraged to fellowship with other affiliates in and outside of their areas.

(F) To actively engage in missions and church planting efforts, both nationally and internationally.

(G) Opportunities for participation in ongoing short-term missionary outreaches and crusades.

(H) Community and Economic Development Projects

(I) We provide the necessary support. Coaching, and materials that will help you grow and develop your congregations, dioceses, and para-church ministries. We also provide accountability to all our members, churches and leaders.

(J) and such other programs that shall be initiated by the Communion and the diocese to undergird the ministry of the members of the Communion.

ARTICLE IX

Stewardship. All assets, of every kind and nature, held by the Communion are, and shall be, irrevocably dedicated to and inured to the benefit of the charitable, educational, and religious purposes of the Communion, and used according to the requirements of the Internal Revenue Code 501(c)(3), and no part thereof shall inure to the private benefit of any individual or be used for any impermissible purpose. Each gift or contribution received by the Communion and shall be deemed restricted and designated by the donor to advance charitable, educational, and religious purposes of the Communion. In the event of dissolution or termination of the Communion, the Communion's property in the USA shall become the property of CLMI or property abroad shall be distributed as directed by Presbyterial Council.

ARTICLE X

Amendments. This charter may be amended by an affirmative vote of two-thirds of the members of the Presbyterial Council at a duly called meeting. Or at a meeting called for that purpose by the House of

Bishops. No amendments shall be inconsistent with the Articles of Incorporation and Bylaws of Christian Life Ministries International, Inc (The Cathedral Church). All such amendments shall be submitted to the Executive Board of Christian Life Ministries International, Inc. who shall have the power to accept, modify, alter or reject such amendment.

First executed 16th day of January, in the year of our Lord Two Thousand Five at Christian Life Ministries International, Inc., Albany, State of Georgia, in the United States of America signed by the Pastor/Bishop of CLMI and Secretary of the Executive Board.

Revised and Executive 31st Day of December 2011. This revision revamps the former Network and establishes it now as Apostolic Communion of Churches. The Communion shall obtain its own incorporation subject to the parameters of this charter as now enforced

Further Revised September 2015 to replace "Bishop of CLMI" and "Senior Bishop" with Archbishop-Metropolitan per the motion by Bishop Steven D Williams at the 2015 COAAB Congress and the second and unanimous vote by all bishops' present.

Promulgated and decreed by the Archbishop on the 19th of September 2015

++ Thomas F Henry Jr (es)

Bishop of Atlanta and Albany (Georgia)

The successor corporation to Christian Life Ministries International Inc., is Christian Life Cathedral Ministries Inc. as of February 2018.

Other Considerations

MARRIAGE: Marriage in this Communion shall only be between one man and one woman according to Genesis 1 & 2. It is a divine ordinance and sacrament. No clergy in this communion shall officiate at any same-sex marriage, unions, or blessings.

WOMEN IN MINISTRY: We leave up to the diocese and their bishop, whether or not women will be ordained as elders/priests/presbyters in that diocese. No bishop in this communion shall pressure or condemn their brothers or sisters because they do not ordain women as presbyters in their diocese. The diaconate is open in all dioceses to both male and female clergy.

The Communion does have women clergy and they are expected to be treated and respected whether or not one agrees with women as elders or not. They shall be acknowledged by their titles and respected out of charity.

CONSECRATION OF BISHOPS: Only the archbishop-metropolitan can authorize the consecration of bishops and apostles. No bishop in this communion as an individual diocesan can. They may assist at a consecration with the permission of the archbishop. The reason being that we protect our Holy Orders and will only be accountable for those who are submitted to the Archbishop and House of Bishops of this communion. Anyone consecrating bishops without the express permission of the archbishop, can be suspended and or lose their episcopal ministry in this communion.

The 4th canon of the Council of Nicaea says the ordination of a bishop in the presence of at least three provincial bishops and confirmation by the metropolitan bishop establishes a bishop as a legitimate bishop:

Canon 4

It is by all means proper that a bishop should be appointed by all the bishops in the province; but should this be difficult, either on account of urgent necessity or because of distance, three at least should meet together, and the suffrages of the absent [bishops] also being given and communicated in writing, then the ordination should take place. But in every province, the ratification of what is done should be left to the Metropolitan.

This restrict applies to apostles as well. The archbishop may extend the privilege of the consecrating as a chief consecrator to another bishop in the communion when it comes to consecrating new bishops.

All bishops can ordain elders/priests/presbyters and deacons as needed for their diocese.

AFFINITY BASED DIOCESE: At the discretion of the archbishop instead of erecting a diocese as a geographical diocese, he may erect a diocese as an affinity-based diocese. Those kinds of dioceses shall be few in number and shall be only formed out of necessity as much as possible, such as a Diocese of the Armed Services-ACC.

CLERGY DISCIPLINE: All clergy has a right to be tried by a jury of their peers and all have the right of final recur to the Office of the Archbishop as a final court of appeal. Only the Archbishop can overturn a verdict by the House of Bishops against a cleric of this communion.

No cleric shall be suspended without a fair trial unless that cleric has openly violated any disciplinary matters that they have agreed to or have committed heresy or need to be removed for the good of the communion.

All diocesan bishops before excommunicating a clergy person should present such to the House of Bishops for review. When the HOBs is not in session, then to the senior apostolic leadership (archbishop and the vicars) of the Communion for review. If approved, then the person stands excommunicated if the evidence calls for such actions. Otherwise, the person can be defrocked and dismissed without the severe act of excommunication.

It is assumed healing and restoration of fellowship are the primary goal of all acts of discipline. No discipline shall be meted out as retribution because one has been offended by the actions of the clergy. The Office of Archbishop shall always be consulted. If he cannot be contacted one of the vicars will be contacted and review the situation being a report to the archbishop who will take action on the matter for the good of the communion.

Only the archbishop or the House of Bishops can excommunicate or approved the excommunication of any clergy of this communion. The object of us is forgiveness, healing, restoration where it is possible according to the Scriptures in Matthew 15 and Hebrews 12.

The archbishop and House of Bishops shall establish courts of appeal for presbyters to hear cases against elders and deacons. The HoBs shall serve as the House of Bishops may hear appeals from the lower courts. The decision of the HoBs shall stand unless amended or rescinded by the archbishop of this communion.

No persons shall serve as clergy among us who are guilty of felony crimes involving rape or child endangerment or child molestation. Such crimes being found guilty thereof will automatically trigger suspension of orders and a review of the orders by the archbishop's office and he shall report the actions he has taken to the House of Bishops concerning the Holy Orders of the guilty cleric.

CONTINUING EDUCATION: All clergy are required to attend the annual congress in Atlanta to satisfy the continuing education requirements of the Communion and as much as they are able to attend the Leadership Summit. All clergy not attending these conferences must have a minimum of 21 Continuing education credits in various disciplines that will be published each year by the archbishop of the communion. These would include Homiletics, Hermeneutics, Episcopacy, and other disciplines.

ARCHBISHOP: The archbishop shall be due respect in his office in this communion. He shall have the honor of place in the processions whether or not he is preaching or presiding over the service. The seat he takes in any church in this communion becomes a temporary cathedra and should be respected as the same. The archbishop should be honored with a love gift (offering) for his birthday as the saints are able (current archbishop – November 5th) as well as a special love offering during the Congress and the Leadership Summit.

The archbishop reserves the right to delegate authority in certain matters to his vicars. He remains the court of final appeal and reserves the right in delegated matters to still issue a decision for the good of the communion. His decisions shall be final.