



Marriage Policy

Church Policy on Marriage and Human Sexuality

Introduction

This is a policy statement regarding religious beliefs of the Gospel Assembly Ministry concerning marriage and human sexuality and our policies based upon the necessary application of our faith to life and practice.

What We Believe About Marriage and Human Sexuality

We believe, based on the teaching of the Scriptures in both the Old and New Testaments, that marriage is an institution ordained by God from the foundation of the world, and intended as a lifelong union of one man and one woman. This idea is supported by the account of creation in Genesis chapters 1 and 2. Genesis 1:26-28 provides that God created man in His own image, both male and female. The passage implies that a unity of one man and one woman is in some way necessary to fully represent the image of God in mankind.

Genesis chapter 2 provides a more detailed account in which God created the first man, Adam, and decided that it was not good for him to be alone. (Genesis 2:18). God indicated that He would make "a suitable helper for him." God brought all of the animals to Adam, but none of them was a suitable helper for him, so God then created Eve, the first woman, from part of Adam himself. God did not create a second man to be Adam's helpmate, or an assortment of multiple women, but rather one woman. Together they were man and wife and had "no shame" or sin in their union with each other. (Genesis 2:15-25).

Jesus, the fully divine and fully human incarnation of God, reaffirmed the teaching of the Old Testament (Genesis 2:24) when He said, as recorded in Matthew 19:4-6, "Haven't you read, he replied, that at the beginning the creator made them male and female and said for this reason a man will leave his father and mother and be united to his wife and the two will become one flesh. So they are no longer two, but one. Therefore what God has joined together, let not man separate."

The Apostle Paul, writing authoritatively under the inspiration of the Holy Spirit, states in Ephesians 5:22-32 that marriage is not merely a human institution, but is a special divine metaphor that is supposed to illustrate the union of Christ and the church. For this reason also, only a union between a man and a woman can be a proper marriage because a union between two men, two women, or one man and multiple women or any collection of people could not properly reflect the relationship between Christ and His church.

I Corinthians 6:9-11 condemns a variety of lifestyles including those associated with adultery, prostitution, and homosexuality. The Bible condemns all forms of sexual immorality and encourages Christians to flee from it because of its destructive effects, and because the body of the Christian is the temple of the Holy Spirit. (I Corinthians 6:12-20).

Romans 1:18-32 makes it clear that it is not only sinful to engage in homosexual unions, but also to approve of such sins in others or encourage their practice. As a result, in order to maintain our consistent Christian witness, we cannot sanction, approve, or promote in any way adultery, fornication, pornography, pedophilia, polyamory¹, polygamy, bestiality, or homosexual unions. This is made clear also by countless other verses throughout the Old Testament as well as by these and other passages in the New Testament.

Our church follows what the Bible reveals as the “sure foundation” of the teachings of Jesus Christ and his apostles (Matthew 7:24-29 and I Corinthians 14:37). The church is called to teach and practice these teachings and is not at liberty to depart from them for a different authority if it is to authentically bear the name “Christian.” Though we strive to live peaceably with all people and to obey legitimate government authority, in instances involving matters as foundational as marriage we must ultimately obey God rather than man if the two come into conflict (Acts 4:18-22).

Sexual activities outside of marriage, including but not limited to fornication, adultery, incest, homosexuality, pedophilia and bestiality are inconsistent with the teachings of the Bible and the church. Lewd conduct, transgender behavior, and the creation or distribution or viewing of pornography are incompatible with God’s intention.

Our Faith-Based Policy on Marriage and Human Sexuality

As a result of these above described religious beliefs and our belief in the need for a practice of fidelity to these beliefs, it is our policy that the facilities of this church may not be used for any ceremony that in any way approves of, solemnizes, supports or allows a same-sex union or a polygamist or polyamorist union, a union which is of too close an affiliation of blood according to biblical standards (Leviticus 18:1-18), or any union which, in the judgment of the Elders, in some way constitutes child abuse. It is also the policy of the church that no pastor or member of the church staff shall officiate at any ceremony designed to solemnize, promote, create, or approve of such a union. Nor may any member of the church enter into such a union without being subject to church discipline.

A civil government’s sanction of a union will be recognized as a legitimate marriage by the church only to the extent that it is consistent with the definition of marriage found in this Policy Statement.

Church Practices Derived from This Policy

Clergy:

1. Ordained clergy or licensed ministers² employed by the church shall agree with the statement of faith on marriage and human sexuality adopted by this church.
2. Only duly ordained clergy or licensed approved by this church shall officiate at marriage ceremonies conducted on church property.

3. Clergy employed by the church shall be subject to dismissal for violating this statement of faith on marriage and human sexuality or by officiating at a marriage ceremony that violates the letter or the spirit of this policy.

Applicants for weddings performed by church staff:

Applicants shall meet with clergy or counselors employed by this church or other persons who, in the sole opinion of the pastoral staff of the church have the appropriate training, experience, and spiritual understanding to provide such counseling. All pastoral staff, counselors or other persons providing premarital counseling shall affirm in writing the statement of faith of this church on marriage and human sexuality.

The applicants shall be granted at least 2 years and 1 month of courtship in order for them to know each other, this process shall be mentored by a spiritual matured church couples or church staff, during the said period the applicants must not commit themselves in sexual activities or any lewd conduct (Matthew 1:18), should there be any suspicions or evidence that such conduct has occurred, then the assigned couples or church officials shall, therefore, withdraw themselves, and both transgressors shall be subjected to church discipline.

Use of Facilities:

1. Any marriage performed on church premises shall be officiated by an ordained or duly licensed member of the church. Any officiant not employed by Gospel Assembly Ministry shall serve at the discretion of the Assembly pastor or the Executive Board.
2. Clergy officiating marriage ceremonies on church premises, whether or not employed by the church, shall affirm their agreement with the statement of faith on marriage and human sexuality adopted by this church and conduct themselves in a manner that is consistent therewith.
3. Clergy and staff assigned by the church to implement the procedures contained in this Marriage Policy may, in his or her discretion, decline to provide church facilities for, and/or decline to officiate at a ceremony when in his or her judgment, there are significant concerns that one or both of the applicants may not be qualified to enter into the sacred bond of marriage for theological, doctrinal, moral or legal reasons.

Membership, Leadership and Staff:

1. Every minister, board member, Elder and church employee shall affirm in writing their agreement with the statement of faith on marriage and human sexuality and conduct themselves in a manner that is consistent therewith.
2. Church leaders, teachers and members are expected to teach and live in a manner that is consistent with this policy.

Signature _____



Date _____

13. 12. 2015

Policy voted on by Gospel Assembly Ministry on December 13, 2015

¹ Clergy as used in this document means ordained clergy and licensed ministers. An ordination or ministerial license not issued by the Antioch Bible Institute must be specifically approved by the Executive Board of the Gospel Assembly Ministry to be considered as valid by this church.



CHURCH ORDINATION POLICY

THE MANUAL OF THE GOSPEL ASSEMBLY MINISTRY

Ordination is the solemn observance whereby representatives of the church corporate, together with the Elders representing the local congregation, set apart and charge those persons whom God has called already and equipped for ministry, through the laying on of hands and the offering of prayer for spiritual enduement.

The following general directives will govern the practice of ordination:

1. The General-Overseer shall be responsible for the ordination of senior pastors, assembly pastors, apostles, prophets, teachers, overseers, elders and deacons, the ordination ceremony of the aforementioned church officials shall be performed in the headquarters of the church during Ebenezer conferences.
 - 1.1 the ordination of evangelists shall be performed by the senior pastors who preside over the local assemblies.
 - 1.2 Preparatory stage of the ordinand's shall be done and be administered by the regional committees. They shall also submit recommended changes to the policy or list of requirements to the Secretary-General;
2. the examining and ordaining qualifications shall be constituted according to the National Executive Council requirements;
3. a basic ordination program, including reading of selected material, the preparation of papers on selected subjects, an oral examination, and practical church ministry will be outlined in a list of requirements;
4. candidates shall be required to complete the ordination program within a two-year period after placement in ministry. The regional committee may grant a one-year extension in extenuating circumstances if a request is made, in writing, by the ordinand's. Candidates, not completing their program within the required time, may have their credentials revoked at the discretion of the regional committee;
5. only persons who are definitely called to a preaching or theological ministry shall be considered for ordination;

6. only those who hold a portable license issued by the Antioch Bible Institute are eligible to be ordained.
7. a Bible college graduate may be considered for ordination after one year of acceptable ministry as a pastor, provided he has been licensed for at least one year during training;
8. ordained persons with acceptable ministry experience in a recognized denomination or group will be required to complete the reading and written work required of ordinands in Gospel Assembly Ministry within one year of appointment. Their ordination may then be sustained by the National Executive Council;
9. when circumstances require, the General-Overseer may request the ordination of a candidate who has not fulfilled the necessary two-year requirement for ordination. The General-Overseer may make exception to the general directives for ordination when considered advisable;
10. candidates shall be assigned to a Senior Pastor by the appropriate regional committee, who will act as his or her counsellor during the candidate's program;
11. each regional committee will establish procedures governing the arrangements for ordination services for successful candidates;
12. ordination may be revoked by the National Executive Council at the recommendation of a Disciplinary Committee;
13. While gifting and spiritual power may remain, when a person has left ministry and no longer bears a portable or emeritus official worker license of The Gospel Assembly Ministry that person's ordination should be considered as in abeyance.

This means that they have not had their ordination lifted, as would be the case were they under discipline, but that, no longer being active in the ministry, they may not claim the status or any functionality that comes with ordination, including speaking of themselves as being ordained.

Ordination of Non-Gospel Assembly Pastors

The policy concerning procedures for non-gospel assembly pastors is as follows;

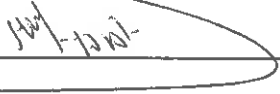
1. Evidence of a specific call of God through the life and ministry of the applicant;
2. Graduate of a recognised theological college or an equivalent of Bible knowledge;
3. Four years of successful ministry; two years of which should be under the direction of a senior minister or a missionary;
4. Ordinand's shall be required by the regional committee concerned to complete a compulsory ordination form and submit it least two weeks before the interview by the regional committee;

5. Interview of the ordinand's shall be conducted by the regional committee and the recommendations be forwarded to the National Executive Council by the regional leader concerned.

Amendments

The Ordination Policy may be amended by a majority vote of the National Executive Council members.

Approved by the General Overseer

Signature  Date 13. 12. 2015



National Financial Policy

Introduction

According to the provision of Section A, Chapter 2 (1.5.2) of the church constitution.

The constitution empowers the National Executive Council to formulate church policies.

The National Financial Policy is a church policy that seek to outline and to give the directive in the church financial matters nationally, regionally and locally.

The policy serves as a tool to assist the church in complying with government standards and also to help in the management of church financial conflicts. The policy is mandated to bring financial order in all the sectors of the church.

The Policy requires that all church local assemblies, ministries and institutions have separate bank accounts that are managed by appointed church members as per the church constitution.

The Policy promotes stewardship in terms of finances that are scriptural collected from the church, proper management of finances is non-negotiable.

The local assembly treasures and secretaries are mandated by the Head-Quarters of the church to compile monthly treasury reports and submit them in every first week of every month to the treasury-general of the church,

Failing to do so might hinder a local assembly and its leaders to be part of the General Business Meeting and shall also render local assembly delegates as members not in good-standing, and shall prohibit them to participate in the most important decision making structure of the church.

The National Financial Policy shall be implemented by all structures, officials, committees, organs, ministries of the church.

The treasury-general of the church is a custodian of the National Financial Policy and must at all times ensure that it is properly implemented by all members and structures of the church without failure.

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Biblical basis

“Having land, sold it, and brought the money, and laid it at the apostles’ feet.” Acts 4:37 (KJV) The financial responsibility of the church is to be a wise steward of the resources God has entrusted to this fellowship. The church is accountable to its membership to make sure the resources of the church are handled with the highest level of trust and integrity as possible. Ultimately, the church is responsible to God for the stewardship of its funds. If a financial conflict arises, the instruction in Matthew 18 should be followed as a guiding principle.

Stewardship emphasis

The church needs to conduct an on-going stewardship emphasis. The emphasis can be delivered through a special program, sermon series, or campaign.

Unrestricted gifts

Members are encouraged to support the ministry of the church through regular gifts and offerings to the general operating budget of the church. The general operating budget is a comprehensive spending plan for the church’s ministries.

Designated gifts

Individuals can give designated gifts for the ministry of the church. However, the designated fund must be established before the church receives the cash or cash equivalent designated gift.

If the designated gift is a gift of property, not cash or cash equivalent, then the executive board or assembly treasury reserves the right to use the property for the purpose of the church. The executive board or assembly treasury will try to honour the intention of the donor, but the assembly treasury or executive board reserves the authority to use or dispose of the property that best fosters the church’s ministry.

The process of establishing a designated fund by the church:

- 1 Any member of the church or community may request the establishment of a designated fund.
- 2 The member must present a verbal or written request to the church or executive board.
- 3 The assembly treasury or executive board must approve the establishment of the requested designated fund.
- 4 Before the church accepts a contribution for the designated purpose, the designated fund must be approved.
- 5 If the assembly treasury or the executive board fails to approve a request for a designated fund, the designated fund cannot be established and the church will not receive any money.
- 6 A list of contributors and their contributions is maintained for South African Revenue Service (SARS) record-keeping requirements.

The established designated fund must meet the following requirements in writing by the executive board or assembly treasury:

- 1 The purpose of the fund and how it furthers the mission of the church must be stated.
- 2 Procedure on how the fund will be spent must be recorded.
- 3 The procedure on how the fund can be closed should be stated.
- 4 The policy should state how to disperse any money left in the fund after the fund is closed.

Benevolence Fund

The church, in exercise of its religious and charitable purposes, has established a benevolence fund to assist persons in financial need. The church welcomes contributions to the fund. The administration of the fund, including all disbursements, is subject to the exclusive control and discretion of the benevolence committee or executive board. The benevolence committee may consider recommendations from anyone, but the executive board is not bound in any way to honor the recommendations.

Donors will not be permitted to recover a contribution because the executive board committee failed to honour the donor's recommendation.

The church recognizes that assisting persons in financial need is a continuing mission of the church and has established this fund as an ongoing fund. Should at any time in the future the church vote to close this fund, all money in the fund at that time will go in the general budget of the church.

Also, the benevolence committee or executive board should record the required South African Revenue Service (SARS) documentation for benevolence requests. The following documentation for benevolence requests should be recorded for accurate record keeping:

- 1 A complete description of the assistance.
- 2 The purpose for which the aid was given.
- 3 The church or benevolence committee's objective criteria for disbursing assistance under the benevolence fund.
- 4 How the recipients were selected.
- 5 The name, address, and amount distributed to each recipient.
- 6 Any relationship between a recipient and officers, directors, or key employees or substantial contributors to the Church.

Building Fund

The church, in exercise of its religious purposes, has established a building fund to maintain the church building, grounds, and equipment. The church welcomes contributions to the fund. The administration of the fund, including all disbursements, is subject to the control and discretion of the building Fund or church. The assembly treasury or executive board may consider recommendations from anyone, but in no event is the assembly treasury or executive board bound in any way to honor the recommendations. Donors will not be permitted to recover a contribution on the grounds that the assembly treasury or executive board failed to honour the donor's recommendation.

The church recognizes that maintaining the church building, grounds, and equipment

is a practice of good stewardship and has established this fund as an ongoing fund. Should at any time in the future the church vote to close this fund, all money in the fund at that time will go in the general budget of the church.

Property Fund

The church, in exercise of its religious purposes, has established a Property Fund to provide for the future needs of the church for major repairs, major remodeling, expansion, or construction of facilities for the church. The church welcomes contributions to the fund.

The administration of the fund, including all disbursements, is subject to the control of the assembly treasury or executive board. The church may consider recommendations from anyone, but in no event is the church bound in any way to honour the recommendations.

Donors will not be permitted to recover a contribution on the grounds that the church failed to honour the donor's recommendation.

The church recognizes that planning for future needs is a practice of good stewardship and has established this fund as an ongoing fund. Should at any time in the future the church vote to close this fund, all money in the fund at that time will go in the general budget of the church.

Gospel Anchors Evangelist Missions Fund

The church, in exercise of its religious purposes and mission, has established a Missions Fund to provide resources for the church, church members, or other worthy persons or Gospel Anchors Evangelist Ministries spreading the gospel of Jesus Christ. The fund can also provide resources to church members or other worthy individuals for short-term mission trips or support of long-term missions.

The church welcomes contributions to the fund. The administration of the fund, including all disbursements, is subject to the control and discretion of the Gospel Anchors Evangelist Missions Finance Committee or church. The missions committee may consider recommendations from anyone, but in no event is the committee bound in any way to honour the recommendations.

Donors will not be permitted to recover a contribution on the grounds that the committee failed to honour the donor's recommendation. The church recognizes that spreading the gospel is the primary purpose of the church and has established this fund as an ongoing fund. Should at any time in the future the church vote to close this fund, all money in the fund at that time will go in the general budget of the church.

Church Ministries Fund

The church, in exercise of its religious purposes and mission, has established a ministry fund to provide resources for the church and its various ministries. The ministries are, but not limited to, the following: Children's Assembly League, Teenagers Forums (TEFO), Young Assembly League, Women Assembly League, Men's Forum (MEFO), Gospel Assembly Church Choirs or Gospel Groups.

The church welcomes contributions to the fund and donations may be requested for a specific ministry of the church provided the church has budgeted funds in the general budget for that ministry. The administration of the fund, including all disbursements, is subject to the control and discretion of the assembly treasury or executive board.

The assembly treasury or executive board may consider recommendations from anyone, but in no event is the finance committee bound in any way to honour the recommendations. Donors will not be permitted to recover a contribution on the grounds that the finance committee or church failed to honour the donor's recommendation.

The church recognizes that ministry is a vital part of the church's purpose and has established this fund as an ongoing fund. Should at any time in the future the church vote to close this fund, all money in the fund at that time will go in the general budget of the church.

Church Founders Honorary

The church, in exercise of its religious and charitable purposes, has established a Church Founders Honorary. The purpose of the fund is to honour the general-overseers house with financial gifts or any other material gifts.

The church welcomes contributions to the fund. However, the offering will be considered taxable income to the recipient. The administration of the fund, including all disbursements, is subject to the exclusive control and discretion of the treasury-general of the church.

The treasury-general may consider recommendations from anyone, but the treasury-general is not bound in any way to honour the recommendations.

Donors will not be permitted to recover a contribution because the general-overseers failed to honour the donor's recommendation.

The church recognizes that the Church Founders Honorary is part of the continuing mission of the church and has established this fund as an ongoing fund.

The treasury-general through this fund shall also receive financial gifts or any material gifts designated for general-overseers house during the annual Ebenezer Conferences of the church.

Pastors and Workers Honorary

The church, in exercise of its religious and charitable purposes, has established a pastors and workers love offering fund. The purpose of the pastors and workers honorary is to honour pastors and other labourers in the field with a financial gift.

The church welcomes contributions to the fund. However, the Honorary will be considered taxable income to the recipient. The administration of the fund, including all disbursements, is subject to the exclusive control and discretion of the assembly treasury or executive board.

The assembly treasury or executive board may consider recommendations from anyone, but the committee is not bound in any way to honour the recommendations.

Donors will not be permitted to recover a contribution because the committee failed to

honour the donor's recommendation.

The church recognizes that the pastors and workers love offering fund is part of the continuing mission of the church and has established this fund as an ongoing fund. Should at any time in the future the church vote to close this fund, all money in the fund at that time will go in the general budget of the church.

Equipping and Education Fund

The church, in exercise of its religious and charitable purposes, has established Equipping and Education Fund to help the financial disadvantaged individuals, people who wants to pursue biblical training or any other field of academic study but cannot afford.

The church welcomes contributions to the fund for equipping and education of such church individuals.

The administration of the fund, including all disbursements, is subject to the exclusive control and discretion of the Antioch Bible Institute.

The church may consider recommendations from anyone, but the Antioch Bible Institute is not bound in any way to honour the recommendations.

Donors will not be permitted to recover a contribution because the Antioch Bible Institute failed to honour the donor's recommendation.

The church recognizes that the equipping and education fund is part of the continuing mission of the church and has established this fund as an ongoing fund.

Should at any time in the future the church vote to close this fund, all money in the fund at that time will go in the general budget of the church.

Budget presentation

The assembly treasurer will present a budget for church adoption at least one month before April 1.

Fiscal year

The church fiscal year shall begin April 1 and conclude March 31.

Financial records

The church will be responsible for maintaining adequate financial records at the church facilities. Members can request to review financial records by submitting a written request to the Treasury.

The assembly treasury will make the financial records available with a valid request only. The assembly treasury will determine which requests are valid. The church financial records or copies will not be removed from the church premises without the assembly treasury approval.

Financial reports

Monthly financial reports of expenditures and receipts shall be made available. At least quarterly, a financial report should be presented to the congregation in a conference. An annual summary financial report should be prepared for the congregation.

Review of financial records

The financial records of the church shall be reviewed annually by at least a three member ad hoc committee appointed by the Treasury. If the ad hoc committee has a concern over the financial records, then an accountant who is not a church member will be employed to help resolve the concern.

Fundraising events

The normal practice of financial operations of the church is for members to give their tithes and offerings through the general budget of the church. The assembly treasury or executive board must approve all fundraising events. Contribution credit will not be given for items purchased at a fundraising event.

Mission giving

The church believes in the biblical basis of mission giving as commissioned by the Lord Jesus Christ in Matthew 28:18-20. The church will commit to give at least thirteen to fifteen percent of its unrestricted gifts to mission causes through the Cooperative Program and associational missions.

Mission offerings

The church supports and accepts the national, state, and associational special mission offerings promoted by the Gospel Assembly Ministry church.

Disbursement of funds

The assembly treasurers and other designated individuals shall be responsible for the disbursement of church funds according to the budget adopted by the church. Two signatures are required for the disbursement of funds.

Likewise, funds shall not be disbursed without an adequate receipt or invoice being provided by the individual requesting the funds. Normally, requests for funds should be given at least one week in advance.

Contribution credit statements

If requested, contribution credit statements will be provided to each donor of the church.

Church bank accounts

The treasurer in consultation with the assembly treasury will be authorized to open and close church bank accounts under the control and authority of the church. Only bank accounts controlled by the church may be allowed to use the church's registration number.

Reserve funds

The goal of the church will be to maintain two months of reserve funds to be used in the case of emergency or temporary budget shortfall.

Property and liability insurance

The church will insure the church property at the fair market value. At least every two years, the building and grounds committee should review the church's current property and liability insurance coverage. Also, the building committee should conduct a church safety tour annually.

Church credit card usage policy

When goods and services are procured for the church, the vendor should be requested to bill the church so payment can be made directly to the vendor. This is especially important for large purchases since it will allow the finance office to arrange to make incremental payments when needed.

Church credit cards may be made available to church staff members with the finance committee's approval. Annual credit card fees will be charged to the ministry budget line item of the person to whom the card is issued. These cards are to be used only for purchases for use by the church. Statements and sales receipts must be submitted to the church treasurer.

Payment will be made directly to the credit card company. Statements must be submitted in a timely manner so as to avoid late charges. Late charges incurred because of late submittal will be the personal responsibility of the individual.

Church usage fees

Church members and non-members can reserve the church facilities for personal use if the reservation is not in conflict with the church's schedule. The assembly treasury or executive board will be responsible for determining the fees for the usage.

Accountable reimbursement policy

The Gospel Assembly Ministry hereby establishes a reimbursement policy for all ministers and employees with the following terms and conditions:

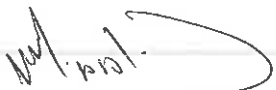
1 The church will reimburse only reasonable ministry-related business expenses incurred by a minister or employee. Subject to budget limitations, such expenses will include:

- Business use of automobile, up to the current SARS standard mileage rate;
- Business travel away from home: transportation, lodging and meals on overnight trips;
- Conference and workshop expenses;
- Educational expenses, if otherwise qualified as an itemized deduction and within SARS limits;
- Subscriptions, books, and tapes, if related to ministry or employment;
- Entertainment/hospitality expenses, if business connection requirement is met.
- Cell phone charges if required for the convenience of the church.

2 The minister or employee will account for each allowable expense in writing at least every 60 days. Documentation will include the amount, date, place, business purpose and business relationship of each expense. A receipt will accompany the documentation.

3 The minister or employee will return advances that exceed actual business expenses within 120 days.

Under this accountable arrangement the church will not report reimbursed amounts as taxable income on the minister's or employee's Form W-2. The minister or employee should not report reimbursed amounts as income on Form 2040.



General-Overseer

Date: 10. 01. 2018