



Membership Class Preparation Packet

Maranatha will be having its **Annual General Meeting**, usually in late April or early May, where members will examine and pass the **Financial Statements** for the past fiscal year (ending Dec 31), and will also elect or re-elect board members for our **Board of Directors** for the coming year. To be able to vote on these matters, one needs to be a member of the corporation **Maranatha Niverville Inc.**

To become a new member, one must be 16 years of age or older, have attended Maranatha for at least 6 months and have attended one membership class as per Maranatha's **General Operating By-law**. New members also need to be in agreement with the values and priorities as well as the mission statement, vision statement and statement of faith outlined in Maranatha's **Policy Statement**.

To this end, we are making a membership class available to anybody who would like to consider becoming a member by inviting them to attend. This will not be an additional teaching time, but rather a time of interaction and relationship building where you are able to interact with church leadership and ask questions about what you have read and heard.

This membership class is available to anybody who would like consider becoming a member, if you would like to attend, we request that you:

- A. Contact the church office to sign up for the class.
- B. Prepare for the meeting by reading the articles enclosed in this packet (outlined below) and listen to the recorded teaching on church government listed in point number 4 below.

1. Read **Article II** from our **General Operating By-law** which address church membership. (p. 2-3)
2. Read **Articles III, IV, V and VI** from our **Policy Statement**. (p. 4-8)
 - a. Article III – *Foundations, Values and Priorities*
 - b. Article IV – *Our Mission*
 - c. Article V – *Vision Statement*
 - d. Article VI – *Statement of Faith*
3. Read: **Laying a Solid Foundation of Church Government for a Stable Structure at Maranatha**. (p. 9-15)
4. Listen to **teaching on church government** by Daniel Williams given at Maranatha Niverville on Feb 21, 2016. Available on church website: [Maranatha Teaching on Church Government](#)

Maranatha Niverville's General Operating By-Law on Church Membership

Article II

Membership

4. Who may be a Member

4:01 Qualifications for Membership

A person may become a Member of the Church who has attended the congregation for at least six months, and who agrees with the Statement of Faith as well as the Objects of the Organization as stated in the Policy Statement. New Members will be added to the Membership Roll and acknowledged publicly after they have attended membership class(es).

4:02 Members Elect Board of Directors

The Directors of the Church are first of all Members of the Church, and it is the Members who elect the Board of Directors at the Annual Meeting of Members. There shall be only one (1) class of membership in the Organization.

4:03 Rights of Members

It is the right of all Members (who must be 16 years of age or over) to vote at Meetings of Members. Each Member shall have a single vote on matters pertaining to the annual election of Directors, on approving of the Financial Statement from the previous Fiscal Year, and on any changes or amendments that are made to official *Policy Statements* and the *General Operating By-law*.

4:04 Record of Members and Location of Key Documents

A record of the names of the Members of the Church will be kept with all of the Organization's key documents (Constitution, By-Laws, Policy Statements, Certification of Incorporation, etc.) along with its books and financial records in one area for easy access. These records will be kept and updated from time to time as the need arises and changes are made to the membership list by those office staff who are designated by the Board of Directors. Copies of key documents will also be kept in a separate location for back-up purposes.

5. Members' Meetings

5:01 Annual Members' Meetings

An Annual Meeting of the Members shall be held not later than June 30 of each year. At this time, the official Financial Statement prepared by a *Certified Management Accountant, Certified General Accountant or Chartered Accountant* for the previous Fiscal Year (which ends on December 31) shall be presented to the Members for approval. Other business to come before the Annual Meeting shall include:

- a. Reports from senior leadership.
- b. The election of directors as may then be required.
- c. The appointment of a CMA, CGA or CA to prepare the next year's Financial Statement.
- d. Such other business as deemed appropriate by the Board of Directors and/or Members.

5:02 Notice of Annual Meetings

The meeting shall be called by way of public notice at the Church, to be posted and/or announced in the church bulletin at least two (2) weeks (including two Sundays) prior to the date of the meeting. At that time, the Financial Statement from the previous Fiscal Year will also be made available to the Members.

5:03 Voting at Annual Meeting

When voting on issues requiring Members' approval, a simple majority vote of those present shall determine the question as long as there are at least 25% of the members present of those on an official Membership List as a quorum.

5:04 Congregational Meetings

In addition to the *Annual Meeting of Members*, there will be Congregational Meetings most months of the year. The purpose of these meetings is to inform the Members of matters of general interest, to hear concerns from Members, and to address matters of immediate concern to the Members in the same way that we would at the *Annual Meeting of Members*.

Article III, IV, V and VI from Maranatha Niverville's Policy Statement

Article III

Foundations, Values and Priorities

1. We value *heart attitudes* as foundational to human behaviour. Matthew 5 – 7.
2. We value the *organic life* of the Body of Christ as foundational to *organization* and to *structure*. Ephesians 1:22, 23; Colossians 1:17, 18.
3. We value *interdependence, collaboration* and *co-operation* more than *independence* which can so easily lead to *disconnection* and *isolation*. I Corinthians 12:12-27; Ephesians 4:15, 16.
4. We value *revelation* (knowledge which comes to our mind by way of our spirit through meditating on the Word of God) over *information* (knowledge which comes to our mind by way of our flesh, or our five senses). I Cor. 2:9, 10; Eph. 1:17, 18. *Meditation* brings *Observation* (or *Revelation*) which brings *Action* or *Doing the Word*, which brings *Manifestation*. Joshua 1:8. See Matthew 16:17 vs. I Tim. 6:20; I Cor. 2:14.

Any personal illumination or revelation that one person receives will be confirmed by other members of the Body. This acts as a protection, and it is this revealed truth that needs to be taught to equip the saints into the work of the ministry.

5. We value spiritual, relational authority that is *recognized* more than positional, hierarchical authority that is *imposed*. Matthew 20:25-28; I Corinthians 3:5, 6, 21, 22.
6. We value seeing the church as a *family* and as an *intergenerational community*, where leadership is developed from spiritual fathers and mothers to spiritual sons and daughters rather than seeing the church as an *institution* where leadership is a more impersonal process that by-passes heart connection. Ephesians 3:14, 15; I Corinthians 4:15; Galatians 4:19; I Tim. 1:2, 18; II Tim. 1:2; 2:1; Titus 1:4; Philemon 10.
7. We value pursuing the unity of the Body of Christ at the *local* level as foundational to any long-term, sustainable unity of the Body at the *regional, national* or *international* levels. Luke 24:47; Acts 1:8.
8. We value relationships which flow from the *personal* level to the *family* level to the *house fellowship* to the *congregational* level to the *community* level to the *regional* level to the *national* level to the *international* level in that order. I Peter 3:15; I Timothy 3:4, 5; Acts 2:46; 5:42; 20:20; Acts 5:28, 16; 8:1, 4, 5; 10:24; 1:8.

9. We value, both on the personal and congregational level, being *Presence-led* rather than *program-driven*. Exodus 33:14-16; Matthew 28:20; Acts 4:31; 18:9, 10; 23:11.
10. We value the fruit of the spirit and walking in a light that is *“rooted and grounded in love”* (Ephesians 3:17-19) more than in being *“right.”* Galatians 5:22, 23.
11. We value *relationship over religion*, the *spirit of the word* over the *letter of the word*, heart knowledge over *head knowledge*, and *knowing Christ personally* over *knowing about Him*. John 17:3; II Cor. 3:6; Col. 1:9, 10.
12. We value *loving God* with our whole heart, soul and strength as foundational and axiomatic to *loving our fellowman* in the same way that we *love ourselves*. Matthew 22:35-40.

Article IV

Our Mission

Our mission is to get to know Christ intimately, personally and experientially, and then to make Him known as He reveals His glory in us and to us and through us. Our mission is to make disciples of all nations who grow up to maturity to become like Jesus, beginning in our Jerusalem (Niverville), and to see His Kingdom increase and extended throughout the earth. Matthew 28:18-20; Luke 24:46-49; Acts 1:8.

Our mission is **to bring glory to God** by **dying to ourselves** so that **He will be glorified in us and to us and through us**. We bring glory to God to the degree that we die to our old life based on selfishness and greed.

*“But Jesus answered them, ‘The hour has come that **the Son of Man should be glorified**. Most assuredly I say to you, unless a grain of wheat falls into the ground and dies, it remains alone, but if it dies, it produces much grain. He who loves his (natural) life will lose it, but he who hates his (natural) life in this world will keep it for eternal life. If anyone serves Me, let him follow Me, and where I am, there My servant will be also. If anyone serves Me, him My Father will honour. Now my soul is troubled, and what shall I say? ‘Father, save Me from this hour’? But for this purpose I came to this hour. **‘Father, glorify Your name’** Then a voice came from Heaven, saying, **‘I have both glorified it and will glorify it again’**”* (John 12:23-28).

Article V
Vision Statement

It is our vision to equip the saints into the work of the ministry, and to make disciples of Jesus Christ in the following ways:

1. *Sunday Morning Services*

It is really not possible within the confines of 1 ¾ hours to include worship that presses deeper into God's Presence, in-depth teaching, sharing, testimonies, body participation, gifts of the Spirit, etc., all within that limited time frame.

Therefore, our vision for Sunday mornings is to cultivate ever greater degrees of God's corporate Presence among us in order to allow the life of the Spirit to break out in ever greater freedom among us. Out of that freedom and encounter with God's Presence will grow greater hunger for God's Word to give greater understanding to the things that the Spirit of God is doing among us.

2. *House Fellowships and Teaching Classes*

Out of greater encounter and experiencing of God's Presence in worship will also flow more life groups, house fellowships, teaching classes in which believers can be equipped to be involved in the work of the ministry themselves. Smaller groups are vital to the process of discipleship, because they allow for much greater interaction, questions and answers, caring and sharing with opportunity for all to participate in Body life in a way that God intended.

3. *Outreaches*

Discipleship involves both sitting at the feet of Jesus to be taught, and then a sending out in order for there to be a multiplication of leaders who develop the confidence to share the same life and personal knowledge of Christ that they have received to others.

It is for the express purpose of facilitating greater outreach, greater flowing out from Niverville for outlets of service, acts of kindness, feeding the hungry, evangelism, Kingdom street parties, etc., to bring hope to the hopeless and help and a sense of family to the fatherless, the orphans and the widows.

We anticipate that outreaches from this congregation will involve initiatives both in Niverville and surrounding areas, and outreaches further afield with divine assignments and mandates from heaven.

Article VI
Statement of Faith

Note: *There is an appended document to Article VI which gives a more in-depth commentary on this Statement of Faith.*

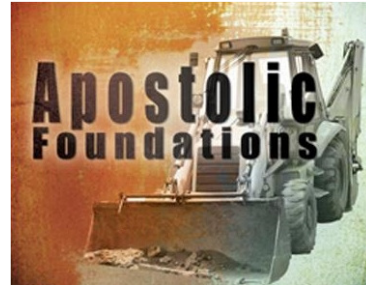
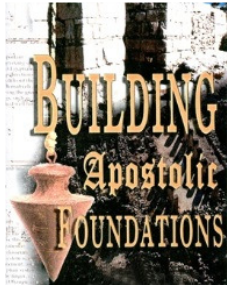
1. *We believe in the **Trinity**, in one God who is revealed in three distinct Persons, God the Father, God the Son and God the Holy Spirit. **The Trinity makes the Christian faith unique and distinct** from all other faiths and belief systems, including Islam, the New Age Movement, Secular Humanism and the Nature Religions of Paganism and Pantheism.*
2. *We believe that the **Father's Eternal Plan** from *before* the beginning of time embraces the *beginning* and the *end (goal)* of *history (His Story)*, beginning with a marriage and ending with a marriage. This plan includes three overarching themes throughout the Bible—*Creation, the Fall* and *Redemption*. Each one of these themes embraces every area of life—spiritually, psychologically, socially and ecologically.*
3. *We believe that at the core of the universe is a **Father** and a **Son**. God is an intergenerational God who reveals Himself from father to son.*
4. *We believe that through repentance (change of mind) and faith (in the gospel message) we enter the Kingdom of heaven through the **new birth** by which we are **born from above** with the life of heaven on the inside of us.*
5. *We believe that the Bible, properly interpreted, is not a mere social or human construct, but is the infallible revelation of God to man. A biblical worldview encompasses God's plan of salvation from the story of *Creation* to the *Fall*, to *Redemption*. The core **of the gospel message is a revelation of the finished work of Jesus** in His Death, Burial, Resurrection, Ascension and Appearing, and of *our identification with that finished work*.*
6. *We believe in the sacraments of **water baptism** (the sacrament of identity), and of the **communion table** as partakers of Christ.*
7. *We believe in the **baptism** or **filling of the Holy Spirit** which may or may not take place at the time of initial salvation. The new birth is the *inflow* of divine life, whereas the baptism is the *outflow* of divine life. This can happen simultaneously, or on separate occasions.*
8. *We believe that **the gifts of the Spirit** are for **ministry**, and can be exercised by any believer. **The fruit of the Spirit** is more related to **character**, and it is character that allows the real life Jesus to be seen in a way that the Christian life becomes attractive to non-believers.*
9. *We believe that **the new covenant is a covenant of transformation** which is an inside out process of change that takes place through the renewing of the mind.*

10. We believe that **healing is in the atonement**, and that it includes healing of *broken hearts*, healing of *emotional pain* (our griefs and our sorrows), healing of the *mental suffering and torment* caused by guilt, and healing of *physical sickness*.
11. We believe that **Jesus defeated the devil and all of his demons** by the power of **forgiveness**, and disarmed them of their right to accuse, condemn and torment by dealing with the sin question at the cross. Hell is a place of torment, and is a real place, but Hell is separation from God whereas Heaven is to be in the presence of God, a place where we are at Home with a fullness of joy, peace and rest.
12. We believe that **suffering** is a part of the Christian life through the pain of transformation, which is a process of *metamorphosis* and change from the inside out. Yet, in the midst of these temporal sufferings, *the comfort of God's Presence is more intense*, and keeps our soul at peace and rest until we birth God's Kingdom purposes.
13. We believe that the **Word** and the **Spirit** work together when the Word is received by faith and implanted into the heart, and that we bring that Word to birth and manifestation through co-operating with the Holy Spirit in intercession. We should expect a great movement of prayer and intercession at the end of the Church Age to prepare the way for the Second Coming of Christ, to bring our intercession into line with His which is *for* all people, and to bring the Kingdom of God into full manifestation for the Age to come.
14. We believe that **prayer, fasting** and the **giving of alms** are a normal part of Christian practice. Two other forms of giving are the **tithe** and **seed faith giving**. The latter is Kingdom giving and is a higher form of Spirit-led giving that results in multiplication and increase for the Kingdom of God.

*“Do not remember the former things, nor consider the things of old.
Behold, I will do a new thing. Now it shall spring forth, do you not perceive it?
I will even make a road in the wilderness and rivers in the desert...
This people I have formed for Myself; they shall declare My praise” (Isaiah 43:18, 19, 21).*

As we seek to walk out the Kingdom in our unique sphere at **Maranatha Niverville** in the year of 2016, we have entered a stage of bringing greater corporate clarity and definition to who we are and what our mission is moving forward.

We have been through a time of **renovation**, and we are shifting from a season of primarily **deconstruction** to a time of **construction**. The construction stage must be built on **a solid foundation** which will support the **structures** to come.



Gaining understanding and entering into Kingdom ways will require us to go **deeper** in our relationships through participation and interaction, questions and answers, honest discussion and corporate seeking and surrender to the Headship of Christ.

Two paths have been before us:

1. **The Cultural Path**

This is based upon manmade security, wanting to be able to figure everything out in our heads, and coming up with a human plan that does not require faith in the supernatural power, ability and grace of God to bring it to pass.

On this path, we collect information, we process information with naturalistic reasoning. This leads to manmade programs, and we remain in control. This is not the way of the Kingdom where we are in total reliance upon our true Father in heaven for everything.

2. **The Kingdom Path**

On the Kingdom path, we **begin with surrender** to the Headship of Jesus Christ, and to hearing and obeying the heavenly Father's voice. This leads to a security that is not based on a human plan, but in doing the Father's will. This is what both gives us direction, and gives us the courage to act in faith, and move forward in a realm where Christ, not man, is King!

On the Kingdom path, we are **rooted spiritually** rather than in **naturalistic thinking**, and we will only grow taller as our roots go deeper into the invisible areas of our heart below the surface before we will bear much more visible fruit above the surface of our individual and corporate lives.

As a leadership at **Maranatha**, we are choosing to take the Kingdom path. We are choosing *the path less travelled* in order that we might have maximum *influence* and *impact* in expanding the Kingdom of God. This choice of paths was well expressed in the words of Robert Frost in one of his famous poems:

*“Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.”*

So we have seen the need for all of us in leadership to go *deeper*, and to come to a corporate understanding about who we are and how we function at Maranatha in order to go *higher*. The diagram on page 1 of this document is an attempt to illustrate the Kingdom path that we are choosing to follow in walking in tune with what heaven is doing on the earth today, and still function in a way whereby we respect the civil government of the earth as long as they do not forbid us to preach the gospel and to make disciples of all nations.

Our commitment to the eternal Kingdom while we seek to work it out in our relationship with temporal governments is what causes tension and friction at times. This tension and friction will not be resolved by withdrawing, but rather by engaging, by infiltrating, by displaying the wisdom of God before the rulers of this age, whose wisdom outside of Christ is coming to nothing.

Many of these areas of friction surround the questions of becoming an apostolic people seeking to expand the Kingdom of God into every place, into every sphere of influence, into every authority structure—in the home, in the church, in government, in education, in business, the arts and entertainment, and in the media. A tension arises between the *eternal* and the *temporal* authority structures as we walk this out. This comes to a head even within the church when we talk about areas such as elections to vote in our Board of Directors on the one hand, and spiritual recognition of spiritual leaders who have a gift that originates in heaven for the equipping of the saints into the work of the ministry on the other.

While the temporal and the eternal may be in tension during this present age as we prepare for the age which is to come, we know beyond the shadow of a doubt that it is the church and not the civil government that will prevail. Only the Church has the spiritual authority (which is much greater than political authority) and the wisdom to bring transformation to planet earth by the authority that we have to bring peace where there is conflict, forgiveness where there is accusation and strife, joy where there is sorrow and love where there is hate.

It is the Church that will display the wisdom of God before the principalities and powers of this present age as we prepare for the age which is to come. So it is important to recognize that this tension is a healthy tension that must be worked out in order to see heaven come to earth, and be established.

The ***eternal*** spheres of *Marriage, Family* and the *Church*; as well as the ***temporal*** sphere of *Civil Government* are all ordained by God. So in order to see God's kingdom on earth as it is in heaven, we must have a heart that is willing to submit ourselves to God's established authority in every sphere. Understanding and walking out the Kingdom way is the foundation for a stable church government that will not only stand but advance the tearing down of the strongholds of the enemy and bring about permanent transformation.

In our church government, the BOD is responsible before God to our civil authorities in the earthly/temporal realm, and the Leadership Team is responsible before God in the heavenly/eternal realm as we seek to work this out collaboratively in the earthly realm. The BOD are representatives of a legal entity under civil government and are put into office by a vote of church members. The leadership are recognized within their sphere of godly influence for what they carry from heaven (something which cannot be established through a membership vote). You can see why it is vital for us to come together as BOD and Leadership Team in order to govern with a Kingdom understanding where Jesus is Lord in all things.

The following three pages 5 to 7 will spell out more specifically what are the roles and responsibilities of both the ***Maranatha Leadership Team*** and the ***Maranatha Board of Directors*** as defined in our ***Policy Statement*** passed by the Congregation on November 3, 2013, and the ***General Operating By-Law*** passed by the Congregation on March 29, 2015.

You will see how that, on the one hand, the roles and responsibilities of the ***Board of Directors*** are to make sure that we are in compliance with the ***Canadian Revenue Agency (CRA)*** and the government of Canada. On the other hand, the roles and responsibilities of the ***Maranatha Leadership Team*** are to insure that we are continually equipping more saints into the work of the ministry in the midst of that tension, and are actually expanding the Kingdom of Heaven on the earth!

This tension can only be walked out within a context where there is *collaboration* and *unity of heart* between the ***BOD*** and the ***Leadership Team***, each seeking to understand the heart of the other in making godly decisions moving forward.

Specific Roles and Responsibilities of both the Maranatha Leadership Team and the Board of Directors

The roles and responsibilities of the **Maranatha Leadership Team** and the **BOD** have already been outlined and defined in the Constitution of **Maranatha Niverville Inc.**, both in our **General Operating By-Law** and in our **Policy Statement**. Both of these have already been processed with the congregation, and these responsibilities have been passed as an integral part of our constitutional framework.

I. Roles and responsibilities for the Maranatha Leadership Team

Maranatha General Operating By-Law Article III Spiritual Covering page 4

- The primary concern of this team is spiritual oversight and undergirding of other ministries.
- They are responsible for the spiritual direction of the overall ministry of the Church.
- They are responsible to facilitate the structuring of a flexible wineskin of the Church's life to encourage the involvement of the congregation in ministry.
- They have a demonstrated ability to teach the word of God in a way that equips other saints into the work of the ministry rather than using the saints to build their own independent ministries. Ephesians 4:8-13.

Maranatha Policy Statement Article VII Section 2 The Leadership Team page 8

- An essential mark of true leaders in the Body of Christ, in whatever capacity, is that they lead by **example** (I Peter 5:1-4). A leader is a **role model** that can be *seen*, not just *heard* in word only. Godly leadership involves **caring** (I Corinthians 14:25, 26; II Corinthians 11:28), **servicing** (Matthew 20:25-28; Galatians 5:13), and showing **hospitality** (Romans 12:13; Titus 1:8; I Peter 4:8-10).
- The goal is to recognize more emerging leaders within the congregation who prove to be faithful who can *"teach others to teach others"* (II Timothy 2:1), and to **role model** the gospel in a way that more people will see the light of God's truth and have their mind renewed to the word of God. This is not something that can be established by a congregational vote. Only as saints step out in willing obedience will it be *recognized*, at least by some within a sphere of godly influence, what it is that they carry from heaven.

Maranatha Policy Statement Article VIII Changes in Leadership pages 9 and 10

- If any believer in leadership, directors, officers or members fall into an error that diminishes rather than expands the Kingdom, and they start justifying a sin which clearly misrepresents Christ, there is a *spiritual* rather than a *political* process to deal with that, and that is to **go first directly to the offending brother or sister**. If they will not hear you, then **take it to two, three or four trusted elders on the Leadership Team**, and if the offending party does not listen to them, **it is then to be taken to the next level, and that is to the congregation**.

- It is recognized that before it gets to the congregational level, the offending party will already, more than likely, have withdrawn from the process, because where there is hardness of heart, people are generally not willing to subject their case to any kind of an objective public hearing, but if our allegiance is first and foremost to Jesus Christ, we must be open to such a process, and we must honor Christ in one another. This goes well beyond one or two individual's *likes* and *dislikes* about somebody that they simply cannot get along with. It is more concerned about the honor of Christ and of His Kingdom than with any individual's *personal feelings*.
- In any case, either they will have withdrawn before it gets to the congregational level, or they can be removed from office or from membership by the congregation. Matthew 18:15-17. However, the *motive* in dealing with these things must always be *redemptive*, and the *intention* is always to be one of *restoration*, not *removal*. Galatians 6:1, 2. Any one who does not pursue this process with that *intent* and *motive* is out of godly order.

II. Roles and responsibilities for the Maranatha Board of Directors

Maranatha General Operating By-Law Article IV Section 9:03 and 9:04 pages 7 and 8

- The Directors must be a member of the Corporation of ***Maranatha Niverville Inc.***, and they are put into office by a *vote* of the congregational members.
- The responsibilities of the ***Board of Directors*** are *not onerous*, but a Director has a responsibility *to act in good faith* in what he or she reasonably believes to be in the best interests of the Corporation.
- The Corporation is a distinct legal entity with a separate legal personality from its Directors and Members as individuals. Directors have a duty to disclose a conflict of interest, and not to vote on a matter where the Director is in conflict.
- All cheques will be signed by any two members of the ***Board of Directors*** who have been authorized by the Board. Ideally, all Board members will have signing powers.
- Documents requiring execution by the Corporation may be signed by any two of the Board of Directors after having received appropriate board authorization.
- Each director of the Corporation becomes a ***Member of the Corporation***, and no member of the ***Board of Directors*** will receive a financial benefit from the Corporation other than recovering expenses paid out-of-pocket on behalf of the Congregation.
- After they are elected at the ***Annual General Meeting*** of the Corporation every year, the ***Board of Directors*** will annually appoint a chairman, a vice chairman, a secretary, a bookkeeper and an accountant.
 1. The chairman presides over all meetings of the ***Board of Directors***.
 2. The vice chairman will function in the role of the chair if he or she is unable to fulfill their role for a particular meeting, or for a designated period of time.

3. An appointed secretary will record the minutes of the board meeting and draft correspondence arising from these minutes.
 4. The bookkeeper will tabulate records of all of the financial transactions of the Corporation, and will preserve those transactions, and will be responsible for the receipt and the disbursement of all church monies in accordance with the direction of the **Board of Directors**.
 5. An accountant (either a CA, a CMA or a CGS) will also be hired every year to prepare the **Annual Financial Statement** based upon the transactions recorded by the bookkeeper.
- There may be decision-making *Standing and Ad Hoc Committees* for such purposes as the Directors may determine from time to time. All such committees shall be accountable to the **Board of Directors**.

The purpose of listing these roles and responsibilities of both the **Maranatha Leadership Team**, and the **Maranatha Board of Directors** is to create greater understanding and communication between these two spheres of the congregation, and to see them operate and function in *unity* and with *one heart*. The goal is that we can walk in greater light **together** before the congregation and the community, and in a way that will truly expand the Kingdom of Heaven and yet be in compliance with the law of the land.

Both the **Maranatha Leadership Team** and the **Maranatha Board of Directors** need to understand both sides of the tension in walking this out with respect for both *eternal* and *temporal* authorities in the *present* age as *together* we move from glory to glory towards the end of this present age. We want to learn to live with ever greater manifestation of the Kingdom of God in preparation for *the age which is to come* in which all authority and all rule will be visibly subject to Christ in the same way that He is subject to the Father.

He will fill every sphere of authority and rule by *the power of love* rather than by the *love of power*. He will rule *relationally*, and not by *rules*. He will rule *eternally* and not *temporally*. May this happen soon and in our days! May "Your Kingdom come, Your will be done on earth as it is in heaven" (Matthew 6:10).