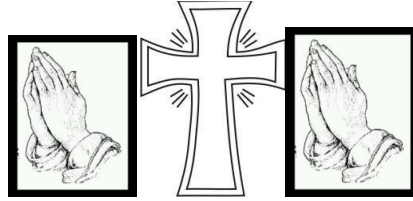


**CHERUBIM & SERAPHIM MOVEMENT CHURCH WORLDWIDE
HEADQUARTERS, DAKIBIYU DISTRICT, ABUJA**



**LECTURE/TRAINING SERIES (2013)
FOR CHURCH WARDENS**

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Held @

C&S Movement Church, Dakibiyu District Headquarters (19th January and 16 February 2013)

C&S Movement Church, Dakibiyu District, Kubwa Branch, Abuja (27th July 2013)

CONTENT

Lecture Series 1: The Calling of a Warden	2
Lecture Series 2: Duties and Responsibilities of Church Wardens	6
Lecture Series 3: General Code of Conduct for Church Warden	16

THE CALLING OF A WARDEN

Apostle George Omenge

1 INTRODUCTION

Glory be to God on high. I want to appreciate the Youth Warden for the wisdom God gave them in initiating this Lecture. I believe it is the right step in the right direction. This is because we have to be conscious of our calling as Wardens. The activities of a Warden in the Church is not mundane and carnal but highly spiritual. Incidentally and by my estimation, most of the Youth Warden did not undergo the rigorous training that is actually necessary for us to live up to our calling and duties in the house of God and before God. This Lecture will there be a first step in making us appreciate Who a Warden is; how the Wardens originated and how it has transcended to this current generation; and what the roles and duties of a Warden are? But because of the time frame for this lecture, I will attempt to cover only the first two segments listed above.

2 WHO IS A WARDEN

A Warden is one who

- ✓ Guards, protects and defends
- ✓ Is charged with the care or custody of someone or something
- ✓ Is a keeper
- ✓ A public official charged with superintendence
- ✓ Is in charge of enforcing regulations for public safety

A Church Warden can be described as

- One charged with the responsibility to assist, not in a servile manner but appointed to serve as humble overseer, to assist the *Head of the Church and the congregation of the people of God*. Num 3:7
- Officials with special supervisory duties on administrative, finance, social and spiritual activities
- One who is charged with the responsibility of ensuring that all Church laws and regulations are observed

3 ORIGIN OF CHURCH WARDEN

The history of Wardens can be traced to creation with the disobedience of Adam and Eve in the Garden of Eden. God drove out Man from the Garden; and placed at the east gate of the Garden *Cherubim* with flaming swords to ward off sinners from the gate and tree of life; and to prevent Adam and Eve access to the Garden Gen. 3:23-24. The Cherubim, an exalted being, served as Wardens guiding, protecting and supervising the Garden of Eden by ensuring that the tree of life is preserved.

During the Mosaic times, God commissioned Moses to bring the Israelites out of Egypt. Ex. 3:1-22. God further commissioned Aaron to be the spokesman for Moses Ex. 4:10-17. Later, God instructed Moses to anoint, consecrate and sanctify Aaron and his sons Nadab, Abihu, Eleazar and Ithamar from among the children of Israel that they may minister unto God as priests. All the apparels to be worn were designed by God. Ex. 28:1-41

Later God chose the remaining males of the tribe of Levites to be Ministers unto Aaron and his sons. Num. 3:5-10. God then expressly adopted the Levites in place of firstborn among the Children of Israel. *The Levites are mine*. Num. 3:11-13. The priestly duties were performed by the sons of Aarons family. But the Levite males were acting as their assistants (as Wardens, Deacons, Choristers, etc. of the present day worship). Num. 3:3, 6-10; 1Chron 23:3-5, 28-31. Herein their functions were well spelt out.

The Levites were given charge of the sanctuary and they have to be sanctified for their duties which are divine. Num. 8:6-26. This is why in our duties as modern day Wardens, we have to sanctify ourselves for services. We have to prepare ourselves spiritually for every service. This includes fasting especially on Wednesdays to Fridays and before services; and offering prayers for the conduct of the services always. If you have not so consecrated yourself, it is not always advisable to rush and officiate in spiritual duties such as cross bearing or incense burning. This is because, it has its repercussions.

The Levitical duties in the Old Testament can be broken down into seven

- i. Dismantling, transporting, erecting and taking care of the tabernacle including the sanctuary and the Ark Num. 1:50-53; 3:17-37; 4:4-15
- ii. Serving or assisting the Priests in all work of the Tabernacle. Num. 3:6; 8:15-22; 1Chron 23:28-32; 2Chron 35: 1-14
- iii. Supervision of the work of the Temple. 1Chron 23:4
- iv. Serving God as officials, judges, collectors and treasurers. 1Chron 23:4; 26:20-32
- v. Door or gate keeping and guards. 1Chron 23:5; 26:1-19; Ps 84:10
- vi. Paising God with musical instruments 1Chron 23:5, 30-31; 25:1-31; 2Chron 5:12-13
- vii. Teaching the Law. 2Chron 17:7-9, Neh 8:7-11

The active age of the Levites as prescribed in the Bible is between ages 25 and 50. Num 8:23-26. But during the time of Moses, Levites assumed full duties at the age of 30 years. Num. 4: 46-49; 8:24. David reduced this to 20 years (1Chron 23:24-27) since the Levites do not need to carry the Tabernacle.

4 LEVITICAL LINK OF CHURCH WARDENS

The *first generation* of Levites was chosen by God during the period of Moses and Aaron. Num 8:2-26.

The *second generation* of Levites was organized during the reign of King David (1Chron 23-26). They performed their roles up to the period of our Lord Jesus Christ. During the period of our Lord Jesus Christ and up to the Early Church, no mention was made of Levites.

Church Wardens, Ushers, Stewards, etc. undertaking levitical duties in modern day charismatic and Pentecostal Churches can be said to belong to the *third generation* of Levites. Generally, they offer voluntary spiritual and physical duties to God and His people not for monetary or financial rewards.

In the Cherubim and Seraphim and other Pentecostal Churches, Church Wardens voluntarily serve as in the biblical and early church periods.

5 C&S MOVEMENT CHURCH WARDENS

The C&S Movement Church Wardens came into being in 1971 through a spiritual revelation made through the Special Apostle Prophet G.O. Fakeye during a service. In the revelation, God commanded the establishment of Church Wardens with specific guidance on the type of officiating garments and their significance; and also provided the rules that will guide the activities and operations of the Church Wardens. God gave a graphic description of design, colour and texture of the Church Wardens' officiating uniform. It was in 1972 at a Bar Beach service that the C&S Movement Church Wardens were declared the 3rd generation of Levites. This came through a spiritual utterance that came through Prophetess Lara Oyeyemi and interpreted by Prophet S.F. Korode.

6 FUNCTIONAL AND OPERATIONAL CLASSIFICATION OF CHURCH WARDENS

In the C&S Movement Church, Wardens roles and duties are functionally classified into five groups. These are:

Altar Warden: They take charge of the preparation of the Middle and Inner Altar. They take care of and attend to Ministers, Priests Pastors and officiating elders in the Inner Altar in directing and coordination of services. They also carry cross and burn incense.

Peoples (Hall, General) Warden: They take care of worshipers i.e. the congregation during and after services. Their duties include running errands, controlling movements, mopping spillages, internal surveillance (for safety, orderliness and decorum), offering collections, leading Halleluyah chorus and other service duties. These include keeping and/or ensuring the Church, furnishings and equipment are functional, tidy, neat and clean; attending to enquiries, time keeping of church services, etc.

Gate Wardens: They handle all sentry duties in all church entrances. They are in charge of receiving and initial caring of visitors; and safe keeping of shoes especially for visitors.

Courtyard Warden: These Wardens take care of the church yard and its environs before, during and after services. Their duties include traffic control, vehicle parking, external surveillance and security, offering collections outside the church auditorium.

Leaders' Warden: These take care of Church Elders in the inner alters and their movement during services

7 CONCLUDING REMARKS

The Church Warden calling is a special calling having spiritual and biblical antecedents. These were highlighted in this lecture. The origin and linkage of today's Church Wardens with biblical Levitical Order were discussed. The classification of Church Wardens based on functional roles and operations were provided. It is hoped that the significance of our calling as Wardens will be better appreciated.

Thank You for Your Attention.

DUTIES AND RESPONSIBILITIES OF CHURCH WARDENS

Apostle George Omange

1. INTRODUCTION

1.1 Wardens are officers of the Church of Christ according to the Levitical Order-Deut. 10:8. They **assist** both the Clergy and the Laity by providing their needs, ensuring safety of lives, property and facilitating conducive environment for people to worship in truth and in spirit. Worship is a process by which the soul personality of man becomes consciously aware of its oneness with that of God. Worship, which is never an end in itself, should be the evidence of man's desire to bring himself to a higher place of realization of the pre-eminence of God. It is essentially a process of condition which exists within man.

A Warden is thus a useful tool in getting the desire to attain higher plane of the ideal worship. In summary, Wardens are to assist in performing priestly functions as in Num. 3:6-8.

1.2 The Series 1 of these Lecture Series focused on *Who is a Church Warden?, Origin of Church Warden, Levitical Link of Church Wardens, C&S Movement Church Wardens and Functional and Operational Classification of Church Wardens*. The different types of Church Wardens were briefly mentioned. In this Series 2, the specific duties and responsibilities of Wardens, their significance and relevance are presented. The objective is to acquaint us as Wardens with these duties and become more responsive in carrying out our functions in line with dictates of our calling. Let me remind you once again, that our duties have spiritually and carnal connotations; thus in carrying out our duties, there should be total reverence, commitment, honesty and good purpose.

2. INCENSE BURNING AND CROSS BEARING

2.1 INCENSE AND INCENSE BURNING

2.1.1 Incense burning is part of worship ritual in the C&S Church organization. Incense burning is symbolic of the need to give up ones bleeding hearts in sacrifice to God in order to appropriate the divine "Breath of the Holy Spirit at the Golden altar". It is a tool for purification, sanctification, praise and prayers. It was first used as ordered by God in Exodus 30:1, 7&8; Ex.30:34-36 gives a breakdown of its composition. See II Chronicles 13:11.

2.1.2 Biblical Uses of Incense

The biblical uses of incense are:

- i. Its aromatic odour made men to be conscious of the burning sacrifice Eph. 5:2
- ii. It is used to mask or neutralize the offensive smell of the burning sacrifice and odour of the goats and sheep used commonly in Tabernacle worship. Lev. 16:12-13.
- iii. It is figurative of worship, praise and prayers. Ps. 141:2.
- iv. It is used as an aid to worship, praise and prayers and as the smoke rises, it carried with it the petition of man to God. Mal. 1:11, Ps. 141:2, Lk. 1:9-13, Rev. 5:8, and Rev. 8:3-5.

2.1.3 Purpose of Incense Burning

For modern day liturgy and worship, incense serves the following purposes:

- i. When incense of love is burnt with a contrite and broken heart, the house or the Temple will be filled with the “Breath of the Lord”. In Kings 8:5-11, the sacrifice was evidenced in answered prayer – as the glory of the Lord filled the house and the priests could no longer minister.
- ii. The incense in addition to other functions spreads fragrance pleasing and acceptable to the Lord and attracts the Holy Spirit as the fragrance of flowers attracts the pollinating insects.
- iii. By the same token, the fallen spirits and the angels of Satan are repelled by the smell of the fragrance that is pleasing to God.
- iv. The sacrifice and the offering even of the object symbols of worship (especially incense) “put us into such harmony with the will of God that the merit and grace of Christ’s sacrifice becomes available for our need”. It is not used for taking sins the crucifixion of Christ bore them for us on the cross.

2.1.4 Sourcing and Use:

- i. Ensure the purity of the incense to be used and its source.
- ii. Avoid incense of unknown origin e.g 999 etc. usually dedicated to the worship of gods of Asia
- iii. The incense must be sanctified with Ps. 24 and prayers for sanctification before being used.

2.1.5 Incense Burning

- i. In the Old Testament period, it was burnt daily (morning and evening) and during sacrificial and ceremonial services (Ex. 30:7&8, Mal. 1.11).
- ii. Nowadays, Catholics, Cherubim & Seraphim and other African – instituted Churches burn incense as part of their symbols of worship before God.
- iii. Incense burning must be handled by highly dedicated wardens of disciplined disposition and good moral tendencies. There is need for further spiritual careening for incense

burning duty. Further, incense burning must be handled with all reverence and seriousness.

- iv. Wardens as well as true followers of Christ must not burn incense for personalities and/or to false gods and no strange incense or strange fire is permitted. This is an abomination before God with dire consequences –Ex. 30:37-38, Lev. 10:1-3. Never burn incense to God if you are not sure of the appropriate intentions or piety of the congregation.
- v. Sin reduces all forms of sacrifice and prayers, and make object symbols of worship useless in God's sight – as God prefers a "broken and contrite heart" to the symbols of unpracticed piety – Is. 1:11-17, Jer. 6:19-20, Is. 43:23-24, Jer. 7:21-23. Thus, the focus here is the need for anyone seeking to go into the presence of the Lord to first sacrifice all sins and sinful pleasures in order that the worship, praises and prayers may be acceptable to God.

2.2 CROSS AND CROSS BEARING

2.2.1 The Cross

- i. Wherever the cross can be found, it is a sign of Christ's sovereignty. With or without the crucifix, the cross is an object symbol of the affliction of Christ and a reminder of the gruesomeness of the Calvary sacrifice.
- ii. The Crucifix without image of Christ is called a **Customary Cross**
- iii. The Crucifix with the image of Christ is called the **Triumphant Cross** shows the glory won by Christ on the cross

2.2.2 Evolution of the Cross

- i. The cross was not originally a religious symbol
- ii. At the origin of Christian doctrine, there was no Christian cross.
- iii. Cross was used in one form or the other as a symbol with religious significance
- iv. It was by coincidence that, centuries after the crucifixion, the cross emerged as a symbol of Christian faith.
- v. In Emperor Constantine's time on October 27, 312AD in his battle with the Roman Senate, he dreamt that he won wars "In this sign, I conquer" written on the top of the sign of the cross
- vi. After winning the war he directed Rome to adopt the Christian Faith and granted Christians freedom of worship.

2.2.3 Biblical Uses of the Cross

- i. A wooden gibbet, heavy but not beyond a man's strength to carry on his shoulder, instrument of torture, the most shameful and loathsome of objects (for hardened criminals) during the Roman Empire – Mk. 15:25-31, Matt. 27:32, Jn. 19:31, Heb. 12:2.
- ii. Jesus uses the word as a symbol of sacrifice – Matt. 10:38, 16:24, Mk. 8:34

- iii. Symbolic representation of redemption – Heb. 12:2, Gal. 3:13.
- iv. Death on the cross i.e. Crucifixion/Sacrifice for our sins – 1 Cor. 1:23, Eph. 2:16.

2.2.4 **Modern Day Uses of the Cross**

- i. Many believers wear it as part of their habit. It is attached to rosary beads, placed in the hands of a dying person, and used for many liturgy blessings.
- ii. **Pectoral Cross** – worn on the breast and hanging from the necks by means of a string or chain. This cross became part of the costume of all Bishops around the 12th Century.
- iii. During Eucharistic Service, the crucifix is either on the altar or nearby. At present, a custom is developing of carrying a cross during the processional and recessional hymns for mass, which is placed on or near the altar during mass.
- iv. In C&S Church, the use of the Cross is both mystical and symbolic. The cross is not worshiped. But we look past the cross at Him who was crucified, dead, buried and raised up the third day to get the full import of His Love.
- v. In the C&S Movement Church, three Crosses are carried during the Processional and Recessional parts of our worship in the following order:
 - a. The first Cross (representing the Ark of Covenant) is carried ahead of the Choir. This should be a Triumphant
 - b. The second Cross is carried just ahead of the Worship Leader followed by Prayerists, Lay Readers, Officiating Elders and Minister. This may be a customary Cross
 - c. The third Cross is carried just ahead of the Church Leader or Church Minister on duty (representing the Church leadership in their absence) This should be a Triumphant Cross

2.2.5 **Origin of Carrying the Cross**

Carrying the cross in the Church started with the conversion of Emperor Constantine on October 27, 312 A.D. While he was vying to become the Emperor of Rome, he had a dream in the night and saw a vision of the cross and above it the words **“IN THIS SIGN CONQUER”**

He fought under the sign and conquered. When he became Emperor he decreed that:

- Christians should worship freely,
- Idol worshipping should be banished; and
- Cross must be carried in churches as sign of victory

2.2.6 **Why Carry a Cross**

- i. As a simple reminder that one is a Christian (a follower of Christ who died on the Cross)
- ii. As a continuous reminder that Christ who died on it is our Saviour, Protector and source of joy and happiness

- iii. As a constant reminder of the gruesomeness of the Calvary sacrifice He (Jesus) made and price He paid for us, to be thankful to God who so loved the world, that “He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life (John 3:16).
- iv. It reminds us to be thankful for many blessings day by day and to serve Him better in all that we do and say.
- v. It is also a daily reminder of the peace and comfort we share with all who know our Saviour, Master and King and give themselves to His Grace.
- vi. It reminds us that Jesus Christ is the Lord of our life.
- vii. It is a symbol of the affliction and passion of Christ and signifies His saving act and all its power. It stands not only for the redemptive act of Jesus Christ but also for the trials of the life in following Christ.

2.2.7 Cross Bearing

This is a highly spiritual duty. Wardens are further screened spiritual before being allowed to perform the role of Cross bearing. This is to emphasize the importance and sensitivity of this duty. Cross Bearing involves a lot of spiritual dedication, devotion and preparedness in constant prayer and fasting.

As a Warden generally and a cross bearer in particular, officiating starts from the home with prayer for the day's service, the officiating elders and the people of God. Just before the commencement of the procession cross bearers must pray together for forgiveness, sanctification and empowerment for the assignment and for the whole congregation to be richly blessed as the cross is passing through.

After the Call to Service/during Opening Hymn, Cross bearers come back to the rear of the Church to thank God for successful conclusion of the procession and to beseech God to take firm control of the whole service

On completion of the whole service, the Recessional Cross bearers will again thank God together on the altar for the day's service and the assured blessings showered on His people during the service and for God to uphold us to the end.

In public and private life cross bearers must watch what they do and say and always avoid bringing the name of God to ridicule. Thus cross bearers whether on duty or not must continuously pray for all wardens, the Church, the Leadership and the whole country. The grace and authority of being a cross bearer is immense and must constantly be used in intercessory prayers on and off duty.

2.2.8 While carrying the Cross

- i. Cross must be carried straight and erect; and not bent
- ii. Once you handle the cross, there must be total concentration and dedication. No fidgeting, no talking. No gesticulation. Be constant in prayer
- iii. Once you handle the cross, you don't not bow for any other person again
- iv. **After the call to service, during the opening hymn**, cross bearers retire to the rear of the Church and thank God for successful completion of the Procession and to beseech God to take control of the whole service.
- v. **On completion of the service**, the Recessional Cross Bearer will again thank God for the day's service and for assured blessings showered on His people and for God to uphold him to the end.
- vi. **In public and private life**, in and out of service, Cross Bearer must always watch what they do, say or think and should avoid bringing the name of God to ridicule. This Cross Bearer, whether on duty or not, should continuously pray for all Wardens, the Church, the Leadership and the Country. The grace and authority of bearing a cross bearer immense and must constantly be used in intercessory prayers on and off duty.

2.2.9 Conditions for Cross Bearing

- i) Clean hands and a pure and contrite heart (Ps.24:4)
- ii) Transparent and high moral standard (Is. 52:11, 1 Peter 1:15)
- iii) Prayerful Christian Living with fasting
- iv) Poise, dignity, seriousness and rhythmic steps (in conformity with the musical rhythm)
- v) Clean dress and **white trousers under the prescribed Warden's Uniform** together with hand gloves (optional)
- vi) Carried with deepest concentration and highest reverence

2.3.0 Storage of Cross

- i. Must be constantly cleaned
- ii. Must be handled with care and reverence
- iii. Must be kept safe from unauthorized hands and handlers.

NOTE

Christiandom has many symbols of worship, i.e. water, olive oil, incense, cross, candles, etc. It is all right to impact spiritual power through them, but it is wrong to transfer faith to the objects (s) instead of Jesus Christ, the author and finisher of our faith, Heb. 12:2

3. DOOR KEEPING AND GENERAL HALL DUTIES

3.1 Door Keeping Duties

Door Keeping/Gate keeping (1Chr. 23:5) involves sentry duties:

- a) Manning and guarding the doors and entrances to the prayer house to regulate in and out movements;
- b) Identification and initial reception of visitors; and
- c) Safekeeping of shoes especially for visitors

During the Door Keeping Activities,

- a) Warden should be in fasting and be very prayerful
- b) He should be courteous, reverently polite, observant, no eye service
- c) He should avoid engaging in idle talks, gesticulations, jokes etc while on duty
- d) He should continuously pray with Ps 24 continuous prayer for the congregation to bless them as they come in into the house of God and to meet them at the point of their need.
- e) Generally he should keep the rope across the door during all prayer sessions, during sermon and remove the rope across the door during all singing and dancing sessions, during announcement period
- f) During the Creed and Gloria, all members of the congregation should be encouraged to remain where they are.
- g) The doors should be kept clean. All obstacles including shoes be removed from the right of way.

3.2 General Hall Duties (Num. 3:7&18:2)

General Hall duties include:

- a) Assisting in monitoring, guiding and directing the worship programme, progress, timing, mode and orderliness of Church services;
- b) Leading Halleluyah chorus;
- c) Handling collections of thanksgiving, mercy, gifts, offertory and other contributions;
- d) Serving as two-way communication system for messages within the whole congregation;
- e) Controlling and curtailing movements to ensure decorum, orderliness and spiritual concentration of worshippers
- f) Receiving and caring for visitors
- g) Performing internal surveillance for safety and security of worshippers and personal effects;
- h) Mopping spillages
- i) Participating in oil marking and holy water sprinkling; and
- j) Ensuring adequacy of seats and convenience of sitting arrangements for worshippers

3.3 Requirements for People's Warden (Also applicable also to Gatekeepers)

- a) Self control, self discipline and avoidance of sins (Rm. 12:1, Eph 5:3-7, Gal: 5:16-26);
- b) Concentration, dedication and prayerfulness (reciting Ps 24 ceaselessly);
- c) Patience, humility, willingness, compassion and service mindedness;
- d) High public relations, enthusiasm and gentleness;
- e) Just, fair, without prejudice, avoiding favoritism and high handedness;
- f) Initiative, alertness, watchfulness, orderliness, and receptiveness; and
- g) Good Communication ability.
- h) Avoid walking aimlessly
- i) In communicating with others during service, do not distract the attention of worshippers with induce gesticulation, hissing, etc
- j) As much as possible, maintain your duty post and do not stray into other duty posts e.g the Altar
- k) Do not joke; engage in discussions within the service
- l) Be very polite in carrying out your duty
- m) Avoid movement during the Creed, Gloria and during the Opening Prayers (in service)
- n) During the 12.00 prayers and other prayer times, Wardens should not lose concentration and should be more vigilant physically and spiritually
- o) During sermon, pray ceaselessly with Ps. 24 for the sermonist and congregation – for Gods words to emanate and sow seeds in the heart of members of the congregation
- p) For those in Trance and Elders in Altar: Pray ceaselessly that God should be in control of all activities and proceedings and for the grace and blessings of God to manifest; and that peace of God should reign
- q) During sermon, periodically and reverently move around to wake up people dozing or call people talking to order in a gentle manner.
- r) During offering; collect monies in the prescribed till or bag. Do not change money for anybody from the collection bag. DO not make your own offering when collecting money from others. You can only do this after you have finished the exercise and handed over the bag. Collection of offertory should be in an orderly manner. While collecting the offertory, you should pray ceaselessly for God's blessing or the congregation and that God should replenish their pockets.
- s) During testimonies and thanksgiving, the conduct should be properly coordinated. This should be time-bound. Members giving Testimonies should be told to make their testimonies brief and straight to the point.

4. ALTAR AND CHURCH PROPERTY MANAGEMENT

4.1 ALTAR

Altar means ‘**high place**’ and ‘**place of sacrificial offerings**’ (Matt. 5:23). It is the holy table on which the Lord’s Supper is celebrated; the central furnishing of a Church Building which symbolizes the meeting point of God and the congregation. In other words, it is the place of God’s action and the people’s offering of themselves in response.

Thus, variously the altar is:

- a) Where God is enthroned in the temple (constant of God’s presence in the midst of the congregation);
- b) The Holy of Holies (Ex 30:7-10, Heb. 9:1-5);
- c) The place of ultimate sacrifice (Heb.9:11-12, 24-26);
- d) The principal focusing point of the building
- e) Centre of Eucharistic action

In C&S Church setting the altar has 3 stages:

- i) **Inner Altar** for the Church Leadership, Worship Leader and top officiating elders;
- ii) **Middle Altar** for Apostles and top male elders; and
- iii) **Outer Altar** for the Choir and female elders

4.2 Church Property

These include all movable and immovable items incorporating land, building, machinery, equipment, tools, utensils and materials owned by the Church.

4.3 Management

As Altar Wardens or Curate Church Stewards, Porters or Sexton, your responsibilities include:

- a) Taking care and ensuring the sanctity of materials, books and utensils;
- b) Keeping the altar robes, covers and veils clean, neat and tidy;
- c) Preparation, cleaning and decoration of the altar in readiness for Church services;
- d) Assist the Minister and officiating elders on the altar in directing and co-ordination of services;
- e) Keeping the Church hall tidy and in appropriate state at all times especially before each service (pew must be well arranged/packed and cleaned, doors and windows opened, lights and fans put on, etc);
- f) Ensuring that equipment and fittings are safe and in good working condition;
- g) Storage of utensils; switching off lights and fans; and locking up windows and doors after Church services;

Specific requirements for these duties include:

- a) Life of purity, separation from sins and reverence Is. 52:11, 1Pet.1:15 and Gal. 5:16-26.

- b) Honesty and fear of the Lord – Heb. 12:28
- c) Diligence, care, dedication and dutifulness.

4.4 Warning

The Levites of old had a territory assigned to them in the promise land as God was their lot. They used to live on the presents and offering made to the tabernacle though the law obliges them to pay their tithes on the offerings received. The Levites of today must never help themselves to Church property e.g. candle, olive oil, communion wine, collections, etc. This is a deadly sin since these items are wholly and solely dedicated to God's use.

5. CONCLUSION

Fellow Wardens, we exhort you in the words of Peter the Rock: "Feed the flock of God: care for it willingly, not grudgingly, not for what you will get out of it, but because you are eager to serve the Lord. Like shepherds, do not act as tyrants, driving fear into their minds, but lead them by your own good example and when the Head shepherd shall come, your rewards will be a never ending share in His Glory and Honour.

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GENERAL CODE OF CONDUCT FOR CHURCH WARDEN

Apostle George Omange

1 ATTRIBUTES OF A WARDEN

A good Warden should exhibit the following attributes:

- Love:** Must display a selfless, sacrificial and practical love from the heart, to the people of God (1Cor. 13)
- Joy:** Must find joy in the performance of his duties and in helping or serving others (1Peter 1:3-9) 6:3
- Peace:** Must possess peace in his family life at home, with his neighbors, co-workers and at harmony with all members of the Church (1John 14:2)
- Patience:** Must be patience in listening and attending to the needs of the members (1Peter 2:23)
- Goodness:** Must show goodness in his approach to his duties. It must be pure and not tinted. His goodness must point other people to God (1Peter 2:11-12)
- Faithfulness:** Must be spiritually faithful to the task before him by using his spiritual gift in doing both small and great task faithfully (Mathew 25:14-20)
- Gentleness:** Must never lose control even in the face of extreme provocation thus helping other people to come into understanding with God and His people. (Mathew 11:28-30)
- Self-control:** We must be self or spirit controlled. We must completely resign ourselves to the Holy Spirit and satisfactorily serve other people in Christ's vineyard (1Cor. 9:24-27)

In addition the above-mentioned general attributes, the following attributes are also critical:

- a) A Church warden must at all times, put his Church Services above self and should always Endeavour to employ the most efficient and spiritually conducive ways and means of doing his job and of achieving the ultimate spiritual goal and objectives beneficial to the Church of Christ and the people of God.
- b) All members must observe the general rules and regulations of the Church and keep strictly to the doctrines of the Holy Order of the Cherubim and Seraphim Church Movement.
- c) Warden must ensure that full information is given at all times to the members of the Church and visitors regarding Church Services, activities programmes taking place in the Church premises.
- d) In attending to complaints and inquiries, Wardens must ensure that care and patience is applied in dealing with members and prompt attention is given to such matters and that every member is given fair and respectable treatment at all times

- e) All Wardens must be transparently honest in the performance of their duties and should at all times, refrain from unethical, rude or immoral conduct and must not engage in any suspicion or fraudulent or corrupt practices.
- f) Confirmed Wardens must always dress properly and not in a way that their mode of dressing might bring the Band or Church into disrepute or embarrassment.
- g) Wardens shall not ask for or accept any financial gain, property, inducement or benefits of any kind for himself or his family on account of any work done in the Church while performing his normal duties.

2. GENERAL RULES AND REGULATIONS FOR A CHURCH WARDEN

Introduction

A Church Warden shall not put himself in a position where his personal interest conflicts with his spiritual or social duties and responsibilities in the Church. High sense of discipline must be portrayed by all Wardens at all times.

Generally, the Rules and Regulations are grouped into seven areas:

2.1 Attendance of Church Services

- a) All members of the Church Wardens shall, subject to any instruction imposed or prescribed by the yellow book and bye-laws for the time being in force, be present at all Church services unless such a member is on official tour or on special duty at his place of employment, or for health reasons, or on permissible personal reasons.
- b) Members who are unable to attend any of the Church services for one reason or the other must inform the Executive Committee in writing
- c) A Warden must attend all Church services and social activities prescribed by the Church, willingly and regularly.
- d) A Church Warden must be punctual at Church services not later than 30 minutes before the commencement of the service. Lateness to Church services is an offence.
- e) A church Warden must be loyal, respectful and be off good behavior at all times
- f) A Church Warden must be in a state of Grace at all times while on duty and he must pray and be in fasting for Friday, Saturday and Sunday services; and on all Wednesday service of protection

2.2 Mode of Dress

- a) A Church Warden must dress properly at all times to the Church
- b) A confirmed Warden must wear his uniform at services
- c) When dressed in uniform, he must ensure that his uniform is complete, orderly and neat
- d) If he is not in uniform, he must Endeavour to wear neat tidy prayer gowns with the proper girdles befitting the occasion
- e) At all times, whether in uniform or other type of prayer gowns a Warden must be properly dressed. Uniform must be made to measure and fit properly. Uniform must be properly buttoned to the neck.

- f) Wardens must ensure that their uniforms are well ironed and must not be stained or rumpled.
- g) A Warden's uniform must not expose his underwear or undergarments.
- h) Where a cape is part of the uniform, it must not be allowed to fly carelessly and must be made to fit the neck of the uniform
- i) All Wardens are expected to put on clean, simple and not colourful undergarments such as trousers.
- j) For Saturday and Sunday services undergarments must be white
- k) A Warden in uniform and on duty must be equipped with his Bible and/or staff of ordination

2.3 Conduct and Behavior

- a) Every Warden should be of good behavior and must conduct himself in ways befitting a Church minister or spiritual superintendent at all times during Church services or at other social gatherings of the Church
- b) He must conduct himself in an orderly, well-behaved and respectable way, both in the Church and outside the Church as a good ambassador of the Church
- c) While performing his duties in the Church, he must be gentle and reverent in the way he moves around.
- d) A Warden must not run across the Church hall whatever may be the urgency of his duty. He should Endeavour to walk smartly and not sluggishly, but move in a way befitting an elder of the Church.
- e) Unless charged with specific duties which warrant his moving across the Church, he must not be seen walking leisurely or carelessly about.
- f) He must not go up to the chancel through the central gate. If he has any function to perform at the chancel, he must go in through the rear entrance or side doors.
- g) Wardens who are on duty at the chancel should not come down to the well of the Church during service, but must remain there to perform their duties until the service is over except on specific errands.
- h) No Wardens should conduct visitors to the chancel without first consulting the Chief Warden or his Deputy or any senior Warden available
- i) If a Warden must walk across the Church from one side to the other which warrants his crossing the middle of the chancel, he must bow at the middle.
- j) If there is a procession, Wardens are expected to be alert and attentive and must not run, walk, or dash across the front of the procession.
- k) When the cross is approaching, Wardens are expected to stand at alert and be in meditative or prayerful mood and must suspend all other activities.
- l) A Warden should not walk across the front of the approaching cross-bearer.
- m) When a member is in trance, Wardens must treat the medium and his or her surrounding with reverence, and must not walk carelessly around him or her.
- n) When there is a line of communication between a prophet, prophetess and a visitor in trance and spiritual communication is actually going on, a Warden should not walk across the line of communication.

2.4 Attitude to Work

- a) A Church Warden while on duty shall at all times maintain and reflect the spiritual character and doctrine of the Church and cater for the interest of the members.
- b) He must be polite while performing his duties
- c) When on duty at the doors or entrance he should not engage himself in chatting or talking carelessly. He can only attend to visitors by answering their relevant questions. He may choose to direct such inquiries to other Wardens who are less busy. When on duty at the door he must be prayerful all through the service. He must be in continuous meditation with God throughout the service. If need be that a duty Warden at the gate should consult with others, he must momentarily be relieved by a standby Warden who has prepared himself for the purpose.
- d) A Warden on duty cannot engage in frivolous activities. He must always be in meditating or prayerful mood.
- e) He must avoid shaking hands with Church members while on duty.
- f) Unless on duty at the door, Warden must not be seen standing at the doors or entrances.
- g) While prayers, sermons, revival or spiritual messages are in progress, the cord must be put across the doors or entrances, and on no account must the cord be removed for anybody, whatever may be his or her rank, except those on official Church duties (such would be at the discretion of the duty door Warden)
- h) A Warden is not expected to come into the Church when the cord is across the doors or entrance. While outside the Church, he must obey all other rules and regulations as if he were an ordinary member.
- i) A Warden must display an exemplary behavior while performing his duties and above all must display such spiritual characters befitting a matured, spirit controlled elder of the fold.
- j) He must be cheerful at all times.
- k) He must never argue unnecessarily or talk in a way to offend, annoy or upset a fellow worshipper.
- l) He must avoid quarrels and the use of harsh or strong words, He must be polite to all.

2.5 Traffic Control

- i. All Wardens posted for vehicular traffic control must ensure and effectively control the free flow of vehicles during and after all Church services
- ii. They must ensure that all vehicles are orderly parked in such a manner that such vehicles have access to drive out from the parking area undisturbed.
- iii. They must also liaise with the security personnel, such that children do not wonder around parked vehicles.
- iv. While on duty, they must be very observant to assist visitors in the proper parking of their vehicles. If need be, space must be mapped out for visitors to park their vehicles without being disturbed. This is particularly essential during anniversaries and Church functions.

- v. Traffic Wardens must be in mediating and prayerful mood at all times.

2.6 Handling of Children and the Weak

- i. In handling children, he must show love, understanding and gentleness.
- ii. He must not apply strong punitive measures or use abusive words on small children
- iii. He should not hit, flog or punish small children with annoyance or anger.
- iv. All children, women, expectant and nursing mothers and old people must be treated with care and helped at all times.

2.7 Discipline

If a Warden fails to conform to the norms of proper spiritual and moral conduct, he may be subjected to disciplinary measures after conducting due diligence on disciplinary investigations.

2.8 General

- a) A Warden must avoid expensive or rude jokes
- b) Above all, a Warden must be prepared to carry out any form of duty or function in the Church as expected of him diligently and not grudgingly.

3. MEMBERSHIP

Admission:

- a) Admission shall be by application. All admission into the Wardens Band shall be by Divine guidance and such applicants must show evidence of minimum age of 20 years and not more than 35 years at the time of consideration. There must also be evidence of maturity and capability to interact effectively with members of the congregation.
- b) Junior Wardens in the Youth Fellowship Group will be moved into the main Church as soon as they are transferred from youth bands to adult bands by the General leader-in-control.

4. ENTRY BY APPLICATION

Any male member may choose to dedicate himself in the service of God by offering his services as a Church Warden. Such a person will make a formal application in writing to the Secretary of the Wardens after he must have satisfied the condition stated under admission.

An applicant may be required by the Executive Committee to supply such relevant particulars and information as may be desirable. These data shall be forwarded to the Spiritual Council for Divine guidance. All reports about such applicant shall be treated in strict confidence and the Executive Committee decisions shall be final.

5. REGISTERS OF MEMBERS

- a) Name and residential address of the Warden and telephone (if any)
- b) Address of his place of works, and telephone (if any)
- c) The date of admission into the fold, and the date of baptism

- d) The date of admission into Church Wardens
- e) Full particulars and details of the spiritual directives for his admission into the Band as a Warden
- f) Name of other Band(s) to which he belongs
- g) The spiritual rank and date of ordination
- h) Other Church positions held and activities
- i) Next of Kin in the Church
- j) Specific spiritual duties he is ordained to do as a Church Warden (if any)
- k) The date on which any member ceased to be a member and the reason for termination of such membership

6. PROBATION

New Wardens are expected to be on probation for a period of approximately twelve months till the completion of training.

In the case of Wardens from other branches of the Cherubim and Seraphim Church Movement the probationary period may be six weeks. During the probationary period the new Warden is not expected to wear the “Ceremonial Uniforms” of the Wardens. He is expected to wear prayer gowns befitting his rank in the prayer house until after his orientation.

He is expected to attend all administrative meetings as well as prayer meetings of the Warden during his period of probation