The Revised Book of Church Order and Discipline of the United Church of Jesus Christ (Apostolic)

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FOREWORD

For forty years (from 1965-2004) we were guided by the leadership of a visionary who conceived a greater purpose for the church and the organization called the United Church of Jesus Christ (Apostolic), the United Church. The structure of the organization was framed by those early founders led by Chief Apostle Monroe R. Saunders, Sr. The “why” and “how” of the organization’s function was captured in what we have called “The Black Book.”

This book of church order for the United Church was written as a guide to those pastors and leaders whose churches were affiliated with the United Church. It established the protocols for church and district operations and provided guidelines for performing the various worship services, ceremonies and sacraments. The book contained a brief history of the origin of the United Church, its founders, the Articles of Incorporation and Bylaws, as well as descriptions of the various National and District departments. The general purpose was to provide an instrument through which all churches could function harmoniously and conjointly as members of an organization whose purpose was to spread the Gospel of Jesus Christ. The “Introduction” to the 1965 version of The Book of Church Order and Discipline of the United Church of Jesus Christ (Apostolic) outlines that purpose.

Since its inception, the organization has changed some of its national and district structure as well as its management protocols. As expressed in the “Foreword” to the original manual, Bishop Saunders, Sr. stated, “It would be nothing more than an exercise in futility for any person or group of persons to suppose that they could produce a manual or handbook which could rightly explain the operations of a living church.” As was expressed then, so too now, the intent of this updated and amended version is to provide a guide to its administrative and ecclesiastical operations for the members, leaders and pastors of the United Church.

It is important that everyone who serves the church in any capacity be aware of the valuable and essential information contained in this manual. It is vital that we know the laws that govern what we can and cannot do as relates to ministry. Proper church administration and conduct are issues addressed as well as issues that relate to what we communicate from the pulpit and how we counsel and interact with members of our congregations. Improper conduct or offensive communication can lead to litigation and imprisonment.

The Apostle Paul wrote to a church that was expanding within a hostile culture, and very often he had to address the issues growing out of the acculturation of the church. Disunity was a very real challenge among the members of the early Christian church. At every point he could, Paul would remind the members of the importance of their unity. One of the purposes of The Revised Book of Church Order and Discipline of the United Church of Jesus Christ (Apostolic) is to facilitate unity in our practice and administration in all the dioceses composing the United Church. To promote harmony among ourselves, it is important that we all follow the order as outlined within the manual. We are to seek to live in peace not only among ourselves, but also to seek peace and the spirit of cooperation with those other ministries that serve the communities in which our churches reside.
Our ultimate purpose is to enable and facilitate efficient ministry in our churches, to the surrounding communities, and to the world, to the end that the love of Christ, the compassion of Christ, the character of Christ, the unity that Christ prayed for, and the message of salvation and hope through Jesus Christ may impact all those to whom this reformation is called to reach. And to that end, this manual is an attempt to provide a unifying platform from which we all may operate to fulfill the purposes of God for the world.

The Peace and Blessings of the Lord be with you!

Monroe R. Saunders, Jr., D. Min., Presiding Prelate
PREFACE

The Revised Book of Church Order and Discipline of the United Church of Jesus Christ (Apostolic), historically referred to as “The Black Book,” is offered to the ministers, laypersons, and church members of the United Church, in hopes that it will assist them as they carry out the varied and essential responsibilities of ministry. The organization’s title, “United Church,” implies that “oneness” is inherent in the manner and approach that its ministers and leaders take in performing administrative and spiritual functions. This revised book is designed to facilitate that unity, while allowing for cultural and human diversity, which is concomitant with the exercise of spiritual gifts in operating a viable and relevant church in the 21st century and beyond.

Very important to the Presiding Prelate, Bishop Monroe Saunders, Jr. (D. Min.) is the simplicity of this document so that it is “user friendly” and amenable as a reference source. Therefore, effort has been made to provide historical information relative to the Pentecostal/Apostolic Church’s development as well as the current schema of the United Church of Jesus Christ, (Apostolic). Discussion is included on such issues as “What We Believe,” “Governance,” “Ministerial Protocol,” and “Worship Protocol,” as well as “Legal Matters.”

The writers of this document do not claim that this work is all encompassing or complete even though it is a revision of The Book of Church Order and Discipline of the United Church of Jesus Christ (Apostolic) originally published in 1965, but they believe that the contents, procedures, guidelines, and models of services in the revised document will contribute to the success and effective performance of the various duties today’s minister must be prepared to carry out.

Careful consideration has been given to the organization and format of this publication. Even though the revised book will only be accessed online, additional revisions will be easier to make without disassembling the entire document. Realizing that the church is an organism, a living entity, we envision the possibility of on-going development and changes in administrative goals and objectives as together we strive to carry out those spiritual matters related to the life and doctrine of Jesus Christ. With this in mind, the writers have attempted to provide a manual adaptable to amendment and improvement for the effective functioning of the United Church and its member churches.
ACKNOWLEDGMENTS AND EDITORIAL STATEMENT

Over the past decade, with changes in leadership and organizational structure, several attempts have been made to update the operations and procedures included in The Book of Church Order and Discipline of the United Church of Jesus Christ (Apostolic). Draft copies of these fundamental changes had been developed and distributed on a limited basis; however, in June 2005, Bishop Monroe R. Saunders, Jr., Presiding Prelate, established a committee to revise the original version of “The Black Book” and produce a manual that would serve the organization in operating efficiently and effectively.

Several persons were named to the committee: Co-Pastor Ernestine Lewis (Chair); Elder Lois McMillan; Elder Gregory Robinson; Elder Verna Robinson; and Elder Debra Johnson. The committee was provided the last draft edition of the handbook, along with a revised outline developed by Elder Esther K. Faulkner, Bishop Roan S. Faulkner, the Bishops’ wives of the United Church, and others. All of these materials were utilized as well as research and supplemental materials from other sources. The Presiding Prelate provided written explanations and summaries on matters pertaining to his God-given vision and direction for the organization. Lastly, selected members of the Board of Bishops were given the document to review for theological accuracy, historical relevance, and organizational inclusiveness. They are Bishop Robert E. Johnson, Sr.; Bishop Colie L. Lorick, Jr.; Bishop Lewis L. Stokes; Bishop John M. Lewis, Sr.; and Bishop Rayner C. Wharton, Sr.

To this extent, we believe this document is representative of the organization’s current structure and governance and should serve its bishops, overseers, pastors, evangelists, elders, ministers, missionaries, deacons, deaconesses, laypersons, and other leaders well.

This document should provide answers to doctrinal, operational, organizational, historical, and/or liturgical questions. It is intended to be a general summary of information for every church in the United Church organization. The information contained in this document is for general guidance on matters of interest only. The application and impact of laws can vary widely based on the specific facts involved. Given the changing nature of laws, rules and regulations, and the fact that the United Church spans many states and international countries, we cannot be responsible for decisions made or actions taken in reliance on this manual. While, this document does not provide legal advice, it is thorough in that it raises significant areas of consideration that may be further reviewed with a competent attorney or other professional in your jurisdiction.
The United Church of Jesus Christ (Apostolic) traces its origins to key events and movements in Church History. The events of the Day of Pentecost and the doctrines and practices of the Apostles are intricately woven into the fabric of the United Church. Thus, we have our Pentecostal roots in the Early Church established in Jerusalem in A.D. 33 as recorded in the Book of Acts when the one hundred and twenty disciples of Jesus Christ experienced the fulfillment of the prophecy of Joel 2:28. Further, according to Ephesians 2:20, the United Church is “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone.”

The Apostles of Jesus Christ were great contenders of the faith, and all the Apostles, except John, were martyred for the cause of Christ. Other post-Apostolic Church Fathers, such as Clement of Rome, Justin Martyr, Ignatius of Antioch, and Polycarp of Smyrna, preached and taught within two generations of the Apostles.

Religious men of the sixteenth through the nineteenth centuries from Europe, such as Martin Luther, George Whitefield, John Wesley and Edward Irving, came to the forefront of the Protestant Church Movement and influenced American spirituality.

The American Methodist and Holiness Movements of the nineteenth century and early twentieth century had a significant influence on and helped usher in the Pentecostal Movement which began in Topeka, Kansas in 1900 by Charles F. Parham. The United Church of Jesus Christ (Apostolic) traces its theological and spiritual roots to the Pentecostal Revival Movement.

The Pentecostal Movement gained momentum in 1906 when 312 Azusa Street in Los Angeles, California became the spiritual headquarters of American Pentecostalism under the leadership of African-American preacher William J. Seymour. The Azusa Street Revival spread throughout the United States and abroad, and the baptism in the Holy Spirit (with the evidence of speaking in tongues) and the gifts of the Spirit were freely manifested in persons of all races, ethnicities, and social classes.

The Oneness Movement, which originated in 1913 from a camp meeting held at Arroyo Seco, California, further defined us as Apostolic. At the heart of the Oneness Movement was the belief in the Jesus Name baptismal formula and the oneness of God in Christ Jesus. Rev. R. E. McAlister, a Canadian Pentecostal, proclaimed at a baptismal service that the Apostles of Jesus Christ never invoked the titles of the Father, Son and Holy Ghost when they baptized converts but rather baptized in the name, Lord Jesus Christ.

The Church of God in Christ (Bishop Charles L. Mason), Pentecostal Assemblies of the World (Bishop Garfield T. Haywood), Church of Our Lord Jesus Christ (Bishop Robert C. Lawson), The Way of the Cross Church of Christ (Bishop Henry C. Brooks), The Bible Way Church of Our Lord Jesus Christ World-Wide (Bishop Smallwood E. Williams), and the United Church of Jesus Christ (Apostolic), and many other Pentecostal/Apostolic churches are the offspring of the twentieth century revival.
In 1934, the Church of God in Christ #6 was established in Baltimore where Monroe R. Saunders became an elder. Out of this church, the Rehoboth Church of God in Christ Jesus (Apostolic) was established in 1947 by the late Bishop Randolph A. Carr, to whom God had revealed baptism in the name, Lord Jesus Christ. In 1957, Elder Saunders was consecrated as Bishop Monroe R. Saunders, Sr. and was a member of the Board of Bishops until 1965.

In September 1965, Bishop Monroe R. Saunders, Sr. (Baltimore, Maryland); Bishop Sydney A. Dunn (Birmingham, England); Bishop John S. Watson (Jamaica, West Indies); and Bishop Raymond Murray (Boston, Massachusetts) established the United Church of Jesus Christ (Apostolic) and served as its first Board of Bishops. The Church was incorporated and remains incorporated in Washington, D.C., and as a corporation, it is directed by a Board of Bishops with the Presiding Bishop as its leader. These four anointed men of God laid the foundation for the vibrant organization that exists today with churches across the United States and in Canada, England, Jamaica, the Leeward Islands of the West Indies, and Liberia, West Africa.

Bishop Monroe R. Saunders, Sr. founded the First United Church of Jesus Christ (Apostolic) in November 1965 at 3400 Copley Road in Baltimore. In the late 1970’s, the church moved to 5150 Baltimore National Pike, which became the new headquarters of the United Church of Jesus Christ (Apostolic).

As a gifted leader in preaching, teaching, evangelism, church planting, and prophecy, Bishop Saunders, Sr. served the United Church of Jesus Christ (Apostolic) as its spiritual leader and Presiding Bishop from 1965 until 2004. During the 38th International Convocation, he was honored and affirmed as the Chief Apostle in perpetuity of the United Church of Jesus Christ (Apostolic), and Bishop Monroe R. Saunders, Jr. (D. Min.), his eldest son, was elected and installed as the Presiding Prelate.

No significant changes have been made in the doctrinal operation of the United Church of Jesus Christ (Apostolic) since its beginning in September 1965.

Just as the Early Church Fathers and leaders “earnestly contended for the faith which was once delivered unto the saints” (Jude v. 3), so the United Church maintains the same call to worship which exalts God through His Son, Jesus Christ. As a body of believers, as lights in a dark and dying world, its members fulfill their calling as sons of God walking according to the law of the Spirit of life in Christ Jesus. United Church members purpose to live according to Philippians 2:15: “That you may prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world” (NASV).

The United Church of Jesus Christ (Apostolic) firmly believes that its faith must be accompanied by works. Therefore, believers use every opportunity to demonstrate Christ’s image: they lift the fallen; they visit the sick; they strengthen the weak; and they comfort the feeble-minded. Further, they share the compelling message of the Gospel with the lost of this world, and they place urgency on being Spirit-filled, mission-conscious, and purpose-driven while awaiting the return of the Lord Jesus Christ. Amen. Even so, come, Lord Jesus!
INTRODUCTION

The Revised Book of Church Order and Discipline of the United Church of Jesus Christ (Apostolic) has a table of contents and is divided into seven sections with the appendices at the end of the book. Each section has a cover page, indicating page numbers and section contents for easy reference. This design format should provide easy access to desired information within each section. Scripture references in this document are from the King James Version (KJV), New International Version (NIV), New American Standard Version (NASV), New Living Translation (NLT), and New Revised Standard Version (NRSV).

Section One, “What We Believe,” is founded upon the following scriptural admonition recorded in Jude 3: “Beloved, while I was diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.” The Articles of Faith of the United Church of Jesus Christ (Apostolic) are presented in Section One, including significant faith statements about the Bible, the Godhead and the Oneness of God, the Sacraments of Baptism and Communion, the Ordinance of Foot Washing, and the Tithe and Offerings.

Section Two, “Organization and Governance of the International Body,” is founded upon the injunction to leaders in 2 Samuel 23:3, which reads as follows: “The God of Israel said, ... ‘He who rules over men must be wise, ruling in the fear of God.’” This section provides the slate of International Officers and the Board of Bishops; an overview of the organizational structure; all rules, regulations, and requirements for the ruling body; the governing division, qualifications and duties for international departments and their leaders; and general governance of the International Convocation, the highest policy-making body of the organization. A visual schema of the organizational chart is presented at the end of this book.

Section Three, “Organization and Governance of Local Churches and Assemblies,” is founded upon Paul’s injunction in 1 Corinthians 14:40—“Let all things be done decently and in order”—calling for order in the House of God. This section explains the requirements for church membership, transfer and termination of membership, general rules governing the congregation during the worship service, how to conduct a meeting, and order and discipline of the congregation and its behavior, including a detailed outline and discussion of the steps to resolving public and private offenses.

Section Four, “Ministerial Order and Functions,” takes its direction from Ephesians 4:11-12: “And He Himself gave some to be apostles, prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ...” and defines and explains each of the five-fold ministries. The section also enumerates and discusses other specific duties and/or ministerial functions.

Section Five, “Ministerial Protocol” is grounded in the call, the commissioning, and the anointing of the minister by God to represent His interests in the earth, as reflected in 2 Timothy 4:5 which reads, “But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry” (NIV). The section exhorts ministers according to 2 Timothy 2:15: “Do your best to present yourself to God as one approved, a
“workman who does not need to be ashamed and who correctly handles the word of truth” (NIV). This section encompasses aspects of the minister’s public and private life in subjects dealing with credentials, training and development; ministerial physical, emotional and psychological health; pastoral and ministerial ethics; and the call to ministry, written by Chief Apostle Dr. Monroe Saunders, Sr. Additionally, the section addresses receiving ministers from other local churches and organizations.

Section Six, “Protocol For Worship in the House of God,” is founded upon 1 Corinthians 14:40 (calling for order in the house of God) and the call to worship from Psalm 95:6, which reads, “O come, let us worship and bow down: let us kneel before the LORD our maker.” The section provides a comprehensive discussion and models of regular worship services and special services, including Communion, Foot Washing, Baptismal and seasonal holiday worship services. In addition, the section presents the order for the Service of Marriage, Home-going, Consecration of Bishops, Commissioning of Overseers, Installation of Pastors as well as Dedication of Church Buildings and Infants and Children to God.

Section Seven, “Legal Matters,” derives its focus from Jesus’ teaching in Matthew 22:21, which reads in part “…render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.” This section provides essential information needed by pastors, ministers and church leaders concerning legal aspects of domestic violence, substance abuse, ministerial ethics and mental health issues. In addition, this section provides the policy on same-sex unions and domestic violence.

The Appendices include the Articles of Incorporation, the By-Laws; a Model Church Charter; a Sample Ministerial Code of Ethics; Ministerial Credentials, Training, and Development Resources; Sample Local Church Policy on Same-sex Unions; Domestic Violence Information and Resources, Substance Abuse Information and Resources, and Mental Health Information and Resources.
SECTION ONE: What We Believe
(Pages 1-6)

The Articles of Faith

The Sacraments

The Ordinance

Support for the House of God
THE ARTICLES OF FAITH

We believe the Bible is the inspired, infallible and authoritative Word of God.

We believe in the Godhead and in the Oneness of the Godhead. We believe that there is only one God manifested as Father, Son and Holy Ghost, and that Jesus, who represents the fullness of the Godhead bodily, was the Eternal Father made visible.

We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His atoning death and in His bodily resurrection.

We believe in Original Sin, the Fall of Man and that for the salvation of sinful men, one must be born again which includes genuine repentance, water baptism, and the baptism of the Holy Ghost.

We believe in baptism by immersion in the Name, Lord Jesus Christ.

We believe in the observance of Communion or The Lord’s Supper as a sacrament and in the observance of Foot Washing as an ordinance.

We believe in the Baptism of the Holy Ghost, with speaking in tongues as the evidence of that baptism.

We believe in justification by faith, repentance and holy living through sanctification.

We believe in Divine Healing.

We believe in the Second Coming of Christ and in His Millennial Reign.

We believe in The Final Judgment and the creation of a New Heaven and a New Earth.

We believe in the Resurrection of the Dead, in the Rapture of the Church, and in the personal return of Jesus Christ for His Church.
THE SACRAMENTS

Water Baptism

Water Baptism is one of the two sacraments we celebrate.

Water baptism is to be accomplished by complete immersion in water. Water baptism has a two-fold purpose: Water baptism is for the remission of one’s sins; water baptism is an outward and visible sign of the grace of the Lord Jesus Christ. Water baptism is significant because it is through baptism that a candidate is initiated into the fellowship of Jesus’ Holy Church and becomes a partaker of Jesus’ righteousness and heir of Christ’s life. In baptism, one “puts on Christ,” confessing belief in Jesus’ life, death, burial, and resurrection. As Paul writes to the Romans, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Romans 6:3-4).

The Baptismal Formula

We believe the baptismal formula is to be pronounced “In the Name of Jesus Christ.” Baptism in the Name of Jesus Christ is Apostolic in origin and practice (Acts 2:38; 8:12-17; 10:47, 48; 19:1-6). Bible students agree that the apostles founded and gave directions about baptism to the Church of God, Jesus Christ Himself being the chief cornerstone. Their teachings and doctrines are the fundamental principles upon which the church is built. Following Jesus’ resurrection, the disciples saw him alive and he opened their understanding. The two men en route to Emmaus had their understanding opened as Jesus said unto them, “Thus it behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached IN HIS NAME among all nations, beginning at Jerusalem. And ye are witnesses of these things” (Luke 24:46-47).

According to Acts 2:38, the Apostles obeyed the command of Jesus Christ cited in Luke 24:46-47. In their obedience to the command of Jesus, the Apostles became first in the long line of believers to baptize in the Name of Jesus Christ. The United Church of Jesus Christ (Apostolic) does not believe that there is a contradiction between Matthew 28:19; Luke 24: 45-48, Mark 16:15-19, and Acts 2:38. In Matthew 28:19, a commission or a command is given; in Acts 2:38, the command is executed. In the former, the Apostles were told what to do; in the latter, they did it.

Administering Baptism

Baptism is administered to all adult persons who show genuine repentance from the heart for their sins, which is the only ground on which God accepts a sinner. “A broken and a contrite heart he will not despise” (Psalm 51:17). Infants are not baptized, but are blessed or dedicated to the Lord as early as possible after birth. It is the duty of parents to present their children for dedication to God, thereby claiming God’s covenant promises to parents and children.
The time when children and young people are capable of good judgment cannot be precisely fixed. A prudent minister will know by the Spirit when baptism of a child or young person is in order. In questionable cases involving children who appear to be too young, it is better to give an explanation of baptism in childlike language and go on with the baptism.

Communion (The Lord’s Supper)

Communion or The Lord’s Supper is the second sacrament we celebrate.

The Lord’s Supper is a sacramental rite instituted by our Lord. It was an act first instituted by the Lord to commemorate His suffering and death. The twelve disciples were witnesses as narrated in Matthew, Mark, and Luke. When Paul wrote to the Corinthians concerning Communion, he said that it was given to him by revelation. The Lord’s Supper, therefore, is a sacred rite to be carried out by the Christian Church. The Lord’s Supper cannot be neglected by Church leaders or believers without causing them serious harm and incurring the gravest spiritual consequences.

Elements Used for Communion

We believe the “fruit of the vine” and unleavened bread to be the proper elements for use in administering The Lord’s Supper.

Frequency of Observance

As to time, place, and frequency of observance, we have no direct scriptural teaching. The custom of the United Church of Jesus Christ (Apostolic) is to observe communion monthly in a worship service (1 Corinthians 11:23-32; Luke 22:18; Matthew 26:26-29).

THE ORDINANCE

Foot Washing

Foot Washing is the ordinance we practice.

We believe that this ordinance is as much a divine command as any other New Testament ordinance. Jesus gave us an example that we should do even as He had done. He said that we ought to wash one another’s feet. Again, “If ye know these things, happy are ye if you do them” (John 13:4-17).

There is scriptural evidence that foot washing was practiced by the church in the days of Apostle Paul (1 Timothy 5:10).

This practice generally is performed before “The Lord’s Supper.” The frequency of this practice is determined by the local pastor.
SUPPORT FOR THE HOUSE OF GOD

The Tithe

Abraham was the first person in biblical record to give tithes to God (Genesis 14:20). Before the law was given, Abraham gave tithes to Melchizedek, the priest of the Most High God (Hebrews 7:1). He intuitively knew to give it; therefore, we consider tithing as a present day mandate for the believer.

Jacob also gave tithes as recorded in Genesis 28:22, “... and of all that you give me I (Jacob) will give you a tenth.”

The Law of Moses in Numbers 18:21-29 indicates that the Levites, ministry workers, were to receive the tithes for their support. In Deuteronomy 26:12, a further description is given for the use of the tithes: “... you shall give it to the Levite, the alien, the fatherless, and the widow, so that they may eat in your towns and be satisfied” (NIV). So in addition to the priest being supported by the tithes, the scriptures say that the alien, who might be the stranger, the homeless and disadvantaged should be cared for, and then, the fatherless and widow.

Tithing informs believers where to begin in their giving. It should not be less than one tenth of the gross income, and it should be given first. When believers give accordingly, they acknowledge God’s Lordship. Malachi 4:10-12 states there will be many blessings to follow.


First Fruits

First-fruit and tithes are different. First fruit were the “first” small token gifts and later went directly to feed the ministering priests at the Temple (Nehemiah 10:35-38). “Tithes” of food were “the tenth” of the total harvest while “tithes” of animals were every “tenth” animal. These offerings were brought to the Levitical cities (Nehemiah 10:37). Second Chronicles 31:5 also supports the concept that they are separate giving, “And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the fields; and the tithe of all things brought they in abundantly.” These belongings were dedicated or presented to God on the day of the first-fruits, a part of the celebration of PENTECOST (Numbers 28:26; 2 Chronicles 31:5).

For believers, first-fruit is a once a year giving of one’s very best (Ezekiel 44:29-30). It is to be voluntary, willing, cheerful, and given in a joyful response to God’s goodness and generosity. It is also one’s accountability to God as a faithful steward of all his or her possessions.
Offerings

An offering is what is given of free will in honor and sacrifice to God; it is giving above one’s tithes.

The Holy Scriptures teach that God is the owner of all persons and all things and that believers are but stewards of both life and possessions; that God’s ownership and their stewardship should be acknowledged; that this acknowledgment should take the form, in part, of giving a worthy portion of their income to Jesus Christ and His church, thus worshipping the Lord with their possessions; and that the remainder should be used in a godly way. When believers give systematically and with the right motivation, they can expect a harvest of blessings.
SECTION TWO: Organization and Governance of the International Body
(Pages 7-24)

International Officers and Organizational Overview

The Ruling Body and Its Highest Office

The Board of Bishops

The Office of the Presiding Bishop

The General Governing Divisions
INTERNATIONAL OFFICERS AND ORGANIZATIONAL OVERVIEW

Monroe R. Saunders, Sr., D. Min., Chief Apostle (In perpetuity)
(Sunrise: April 13, 1919 ~ Sunset: August 8, 2008)

International Officers*

Bishop Monroe R. Saunders, Jr., D Min, Presiding Bishop
Bishop Roan S. Faulkner, 1st Assistant Presiding Bishop
Bishop Lewis L. Stokes, 2nd Assistant Presiding Bishop
Bishop Cleven L. Jones, Sr., General Secretary
Bishop Colie L. Lorick, Jr., Treasurer

Board of Bishops

Leslie J. Barnes*
Lee Bell, Jr.
Michael Bull
Charlie B. Burroughs, Sr.
Earl Carter
(Sunrise: June 21, 1926 ~ Sunset: January 19, 2008)
Lloyd Faulkner
Otto Hines
Robert E. Johnson, Sr.
John M. Lewis, Sr.
Colie L. Lorick, Sr.
Ludlow Miller
Othniel A. Monteith
Charles Mullings
Karfee J. Panton
Lewis M. Payne
Izett Scott
Rayner C. Wharton, Sr.

*Represent Executive Members of the Board of Bishops
RULES GOVERNING THE RULING BODY AND ITS HIGHEST OFFICE OF THE INTERNATIONAL CONVOCATION OF THE UNITED CHURCH OF JESUS CHRIST (APOSTOLIC)

The Board of Bishops

Function

The Board of Bishops is the ruling body of the corporation called the United Church of Jesus Christ (Apostolic).

Officers

Its officers are the President or Presiding Bishop, 1st Assistant Presiding Bishop, 2nd Assistant Presiding Bishop, General Secretary, and Treasurer.

Duties

This Board may elect or appoint other officers and committees as it shall consider necessary to perform the tasks and responsibilities identified, from time to time, by its Presiding Bishop or the Board.

The Office of the Presiding Bishop

Election

The Presiding Bishop of the United Church of Jesus Christ shall be elected from the Board of Bishops.

The term shall be four years, renewable by a majority vote of the Board of Bishops.

There shall be no term limits on the Office of the Presiding Bishop, provided that he is re-elected by the Board.

Duties

The Presiding Bishop shall preside over all regular and called meetings of the body. It shall be his responsibility to see to it that all meetings are conducted according to the Constitution and the Bylaws of the United Church of Jesus Christ (Apostolic). He shall govern by the Roberts Rules of Order as far as they are Consistent with the Organization’s Constitution and Bylaws. The Presiding Bishop shall call emergency meetings of the Board when such meetings are considered necessary by him or when requested by the majority of the Board.
The Presiding Bishop shall notify the Secretary when he is unable to be present for a meeting or duty as Presiding Bishop so that the Secretary in turn shall notify the 1st Assistant to the Presiding Bishop to function in such an emergency. When the Presiding Bishop is available to resume his duties or functions, the Secretary is to be notified by the Presiding Bishop, who in turn shall notify the 1st Assistant to the Presiding Bishop.

The Presiding Bishop shall sign checks when the Treasurer or 1st Assistant Presiding Bishop is not available.

**Regulations for the Office of Presiding Bishop between International/National Meetings**

He shall have authority to make decisions or act on any matter requiring attention so long as such action is in conformity with existing laws.

He shall only act in any diocese in conjunction with the bishop of the diocese.

In the event of the death of the diocesan bishop, the Presiding Bishop shall have the oversight of the diocese and the ranking overseer shall be his representative until such time as the Board of Bishops shall have appointed a permanent bishop.

In the event of financial and other emergency matters arising between meetings of the General Assembly/International Convocation affecting the well being of the United Church of Jesus Christ or any of its branches, the Presiding Bishop is authorized to poll the other members of the Board of Bishops. The decision of the Board members will be implemented by the Presiding Bishop. The action then is to be reported to the Board at the next scheduled meeting.

**Filling Vacancy**

In the case of the incapacitation or death of the Presiding Bishop in office, the 1st Assistant Presiding Bishop shall hold the office of Interim Presiding Bishop until the Board of Bishops meets to hold an official election to fill the position for the unexpired term.

**Remuneration**

The Presiding Bishop’s expenditures for organizational business are to be paid for by the United Church of Jesus Christ. Each local church and or diocese shall be responsible for travel and lodging expenses when inviting the Presiding Bishop to minister to its respective congregations.

A retired Presiding Bishop shall be compensated appropriately for his dedication and years of service to the Organization by mandate of the Board of Bishops.
Retired Presiding Bishops

When the Presiding Bishop of the United Church of Jesus Christ (Apostolic) retires, he may be requested to serve as an advisor, consultant, or in any other area of his expertise.

The General Governing Division

General Assembly/International Convocation

The General Assembly/International Convocation is the highest policy-making body of the United Church of Jesus Christ (Apostolic). The affairs of this body shall be conducted by the Board of Bishops and the President, who shall be known as the Presiding Bishop. Each Annual International Convocation bears the title of the General Assembly of the United Church of Jesus Christ (Apostolic) and constitutes the bond of union, peace, and correspondence among all its congregations.

The General Assembly/International Convocation shall meet at least once annually, in the month of July and shall consist of all Bishops, all Diocesans, Territorial or Provincial Overseers, all Pastors, Ministers, Evangelists, Officers of National and State Departments and Committees, and lay leaders.

The President of the Board of Bishops shall preside over the General Assembly/International Convocation.

On the first day and each day thereafter of The General Assembly/International Convocation, there shall be registration of delegates. A report of the financial condition of the Corporation shall be given to the Board of Bishops and Pastors within 60 days following the General Assembly/International Convocation.

The Presiding Bishop shall appoint the necessary personnel to carry out and record the transactions which take place at the General Assembly/International Convocation. The General Secretary and Assistant General Secretary elected by the Board of Bishops shall also serve in the same capacity during the entire period of the International Convocation.

The Presiding Bishop, on the first day or alternate day of the Convocation, shall give a detailed report on the state of the church in general; he shall present a program of action in keeping with the consensus of the Board of Bishops, and shall appoint the necessary committees and committee chairpersons for the Convocation. Any long range committee assignment in keeping with the Bylaws of the United Church of Jesus Christ (Apostolic) may be made at either the General Assembly/International Convocation or at such times as shall be deemed appropriate by the Presiding Bishop, in which event, such appointments shall at all times be subject to approval by the Board of Bishops, if that body shall require.

Only the consecration of a Bishop will take place at the International Convocation. Ordinations will occur at the Diocese level during the annual Diocese Convocation.
Any church formally seeking affiliation with or admittance into the United Church of Jesus Christ (Apostolic) shall agree to be subordinate to and governed by the doctrine, rules, regulations, ministerial appointments, and discipline of the United Church of Jesus Christ (Apostolic). Said church shall have local sovereignty over its own property, subject, however, to all of the provisions of the Bylaws and The Revised Book of Church Order and Discipline of the United Church of Jesus Christ (Apostolic).

The Board of Bishops shall prepare a uniform charter to be used by any church or organization seeking incorporation into the United Church from any state in the United States or places abroad prior to its admission of full rights in the United Church of Jesus Christ. This uniform charter shall be the format for any and all churches under the discipline of the United Church. If the body be unincorporated, it must use the uniform charter for incorporation. If the body be incorporated, it must file articles of amendment to alter its charter to conform to the terms and conditions of the uniform charter provided by the United Church.

The Presiding Bishop shall have the power to arrange for the registration of the United Church of Jesus Christ (Apostolic) in foreign countries where the church now has or in the future may have subordinate or affiliate local assemblies worshipping according to its tenets, rites, and rituals.

All money advanced to any of the United Church congregations by the United Church of Jesus Christ (Apostolic) shall be secured to the church by mortgage or mortgages on said property, or such other security approved by the Presiding Bishop, upon advice of counsel.

Any church established with the assistance of the United Church of Jesus Christ (Apostolic) shall be under the absolute and complete control of the Board of Bishops so far as church property is concerned.

The Office of the Diocesan Bishop

Election

Elevation to the rank of Diocesan Bishop is by nomination of the Presiding Bishop from the pool of qualified Bishops.

A candidate for the Board of Bishops (a consecrated Bishop) shall have been an ordained elder in the United Church of Jesus Christ (Apostolic) at least seven years, except for circumstances in which the Presiding Bishop and a two-thirds vote of the Board of Bishops shall waive the seven-year requirement. According to New Testament scripture, “the bishops must take care of the house of God” (1 Timothy 3:5); “he must not be greedy of filthy lucre” (1 Timothy 3:3); “he must not be a novice and must have a good report of them that are without” (1 Timothy 3:6-7).

Duties

The Diocesan Bishop is a bishop who is the executive head of a diocese and is answerable only to the Board of Bishops and the Presiding Bishop.
Among the diocesans will be two bishops who will serve the Presiding Bishop in the capacity of assistants. There will be a 1st Assistant and a 2nd Assistant who will be given specific responsibilities by the Presiding Bishop.

The Diocesan Bishop shall preside over the diocese and shall continue to do so until assigned to another diocese by the Presiding Bishop and the Board of Bishops.

The Diocesan Bishop is responsible for verifying that each church in the diocese has a Constitution and Bylaws governing the church, suitable to the pastor and the congregation, and that each church is in compliance with practices required by the Internal Revenue Service (IRS) tax exempt status 501 (C) (3) for not for profit organizations.

The Diocesan Bishop shall determine and see to the forwarding of a monthly monetary contribution from each church to the United Church corporate office.

The Diocesan Bishop is responsible for the spiritual condition of the Diocese. Any matters affecting the spiritual progress of the Diocese should be brought to the attention of the Diocesan Bishop before being brought to the Board of Bishops.

The Diocesan Bishop shall have power to appoint the Overseer(s) in his diocese with the consent of the Board of Bishops.

The Diocesan Bishop and the Overseers shall make a godly effort to place pastors in all churches whose pulpits are vacant. At no time shall Overseers usurp authority over the Bishop of the Diocese and set themselves up as Pastors over a diocesan church.

The Diocesan Bishop shall appoint a Diocese President for each department, Men, Women and Youth, to serve the respective department of his or her diocese for a term of two years, subject to reappointment for not more than two consecutive terms.

Filling Vacancies

The Presiding Bishop, with consent of the Board of Bishops, shall fill any vacancy of a Diocesan Bishop as occasioned by death, resignation, or removal, either in the General Assembly or in the Executive Board Meeting.

The Presiding Bishop, with consent of the Board of Bishops of the United Church of Jesus Christ (Apostolic), shall be empowered to retire a Bishop from his diocese, or any board member from his position, when judged by the Board to be incapacitated.

When the Diocese Bishop, because of sickness, incapacitation or any other cause, becomes incapable of performing his duties, the Overseer or the Presiding Bishop’s designee should act in his place.
Qualifications of General Officers

The officers are believers who have been baptized in the name of Jesus Christ and filled with the Holy Ghost according to Acts 2:38, who also have skills appropriate to the position and are members in good standing in their local diocese.

It is recommended that all officers shall be selected from persons who have had active membership in the parent body for a period of at least three consecutive years, except in the case of the President who should have had five consecutive years of cooperative service. An active member is one who attends and participates in the business sessions and who has all financial obligations for the current year paid in full by the close of the Annual Convocation.

All officers must have a general knowledge of the history, the mission, the governance and general structure, and the operational procedures of the United Church of Jesus Christ (Apostolic).

Duties of General Officers

All officers must attend each business session of the organization, except in cases of emergency.

The Diocesan Bishop should be notified of an officer’s intended absence at least 10 days prior to the session, and in the event of an emergency, at least a 2-day notification is expected.

All required reports shall be submitted to the General Secretary by the first day of the meeting.

The Office of Overseer

Eligibility

A candidate for the office of Overseer shall have been in good standing with the national church and his or her local church for at least five years.

He or she must also be an ordained minister.

With the approval of the Board of Bishops, the Diocesan Bishop shall appoint the Overseer to preside over the churches in a given state, territory, or province, domestic or foreign.

The Presiding Bishop shall have power to remove the same and appoint another Overseer whenever it is expedient, and, in his judgment, in the best interest of the church.

Duties of the Overseers

It shall be the duty of the Overseer to give his or her time, his or her talent, and his or her influence to promoting the Gospel of Jesus Christ through the United Church of Jesus Christ
(Apostolic), throughout the state(s), province, or territory, so that the maximum number of souls shall be saved and the greatest possible good accomplished.

He or she should assist the Diocesan Bishop in all work of the diocese and should understand all the operational functions of the programs of his or her assigned churches. He or she may also be given responsibility, when necessary, to preside over the Diocese Convocation.

He or she shall visit each local assembly assigned at least once annually to help regulate and build up the spiritual and temporal affairs of the congregation, and to insure that all leadership (pastor, elders, evangelists, missionaries...) and all members are carrying out the program and policies of the United Church of Jesus Christ (Apostolic). Each local church will be prepared upon the Overseer’s visitation to the church to report on membership, finance, instructions, operations, problems, auxiliaries, and other business pertaining to its best operation.

Upon the recommendation of the local pastor, the Overseer shall approve and sign all applications for ministerial licenses with the United Church of Jesus Christ (Apostolic) in his or her diocese.

**Filling Vacancy**

In cases where vacancies arise, the Diocese Bishop or Diocesan shall have power to appoint the Overseer in his or her diocese with the consent of the Presiding Bishop.

**The Annual Diocese Convocation**

Each Diocesan shall hold and preside over a 3-day annual Diocese Convocation.

The Diocese program, workshops and schedule of services should be organized by the Diocesan.

He or she shall appoint officers and committees to formulate programs consistent with the constitution of the United Church of Jesus Christ (Apostolic). The Diocese Bishop shall be given a special love offering at this meeting.

A Diocese may have officers who serve at the pleasure of the Diocese Bishop. Such officers may include a President, a Vice-President, a General Secretary, an Assistant Secretary, a Treasurer, and an Assistant Treasurer.

**Qualification of General Officers of the Diocese**

The Officers are believers who have been baptized in the name of Jesus Christ and filled with the Holy Ghost according to Acts 2:38 who also have skills appropriate to the position, and are members in good standing in their local churches.

It is recommended that all officers shall be selected from persons who have maintained active membership in the parent body for a period of at least three consecutive years, except in the case of the President who should have contributed five consecutive years of cooperative service.
All officers must have a general knowledge of the history, the mission, the governance and general structure, and the operational procedures of the United Church of Jesus Christ (Apostolic).

All officers must attend each business session of the organization except in cases of emergency. The Diocese Bishop should be notified of an officer’s intended absence at least 10 days prior to the session and in the event of an emergency at least a 2-day notification is expected. All required reports shall be submitted to the General Secretary by the first day of the meeting.

INTERNATIONAL DEPARTMENTS

Executive Committee

The Executive Committee consists of the presidents or chairpersons of International Committees and/or Departments and members of the Executive Board of Bishops. They will meet during annual meetings, as the need arises, and may be called by the chair of the Executive Committee to plan or evaluate committee work and to solve problems as they arise.

Men’s Department

The Men’s Department of the United Church of Jesus Christ (Apostolic) has as its purpose to lay the basic groundwork for Christian manhood so that men will understand the challenges and responsibilities of manhood and family living.

In doing so, the men will be prepared to model the kind of masculine character in keeping with the spiritual and moral teaching of the scripture; thereby, they will become effective leaders in their homes, their churches, and their communities.

The United Church of Jesus Christ (Apostolic) does not believe in the double standard of morals; a high standard of morals is expected of Christian men.

The goals of this department are to develop men who will:

1) Live for Christ
2) Study God’s Word
3) Serve fellow Christians
4) Become true worshippers
5) Win souls for the kingdom
6) Use their time, talents, and resources to accomplish Kingdom and mission work
7) Provide spiritual leadership in the home, in the Church, and in the community
Annual Conference

The Men’s Department of the United Church of Jesus Christ (Apostolic) will convene its annual meeting during the General Assembly/International Convocation.

This meeting, known as “The Brotherhood,” will be held during the day sessions for three days, consecutively.

This forum is an opportunity for men who believe they have received a special anointing from the Lord to effectively and efficiently participate in Christian ministry in all its forms and in the ministry of the United Church of Jesus Christ (Apostolic).

Officers

The President of “The Brotherhood” shall be appointed by the Presiding Bishop and approved by the Board of Bishops.

The President shall serve a term of two years subject to reappointment for not more than three consecutive terms.

The President of “The Brotherhood” will appoint a Board of Advisors who will assist in the implementation of the objectives of the Brotherhood Conference and the planning of its annual meeting.

The President may appoint officers and committee chairpersons.

The same officers shall be appointed or elected in the Diocese as in the International Organization.

The Diocese may form local Brotherhood groups that shall bear the name of the Diocese in which it is formed (i.e. “The Brotherhood” of the 1st Episcopal Diocese).

Duties

At the General Assembly/International Convocation, the President of the Brotherhood shall preside over the Brotherhood Conference.

Through cooperation with Diocesan Bishops, Overseers, and Local Pastors, the Brotherhood shall serve as a resource for men and give guidance to men in all Dioceses and local assemblies.

Remuneration

The President of The Brotherhood will receive an honorarium from the National Organization for his services.
When the Diocese President of The Brotherhood visits churches or is involved in a local church meeting or a Diocese meeting, monetary consideration is highly recommended.

Vacancy

When the President is not available to serve in his official capacity, then an appointed officer shall operate in that capacity and the International Organization shall provide an honorarium accordingly.

Women’s Department

The purposes of the Women’s Department of the United Church of Jesus Christ (Apostolic) are to develop women who will:

1) Live for Christ
2) Study God’s Word
3) Serve fellow Christians
4) Become true worshippers
5) Win souls for the kingdom
6) Use their time, talents, and resources to accomplish Kingdom and mission work

Further, the Women’s Department serves as a forum for women who believe that they have received a special anointing from the Lord to lead effectively and efficiently in Christian ministry in all its forms.

Annual Conference

The Women’s Department of the United Church of Jesus Christ (Apostolic) will convene its annual meeting during the General Assembly/International Convocation, or at such time as chosen by the Board of Bishops.

This meeting, known as “The Women of Royalty Conference,” will be held during the day sessions for three days, consecutively, when convening during the International Convocation, or for three days consecutively at a separate meeting time.

Officers

The President of the Women of Royalty Conference shall be appointed by the Presiding Bishop and approved by the Board of Bishops.

She shall serve a term of two years subject to reappointment for not more than three consecutive terms.

The President may appoint officers and committee chairpersons.
Duties

The President of the Women of Royalty will appoint a Board of Advisors who will assist in the implementation of the objectives of the Women of Royalty Conference and the planning of its annual meeting.

At the General Assembly/International Convocation, the President of the Women of Royalty shall preside over the Women of Royalty Conference.

Through cooperation with Diocesan Bishops, Overseers, and Local Pastors, the Women of Royalty Conference shall serve as a resource for women and give guidance to women in all Dioceses and local assemblies.

The Diocese may form local Women of Royalty groups that shall bear the name of the Diocese in which it is formed (i.e. “Women of Royalty” of the 1st Episcopal Diocese).

The same officers shall be appointed or elected to serve in the Diocese as in the International Organization.

Remuneration

The President of the Women of Royalty Conference will receive an honorarium from the International Organization for her services. When she visits churches or is involved in a local church meeting or a Diocese meeting, monetary consideration is highly recommended.

Vacancy

When the President is not available to serve in her official capacity, then an appointed officer shall operate in that capacity and the International Organization shall provide an honorarium accordingly.

Youth Department

The International Youth Department of the United Church of Jesus Christ (Apostolic) is formed to develop youth who will:

1) Live for Christ
2) Study God’s Word
3) Serve fellow Christians
4) Become true worshippers
5) Win souls for the kingdom
6) Use their time, talents, and resources to accomplish Kingdom and mission work
7) Become effective leaders in youth ministries
The roles of youth at the international level are models for the diocese and local church youth programs.

**Annual Conference**

Under the direction of the Youth Overseer/Bishop, these officers shall assist in the implementation of the objectives of the International Youth Congress and the planning of its annual meeting.

**Officers**

The Youth Overseer/Bishop will appoint a Board of Advisors who will assist the International Youth Officers in accomplishing the goals of the youth ministry.

The International Youth President and Vice-President shall be appointed to a term of two years by the Presiding Bishop and approved by the Board of Bishops subject to reappointment for not more than three consecutive terms.

**Duties**

At the General Assembly/International Convocation, the President of the Youth Congress shall preside over the International Youth Congress.

The President may appoint officers and committee chairpersons.

The International officers will provide programs, activities, goals and objectives that the diocese and the local churches may use to organize their youth fellowship.

**Remuneration**

The President of the International Youth Congress will receive an honorarium from the International Organization for his or her services.

When he or she visits churches or is involved in a local church meeting or a Diocese meeting, monetary consideration is highly recommended.

**Vacancy**

When the President is not available to serve in his or her official capacity, then the Vice-President shall operate in that capacity and the International Organization shall provide an honorarium accordingly.
International Evangelism Committee

The International Evangelism Committee is established to plan and implement a program of evangelism, which is appropriate to the evangelism goals of the United Church of Jesus Christ (Apostolic).

The chairperson of the International Evangelism Committee shall be appointed by the Presiding Bishop and the Board of Bishops. The chairperson and the committee shall coordinate evangelistic efforts among the churches; sponsor prayer groups dedicated to evangelistic projects, and coordinate all efforts of the international evangelists who are commissioned by the United Church.

All evangelists should register with the Evangelism Committee and shall list such spiritual gifts as prophecy, discerning of spirits, healing, laying on of hands, faith, working of miracles, interpretation of tongues, divers kinds of tongues, or word of knowledge, as outlined in 1 Corinthians 12:8-10.

The chairperson should have knowledge of each evangelist with respect to how much time he or she can devote to evangelism and how far he or she can travel from home and for how long.

The chairperson should notify the evangelist of a potential assignment at least one month in advance. Following the assignment, the evangelist should make a report to keep the committee chairperson informed of the outcome of his or her missionary assignment.

When serving on the field, each evangelist should employ appropriate evangelistic strategies and spiritual gifts (i.e. house-to-house canvassing for souls, street meetings, altar work, contacting and inspiring slothful members of existing congregations).

When an evangelist is invited by a pastor and local congregation to engage in special evangelistic work, the pastor should provide housing, meals, and an honorarium for the evangelist.

If an evangelist is conducting a meeting at a local church in a given diocese, it is required that any other church or churches in the diocese, when possible, give spiritual, physical and financial support to the meeting.

Pastors are required to seek evangelistic aid through the committee, even when they are requesting a specific evangelist.

An evangelist functioning, through the Evangelism Committee, must:

a. Be a member in good standing of a local church
b. Be called to the ministry, having experienced the new birth in keeping with the teaching of the New Testament
c. Have thorough training, experience, or both, and the knowledge to “rightly divide the word of truth”
d. Have a completely dedicated life consecrated to the Lord, a meek and quiet spirit, and be committed to fasting and prayer.

e. Have a spirit of fellowship and obedience

International Department of Christian Education

An International Department of Christian Education is to be established for the United Church of Jesus Christ, (Apostolic).

Its responsibilities are to provide a consistent program of training so that the International Membership of the United Church develops spiritual and biblical knowledge. Such a program may include Sunday School as well as other educational programs held in the evenings and on weekends.

This department will identify and review Christian literature to be used in these programs and will provide a mechanism to review and evaluate the effectiveness of the literature and the programs.

Members of this department will also coordinate any educational programs to be executed at the diocese or local church levels. Further, through specially appointed committees, the department shall sponsor workshops, institutes, and other training and educational opportunities for in-service ministers, missionaries, evangelists, and lay leaders.

Foreign Missions Board

The Presiding Bishop shall appoint a Foreign Missions Board under the direction of an appointed officer.

The Foreign Missions Board shall be directly concerned with propagation of the faith outside the continental United States.

The Foreign Missions Board shall be responsible for training, sending and caring for the needs of missionaries in foreign lands. It shall also be responsible for raising funds to carry on the programs of the United Church in the less developed countries of our world.

The Foreign Missions Board shall make an annual report to the Board of Bishops outlining its accomplishments.

Ordinations

(Note: The Ordination and Credentialing Process is currently under review and revision)

All ordinations will occur during the Annual Diocese Convocation. Candidates for ordination must first satisfactorily pass the standardized written examination to be administered and proctored at the Diocese level by appointed members of the Credentials and Ordination Committee, or have qualified for exemption/waiver as determined by the Credentials and Ordination Committee. Interviews will be conducted by assigned members of the same committee.

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The committee members will be appointed by the Presiding Bishop to equitably represent a large geographic area and/or diocese. Each interviewer will operate from a set of standardized interview questions.

Audio recordings of the interviews will be used to verify the integrity of the process and the objectivity of the assessment.

In cases of congregations outside the continental boundaries of the United States, ordination shall be carried out in the Convocation for said country or state, subject to approval or rejection by the Board of Bishops. This does not include candidates for Bishops from Canada and Mexico, who shall be consecrated at the International Convocation.

Credentials and Ordination Committee

(Note: The Ordination and Credentialing Process is currently under review and revision)

This committee shall receive, examine and make recommendation(s) on all applications of persons seeking full ordination, persons from within the organization and/or persons from other organizations seeking credentials with the United Church of Jesus Christ (Apostolic). A candidate for ordination to elder or evangelist shall have been a licensed minister or a licensed evangelist in good standing for at least four years.

All recommendations and reports of this committee shall be presented to the Diocesan Bishop for final action prior to the candidate’s ordination. Written and oral ordination examinations shall be administered four months prior to the Annual Diocese Convocation. Candidates will be ordained during the Annual Diocese Convocation.

Overseers are appointed by the Presiding Bishop and the Board of Bishops; they are commissioned at the International Convocation. Bishops are elected to the Office of Bishop one year prior to their consecration to the Office of Bishop at the International Convocation.

Finance Committee

This appointed committee shall seek ways and means to raise the necessary funds to carry out the mission of the United Church of Jesus Christ (Apostolic).

With the concurrence of the Board of Bishops, the Finance Committee shall make assessments for all member churches and members of local churches for the support of the International Administrative Office and the Presiding Bishop’s budget.

All funds, gifts, grants such as fees for credentials, registration, offerings and other income to the International Convocation shall be deposited to the account of the United Church, and shall be spent in accordance with the needs and obligations determined by the Presiding Bishop and the Board of Bishops.

Funds collected at all Diocese Conferences and other national meetings shall be disbursed according to the guidelines established by the Presiding Bishop and the Board of Bishops.
All ministers, evangelists, missionaries, and other Christian workers will give their tithes to the church in which they hold membership.

Any minister who does not tithe and give offerings to the local church and to the United Church will not be licensed to preach, teach, pastor or do any work of leadership in the church at any level.

A schedule of fees for licensure and ordination shall be determined annually by the Presiding Bishop and the Board of Bishops. It shall be distributed to all pastors annually. These fees shall become a part of the financial report of the local congregation, which shall be made at the International Convocation.

Each local congregation shall support the organization through the tithe and offerings. Ten percent of the monthly gross tithes and regular offerings shall be submitted to the United Church Office, with a copy of the report to the Diocese Bishop by the fifteenth day of each month. This assessment excludes any building fund or other specially designated offerings.

National Board of Adjutants

The National Board of Adjutants is a ministry of service, protocol and helps to assist the Presiding Bishop, the Board of Bishops, ministering guests, clergy and visiting prelates.

The purpose of the Board of Adjutants is accomplished through dedicated servant-priests who carry out the sacred task of serving the leadership of the church.
SECTION THREE: Organization and Governance of
Local Churches or Assemblies
(Pages 25-32)

Church Membership

Transfer and Termination of Membership

Membership Records and Reports

Rules and Order for a Meeting

General Rules of Order During the Worship Service

Order and Discipline of the Congregation

Offenses

Private Offenses

Public Offenses
THE LOCAL CHURCH OR ASSEMBLY

Church Membership

An individual is an eligible candidate for church membership when he or she expresses his or her belief in the life, death, burial, and resurrection of our Lord and Savior Jesus Christ. He or she should participate in the church’s new membership class to learn about the organization’s history and the local church’s history, doctrine, operations, ministries, services, and stewardship. Upon completion of the class, provided that the individual has been baptized and expresses the desire to assume the responsibilities of a member, the pastor will accept the candidate as a full member of his or her local assembly.

As members of the Body of Christ, which is the true church (Ephesians 1:22-23), the Word of God declares that there is one way of entrance therein: “By one spirit are we all baptized into one body.” Believers are added to the church and believers accept His Spirit, His Name and His Nature. Thus, they are born of “water and the spirit” according to 1 Corinthians 12:12-27; Galatians 3:26-28; Romans 6:3-8; John 3:5; and Acts 2:38.

Transfer and Termination of Membership

Termination of membership occurs for several reasons. A member may relocate to another community and request either a transfer or withdrawal status. Membership might also be terminated upon the death of a member and the expulsion of a member due to serious offense(s) and refusal to repent. Membership may also be terminated through prolonged inactivity and absence from weekly fellowship.

When a member needs to transfer to another congregation within the United Church of Jesus Christ (Apostolic), the member should request a letter of transfer from his or her local pastor. No minister should encourage or accept into the congregation any member under discipline in the United Church or from another organization without due investigation, the results of which will justify receiving or rejecting such member.

Members who transfer to a congregation within the organization should also participate in the new members’ class to learn how that local church operates and what the expectations are for membership. Once the class is completed and the desire to be a part of that congregation remains, the pastor will accept the individual as a full member of his or her local assembly.

Membership Records and Reports

The church secretary should maintain a church register of membership. In addition, individual records of members should include the membership date, and if termination occurs, the date and reason for the termination.

All records are to be organized alphabetically and kept updated whether in an office or computer file.
Records also should provide information on baptism, ministry participation and spiritual gifts to the body.

Records of contributions should be maintained for all contributors and receipts should be available reflecting dates and amounts given. Internal Revenue Service (IRS) report protocol should be followed for those claiming tax deductions for their contributions.

Rules of Order for a Meeting

There must be order for a meeting to run effectively and achieve its purpose and goals. Therefore, the chairperson should follow a procedure that allows for orderliness and full participation.

It is recommended that leaders use Robert’s Rules of Order for making motions, debating an issue or voting upon a matter.

All motions must be seconded and adopted by a majority vote unless there is general consensus. When general consensus has not been reached, motions may be debated.

A majority vote is more than half of the members. Using the two thirds vote as a quorum is a safe majority.

The following procedure can be used in planning a meeting agenda and leading a meeting:

   a. Call the meeting to order.
   b. Call for the reading of minutes.
   c. Call for acceptance of minutes or corrections.
   d. Discuss and update old business items.
   e. Proceed to new business, item by item.
   f. Encourage feedback from members or participants.
   g. State all motions prior to taking a vote.
   h. Share results of vote.
   i. Maintain order throughout the meeting.
   j. Schedule next meeting and state its purpose.
   k. Adjourn the meeting (Be certain to facilitate the meeting in a timely fashion and adjourn the meeting in the same manner).

General Rules of Order during the Worship Service

Congregants should assemble on one accord at the appointed time and remain for the entire service, receiving a benediction or a closing priestly blessing.

The congregants should enter the church reverently and engage in silent prayer, requesting God’s blessings for themselves, the minister, the congregation, and those members who are absent from the assembly.
All who attend public worship are expected to be present in a spirit of reverence and Godly fear; they should not engage in any conduct unbecoming to the place and occasion.

It is highly important that children who are old enough and mature enough sit with their parents, and that the smaller children be left at the nursery, if one is available.

Order and Discipline of the Congregation

Church members, members of the body of Christ, are supposed to be “new creatures,” regenerated persons bearing the image of Christ, in whom the peace of God rules, and who walk and work “in the unity of the Spirit, and the bond of peace.” However, often saints encounter moral problems or dilemmas; therefore, corrective discipline must be implemented to correct behavioral violations and to heal the person in violation.

To avoid partisan strife, discipline measures should be enforced expeditiously, restoring peace and harmony to the Body of Christ.

Discipline is actually the exercise of authority given the Church by the Lord Jesus Christ, its Head, to instruct and guide its members and to promote its purity and welfare.

The term “discipline” refers to the whole government, inspection, training, and guardianship, which the Church maintains over its members and officers.

The ends of discipline, so far as any judicial action the church must take in any case, are for the spiritual good of the offender, the vindication of the honor of Christ, the rebuke of offenses, the removal of scandal, and the promotion of the purity and welfare of the church.

The power Christ has given the church is for building up, and not for destruction. It is to be exercised as under a dispensation of mercy and not of wrath.

Offenses and occasions of dissension in the church arise from various causes and are largely preventable. Most frequently they come by the following means:

a. Because of overly suspicious and sensitive disposition of some who imagine themselves wronged, neglected, or in some way injured; the matter is often imagined and without any real foundation in fact.

b. Because those in the leadership of the church are not vigilant in prayer and watchfulness, strife and evil are not early discerned and rectified.

c. Because perpetrators of wrong-doing are not dealt with promptly, others are drawn into the strife causing division and church factions.
d. Because when the difficulty becomes chronic and entrenched, the church often imposes severe judicial action, causing even greater division and hostility among the membership.

e. Because a case of discipline handled under pressure may be conducted wrongly or result in unwise, unjust, and oppressive measures, more problems are incurred than are resolved.

Offenses

Offenses calling for discipline are usually considered as of two classes: private or personal, and public or general. These terms do not very accurately express the nature of the offenses, but they are in common use and capable of being understood. *(For additional information on discipline and grievances, see Article IV, Section 7 of the Bylaws in Appendix 2).*

Private Offenses

In the administration of corrective discipline, the following rules and principles constitute a correct and scriptural course of proceeding in handling Private Offenses:

Private offenses pertain to personal difficulties between individuals, having no direct reference to the church as a body and not involving the Christian profession at large. In such cases the course prescribed by our Savior in Matthew 18:15-17 is to be followed without deviation.

First Step – The member who considers himself or herself injured must go to the offender, tell his or her grief, and between them alone, if possible, adjust and settle the difficulty. “If thy brother shall trespass against thee, go and tell him his fault, between thee and him alone...” (Matthew 18:15). This must be done, not to charge, upbraid, or condemn the offender, but to win him. “If he shall hear thee, thou hast gained thy brother” (Matthew 18:15).

Second Step – If this fails, then the offended member must take one or two of the brethren with him or her as witnesses, seek an interview with the offender, and, if possible, by their united wisdom and the Holy Spirit, remove the offense and harmonize the difficulty. “But if he will not hear thee, then take with thee one, or two more, that in the mouth of two or three witnesses, every word may be established” (Matthew 18:16).

Third Step – If this step shall prove unsuccessful, then the offended member must tell the whole matter to the elders and deacons of the local church and leave it in their hands to be resolved. “And if he shall neglect to hear them, tell it to the church” (Matthew 18:17). He has done his duty and must abide by the decision of the body which assumes this responsibility.

The Result – If this course of Christian action proves finally ineffective, and the offender shows himself/herself incorrigible, he or she must be cut off from fellowship in the church whose covenant he or she has broken and whose
authority he or she disregards. “And if he or she neglects to hear the church, let him be unto thee as a heathen man, and a publican.” However painful the act, the local church must be faithful to follow this Biblical course of action.

Note 1: While this divine rule makes it obligatory on the offended member to go to the offender and seek reconciliation, yet much more, it is obligatory on the offender who knows that a brother/sister is grieved with him or her to seek his or her brother and try to remove the difficulty.

Note 2: The matter is not to be made public until these three steps have been fully taken and have failed and then to be made public only by telling the church and no others. The church members will be admonished to keep the matter confidential.

Note 3: When the case comes before the church, it must not be neglected nor dropped, but judiciously pursued until the difficulty is adjusted, the offense removed, or else the offender is “disfellowshipped.”

Public Offenses

The following rules and principles constitute a correct and scriptural course of proceeding in handling Public Offenses:

Public Offenses bring dishonor to the church of which the offender is a member. They constitute a violation of the code of Christian morals. Examples of such offenses are false doctrine (Galatians 1:9; 2 John 10), disregard of authority (Matthew 18:17; 1 Thessalonians 5:14), contention and strife (Romans 16:17), immoral conduct (1 Corinthians 5:11), disorderly walk (2 Thessalonians 3:6, 9), covetous spirit (Ephesians 5:5; 1 Corinthians 5:11), arrogant conduct (3 John 9), and going to law (1 Corinthians 6:6).

a. The first member who has knowledge of the offense should, as in the case of private offenses, seek the offender, ascertain the facts, and attempt to reconcile or remove the difficulty. Not until the first member has done this should the offense be made public or brought before the church.

b. If no one will, or can, pursue this course of personal effort, or if such a course proves unsuccessful, then any member having knowledge of the facts should confer with the pastor and deacons as to the best course to be pursued.

c. The pastor and deacons should, by the best method they are capable of devising, take steps to rectify the matter without bringing it into the church, or otherwise making it public.

d. The efforts of the pastor and deacons fail, or if the case is already public, and has become a reproach to the church, then the pastor should bring the offense to the church.
e. The pastor will appoint a committee to visit the offender, or he or she will summon the offender to respond to the charge(s) before the congregation. The offender should be allowed to hear the evidence against him or her, know the witnesses, and be permitted to answer for himself/herself.

f. If the accused disproves the charges, acknowledges the offense, makes suitable reparation, then this course of action should be deemed satisfactory and the case should be dismissed.

g. If after patient, deliberate, and prayerful consideration of the case, and all efforts fail to reclaim the offender, then the church must withdraw its fellowship from the offender.

h. In cases of flagrant immorality, that have been proven in due process, and the church’s reputation is compromised and its Christian name scandalized, fellowship may be at once withdrawn from the offender until such time that the offender confesses his or her wrongdoing and demonstrates true repentance.

Note 1: If any member shall persist in bringing a private grievance before the church, or otherwise make it public, before he or she has pursued the course prescribed In Matthew 18, he or she is out of order, and subject to the discipline of the church.

Note 2: Any member disciplined by the church has the right to receive copies of all charges against him or her, the names of the accusers and the witnesses, all of whom he or she shall have the privilege of meeting face to face, hearing their statements, bringing witnesses on his or her side, and answering for himself/herself before the church.

Note 3: Every member disciplined or “disfellowshipped” shall have furnished, at his or her request, all copies of official documents used by the church in his or her proceedings.

Note 4: No member under discipline can have the right to bring any person, not a member, before the church as his or her advocate, except by consent of the church.

Note 5: If at any time it shall become apparent to the church that it has dealt unjustly with a member, or “disfellowshipped” him or her without sufficient cause, the church should at once restore, concede, and repair the injury committed.
Note 6: The church should hold itself bound to restore to its fellowship any excluded member whenever the member gives satisfactory evidence of repentance and reformation consistent with godliness.

Note 7: When a member regards church discipline as unjust or oppressive, the church has the responsibility to exercise its God-given authority to defend its honor and righteousness in the administration of discipline.

Note 8: A just and reasonable cause for discipline and/or “disfellowship” is the presumptuous sin or offense which is forbidden by the letter or the spirit of Scripture.
SECTION FOUR: Ministerial Order and Functions
(Pages 33-39)

Apostle

Prophet

Evangelist (Ordained)

Evangelist (Licensed)

Pastor

Teacher

Elder (Ordained)

Minister (Licensed)

Missionary

Deacon/Deaconess

Ministerial Helps
MINISTERIAL ORDER AND FUNCTION

The five-fold ministerial order is outlined in Ephesians 2:19-22. Presented here is the scriptural explanation of each order as well as how that calling will be carried out in the United Church of Jesus Christ (Apostolic).

APOSTLE

One who is called to be an apostle is called to be a foundation for others to follow (Ephesians 2:19-22). The calling is a ministry gift instead of church government. Apostles are forerunners, equipped to blaze a trail for others to follow; they are concerned about the foundation of the truth revealed. They serve in a father role to the foundation being laid, seeing and hearing clearly what the Spirit is revealing; therefore, they have the grace to become a demonstration of God’s plan for others. They are careful that the foundation of truth that is to be built upon is of gold, silver, and precious stones, the kind that God values. They may be starters of many churches or they may be called to simply blaze a trail in their current sphere of influence. A pastor, teacher or evangelist can become an apostle since it is a gifting and not a position.

PROPHET

Like the apostle, the prophet is a ministry gift and not an office. He or she is simply a forerunner standing in the counsel of God concerning revealed truth and is then equipped and responsible to speak for this counsel. He or she will only speak what is revealed in the scripture. Being a forerunner is not a popular role because he or she must be able to endure those in his or her sphere of influence that will reject revealed truth. Prophets pave the way for that truth. Prophets are not offensive, but humble. One’s personality must not be misunderstood, thereby becoming a stumbling block; i.e. rude and contentious. The only One that is misunderstood or a stumbling block must be Jesus. Prophets speak in a manner that causes amazement because the people have yet to hear anything similar. They must only speak judgment when God initiates it and only then with love and humility, for they too must have a shepherd’s heart and be willing to lay down their lives for the sheep of God. They are like prophet-priests who according to Ezekiel 2 and 3, will listen to what God is saying; accomplish their mission with His strength and His resources only; and lastly they must become one with God’s Word. Maxie Dunnam, Methodist theologian once said, “When what you say to the people for God resonates with how you live among them as an imitator of God, they will know that a prophet has been among them.”

EVANGELIST (ORDAINED)

The ordained evangelist is called into ministry to preach the Good News message of the goodness of God, the love of God, the blessings of God, the prosperity of God, and the joy of the Lord, emphasizing the love of God that causes one to consecrate and dedicate one’s life to God. This message should be shared in local communities and on the mission field. Further, the ordained evangelist can be commissioned by the Presiding Bishop and Diocesan Bishops to minister in an assigned church or on the foreign mission field for a specific period of time.
EVANGELIST (LICENSED)

The licensed evangelist senses a call to preach the Gospel message beyond the confines of the local assembly. Having sensed this calling, he or she will become engaged in Biblical studies and training to prepare for ministry. The study and training may be obtained through the local church, the United Institute of Biblical and General Studies, or other accredited institutions, certificate programs, and training programs approved by the United Church of Jesus Christ (Apostolic). In addition, a local pastor might assign the licensed evangelist to be mentored by an ordained evangelist.

PASTOR

A pastor is a minister who, by appointment by the Presiding Bishop or Diocese Bishop in accordance with the Bylaws and The Revised Book of Church Order and Discipline for the United Church of Jesus Christ (Apostolic), shepherds an assembly. In cases when a minister comes into the organization and brings an already established church, of which he or she is pastor and brings his or her own credentials and those of any ministers, missionaries or evangelists in his or her local church, they shall all be examined by the Diocese Bishop and forwarded with new applications to be reissued through the proper authority. A pastor will perform the following duties:

1. Preach the gospel.
2. Administer the Lord’s Supper, baptism, foot washing, perform the marriage ceremony, and bury the dead.
3. Visit from house to house when necessary and give pastoral guidance and insight to the members of the church and to others in need of a pastor’s help.
4. Instruct members in the doctrine, rules, and regulations of the church; receive persons into the church membership; receive and dismiss members by letter; and dismiss or otherwise deal with members as a result of disciplinary action.
5. Form classes of children, youth, and adults for instruction in the Word of God, spiritual development and training.
6. Instruct congregants in Christian ideals for marriage and family living and the challenges and rewards involved in producing Biblically sound and wholesome homes.
7. Organize and maintain church schools, youth and young adult fellowships, bible training classes for all age groups, women’s fellowship, men’s fellowship, young men’s and women’s fellowship.

8. Lead prayer meetings, Holy Spirit baptism or in-filling services, healing services, and special teachings and preaching sessions whenever necessary.

9. Supervise preachers, missionaries, teachers, and evangelists in the local church; conduct training classes, and arrange for appointments to preach, teach, and otherwise participate in the work of the ministry.

10. Appoint deacons and lay leaders and instruct them in carrying out their necessary assignments in the local church.

11. Administer all the provisions of discipline according to The Revised Book of Church Order and Discipline.

12. Insure that all ordinances and regulations of the church are explained to the congregation at regular intervals and are duly observed.

13. Manage with consideration all services to be held in the church to assure proper respect for the place of worship and church property.

14. Serve as chairman of the Board of Trustees or president of the congregation in matters pertaining to the business affairs of the church.

15. Teach the meaning of tithes, offerings, and other fiscal concerns of the local, state/diocese and national work by teaching and preaching sound Biblical stewardship.

16. Preach and teach on the missionary work of the church, and appoint or supervise the nomination of persons to carry out the church’s home and foreign missionary commitments.

17. Preach and teach on the subject of Christian education and inform parents in the importance of educating their children in keeping with the highest Christian ideals.

18. Make a written report monthly to the Diocesan Bishop on the general state of the church that provides the following:
   a. the names of all who have been added and how they came in the church, and of those who have died, moved, withdrawn or been “disfellowshipped” during the previous quarter.
   b. the ministries and services in the church.
   c. a financial report of tithes and offerings received.
19. Make necessary reports to the General Assembly/International Convocation as requested by the Diocesan and required by the Presiding Bishop and the Board of Bishops.

20. Study and prepare for marriage and family counseling so that family disintegration and the high number of divorces and remarriages can be significantly reduced.

a. Provide a series of well-planned pre-marital conferences with the parties to be married at least six months prior to the marriage, emphasizing the Biblical tradition and the spiritual values that deeply impact marriage and family life.

b. Provide pastoral counseling or arrange for professional marital counseling for those couples in the membership who are experiencing dysfunctional marriages in order to restore marital peace and harmony.

TEACHER

Paul, in Ephesians 4: 11-12, tied “pastors and teachers” together. In 1 Timothy 5:17, Paul wrote that most elders are to be preachers and teachers when he wrote “Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching.” Teaching and teachers are important to the church because it is through it and them that one of the central duties of church leadership is performed. When Jesus gave the Great Commission in Matthew 28: 19, 20, he clearly indicated that those who are brought to faith in Christ are to be “discipled” primarily through teaching.

The following scriptures support the need for the ministry of teaching in the Church: Acts 13:1; 1 Corinthians12: 28; 2 Timothy 2:2; 24; Romans 12: 6, 7; Galatians 6:6; 2 Timothy 4: 2-4.

Teaching does not mean “intellectualism,” or the exercise of the intellect, but teaching is giving clear explanation of Bible doctrine and practices, especially those found in the New Testament, using the language of the common people.

The United Church of Jesus Christ, (Apostolic) believes that both men and women are gifted to teach and to preach. The scripture indicates in Galatians 3:28, “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” (KJV) Acts 18:26 also indicates that women can teach: “And he [Paul] began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly” (NIV).
ELDER (ORDAINED)

An elder is a mature person in the faith who has been called by God to minister the Word of God and to assume pastoral responsibilities. He or she has been proven and found faithful having served the church as a licensed minister and through prayer and confirmation by the Holy Spirit and the laying on of hands has been ordained as elder. His or her qualifications are described in Titus 1: 5-9. An elder will preach the “good news” message that emphasizes the goodness of God, the love of God, the blessings of God, the prosperity of God, and the joy of the Lord, thereby causing one to consecrate and dedicate one’s life to God. He or she can legally perform marriages, funerals, baptism and officiate over the Lord’s Supper. Scripturally, an elder’s responsibilities are delineated in I Peter 2:25 and James 5: 14-15: Feed the flock of God.

a. Be an example to the flock
b. Admonish the flock
c. Take the oversight
d. Watch for their souls
e. Labor in the Word and doctrine
f. Pray for the sick

MINISTER (LICENSED)

A licensed minister is an entry-level post for those who are aspiring to work in a pastoral ministry or some specialized area of ministry. He or she strongly believes that God is calling him or her into the ministry to preach, to counsel or to minister to a specific group of people or to specific spiritual needs. As a licensed minister, he or she will become engaged in Biblical studies and training to prepare for ministry. The study and training may be obtained through the local church, the United Institute of Biblical and General Studies, or other accredited institutions, certificate programs, and training programs approved by the United Church of Jesus Christ (Apostolic). The study and training are in keeping with the scripture in 2 Timothy 2:15, “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” Further, he or she will work in the local church in areas assigned by the leadership.

MISSIONARY

The Missionary will promulgate the gospel in and outside of his or her community, in various parts of the state, country and the world. Often a missionary will travel and conduct revivals. Before ministering the Word of God, a missionary will address the physical and social needs of the community. This may mean the health/welfare conditions, social conditions, and spiritual conditions of a community. A missionary may also visit the homes of church members who are sick and shut-in. A missionary will care for the physical conditions of the home, give words of encouragement, serve communion, and pray for the member’s recovery. In addition, a missionary will visit community hospitals and convalescent homes, prisons and shelters. If there are conditions that the missionary can address, the missionary attends to those needs and
afterwards shares the gospel message. Whenever people’s physical needs are met, they become more open to hearing and receiving the gospel message.

Before becoming a licensed missionary in the United Church of Jesus Christ (Apostolic) one must be in good standing with his or her pastor, an active member of his or her local assembly and faithful in giving and serving.

DEACON/DEACONESS

The office of Deacon/Deaconess is set forth in the Scriptures and is perpetual in the church. The main responsibility is one of compassion and service, and other duties are outlined in Acts 6.

Deacon/Deaconess should be chosen persons of spiritual character. He or she should exemplify honesty, good reputations, caring spirits, warmth and sympathy, and sound judgment. He or she should be of high morals, ideals, and practice; he or she should be even tempered in all things, and he or she is to be an example in home life; he or she should be settled in the faith; he or she should be completely committed to the aims, aspirations, policies and programs of the church; he or she should be a person whose life has been and continues to be an inspiration to members of the church; and finally, he or she should be willing and able to give time to the task required of the office.

The deacons/deaconesses of a particular church shall be organized as a Board, of which the Pastor shall be an advisory member. The Pastor shall appoint a Chairperson, and the Board shall elect a Secretary, and a Treasurer. It shall meet at least once a quarter and upon request of the pastor. The Board shall determine the number necessary for a quorum. The Board shall keep a record of its proceedings, and of any funds received or distributed, and shall submit its minutes to the Pastor every six months and at other times upon request of the Pastor. If it seems necessary or wise for the best interest of the church and its ministry, the Pastor may void or amend any action of the Board of Deacons/Deaconesses, or return it to them for fuller consideration. In a church in which it is difficult to secure Deacons, the Pastor should select and appoint godly women or such other godly members of the congregation to get the task done.

In any event, godly women should be appointed to assist in ministering to the sick, to widows, to orphans, to prisoners, and others who may be in any distress or need, and in exercising care and maintenance of the church property.

MINISTERIAL HELPS

The ministry of helps includes ushers, nurses, greeters, music, counseling, book store, altar workers, security, hospitality; maintenance workers, children’s ministry, young adult ministry, women’s ministry, men’s ministry, technology, fine arts, publications, flower guild. Any ministry that supports the pastor and the leadership of a local assembly in facilitating the gospel message is a ministry of helps. Since every member is gifted and has a ministry, all members should serve in some aspect of the church’s ministry.
SECTION FIVE: Ministerial Protocol
(Pages 40-44)

The Call to Ministry

Ministerial Preparation, Training, and Development

Receiving Ministers from other Churches and Organizations

Pastoral and Ministerial Ethics

Ministerial Health
THE CALL TO MINISTRY

A minister is called upon to portray the living word of God as it appears in the Holy Writ. As such, the minister should be willing to give his or her very life for God and for people. This means that, for instance, in effective ministry, the minister shows his or her message in his or her life. And when the minister does this, he or she should be able to say like Jesus, “When you see me, you see my Father” because I exemplify or reveal in my life what the Father is all about. To live any other way is to bring a reproach on God and to the gospel that you preach.

God requires of ministers commitment first and then faithfulness to that commitment. God’s ministers must love God, above all else; then, God’s ministers must love people.

There is a foregone conclusion that the minister has done the necessary work of preparation; in other words, the basics have been covered. I am talking about the necessary preparation of heart and head. The minister’s heart and head must already be prepared. The minister must have a heart that is submitted to God and committed to loving God. Then the minister must have a head that is committed to studying to show that he or she is approved unto God. After answering the call to be a minister, the minister needs to have a clear understanding of the environment to which he or she has been called. Not to have this understanding is to court certain disaster, both for the minister and for those to whom he or she is ministering. Then, the minister must continue to grow and increase in knowledge.

One question all ministers must ask and answer is this: What is the fruit of my ministry? In other words, is my ministry helping people? Are people being helped by my teaching, my preaching, my evangelism, my prayer ministry, my healing ministry, and my pastoral ministry? Jesus said, “You shall know them by their fruit.”

Finally, one trap that all ministers must guard against falling into is the trap of people who want to worship someone, and therefore seek to flatter the minister. In other words, people want to make the minister “a little god.” The minister must be a walking demonstration of a godly person. Beware of the flattery of men. Live only to serve God and people. That is the essence of the call of God upon the minister.

Let me conclude these words to the ministers of the United Church of Jesus Christ (Apostolic) with this prayer that I prayed at the end of a sermon called “World Up-setters.”

Our Father and our God – Grant to these thy ministers thy Spirit that thy Spirit may order their lives according to thy will and purpose; and may they sense the urgency of the gospel call and hurry to make their influence felt in a world which so urgently needs a fresh breeze from atop the mountain of God’s glory, holiness and praise. Make them world up-setters. In Jesus Name, Amen!

Rev. Dr. Monroe R. Saunders, Sr., Chief Apostle and Founder of the United Church of Jesus Christ, (Apostolic)
Ministerial Preparation, Training, and Development

*(Note: The Ordination and Credentialing Process is currently under review and revision)*

Credentials are required for all ministers serving in the United Church of Jesus Christ (Apostolic), whether licensed or ordained. When an individual believes he or she has received a called to ministry by God, he or she should consult with his or her pastor to receive approval and guidance. Following approval, the candidate for ministry proceeds to prepare himself or herself through personal and extended studies through the United Institute of Biblical and General Studies of the United Church of Jesus Christ (Apostolic) and/or other qualified and approved institutions of biblical, ministerial and theological preparation. *(For a partial listing of seminary and divinity schools for biblical studies, see Appendix 6).*

Upon completion of appropriate personal and extended studies, the ministerial candidate can be recommended by his or her pastor for license and/or subsequent ordination. Candidates for ordination must first satisfactorily pass the standardized written examination to be administered and proctored at the Diocese level by appointed members of the Credentials and Ordination Committee, or have qualified for exemption/waiver as determined by the Credentials and Ordination Committee. *(Refer to topics “Ordinations” and “Credentials and Ordination Committee” on pages 22-23 in Section Two for additional requirements).*

Pertinent fees for licensed and ordained ministers are required and obtained by completing the annual application for credentials.

Receiving Ministers from other Churches and Organizations

Ministers desiring to be a part of the United Church of Jesus Christ (Apostolic) must first serve in a local United Church Assembly for at least one year. During this period of time, the Pastor will observe his or her faithfulness in service and giving, his or her attendance record, and his or her deportment among the believers so that a proper recommendation can be made on the minister’s behalf. Secondly, he or she must satisfy the requirements for licensing by the Credentials and Ordination Committee of the United Church of Jesus Christ (Apostolic). Such requirements may include knowledge of the Bible, the Apostolic doctrine and teaching, the history of the United Church, and similar training requirements that are mandatory for other United Church ministers.

Pastoral/Ministerial Ethics

Bishops, pastors, ministers and church leaders are enjoined to be without reproach, according to 1 Timothy 3: 1-7. Every pastor and minister should endeavor to develop his or her own code of ethics. The following is a preamble to a personal code of ethics for a bishop, pastor, or minister. For a sample code of ethics from which any pastor or minister can write his or her own, refer to Appendix 5 –Sample Ministerial Code of Ethics.
Preamble

As a minister of the Lord Jesus Christ, called of God to proclaim the gospel and anointed by the Spirit to pastor or minister in the church, each consecrated and ordained bishop, overseer, pastor, elder, licensed minister, and ordained deacon, deaconess, and lay leader is required to embrace, adopt, and live by the ethical and spiritual principles of the Bible and of the United Church of Jesus Christ (Apostolic) in order to set an example for those whom he or she seeks to lead and serve.

1 Tim 3:1-7

“This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.”

Ministerial Health

Church families deserve and need competent and effective ministers and leaders in order to become and remain a healthy church community. Twenty-first century ministry can be highly demanding and extremely challenging. Pastors and church leaders must take time to renew, re-energize, and replenish themselves physically, emotionally, spiritually, intellectually, and socially. If not, ministry workers will experience “burn-out,” stress-related problems, unhealthy family relationships, and physical illness.

God desires that ministry workers maximize their health in order to serve His people with inspiration and to fully enjoy all the gifts God has endowed them with for service. To achieve this, ministers must include these healthy behaviors in their lives:

- Ensure adequate sleep
- Participate in peaceful meditation / quiet time
- Exercise recreationally
- Eat properly
- Have a healthy support system
- Accept their calling
- Develop their gift(s)
- Take time to vacation
- Spend quality time with [their] spouse and/or family

The Annual Leadership Conference is planned to address several of these areas. Pastors and church leaders may use this opportunity to build their competencies and skills in a relaxed
atmosphere so that they will be better equipped to handle the challenges of church and to fuel their homes with love.

1 Peter 5: 1-4
“To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed: Be shepherds of God's flock that is under your care, serving as overseers-not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away” (NIV).

3 John 2-3
“Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.”
SECTION SIX: Protocol for Worship
In the House of God
(Pages 45-70)

Order of Worship for Regular Services

Order of Worship for Special Services

Order for the Service of Marriage

Order for the Home-Going Service or Celebration of Life Service

Order of Worship for Other Special Services
ORDER OF WORSHIP
FOR
REGULAR SERVICES

THE ORDER OF WORSHIP FOR MORNING WORSHIP

(If there is a Sunday School, the congregation following its adjournment will sit reverently in meditation, reflection, and prayer before the call to worship. The worship service should begin at the appointed time. Where there is a choir, the minister may lead in a processional while the congregation joins in with reading a passage from the Book of Psalms).

*Instrumental Prelude*
*Call to Worship*
*Praise and Worship Medley or a Hymn of Praise and Worship*
*Confession of Faith (Unison Reading of Scripture Passage or Litany)*
*The Prayer of Invocation*
*The Choral Response or Hymn*
*Special Choral or Choir Selection*
*Scripture Reading*
*Special Choral Selection*
*Welcome of Visitors*
*The Offertory (Special notices may be read here. Special music may be sung during the offering. The prayer of dedication may be said before or after the offering and tithes are received. At the discretion of the minister the offertory may follow the sermon.)*
*Sermonic Selection or Special Selection*
*Introduction of Speaker*
*The Sermon*
*The Call to Christian Discipleship*
*The Closing Hymn (the people standing)*
*The Recessional*
*Benediction*
*Postlude*

(This order of service may be altered by the individual ministers to suit the needs of the congregation.)
THE ORDER OF WORSHIP FOR EVENING WORSHIP

Pastoral Prayer
Praise and Worship
The Scripture Lesson
Special Choral or Choir Selection(s)
Greeting of Visitors
The Offertory
The Sermon (or Exhortations by Designated Ministers)
The Call to Christian Discipleship
Announcements (oral or written)
Recessional
Benediction
Postlude

(This order of service may be altered by the individual ministers to suit the needs of the congregation.)

ORDER OF WORSHIP
FOR
SPECIAL SERVICES

Adapt “Order of Worship” to special services; however, utilize appropriate scripture texts for sermons.

Communion Service

Isaiah 53
John 6: 48-58
1 Corinthians 11: 23-34
1 Corinthians 10:16
Philippians 3:10
1 Peter 3: 18-22

Foot Washing Service

John 13: 4-15

Palm Sunday Service

John 12: 12-16

Easter Service

Psalm 34: 8
Matthew 26:15
Matthew 27: 57-60
Matthew 28: 1-9
Luke 23:27
John 3: 1-3
John 3:16
John 10: 10-11
John 16: 20-22
John 19: 28-30

Thanksgiving Service

Psalm 33: 1-3, 12, 20-22
Psalm 50: 14
Psalm 107: 1, 2, 20-22
Psalm 108: 1-5
Isaiah 58:11
Isaiah 51: 3
John 11: 1, 17, 19, 21, 22, 39
2 Corinthians 9: 7-11; 15
Colossians 3: 15

Christmas Service

Matthew 1: 18 – 25
Matthew 2: 1-12
Matthew 2: 13-18
Matthew 2: 19-23
Luke 1: 26, 36
Luke 2: 1-7
Luke 2: 16
Luke 2:39

Watch Night Service

1 Chronicles 16: 8, 29, 34
Joshua 24: 1-3a; 14-25
Psalm 25
Psalm 84
Isaiah 2: 1-5
Isaiah 40: 1-11
Ephesians 6: 10-20
New Year’s Day Service

Joshua 1: 9
Psalm 63
Matthew 13: 44-52
Matthew 14: 22-33
Matthew 24: 36-44
Romans 6: 1-11
Romans 13: 11-14
Philippians 3: 13-14
1Timothy 1: 12-17

Baptismal Service

Acts 2: 38 – 43
Acts 8: 12-17
Acts 10: 47 –48
Romans 6: 3-11
Hebrews 2: 1-4

Suggested procedure:

(At the time of baptism, the candidate, having been examined as to his or her readiness for the rite, shall be led into the water, and the minister or the baptizer shall ask the candidate his or her name and say:)

“Beloved Brother or Sister_____________________, according to the confession of your faith in the life, death, burial and resurrection of our Lord Jesus Christ from the dead, and by the authority granted to me as minister of the Church of Jesus Christ, I now baptize you in the Name—Lord Jesus Christ for the remission of sins, and God grant that you shall receive the gift of the Holy Ghost. Amen.”

(Then shall the minister or the baptizer immerse the candidate into the water and immediately lift him or her up again.)

THE ORDER FOR THE SERVICE OF MARRIAGE

All arrangements pertaining to the service of marriage shall be made in full consultation with the minister.

This service may begin with the prelude, anthem, solo, or hymn. It may include a processional and recessional and be concluded with a postlude.
The congregation shall stand as the wedding procession begins.

(At the time appointed, the persons to be married, having been qualified according to the laws of the State and of the standards of the church, standing together facing the minister, the man at the minister’s left hand and the woman at the right hand, the minister shall say:)

“Dearly beloved, we are gathered here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in the bonds of holy matrimony; which is an honorable estate, instituted of God, and signifying unto us the mystical union which exists between Christ and His church; which holy estate Christ adorned and beautified with His presence in Cana of Galilee. It is therefore not to be entered into unadvisedly or lightly, but reverently, discreetly, and in the fear of God. Into this holy estate these two persons come now to be joined. If any man can show cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.”

(Addressing the persons to be married, the minister shall say:)

“I require and charge you both, as you stand in the presence of God, before whom the secrets of all hearts are disclosed, that, having duly considered the covenant you are about to make, you do now declare before this company your pledge of faith, each to the other. Be well assured that if these solemn vows are kept inviolate, as God’s Word demands, and if steadfastly you endeavor to do the will of your Heavenly Father, God will bless your marriage, will grant you fulfillment in it, and will establish your home in peace. And be yet further assured, that if any persons are joined together otherwise than as God’s word doth allow, their marriage is not lawful.”

(Then shall the minister say to the man, using his name:)

“……, wilt thou have this woman to be thy wedded wife, to live together in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and forsaking all others, keep thee only unto her so long as ye both shall live?”

(Then the man shall answer:)

“I will.”

(Then shall the minister say to the woman, using her name:)

“Wilt thou have this man to be thy wedded husband, to live together in the holy estate of matrimony? Wilt thou obey him, comfort him, honor and keep him, in sickness and in health; and forsaking all others, keep thee only unto him so long as you both shall live?”

(Then the woman shall answer:)

“I will.”
(Then shall the minister say :)

“Who giveth this woman to be married to this man?”

(The father of the woman, or whoever gives her in marriage, shall answer :)

“I do.”

(Then the minister, receiving the hand of the woman from her father or other sponsor, shall cause the man with his right hand to take the woman by her right hand, and say after him:)

“I, …….., take thee, …….., to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God’s holy ordinance; and thereto I pledge thee my faith.”

(Then shall they loose their hands; and the woman, with her right hand taking the man by his right hand, shall say after the minister :)

“I, …….., take thee, …….., to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love, to cherish and to obey, till death us do part, according to God’s holy ordinances; and thereto I pledge thee my faith.”

(Then they may give to each other rings, or the man may give to the woman a ring, in this wise: the minister taking the ring or rings shall say :)

“The wedding ring is the outward and visible sign of an inward and spiritual grace, signifying to all the uniting of this man and this woman in holy matrimony, through the Church of Jesus Christ our Lord.”

“As the union now formed is to be sundered only by death, it becomes you to consider the duties you solemnly assume. If these be remembered and faithfully discharged, they will add to the happiness of this life, lightening by dividing its inevitable sorrows, and heightening by doubling all its blessedness. But if these obligations be neglected and violated, you cannot escape the keenest misery as well as the darkest guilt.”

“It is the duty of the husband to provide for the support of his wife, to shelter her from danger, and to cherish for her a manly and unalterable affection, it being the command of God’s word that husbands love their wives, even as Christ loved the church, and gave His own life for her.”

“It is the duty of the wife to obey her husband, and to put on the ornament of a meek and quiet spirit, which is, in God’s sight, an ornament of great price, His Word commanding that wives be subject unto their own husbands, even as the Church is subject to Christ.”

“It is the duty of both to delight each other in society of the other; to remember that, in interest and in reputation, as in affection, they are to be henceforth one and undivided; to
preserve an inviolable fidelity, and to see to it that whom God has joined together, man never puts asunder.”

(Then the minister shall say :)

“Let us pray.”

“Bless, O Lord, the giving of these rings that they who wear them may abide in thy peace, and continue in Thy favor; through Jesus Christ our Lord. Amen.”

(Then the minister shall deliver the proper ring to the man to put upon the third finger of the woman’s left hand, the man, holding the ring there, shall say after the minister:)

“In token and pledge of our constant faith and abiding love, with this ring I thee wed, in the Name of our Lord Jesus Christ.”

(The minister shall repeat the same procedure with the woman as with the man, and the woman repeats the same vows.)

(Then shall the minister join their right hands together and, with his hand on their united hands, shall say :)

“For as much as ………. And ………. Have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith each to the other and have declared the same by joining hands and by giving and receiving rings; in accordance with the laws of the State of ………………….. (Insert name of the State in which the ceremony is being performed), I pronounce that they are husband and wife together, in the Name of our Lord Jesus Christ. Those whom God hath joined together let no man put asunder. Amen.”

(Then shall the minister say :)

“Let us pray.”

(Then shall the husband and wife kneel; the minister shall say :)

“Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, and Author of everlasting life, send thy blessing upon this man and this woman whom we bless in thy name; that they may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws.”

“Look graciously upon them, that they may love, honor, and cherish each other, and so live together in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and a place of peace; through Jesus Christ, Our Lord. Amen.”
(Then the husband and wife, still kneeling, shall join with the minister and congregation in the Lord’s Prayer.)

“Our Father, who art in heaven, hallowed be Thy Name. Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.”

(Then the minister shall give this blessing :) )

“May the Lord bless, preserve, and keep you; the Lord graciously with His favor look upon you, and so fill you with all spiritual benediction and grace that you may live together in this life that in the world to come you may have life everlasting. Amen.”

(Then the minister shall say: “You may now salute your bride”)

HOME-GOING SERVICE OR CELEBRATION OF LIFE SERVICE

Instructions:

The death of a member of the church should be reported to the pastor as soon as possible, and arrangements for the funeral should be made in consultation with him. 
Funeral services for church members should be held in the sanctuary. The casket should be placed before the altar or the Lord’s Table and remain there throughout the services.

The service may begin and end with appropriate music selected in consultation with the minister.

The minister shall begin the service by reading one or more of the following sentences; or the minister, meeting the body, and going before it, shall say one or more of the following sentences:

“I am the resurrection and the life, saith the lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die” (John 11:25, 26).

“I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin – worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another” (Job 19:25-27).

“We brought nothing into this world, and it is certain that we can carry nothing out. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord” (2 Timothy 6:7; Job 1:21).

“...For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heaven” (2 Corinthians 5:1).
(Here a hymn may be sung, and then the minister shall say:)

“Let us pray.”

Spontaneous prayers may be substituted for any of the written prayers in the funeral service.

“O God, the lord of life, the conqueror of death, our help in the very time of trouble, who dost not willingly grieve or afflict the children of men: Comfort us who mourn, and give us grace, in the presence of death, to worship thee, that we may have sure hope of eternal life and be enabled to put our whole trust in Thy goodness and mercy. Thou art our refuge and strength, a very present help in trouble. Grant us Thy blessing in this hour, and lift our hope in Thee that our spirits may grow calm and our hearts be comforted. Lift our eyes beyond the shadows of earth, and help us to see the light of eternity. So may we find grace and strength for this and the very time of need; through Jesus Christ our Lord, Amen.”

Hymn

(Then let the whole or part of the following selections of Scriptures be read)

“Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as an handbreath; and mine age is as nothing before thee; verily every man at his best state is altogether vanity.—Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? My hope is in Thee. Deliver me from all my transgressions: make me not the reproach of the foolish. I was dumb, I opened not my mouth; because Thou didst it. Remove Thy stroke away from me: I am consumed by the blow of Thine hand. When Thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity.”

“Hear my prayers. O Lord, and give ear unto my cry; hold not Thy peace at my tears: for I am a stranger with Thee; and a sojourner, as all my fathers were. O spare me, that I may recover strength, before I go hence, and be no more” (Psalm 39:4-13).

“Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which growth up. In the morning it flourisheth, and growth up; in the evening it is cut down, and withereth. For we are consumed by Thine anger, and by Thy wrath are we troubled. Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance. For all our days are passed away in Thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. Who knoweth the
power of Thine anger? Even according to Thy fear, so is Thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom” (Psalm 90:1-12).

“But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is expected, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all” (2 Corinthians 15:20-58).

Hymn or Special Music

When they come to the grave, while the corpse is made ready to be laid into the earth, the minister shall say:

“Man that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.”

“and yet, the steadfast love of the Lord is from everlasting to everlasting upon those who fear Him, and His righteousness unto their children’s children” (Psalm 103:17).

“As a father pitieth his children, so the Lord pitieth those who fear Him” (Psalm 103:13).

“Forasmuch as the spirit of the departed hath returned to God who gave it, we therefore commit his or her body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be changed, and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.”

Then may he say:

“I heard a voice from heaven, saying unto me, write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

“Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.”

Here the minister and the people may pray together saying:
“Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen.”

Then the minister shall pray:

“Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give Thee hearty thanks for the good examples of those Thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech Thee, that we with all those who are departed in the true faith of Thy holy name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory; through Jesus Christ our Lord. Amen.”

“The grace of our Lord Jesus Christ, and the love of God, and the Fellowship of the Holy Ghost, be with us all evermore. Amen.”

ORDER OF WORSHIP FOR OTHER SPECIAL SERVICES

Consecration of a Bishop

(When the time appointed for the consecration of Bishops is come, the service shall begin with a hymn, after which special prayer shall be offered for the ministers and pastors of the church.)

(The following passage will be read from the Scripture:)

“And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, Serving the lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God” (Acts 20:17-24).

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost made you overseers, to feed the church of God, which He hath purchased with His own blood.
For I know that, after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified” (Acts 20:28-32).

“So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, loveth thou Me more than these? He saith unto Him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, loveth thou Me? He saith unto Him, Yea, Lord; thou knowest that I live thee. He saith unto him, Feed my sheep.

“He saith unto him the third time, Simon, son of Jonas, loveth thou Me? Peter was grieved because he said unto him the third time, Loves thou Me? And he said into Him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep” (John 21:15-17).

“For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers” (Titus 1:5-9).

(Following the reading of the Scriptures and a message of exhortation, if desirable, the Elders to be consecrated shall be presented to the Presiding Bishop by at least two other Bishops, by saying:)

“We present unto you this Elder chosen to be consecrated a Bishop.”

(The Bishop shall enjoin the congregation to prayer by saying to them:)

“Brethren, it is written in the Gospel according to Saint Luke that our Saviour Jesus Christ continued the whole night in prayer before He did choose and send forth His twelve Apostles. It is written also in the Acts of the Apostles that the disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas, and sent them forth on their first mission to the Gentiles. Let us therefore, following the example of our Saviour and His Apostles, first give ourselves to prayer before we admit and send forth this person presented to us to the work whereunto we trust the Holy Ghost has called him.”

(The Bishop shall lead the congregation in prayer, Then he shall say to him who is being consecrated:);
“Brother, forasmuch as the Holy Scriptures command that we should not be hasty in laying on hands and admitting any person to Government in the Church of Christ, which He hath purchased with no less price than the shedding of His own blood; before you are admitted to this administration, you will, in the fear of God, give answers to the questions I shall now raise.

“Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required and necessary for eternal salvation, through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the same?”

Answer: “I am so persuaded and determined, by the grace of God.”

“Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer and submit yourself to fasting for the true understanding of the same, so that you may be able by them to teach and exhort with wholesome and sound doctrine, and withstand and convince the gainsayers?”

Answer: “I will so do, by the help of God.”

“Are you ready with faithful diligence to banish and drive away all erroneous, strange, and false doctrines contrary to God’s Word, and both privately and publicly to call upon and encourage others to do the same?”

Answer: “I am ready, the Lord being my helper.”

“Will you deny all ungodliness and worldly lust, and live soberly, righteously, and godly in this present world, that you may show yourself in all things as an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?”

Answer: “I will so do, the Lord being my helper.”

“Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as shall be disorderly, disobedient, and criminal, correct and discipline according to such authority as you have by God’s Word, and as shall be committed unto you?”

Answer: “I will so do, by the help of God.”

“Will you be faithful in ordaining, or laying hands upon and sending others, and in all the other duties of your office?”

Answer: “I will so do, by the help of God.”

“Will you show yourself gentle, and be merciful, for Christ’s sake, to poor and needy people, and to all strangers destitute of help?”

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Answer: “I will so show myself, by God’s help.”

(The prayers of consecration will be said.)
(The person being consecrated will kneel while the Bishop anoints him with oil and, with
the other Bishops present, lay hands upon him. The Bishop shall then say:)

“The Lord pour upon thee the Holy Ghost for the office and work of a Bishop in the
church of God now committed unto thee through the laying on of our hands, in the Name or our
lord Jesus Christ. Amen. And remember that thou stir up the gift of God which is in thee; for
God has not given us a spirit of fear, but of power, and love, and of a sound mind.”

(Then the Bishop will say.)

“Give heed unto reading, exhortation, and doctrine. Think upon the things contained in
this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men.
Take heed unto thyself, and to the doctrine; for by so doing thou shalt both save thyself and them
that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, do not devour them.
Hold up the weak, heal the sick, bind up the broken, bring back the outcast, seek the lost; be so
merciful that you may not be too remiss; so minister discipline that you forget not mercy; that
when the Chief Shepherd shall appear, you may receive the never-fading crown of glory, through
Jesus Christ our Lord. Amen.”

(The benediction will be said or sung.)

Commissioning of an Overseer

Refer to the duties and responsibilities of overseer in the section entitled, “Organizational
Governance” and adapt the requirements to the Ordination Procedures for Elders and Pastors.

Installation of a Pastor

(Adapt the essential procedures for ordination of elders to Pastors.)

“And I will give you pastors according to mine heart, which shall feed you with knowledge and
understanding” (Jeremiah 3: 15).

Ordination of an Elder

(At the time appointed for ordination, there should be a sermon, or exhortation declaring
the duty and office of those to be ordained as elders, the necessity of that order in the church,
and also how the people should esteem them in their office; after which the Chairman of the
Credentials and Ordination Committee shall present unto the Bishop all who are to be ordained,
and say:)

“I present unto you these persons present to be ordained as elders:”
(Their names having been read aloud, the Bishop shall say to the people:)

“Beloved Brethren, these are they who we propose, the Lord willing, this day to ordain elders. After due inquiry by the Committee on Credentials and Ordination, we believe that they are lawfully called to this office and ministry, and that they are persons meet for the same.

But if there be any of you who know any valid reason as to why any one of these ought not to be ordained an elder in this holy ministry to serve the Church of Jesus Christ, let him now come forth in the Name of Jesus Christ, and disclose what the impediment is.”

(If any impediment is alleged, the Bishop shall desist from ordaining that person until he shall be found to be innocent.)

(Then shall the following prayer be said or a spontaneous prayer be given:)

“Lord, our God, in the Name of Jesus Christ, who by the Holy Ghost has appointed that elders shall be ordained in Thy Church: Lord, look with mercy upon these Thy servants, now about to be so ordained, and so fill them with the truth of Thy Word and doctrine, and adorn them with such innocency of life and sincerity of purpose, that by word and good example they may faithfully serve Thee in this office, to the glory and honor of Thy Holy Name and the advancement of the cause of Thy Church; in the name of our Lord Jesus Christ and through the power of the Holy Ghost. Amen.”

(Then shall be read the Epistle and the Gospel:)

“Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord” (Ephesians 3:7-11).

“Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which He spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before Me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have
life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd” (John 10:1-16).

(Then the Bishop shall say to the ordinand(s):)

“Dearly Beloved, you have just listened to the Word of God and have heard of the dignity and the great importance of this office whereunto you are called. Once again we exhort you, in the Name of our Lord Jesus Christ, that you are to be messengers, watchmen, and stewards of the Lord; to teach and to admonish, to feed and provide for the flock of God; to reprove and rebuke when necessary; to seek for the sheep that are gone astray, that they may be brought into the safety of His sheltering fold forever.”

“Always remember how great this charge is, and how precious the treasure being now committed to your care. Remember that the people are His people; the church is His Church, His Body and His Bride. If it shall happen that, by reason of your negligence in word or indeed, the Church or any member thereof is hurt or hindered, you will have committed a great fault and a grievous injustice to your call. Take heed, therefore, and never cease to labor and to care with all diligence, until you have done all that lieth within you, to bring all such as shall be committed to your charge unto the perfect stature of the Man, Christ Jesus.”

“Forasmuch, then, as your office is both so great in excellency and you so fraught with difficulty and danger, consider how you ought to forsake by the help of God, all worldly cares, and be studious in learning the Scriptures, and in acquiring such knowledge and skill as may help you to declare the living Word of God.”

“It is our hope that you have weighed and pondered these things within yourselves long before now, and that you appear here clearly determined and fully committed by God’s grace, to give yourselves fully and totally to this work whereunto it has pleased God to call you. Also that through your continual life of prayer and fasting, the Holy Ghost may help you to order your own lives and the lives of your families according to the rule and doctrine of Christ, that you may grow fuller and stronger in the ministry and be godly examples for the people to follow in all things.”

“And now, before this convocation assembled, you will declare your promises to observe and to do these things, to perform your duties as a fully ordained minister of the Church of Jesus Christ, in the Name of Jesus Christ and the mission of His Church, you will answer these questions touching upon the same:”

“Do you believe in your heart that you are truly called to this office according to the will of God by the Holy Ghost and should be ordained as an elder?”
“I do so believe.”

“Are you persuaded that the Holy Bible is the Word of God, and that therein is to be found all the truth required for eternal salvation through faith in Jesus Christ; and are you determined out of the Holy Scriptures so to instruct the people committed to your charge that they may enter into eternal life?”

“I am so persuaded and determined by God’s help.”

“Will you give the most earnest heed duly to minister the doctrine of Christ, the Sacraments, and the discipline of the Church, and in the Spirit of Christ to defend the Church against all doctrine contrary to God’s Word?”

“I will so do, by the help of the Lord.”

“Will you be diligent in prayer and fasting, in the reading of the Bible, and in such studies as will add to your knowledge of God and of his Church, and in laying aside the world and the flesh?”

“I will, the Lord being my helper.”

“Will you use all diligence to frame and fashion your own life and the life of your family according to the teaching of Jesus Christ?”

“I will, the Lord being my helper.”

“Will you maintain and set forward as much as lieth in you, quietness, peace, and love among all saints, and especially those that are committed to your charge?”

“I will so do, the Lord being my helper.”

“Will you reverently heed them that are over you, and to whom the charge over you is committed, following with a glad mind and will their godly leadership and admonition, submitting yourself to their godly judgments?”

“I will so do.”

(Then shall the Bishop pray while those to be ordained kneel.)

(While the candidates for ordination still kneel, the Bishop shall anoint with oil and the other Bishops or ordained Elders shall lay their hands upon each, severally, while the Bishop shall continue to pray.)

(Following the anointing and laying on of hands, the candidates shall stand, and the Bishop shall deliver to every one of them the Bible saying :)
“Take this as an Ordained Elder in the Church of Jesus Christ and preach the Word without fear or favor, seeking the honor that comes from God only, reproofing, rebuking, and exhorting with all long-suffering and doctrine; earnestly contending for the faith once delivered to the Saints – and serve the Church of God which He has purchased with his own blood. Amen.”

The Deacon and Deaconess Consecration Service

(At the designated place in the order of service, the minister will announce the consecration service).

Scriptures: The minister will read the following Scriptures:

But as the believers rapidly multiplied, there were rumblings of discontent. Those who spoke Greek complained against those who spoke Hebrew, saying that their widows were being discriminated against in the daily distribution of food. The Twelve therefore called a meeting of all the believers.

"We apostles should spend our time preaching and teaching the word of God, not administering a food program," they said. "Now look around among yourselves, brothers, and select seven men who are well respected and are full of the Holy Spirit and wisdom. We will put them in charge of this business. Then we can spend our time in prayer and preaching and teaching the word."

This idea pleased the whole group, and they chose the following: Stephen (a man full of faith and the Holy Spirit), Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas of Antioch (a Gentile convert to the Jewish faith, who had now become a Christian). These seven were presented to the apostles, who prayed for them as they laid their hands on them.

God's message was preached in ever-widening circles. The number of believers greatly increased in Jerusalem, and many of the Jewish priests were converted, too (Acts 6:1-7, NLT).

Our sister Phoebe, a deacon in the church in Cenchrea, will be coming to see you soon. Receive her in the Lord, as one who is worthy of high honor. Help her in every way you can, for she has helped many in their needs, including me.

Greet Priscilla and Aquila. They have been co-workers in my ministry for Christ Jesus (Romans 15:1-3, NLT).

Minister:

The Lord who called the Twelve, who commissioned and sent forth the seventy, who empowered the one hundred twenty in the Upper Room, and who by the Holy Spirit selected the leaders of the Apostolic Church, continues to call men and women into His service today. One of the wonderful calls upon men and women is the call to service. Your appointment to this office needs to be perceived by you as a call from the Lord Jesus himself. It is the call of the
great Shepherd who said “For even I, the Son of Man, came here not to be served but to serve others, and to give my life as a ransom for many” (Matthew 20:28, NLT).

Will you accept this call to service in your churches as the call of God, committing yourselves without reservation your church’s message, teaching, leadership program and worldwide ministry? In dependence on God, do you pledge yourselves to teach the Bible, to faithfully fulfill all your duties, to live a consistent Christian life and to earnestly seek to win to Christ those under your care? If so, will you respond by saying, “We will”?

Deacons/Deaconesses:

“We will.”

Hymn: Congregation sings one stanza “Jesus Use Me” (Optional)

Minister:

Realizing that our Lord may return soon, and knowing the fields are ripe for harvest, will you join this group of Deacons and Deaconess’ with your own consecration? “Therefore, I urge you brothers in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship” (Romans 12:1, NIV). “I will not sacrifice to the LORD my God burnt offering that cost me nothing” (2 Samuel 24:24, NIV).

Minister:

(He invites the congregation to stand, while he prays a prayer of consecration for both the deacons and deaconess and the people). Let us pray.

Hymn: (Optional)

Benediction

Minister:

“Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus to all generations, forever and ever! Amen” (Ephesians 3:20-21, NKJV).
Dedication of a Church Building

(After the congregation assembles, the minister will say)

Dearly beloved, the scriptures teach us that God is well pleased with those who in Godly sincerity and the spirit of sacrifice, build houses of worship to His name. We have heard how He filled the Temple of Solomon with His glory, and how in the second temple he manifested Himself even more gloriously. The gospel approves and commends the Centurions who built the synagogue for the people. Let us not doubt that God will also favorably approve our purpose of dedicating this place in solemn manner, for the performance of the several offices of Christian worship and service; and let us now devotedly join in praise to His name, for the godly undertaking which has been so far completed, and in prayer for His further blessings upon all who have been engaged therein, and upon all who shall hereafter worship in this place in His name.

(An appropriate hymn or special music may be sung at this time, after which an extemporaneous prayer may be offered.)

(Then the minister or someone appointed by him will read the first lesson.)

“Then said Solomon, The Lord hath said that he would dwell in the thick darkness. But I have built an house of habitation for thee, and a place for thy dwelling forever” (2 Chronicles 6:1, 2).

“But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place. Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling-place, even from heaven; and when thou hearest, forgive” (2 Chronicles 6:18-21).

“Now, my God, let I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now therefore arise, O Lord God, into thy resting place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant” (2 Chronicles 6:40-42).

“Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord’s house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For He is good; for His mercy
endureth for ever. Then the king and all the people offered sacrifices before the Lord” (2 Chronicles 7:1-4).

(Following the reading of the scriptures, appropriate hymns or anthems or other special music may be sung, after which the message of dedication shall be delivered.)

(Then shall the keys be given to the Pastor or Trustees with appropriate short statements by each.)

(Then shall the minister say: By what name shall this house of worship be called?)

(Then shall follow the Litany of Dedication as appears below:)

Longing for the increase of His Kingdom in the hearts of men everywhere; providing for our unending needs to continue steadfastly in the Apostle’s Doctrine, in fellowship, in the breaking of bread, and in prayers; desiring to offer to a growing community a house of prayer, a place where all who enter may find God in the beauty of holiness; we have (built or purchased) this house and are now come for its dedication to the high calling of Christian worship.

Minister: “for the proclamation of the Gospel of Jesus Christ to all who enter these portals;”

People: “We dedicate this house to thee, O God.”

Minister: “For those restless, weary souls who find their peace as they rise towards God in the singing of hymns in prayer and meditation, even as the great tower rises to catch the first ray of dawn with its peace and quiet;”

People: “We dedicate this house to thee, O God.”

Minister: “toward the earnest and sincere search for truth wherever truth may be found in the secrets of God’s good earth, and above all in an earnest search for that truth which is revealed in thy Holy Word, the truth which puts eternity into our hearts, and binds those who seek in fruitful fellowship of life and work by thy power that worketh in us;”

People: “We dedicated this house to thee, O Lord.”

Minister: “for the stranger who enters here and is caught up by the spirit in heartwarming love within these hallowed walls and becomes one with the company of believers in worship as all hearts are blended in praise and thanksgiving unto thee;”

People: “We dedicate this house to thee as a haven of refuge, O Lord.”

Minister: “For little children who will be committed to the loving care of the Heavenly Father in Christian dedication, and for their parents who seek to know the highest affection, the noblest disciplines and the purest in a Christian life;”
People: “We dedicate this house as a home for thy people, O God.”

Minister: “That those who mourn may receive hope and light and be comforted while walking through the dark valleys of life;”

People: “We dedicate this house as a dwelling place of Thy Spirit, O God.”

Minister: “for those desiring God’s companionship at the outset of their wedded lives, and who come to this holy altar as a place to exchange their solemn vows in thy presence for a permanent union in life;”

People: “We dedicate this shrine to Him who blessed the marriage at Cana and who loves the permanence of lives who find their companionship in him.”

Minister: “For those who come to receive baptism in water, in the name of Jesus Christ as a token of obedience and dedication, and as a source of removal of sins that are passed, being buried with Him in baptism so that they may rise to walk in newness of life;”

People: “We dedicate this place of life commitment to thee, O God.”

Minister: “for those sacred moments when around the holy altar the children of God, in penitence and humility, observe the Lord’s Supper as a remembrance of His sacrificial death for our redemption, joining with all true believers everywhere about his table, as one family with one faith, one Lord and one baptism;”

People: “We dedicate this blessed place to thee, O God.”

(Then shall the people join in the following prayer)

“With grateful hearts and joyous spirits we lift our voices to give to Thee this work of our hands, this dream of our hearts. Grant to us who will serve and worship here the height and breadth, the grandeur and the strength epitomized in this place, which we dedicate to Thee. Sanctify, O God, both our coming in and our going forth. Enrich our lives through worship, and deepen in us our discipleship through service. Quicken in us the spirit of courage and confidence that we may go forth from here to fashion something good from all the experiences of each day.

“Thine, O Lord, is the greatness and the power and the glory and the victory, and the majesty, for all that is in heaven and in the earth is Thine; Thine is the kingdom, the power and the glory, forever. Thou art exalted as head above all, moving in and through all. Our prayers we offer through Jesus Christ our Lord. Amen.”

(Following the ritual of dedication, a prayer of dedication may be offered spontaneously.)
(An offering is usually taken at these dedication services and it may be taken at the end of the service or before the Litany of Dedication. Following the offering, appropriate music may be sung and the service brought to a close.)

Service for the Dedication of a Church Building

A service of dedication requires thorough planning and great care in detail. This type of service is necessarily “made to order” for the specific occasion in the church concerned. Such a program could take the following form:

Instrumental Prelude
Call to Worship
Processional Hymn
Invocation
Choral Response or Hymn
Scripture Reading
Special Music
Dedicatory Address
Offering
Dedication by the Minister
Litany of Dedication
Special Music
Prayer of Dedication
Delivery of Keys
Congratulatory Remarks by Visitors
Closing Hymn
Benediction
Instrumental Postlude

Breaking Ground for a New Church

A service of dedication requires thorough planning and great care in detail. This type of service is necessarily “made to order” for the specific church occasion. Arrange for a tent, a platform or stage with appropriate décor for an outdoor service. The program should adhere to the following format:

Instrumental Prelude
Call to Worship
Processional Hymn
Invocation
Choral Response or Hymn
Scripture Reading
Special Music
Prayer of Dedication
The Order for Dedicating Infants and Children to the Lord

(Parents or sponsors presenting a child to be dedicated to the Lord should themselves be dedicated and wholly committed to God’s holy church.)

(Parents or sponsors, with the child to be dedicated, shall stand before the minister, who addressing the people shall say:)  

“Our Lord has expressly given little children a place among His people, which holy privilege must not be denied them. Remember the words of our Lord when He said, ‘Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven’.”

(The minister shall address the parents or sponsors, saying:)  

“Do you in presenting this child to be blessed and dedicated to God confess your faith in our Lord Jesus Christ, the Savior of all who believe in Him?”

“We do.”

“Do you accept as your indispensable duty the divine privilege to live before this child a life which adorns the Gospel of Jesus Christ, and will you nurture him or her in the Faith of Jesus Christ to the end that he or she may become fully responsive to the call of God?”

“We do.”

“Will you, with all the strength God gives you, endeavor to keep him or her under the ministry and guidance of the church until at such time, by the power of God, he or she shall accept for himself/herself God’s gift of salvation?”

“We will.”

(Then shall the minister take the child in his or her arms, and shall say to the parents or sponsors :)  

“What name is given this child?”

(And then, repeating Christian name only, the minister shall say:)

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“..............., I herewith anoint thee with oil and offer your life in dedication to God and all that is good and righteous, for the unfolding of your life in consecration and service to Him and His work in this world, in the Name of Jesus Christ our Lord. Amen.”

(Then the minister with the people standing and addressing them, may say:)

“Beloved brethren of the Church of Jesus Christ, I commend to your care and to your love, this child, whom we this day offer to God in Christian dedication, that as the family of God we may lead good examples that he or she grow in wisdom, and knowledge and in the love of God, drinking with all of us from the rich fountain of God’s grace, in the Name of Jesus Christ. Amen.”

(Then shall the minister pray the dedicating prayer, and dismiss the congregation, when necessary.)

(Dedication of children should take place as soon as possible after they are able to appear in public service. The ceremony may take place before, after, or at any time during an appropriate service provided parents or sponsors arrange with the minister sufficiently beforehand.)
SECTION SEVEN: Legal and Health Matters
(Pages 71-76)

Homosexuality and Same-sex Unions

Ministerial Counseling Ethics

Adjudication of Ministerial Misconduct

Substance Abuse Issues

Domestic Violence Issues

Mental Health Issues
HOMOSEXUALITY AND SAME-SEX UNIONS

The United Church of Jesus Christ (Apostolic) believes that God loves homosexuals and it is the desire of the Presiding Prelate and its membership that they come to salvation and repentance according to 2 Peter 3:9. We further believe that the Word of God totally denounces any and all forms of marriage outside of one man and one woman (Genesis 1: 27-28; Genesis 2: 22-24; Genesis 6:19,20; - Genesis 7: 2-3, 16; Leviticus 18:22; Leviticus 20:13; Jeremiah 29:6; Malachi 2:15; Matthew 19: 4-6; Romans 1: 24-26; 1 Corinthians 7:2; 1 Corinthians 11:3; 1 Timothy 3:2; Ephesians 5:23-33; Colossians 3:18-19; Titus 2:4).

Since the Pastors of the United Church live under Biblical authority, they cannot support the acts, sin and lifestyle practices of homosexuality. Although they do not support or advocate violence, “gay bashing,” hatred or harm be done to homosexuals or anyone involved in a same-sex relationship, they do not agree with their lifestyle. However, the church has the constitutional right to express its beliefs and desires to stop the promotion of any lifestyle that is contrary to God’s standards as established by its constitutional forefathers. It is for these reasons that the Pastors of the United Church will not support, participate in, or encourage same-sex marriages, civil unions or domestic partnerships of any kind.

(For a sample of a local church policy on “Same-sex Unions,” refer to Appendix 8).

MINISTERIAL COUNSELING ETHICS

Pastors, ministers and appointed laypersons should recognize that there are a number of legal risks associated with offering counseling services through the church. These risks include, but are not limited to negligent selection, retention, or supervision of a counselor who engages in misconduct or negligent counseling. The church may also be vicariously liable.

Moreover, every state and jurisdiction has specific laws governing important matters like clergy-penitent privilege (that limits what a clergy/counselor may be required to report) as well as required reporting statutes (that REQUIRE a clergy/counselor to report what has been told to him or her). The local Pastor of the United Church of Jesus Christ (Apostolic) in conjunction with a competent professional will be able to advise you in moving through these murky waters.

There are times when churches may have to engage the services of professional counselors to advise and serve the best interests of members who are in need of professional counseling. Pastors should hold counselors responsible to follow the ethical codes of conduct described below.

Ethics, values, morality, community standards, laws and professionalism are critical components of professional ethics. Values pertain to beliefs and attitudes that provide direction to everyday living. Ethics pertain to beliefs we hold about right conduct. Ethical conduct grows out of sound character that leads one to respond with maturity, judgment, discretion, wisdom and prudence.
Ethical codes consist of standards of behavior, organization, intent and scope of practical application of the ethical code. The code provides standards of professional conduct for those persons who choose to adopt them. Compliance or violation of the code may be admissible in legal proceedings depending on the circumstances.

**Types of Ethical Standards and Codes**

There are mandatory ethical standards and aspirational ethical codes. Mandatory ethics describes a level of ethical functioning where professionals act in compliance with the minimal standards to which a professional is held accountable by courts of law and state boards. These standards are enforceable and may be referred to as Standards of Practice. Aspirational ethics (Codes of Ethics) describes the highest standards of conduct to which a professional must aspire and requires that professionals do more than meet the letter of the code. They must consider the effects the intervention(s) may have on the welfare of the client(s).

**Qualifications and Performance**

Licensed persons must be competent and use only those techniques for which they are qualified by education, experience and training. Professionals using this code of ethics must be just, honest and respectful. They must serve the best interest of their clients. Public trust must be paramount in the mind of professionals adopting this code of ethics. The rights of others must be protected as well as their privacy and confidentiality. Professionals must perform their roles responsibly to minimize harm to the clients. Professionals must recognize cultural, individual and role differences in order to lessen human suffering due to discrimination, sexual harassment, SES, language or disability. Professionals should make appropriate referrals if any unforeseen client circumstance should arise.

**Impact of Spirituality**

With respect to the client’s spirituality and religious affiliation, the challenge is not whether the issue of spirituality should be addressed but how the client’s spirituality and religious affiliation can be addressed by well-prepared and sensitive professionals. Spirituality is what keeps the client going when all else fails; for spirituality assists clients in their decision-making. It acts as a source of strength for clients. In additional, it is important that counselors keep open and non-judgmental attitudes. They must not impose their religious values/beliefs on clients. If anything, professionals must state at the first session with their clients any values (religious, moral, political, cultural or social such as working with persons who are HIV positive, gay, Muslim, sexual or physical abuse, corporate punishment, interracial marriages) that may be offensive to their clients. Counselors who choose to work from a specific spiritual/religious framework have an ethical responsibility to be aware of how their beliefs affect their work and to make sure they do no harm to their clients.

**Confidentiality**

Confidentiality and informed consent are crucial to the counseling effort because the client has a right to be informed. Confidentiality is the safeguarding of information disclosed in counseling.
It protects the trusting relationship built by counselors and counselees. On the other hand, there are times when a counselor must report certain disclosures made to him or her. Depending upon your state’s requirements, the following circumstances may prove to be areas in which confidentiality may be broken: when clients consent to disclosure; when the law requires reporting information such as child abuse and elderly abuse; when there is a duty to warn or protect third parties; when reimbursement requires disclosure; when clients bring law suits; when emergencies exist and clients are a danger to themselves or others.

Privileged Communication

In most states, the clergy-penitent privilege only applies to communications that are confidentially made to a minister who is acting in a professional capacity as a spiritual adviser. Communication that is determined to be privileged effectively prohibits the minister from having to testify to such privileged information in court.

ADJUDICATION OF MINISTERIAL MISCONDUCT

Article IV, Section 7. Discipline & Grievances (Bylaws)

The Board of Bishops will examine all charges brought against ministers and/or local congregations which in any way are aggrieving persons or groups or congregations and therefore are causing problems among the brethren. The Board of Bishops will also investigate charges of sin and immorality lodged against any minister, evangelist, missionary, or other church leader.

All grievances and charges should be presented in written form, and the person charged with sin or any form of immorality, or who has been charged with aggrieving another minister, or group or congregation, shall be given a written copy of the charges, shall be permitted to face his accuser, present witnesses on his behalf, and otherwise be given the opportunity to clear himself of the charges.

If the charged person is able, in the opinion of the committee, to clear himself, and if the matter has not become a public issue, the Board of Bishops shall close the matter without public disclosure or discussion.

If the charges have been made a public issue, or, if the revelation and disposition of the charges are clearly in the public interest, then the Board of Bishops shall make public their disposition of the charge.

When a charge has been proven and in the opinion of the committee the person so charged is guilty, the Board of Bishops shall execute such discipline as it deems necessary, in keeping with the exercise of discipline in the cases of public or private offenses.

In all cases, the individual shall have the privilege of personal appeal to the Board of Bishops, whose decision shall be final.
Any minister or lay person who brings an unprovable/unproven or malicious charge against a minister, missionary, evangelist, or other such Christian worker, or who circulates an ill-founded malicious rumor against the same, after fair trial, shall be subject to the discipline of the church and such execution of the discipline as deemed appropriate by the Board of Bishops.

SUBSTANCE ABUSE ISSUES

The United Church of Jesus Christ (Apostolic) does not support substance abuse in any form; however, pastors often deal with members who continue to struggle with substance abuse. The United Church, though condemning the abuse of drugs, compassionately seeks to bring the one controlled by alcohol or drugs to Christ or as the case maybe, back to Christ. To this end, we first must understand drug addiction and abuse. *(For pertinent information and useful resources, refer to Appendix 9).*

DOMESTIC VIOLENCE ISSUES

Domestic Violence is the single largest cause of injury to women between the ages of 15 and 44 in the United States, more than muggings, car accidents, and rapes combined. Each year between 2 million and 4 million women are battered and 2,000 of these battered women will die of their injuries. Violence against men by women is also a problem, according to the August 2000 Annals of Emergency Medicine.

In its 2003 report, the National Research Council Panel to Review Risk and Prevalence of Elder Abuse and Neglect indicated “between 1 and 2 million Americans age 65 or older have been injured, exploited, or otherwise mistreated by someone on whom they depend for care or protection.”

In 2006, the U.S. Department of Health and Human Services Administration for Children and Families reported “an estimated 905,000 children were victims” of abuse and “an estimated 3.6 million referrals, involving approximately 6.0 million children were made to Child Protective Services agencies.

In September 2008, the National Census of Domestic Violence Services, administered by the National Network to End Domestic Violence, revealed that “60,799 adults and children in the United States and Territories received services and support from 1,553 local domestic violence programs during a 24-hour period.” Yet, a total of 8,927 requests for services by victims still went unmet because of inadequate funding and resources.

Policy on Domestic Violence and Abuse against Women, Men, Children or the Elderly

The United Church of Jesus Christ (Apostolic) does not tolerate domestic violence in any form. Identified victims and abusers should be reported to pastors and appropriate authorities. The Office of the Presiding Bishop will recommend qualified domestic abuse counselors and other helpful resources. *(For pertinent information and useful resources, refer to Appendix 10).*
MENTAL HEALTH ISSUES

The United Church of Jesus Christ (Apostolic) recognizes its members may be challenged by mental health issues either directly or indirectly. If the expertise to meet a particular mental health need is not in an assembly, the church will partner with trained Christian professionals, such as mental health professionals, to address the mental health issues of its members. (For pertinent information and useful resources, refer to Appendix 11).
APPENDICES

Appendix 1: The Articles of Incorporation

Appendix 2: The Bylaws

Appendix 3: Model Charter

Appendix 4: Tax-Exempt Requirements

Appendix 5: Acquisition and Disposition of Property

Appendix 6: Sample Pastoral/Ministerial Code of Ethics

Appendix 7: Ministerial Credentials, Training and Development Resources

Appendix 8: Sample Local Church Policy on Same-sex Unions

Appendix 9: Substance Abuse Information and Resources

Appendix 10: Domestic Violence Information and Resources

Appendix 11: Mental Health Information and Resources
Appendix 1

ARTICLES OF INCORPORATION
OF THE
UNITED CHURCH OF JESUS CHRIST (APOSTOLIC)

TO: The Recorder of Deeds, District of Columbia
Washington, DC

We, the undersigned natural persons of the age of twenty-one years or more, acting as
incorporators of a corporation, adopt the following Articles of Incorporation for such
corporation, pursuant to the District of Columbia Non-Profit Corporation Act:

FIRST: The name of the corporation is
UNITED CHURCH OF JESUS CHRIST
(APOSTOLIC)

SECOND: The period of duration is perpetual.

THIRD: The purposes for which the corporation is organized are as
follows:

(a) The nature of the affairs and activities to be fostered, promoted,
encouraged, and conducted by the said body corporate shall be the establishment of a central or
principal church and such other affiliate churches to be sanctioned by the principal church,
throughout the United States of America and the territories thereof, as also throughout the
universe, wherein and whereby the glory of God, His Son, Jesus Christ, and the Holy Ghost may
be extolled, revered and proclaimed, in accordance with the tenets of worship, discipline, rules,
regulations, rituals, ceremonies, and practices which are now being, or from time to time
hereafter may be, followed, prescribed, designated, formulated, promulgated and established by
the Board of Bishops of the said central or principal church for its spiritual and secular
guidance and for the guidance, as aforesaid, of all of the affiliate churches authorized to
function as part of the principal church and all of the members of said church and churches; and

(b) To inculcate and disseminate religious knowledge in conformity with the
tenets of worship, discipline, rules, regulations, rituals, rites, ceremonies and practices followed,
prescribed, designed, formulated, promulgated, and established by the Board of Bishops of the
said principal church; and

(c) To establish and maintain a school or college for men and women,
members of the United Church of Jesus Christ (Apostolic), who wish to pursue a course of
studies prescribed by the Board of Bishops of the said United Church of Jesus Christ (Apostolic)
so as to qualify themselves for ordination as ministers of the United Church of Jesus Christ
(Apostolic), subject to the approval as to fitness for said ministry by the Board of Bishops and
Diocesan Bishops who shall constitute the sole and exclusive examining Board and whose
decisions regarding qualifications and fitness of those to receive ordination as ministers shall be final; and

(d) To establish, maintain and conduct schools for religious instruction and knowledge, for both young and old, in accordance with the tenets of worship, discipline, rules, regulations, rituals, rites, ceremonies and practices which are now being, or from time to time hereafter may be, followed, prescribed, designated, formulated, promulgated and established by the Board of Bishops of the said central or principal church; and

(e) To engage in missionary work and the training of missionary workers, both men and women, to teach the tenets of worship, as aforesaid, anywhere in the United States of America and its territories, as also throughout the universe, wherever there shall be found people who shall worship in accordance with the tenets of the religion as set forth in these Articles of Incorporation; and

(f) To secure, plan, lay out, improve and maintain land to be used for the purpose of holding religious camp meetings, reunions and gatherings for the members of the said principal church and affiliate churches and under the auspices, rules and regulations as may be prescribed now or from time to time hereafter by the Board of Bishops of the principal church; and

(g) To have and to hold and possess real and personal property, either by purchase or lease or gift, to be used and employed for the purposes and objects of the said body corporate, to mortgage and sell property and to contract for the erection of churches, buildings and for all other matters deemed advisable, to promote and extend the functions and activities of the said body corporate, as herein before set forth in Article Three and the subsections thereof, or all those things which may be deemed advisable at any time, and from time to time hereafter, by the Board of Bishops of the principal church.

(h) Said corporation is organized exclusively for charitable, religious, educational, and scientific purposes, including for such purposes the making of distributions to organizations that qualify as exempt organizations under section 501 (c) (3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law).

(i) Upon the dissolution of the corporation, the Board of Bishops shall, after paying or making provision for the payment of all of the liabilities of the corporation, dispose of all of the assets of the corporation exclusively for the purposes of the corporation in such manner, or operated exclusively for charitable, educational, religious, or scientific purposes as shall at the time qualify as an exempt organization or organizations under section 501 (c) (3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law), as the Board of Bishops shall determine. Any of such assets not so disposed of shall be disposed of by the proper judicial body of the geographical area in which the principal office of the corporation is then located, exclusively for such purposes or to such organization or organizations, as said proper judicial body shall determine, which are organized and operated exclusively for such purposes.
FOURTH: The Corporation shall have one class of members who shall be willing to adhere to the worship of God in the faith, and pursuant to the manual, rituals, provisions and form of prayer of the Apostolic faith.

FIFTH: Only those can be accepted as members of the United Church of Jesus Christ (Apostolic) who now, and who shall continue to subscribe to a belief that the said church is one body with affiliate churches to be established as houses of prayer and religious worship, in accordance with the tenets of worship, discipline, rules, regulations, rituals, rites, ceremonies and practices which are now being, or from time to time hereafter may be, followed, prescribed, designated, formulated, promulgated and established by the Board of Bishops of the said central or principal church; and to a declaration that they accept the teachings of the Apostles; and avowal of repentance of their sins, baptism in the name of our Lord, Jesus Christ, according to the practice as set forth in Acts 2:38, and receiving the Holy Ghost, as provided and contemplated by Acts 2:4, etc.

SIXTH: The election of the Board of Bishops shall be held on or before the final day of each International Convocation, which shall be convened annually at a time and place to be determined by the entire Board of Bishops, and of which all affiliated bodies shall receive due notice.

SEVENTH: The affairs of the church corporation shall be conducted by a Board of Bishops composed and consisting of not less than twelve to be duly elected according to the bylaws of the corporation. However, all deeds, contracts, mortgages, agreements, and any and all other legal instruments required of said church corporation in the conduct and performance of its commercial affairs or in the acquisition of property or in the mortgaging of same, in the disposition of property, or any other legal instruments of any kind, character, or nature whatsoever, shall be executed by the President of the Board of Bishops, attested by the Secretary, without the requirement that the Board of Bishops, as a body, join in the execution thereof.

The definition of the term, “Board of Bishops”, as used and understood in this Article, shall be:

“The spiritual Heads or Rulers of the entire religious sect, worshipping under and in accordance with the tenets of the Faith as established by the United Church of Jesus Christ (Apostolic). The said Bishops shall have the power of ordination, confirmation and consecration, and act as Chief Overseers of the activities of the central church and affiliate churches and the members thereof.”

The elected officers of the Board shall serve as Executive members, who along with other members appointed by the Presiding Bishop shall manage the operations of the organization and carry out the mission and agenda of the Presiding Bishop. They participate in the planning and assessment, and policy formation of the organization. The Executive Board may also consist of lay-members, appointed by the Presiding Bishop and approved by the Board of Bishops.
EIGHTH: The address of the corporation’s initial registered office is 2136 32nd Place, S.E. in the City of Washington, District of Columbia, and the name of its initial registered agent at such address is Bishop Monroe R. Saunders, Sr.

NINTH: The number of Bishops constituting the initial Board of Bishops is four, and the names and addresses, including street and number, of the Bishops who are to serve as the initial Board of Bishops until the first annual meeting or until their successors are duly elected and qualified are:

<table>
<thead>
<tr>
<th>NAME</th>
<th>ADDRESS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bishop Monroe R. Saunders, Sr.</td>
<td>2136 32nd Place, SE</td>
</tr>
<tr>
<td></td>
<td>Washington, DC</td>
</tr>
<tr>
<td>Bishop Raymond O. Murray</td>
<td>94 Crawford Streets</td>
</tr>
<tr>
<td></td>
<td>Roxbury, Massachusetts</td>
</tr>
<tr>
<td>Bishop Sydney A. Dunn</td>
<td>8 Beaudesert Road</td>
</tr>
<tr>
<td></td>
<td>Handsworth</td>
</tr>
<tr>
<td></td>
<td>Birmingham 20, England</td>
</tr>
<tr>
<td>Bishop John S. Watson</td>
<td>5 Barclay Street</td>
</tr>
<tr>
<td></td>
<td>Savanna La-Mar</td>
</tr>
<tr>
<td></td>
<td>Jamaica, West Indies</td>
</tr>
</tbody>
</table>

TENTH: The name and address, including street and number, of each incorporator is:

<table>
<thead>
<tr>
<th>NAME</th>
<th>ADDRESS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bishop Monroe R. Saunders, Sr.</td>
<td>2136 32nd Place, S.E.</td>
</tr>
<tr>
<td></td>
<td>Washington, DC</td>
</tr>
<tr>
<td>Reverend Charlie B. Burroughs</td>
<td>2901 S. Dakota Ave., N.E.</td>
</tr>
<tr>
<td></td>
<td>Washington, DC</td>
</tr>
<tr>
<td>Reverend L.D. Huff</td>
<td>421 5th Streets, N.E.</td>
</tr>
<tr>
<td></td>
<td>Washington, DC</td>
</tr>
<tr>
<td>Reverend Thomas R. Howard</td>
<td>219 Cromwell Terr., N.E.</td>
</tr>
<tr>
<td></td>
<td>Washington, DC</td>
</tr>
<tr>
<td>Reverend Levander R. Little</td>
<td>1408 Monroe Street, N.E.</td>
</tr>
<tr>
<td></td>
<td>Washington, DC</td>
</tr>
</tbody>
</table>
Reverend John E. Johnson
1022 47th Street, N.E.
Washington, DC

IN TESTIMONY WHEREOF, we have hereunto subscribed our names and affixed our seals, acknowledging the foregoing to be the plan, arrangement or regulation of the United Church of Jesus Christ (Apostolic).

TEST:

/s/ Joseph W. Spector

/s/ Bishop Monroe R. Saunders, Sr. (SEAL)
Bishop Monroe R. Saunders, Sr.

/s/ Reverend Charlie B. Burroughs (SEAL)
Reverend Charlie B. Burroughs

/s/ Reverend L. D. Huff (SEAL)
Reverend L. D. Huff

/s/ Reverend Thomas R. Howard (SEAL)
Reverend Thomas R. Howard

/s/ Reverend Levander R. Little (SEAL)
Reverend Levander R. Little

/s/ Reverend John E. Johnson (SEAL)
Reverend John E. Johnson

Date September 13, 1965

CITY OF WASHINGTON }
DISTRICT OF COLUMBIA } SS

I, Doris R. Chandler, a Notary Public, hereby certify that on the 13th day of September, 1965, personally appeared before me Bishop Monroe R. Saunders, Sr., Reverend Charlie B. Burroughs, Reverend L. D. Huff, Reverend Thomas R. Howard, Reverend Levander R. Little, and Reverend John E. Johnson, who, being by me duly sworn, declared that they signed the foregoing document as incorporators, and that the statements therein contained are true.

/s/ Doris R. Chandler
Notary Public
My Commission Expires July 14, 1969
Appendix 2

BYLAWS OF THE
UNITED CHURCH OF JESUS CHRIST
(APOSTOLIC)

ARTICLE I. OFFICES

The principal office of the Corporation shall be located in the City of Washington, District of Columbia. The Corporation may have such other offices, either within or without the District of Columbia, as the Board of Bishops may determine, or as the affairs of the Corporation may from time to time require.

The Corporation shall have and continuously maintain in the District of Columbia a registered office and a registered agent whose address need not be the same.

The location of the principal office and the name of the registered agent may be changed from time to time by the Board of Bishops.

ARTICLE II. MEMBERS

Section 1. Classes of Members.

The Corporation shall have one class of members who shall be willing to adhere to the worship of God in the faith, and pursuant to the manual, rituals, provisions and form of prayer of the Apostolic faith.

Section 2. Affiliation.

Any religious body or Church resolving to affiliate itself with the United Church of Jesus Christ (Apostolic) shall make application therefore to the Board of Bishops, and upon acceptance shall be subject to the rules, regulations, and provisions of the parent Church body.

Section 3. Termination of Affiliation or Individual Memberships

The Board of Bishops by affirmative vote of two-thirds of all of the Board, may suspend or expel an affiliate Church or any member thereof for cause after an appropriate hearing. The decision of the Board of Bishops shall be final and conclusive in all matters of suspension and expulsion.

ARTICLE III. MEETINGS

Section 1. Time.

All International Convocations/General Assembly shall be convened each year at a time to be determined by the entire Board of Bishops.
Section 2. Place.

The place of the International Convocation shall be selected by the Board of Bishops.

Section 3. Agenda.

On the first day of the National Convocation there shall be a roll call, registration of delegates, appointment of committees, and report of financial condition of the Corporation.

Section 4. The Board of Bishops

The Board of Bishops is comprised of those bishops recommended by the Presiding Bishop and voted into office by the other members of said board. Their tenure of service is for life unless they resign or are removed for cause. The Board of Bishops shall consist of not less than twelve members.

Section 5. The Executive Board

The Executive Board consists of the elected officers of the Board of Bishops and those bishops and lay members recommended by the Presiding Bishop and voted on by two thirds majority of the Board of Bishops. The Executive Board shall consist of not less than eight and not more than twelve members.

Section 6. The College of Bishops

The College of Bishops consists of Bishops who are not members of the Board of Bishops but who will serve in designated jurisdictions as appointed by the Executive Board to efficiently carry out the work of the United Church of Jesus Christ (Apostolic) as deemed necessary.

ARTICLE IV. BOARD OF BISHOPS

Section 1. General Powers

The affairs of the Corporation shall be managed by its Board of Bishops.

Section 2. Regular Meetings

A regular annual meeting of the Board of Bishops shall be held, without other notice than this bylaw, immediately prior to the annual National Convocation. The Board of Bishops may provide, by resolution, the time and place, either within or without the District of Columbia, as the place for holding any special meeting of the Board called by them.
Section 3. Notice

Notice of any special meeting of the Board of Bishops shall be given at least two weeks previously thereto by written notice delivered personally or sent by Certified or Registered Mail or by telegram to each Bishop at his address as shown by the records of the Corporation. If mailed, such notice shall be deemed to be delivered when deposited in the United States Mail in a sealed envelope so addressed, with postage thereon prepaid. If notice be given by telegram, such notice shall be deemed to be delivered when the telegram is delivered to the telegraph company. Any Bishop may waive notice of any meetings. The attendance of a Bishop at any meeting shall constitute waiver of notice of such meeting, except where a Bishop attends a meeting for the express purpose of objecting to the transaction of any business because the meeting is not lawfully called or convened. The business to be transacted at the meeting need not be specified in the notice or waiver of notice of such meeting unless specifically required by law or by these bylaws.

Section 4. Quorum

A majority of the Board of Bishops shall constitute a quorum for the transaction of business at any meeting of the Board; but, if less than a majority of the Bishops are present at said meeting, a majority of the Bishops present may adjourn the meeting from time to time without further notice.

Section 5. Manner of Acting

The act of a majority of the Bishops present at a meeting at which a quorum is present shall be the act of the Board of Bishops, unless the act of a greater number is required by law or by these bylaws.

Section 6. Vacancies

Any vacancy occurring in the Board of Bishops by reason of an increase in the number of Bishops to serve on the Board, or by reason of the inability of any elected member to serve on the Board, shall be filled by the Board of Bishops. A Bishop elected to fill a vacancy shall be elected by two-thirds majority vote of the Board of Bishops.

Section 7. Discipline & Grievances

The Board of Bishops will examine all charges brought against ministers and/or local congregations which in any way are aggrieving persons or groups or congregations and therefore are causing problems among the brethren. The Board of Bishops will also investigate charges of sin and immorality lodged against any minister, evangelist, missionary, or other church leader.

All grievances and charges should be presented in written form, and the person charged with sin or any form of immorality, or who has been charged with aggrieving another minister, or group or congregation, shall be given a written copy of the charges, shall be permitted to face
his accuser, present witnesses on his behalf, and otherwise be given the opportunity to clear himself of the charges.

If the charged person is able, in the opinion of the committee, to clear himself, and if the matter has not become a public issue, the Board of Bishops shall close the matter without public disclosure or discussion.

If the charges have been made a public issue, or, if the revelation and disposition of the charges are clearly in the public interest, then the Board of Bishops shall make public their disposition of the charge.

When a charge has been proven and in the opinion of the committee the person so charged is guilty, the Board of Bishops shall execute such discipline as it deems necessary, in keeping with the exercise of discipline in the cases of public or private offenses.

In all cases, the individual shall have the privilege of personal appeal to the Board of Bishops, whose decision shall be final.

Any minister or lay person who brings an unprovable or malicious charge against a minister, missionary, evangelist, or other such Christian worker, or who circulates an ill-founded malicious rumor against the same, after fair trial, shall be subject to the discipline of the church and such execution of the discipline as deemed appropriate by the Board of Bishops.

ARTICLE V. OFFICERS

Section 1. Officers

The officers of the Corporation shall be a President, a Vice-President, a Secretary, a Treasurer, and such other officers as may be elected in accordance with the provisions of this Article. The Board of Bishops may elect or appoint such other officers, including one or more Assistant Secretaries, and one or more Assistant Treasurers, as it shall deem desirable, such officers to have the authority and perform the duties described, from time to time, by the Board or Bishops.

Section 2. Election and Term of Office.

With exception of the Presiding Bishop, the officers of the Corporation shall be elected by the Board of Bishops and shall serve a four-year term not to exceed two terms. New offices may be created and filled at any meeting of the Board of Bishops. Each officer shall hold office until his successor shall have qualified and been duly elected.

Section 3. Removal

Any officer elected or appointed by the Board of Bishops may be removed by the Board of Bishops whenever, in its judgment, the best interests of the Corporation would be served thereby,
but such removals shall be without prejudice to the contract rights, if any, of the officer so removed.

Section 4. Vacancies

A vacancy in any office because of death, resignation, removal, disqualification, or otherwise, may be filled by the Board of Bishops for the unexpired portion of the term.

Section 5. President

The President shall be the principal executive officer of the Corporation and shall in general supervise and control all of the business and affairs of the Corporation. He shall preside at all meetings of the members and of the Board of Bishops and shall sign any and all deeds, mortgages, bonds, contracts, or other instruments which the Board of Bishops has authorized to be executed, except in cases where the signing and execution thereof shall be expressly delegated to the Board of Bishops or by these bylaws or by statute to some other officer or agent of the Corporation; and in general he shall perform all duties incident to the office of President and such other duties as may be prescribed by the Board of Bishops from time to time.

Section 6. Vice-President

In the absence of the President or in the event of his inability or refusal to act, the Vice-President shall perform the duties of the President, and when so acting shall have all the powers of and be subject to all the restrictions upon the President. Any Vice-President shall perform such other duties as from time to time may be assigned to him by the President or by the Board of Bishops.

Section 7. Treasurer

If required by the Board of Bishops, the Treasurer shall give a bond for the faithful discharge of his duties in such sum and with such surety or sureties as the Board of Bishops shall determine. He shall have charge and custody of and be responsible for all funds and securities of the Corporation; receive and give receipts for monies due and payable to the Corporation from any source whatsoever, and deposit all such monies in the name of the Corporation in such banks, trust companies, or other depositories as shall be selected in accordance with the provisions of Article VII of these bylaws; and in general perform all the duties incident to the office of Treasurer and such other duties as from time to time may be assigned to him by the President or by the Board of Bishops.

Section 8. Secretary

The Secretary shall keep the minutes of the meetings of the members and of the Board of Bishops in one or more books provided for that purpose; see that all notices are duly given in accordance with the provisions of these bylaws or as required by law; be custodian of the corporate records and of the seal of the Corporation and see that the seal of the Corporation is
Section 9. Assistant Treasurers and Assistant Secretaries

If required by the Board of Bishops, the Assistant Treasurers shall give bond for the faithful discharge of their duties in such sums and with such sureties as the Board of Bishops shall determine. The Assistant Treasurers and Assistant Secretaries, in general, shall perform such duties as shall be assigned to them by the Treasurer or the Secretary or by the President or the Board of Bishops.

ARTICLE VI. COMMITTEES

Section 1. Committees of Bishops

The Board of Bishops, by resolution adopted by a majority of the Board of Bishops in office, may designate one or more committees, each of which shall consist of two or more Bishops, which committees, to the extent provided in such resolution, shall have and exercise the authority of the Board of Bishops in the management of the Corporation; but the designation of such committees and the delegation thereto of authority shall not operate to relieve the Board of Bishops, or any individual Bishops, of any responsibility imposed upon it or him by law.

Section 2. Other Committees

Other Committees not having and exercising the authority of the Board of Bishops in the management of the Corporation may be designated by a resolution adopted by a majority of the Bishops present at a meeting at which a quorum is present. Except as otherwise provided in such resolution, members of each such committee shall be members of the Corporation, and the President of the Corporation shall appoint the members thereof. Any member thereof may be removed by the person or persons authorized to appoint such member whenever in his or their judgment the best interests of the Corporation shall be served by such removal.

Section 3. Term of Office

Each member of a committee shall continue for one year as such until the next Annual International Convocation and until a successor is appointed by the Chairman or by the person or persons authorized to appoint members thereof.

Section 4. Chairman

One member of each committee shall be appointed Chairman by the person or persons authorized to appoint members thereof.
Section 5. Vacancies
Vacancies in the membership of any committee may be filled by appointments made in the same manner as provided in the case of the original appointments.

Section 6. Quorum
Unless otherwise provided in the resolution of the Board of Bishops designating a committee, a majority of the whole committee shall constitute a quorum, and the act of the majority of the members present at a meeting at which a quorum is present shall be the act of the committee.

Section 7. Rules
Each committee may adopt rules for its own government not inconsistent with these bylaws or with rules adopted by the Board of Bishops.

ARTICLE VII. CONTRACTS, CHECKS, DEPOSITS, AND FUNDS

Section 1. Contracts
The Board of Bishops may authorize any officer or officers, agent or agents of the Corporation, in addition to the officers so authorized by these bylaws, to enter into any contract or execute and deliver any instrument in the name of and on behalf of the Corporation, and such authority may be general or confined to specific instances.

Section 2. Checks, Drafts, etc.
All checks, drafts, or orders for the payment of money, notes or other evidences of indebtedness issued in the name of the Corporation shall be signed by such officer or officers, agent or agents of the Corporation and in such manner as shall from time to time be determined by the resolution of the Board of Bishops. In the absence of such determination by the Board of Bishops, such instruments shall be signed by the President of the Corporation.

Section 3. Deposits
All funds of the Corporation shall be deposited from time to time to the credit of the Corporation in such banks, trust companies, or other depositories as the Board of Bishops may select.

Section 4. Gifts
The Board of Bishops may accept on behalf of the Corporation any contribution, gift, bequest, or devise for the general purpose or for any special purpose of the Corporation.
ARTICLE VIII. BOOKS AND RECORDS

The Corporation shall keep correct and complete books and records of the account and shall also keep minutes of the proceedings of meetings of its members, Board of Bishops, and committees having any of the authority of the Board of Bishops, and shall keep at the registered or principal office a record giving the names and addresses of the members entitled to vote.

ARTICLE IX. SEAL

The Board of Bishops shall provide a Corporate Seal, which shall be in the form of a circle and shall have inscribed thereon the name of the Corporation and the words “District of Columbia.”

ARTICLE X. WAIVER OF NOTICE

Whenever any notice is required to be given under the provisions of the Articles of Incorporation or the bylaws, a waiver thereof in writing, signed by the person or persons entitled to such notice, whether before or after the time stated therein, shall be deemed equivalent to the giving of such notice.

ARTICLE XI. AMENDMENT TO BYLAWS

These bylaws may be altered, amended, or repealed, and new bylaws may be adopted by a majority of the Bishops present at any regular meeting, or at any special meeting, if at least thirty days written notice is given of intention to amend, alter or repeal, or to adopt new bylaws at such meeting. The members, by a majority vote of those present, may also, at any annual meeting, or a special meeting convened for that purpose, alter, amend, or repeal, and substitute new bylaws, if at least thirty days written notice is given of the intention to submit such alteration, amendment or repeal, or adoption of new bylaws at the meeting.
Appendix 3

MODEL CHARTER TO BE ADOPTED BY SUBORDINATE CHURCHES OF THE UNITED CHURCH OF JESUS CHRIST (APOSTOLIC)

ARTICLES OF INCORPORATION

Of

(Pursuant to ______________)

The undersigned, _______________________, _______________________, _______________________
________________________, and ____________________________, all of full legal age, being the incorporators of _________________________________, and desiring to form a religious corporation under the provisions of _________________, hereby made and subscribe to these articles of Incorporation. Said incorporators shall act as Trustees of the corporation under the aforesaid special laws relating to religious corporations.

ARTICLE I

The name of the corporation shall be:

________________________________

ARTICLE II

The purpose of the Corporation shall be the worship of God in the
faith, and pursuant to the manual, rituals and form of prayer of the Apostolic
Faith as promulgated and established by the United Church of Jesus Christ (Apostolic); and

To inculcate and inseminate religious knowledge in conformity with

* The requirements for Church charters are largely determined by the laws of the State in which the Church is located. As such, this model is for informational purposes only.
the tenets of worship, discipline, rules, regulations, rituals, rites, ceremonies
and practices followed, prescribed, designated, formulated, promulgated and
established by those worshipping in the Apostolic Faith; and

To cultivate by religious education, and by social and welfare
activities of fellowship, the practice of righteousness and brotherhood in
the community at large; and

To have and to hold, to purchase, to possess, to mortgage and sell,
to acquire by gift, purchase or devise any and all types of land, property,
houses, buildings or any other property, whether they shall be acquired for
the promotion of the functions and activities of said body corporate, or for
general investment,

ARTICLE III

The plan of the Corporation shall be as follows:

(a) Time and Manner of Electing Officers and Trustees.

The congregation annually, in accordance with the by-laws to
be adopted by the congregation, shall elect not less than four (4)
nor more than twenty-five (25) Trustees. In accordance with the provisions
of the by-laws, the Trustees shall then elect from among them officers, consisting of a President,
a Vice-President, a Secretary and a Treasurer, and such other officers as may either be
necessary on either a long-term or short term basis.

(b) Manner of Succession of Officers and Trustees

At the annual meeting, the congregation shall thereafter elect, as officers and
Trustees,
those who are qualified in accordance with the by-laws to be adopted, as hereinbefore referred to.

The Trustees shall fill all vacancies among the officers or in their membership until the next congregational election at an annual or special meeting called for the purpose.

(c) **Qualification of Officers and Trustees**

All officers and Trustees shall be members of the congregation, must be over the age of twenty-one (21), and shall uphold the standards and beliefs of the United Church of Jesus Christ (Apostolic).

(d) **Qualifications of Electors of Officers and Trustees**

Those persons who are entitled to vote for the officers and Trustees shall consist only of persons who are officially affiliated and associated with the Congregation, and entered on the books thereof as being in good standing, and members.

**ARTICLE IV**

Said corporation is organized exclusively for charitable, religious, educational, and scientific purposes, including for such purposes the making of distributions to organizations that qualify as exempt organizations under Section 501 (c) (3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law).

Upon the dissolution of the corporation, the Board of Trustees shall, after paying or making provision for the payment of all of the liabilities of the corporation, dispose of all of the assets of the corporation exclusively
for the purposes of the corporation in such manner, or to such organization
or organizations organized and operated exclusively for charitable, educational,
religious or scientific purposes as shall at the time qualify as an exempt
organization or organizations under Section 501 (c) (3) of the Internal Revenue
Code of 1954 (or the corresponding provision of any future United States
Internal Revenue Law), as the Board of Trustees shall determine. Any of
such assets not so disposed of shall be disposed of by the proper judicial
body of the County in which the principal office of the corporation is
then located, exclusively for such purposes or to such organization or
organizations as said proper judicial body shall determine, which are organized
and operated exclusively for such purpose.

**ARTICLE V**

The majority of the members of said ________________________________
are residents of either the City of ________________________________ or
________________________ County, ___________________________. The address
of the principal office of said ________________________________, is
___________________________________________________.

**ARTICLE VI**

The Resident Agent of the corporation is ________________________________,
___________________________________. Said Resident Agent is a citizen
of this State and actually resides herein.
ARTICLE VII

The term for which the corporation is organized shall be perpetual.

IN WITNESS WHEREOF the said congregation and body corporate has caused these presents to be signed and acknowledged by each of those constituting its Board of Trustees, who have signed these Articles of Incorporation on this ___ day of ____________________________, 20__.

_________________________________________

TEST

_________________________________________

_____________________________   _____________________________

STATE OF __________________, County of ________________________, to wit:

  I HEREBY CERTIFY that on this ______ day of ______________, 20___, before me, the subscriber, a Notary Public in and for the State and County aforesaid, personally appeared _______________________,_________________, ________________________, and ________________________, and severally acknowledged the aforesaid Articles of Incorporation to be their act and deed.

  AS WITNESS my hand and Notarial Seal.

_________________________________________

Notary Public

I hereby consent to act as Resident Agent in Maryland for the entity named in this instrument.

_________________________________________

Signature
Appendix 4

TAX-EXEMPT REQUIREMENTS

To be tax-exempt under section 501(c)(3) of the Internal Revenue Code, an organization must meet and maintain certain requirements, that are outlined by the Internal Revenue Service.

Employer Identification Number (EIN)

Every tax-exempt organization, including a church, should have an employer identification number (EIN), whether or not the organization has any employees. There are many instances in which an EIN is necessary. For example, a church needs an EIN when it opens a bank account, in order to be listed as a subordinate in a group ruling, or if it files returns with the IRS (e.g., Forms W-2, 1099, 990-T).

Jeopardizing Tax-Exempt Status

All IRC section 501(c)(3) organizations, including churches and religious organizations, must abide by certain rules:

- their net earnings may not inure to any private shareholder or individual,
- they must not provide a substantial benefit to private interests,
- they must not devote a substantial part of their activities to attempting to influence legislation,
- they must not participate in, or intervene in, any political campaign on behalf of (or in opposition to) any candidate for public office, and
- the organization’s purposes and activities may not be illegal or violate fundamental public policy.

Inurement and Private Benefit

Inurement to Insiders

Churches and religious organizations, like all exempt organizations under IRC section 501(c)(3), are prohibited from engaging in activities that result in inurement of the church’s or organization’s income or assets to insiders (i.e., persons having a personal and private interest in the activities of the organization). Insiders could include the minister, church board members, officers, and in certain circumstances, employees. Examples of prohibited inurement include the payment of dividends, the payment of unreasonable compensation to insiders, and transferring property to insiders for less than fair market value. The prohibition against inurement to insiders is absolute; therefore, any amount of inurement is, potentially, grounds for loss of tax-exempt status. In addition, the insider involved may be subject to excise tax. See the following section on Excess benefit transactions. Note that prohibited inurement does not include reasonable payments for services rendered, payments that further tax-exempt purposes, or payments made for the fair market value of real or personal property.
Excess benefit transactions

In cases where an IRC section 501(c) (3) organization provides an excess economic benefit to an insider, both the organization and the insider have engaged in an excess benefit transaction. The IRS may impose an excise tax on any insider who improperly benefits from an excess benefit transaction, as well as on organization managers who participate in such a transaction knowing that it is improper. An insider who benefits from an excess benefit transaction is also required to return the excess benefits to the organization. Detailed rules on excess benefit transactions are contained in the Code of Federal Regulations, Title 26, sections 53.4958-0 through 53.4958-8.

Private Benefit

An IRC section 501(c) (3) organization’s activities must be directed exclusively toward charitable, educational, religious, or other exempt purposes. Such an organization’s activities may not serve the private interests of any individual or organization. Rather, beneficiaries of an organization’s activities must be recognized objects of charity (such as the poor or the distressed) or the community at large (for example, through the conduct of religious services or the promotion of religion). Private benefit is different from inurement to insiders. Private benefit may occur even if the persons benefited are not insiders. Also, private benefit must be substantial in order to jeopardize tax-exempt status.

Substantial Lobbying Activity

In general, no organization, including a church, may qualify for IRC section 501(c) (3) status if a substantial part of its activities is attempting to influence legislation (commonly known as lobbying). An IRC section 501(c) (3) organization may engage in some lobbying, but too much lobbying activity risks loss of tax-exempt status.

Legislation includes action by Congress, any state legislature, any local council, or similar governing body, with respect to acts, bills, resolutions, or similar items (such as legislative confirmation of appointive offices), or by the public in a referendum, ballot initiative, constitutional amendment, or similar procedure. It does not include actions by executive, judicial, or administrative bodies.

A church or religious organization will be regarded as attempting to influence legislation if it contacts, or urges the public to contact, members or employees of a legislative body for the purpose of proposing, supporting, or opposing legislation, or if the organization advocates the adoption or rejection of legislation.

Churches and religious organizations may, however, involve themselves in issues of public policy without the activity being considered as lobbying. For example, churches may conduct educational meetings, prepare and distribute educational materials, or otherwise consider public policy issues in an educational manner without jeopardizing their tax-exempt status.
The United Church of Jesus Christ (Apostolic) has been granted a group exemption letter. That is, the IRS has recognized the United Church of Jesus Christ (Apostolic) as the head or “central” organization, and affiliated churches may apply to the central organization to become an affiliated or “subordinate” organization. This will provide the subordinate organization with 501(c) (3) tax-exempt status, without having to make application to the IRS. A subordinate Church desiring such benefit should contact the central organization directly.
Appendix 5

ACQUISITION AND DISPOSITION OF PROPERTY

1. Furnishings & Property
   
a. All property or furnishings leased/purchased by the United Church of Jesus Christ for the International Convocation shall be acquired in the name of the United Church of Jesus Christ (Apostolic) with the Board of Bishops as trustees.

b. The Presiding Bishop by virtue of his office as President of the Board of Bishops shall have authority to lease/purchase furnishings and equipment, and enter into contracts and agreements to lease/buy and sell such properties as the needs of the organization arise.

c. Where property has been purchased by a local congregation prior to its membership in the United Church of Jesus Christ (Apostolic), such congregation may hold its property in the hands of qualified local trustees, and/or the name of the local congregation (as required by State statute).

2. Acquisition of Property
   
a. Acquisition of Property

   The requirement of a church formally being received into the United Church of Jesus Christ (Apostolic) is that the church seeking admittance shall agree to be subordinate to and governed by the doctrine, rules, regulations, ministerial appointments, and discipline of the United Church of Jesus Christ (Apostolic). Said church, if its property was purchased prior to its application for admittance, shall have local sovereignty over its own property, subject to all of the provisions of the By-Laws and Operations & Procedures Manual.

b. Uniform Charter

   The Board of Bishops shall prepare a uniform charter to be used by any church or organization seeking affiliation into the United Church from any state in the United States or places abroad prior to its admission to full rights in the United Church of Jesus Christ (Apostolic). This uniform charter shall be the format for any and all churches under the
discipline of the United Church of Jesus Christ (Apostolic). If the body be unincorporated, it must use the uniform charter for incorporation. If the body be incorporated, it must file Articles of Amendment to alter its charter to conform to the terms and conditions of the uniform charter provided by the United Church of Jesus Christ (Apostolic).

c. Registration in Foreign Countries

The Presiding Bishop shall have the power to arrange for the registration of the United Church of Jesus Christ (Apostolic) in foreign countries where the church now has or in the future may have subordinate or affiliate local assemblies worshipping according to its tenets, rites, and rituals.

d. Mortgaging of Property

All money advanced to any of the church congregations by the United Church of Jesus Christ (Apostolic) shall be secured to the church by mortgages on said property, or such other security approved by the Presiding Bishop, upon advice of counsel. Any church established with the assistance of the United Church of Jesus Christ (Apostolic) shall be under the absolute and complete control of the Board of Bishops so far as church property is concerned.

e. Purchase for Expansion

The United Church of Jesus Christ (Apostolic) will purchase property to start new churches in areas where no United Church of Jesus Christ (Apostolic) church exists. These properties will be purchased through the Department of Community and Economic Development.

f. Distressed Property

Churches within the United Church of Jesus Christ (Apostolic) who are in distress (mortgage foreclosure, delinquent bills, disabled pastors) and the governing body of that Church no longer desires to maintain ownership, the United Church of Jesus Christ (Apostolic) shall have the right of first refusal, and may purchase such property.

g. Deeded Property

The United Church of Jesus Christ (Apostolic) becomes the sole owner of any and all property deeded to it.
Appendix 6

Sample Pastoral/Ministerial Code of Ethics

“I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them” (John 13:16, NRSV).

“Now a Bishop must be above reproach, married only once, temperate, sensible, respectable…” (1 Timothy 3:2, NRSV).

Preamble

As a minister of the Lord Jesus Christ, called of God to proclaim the Gospel and anointed by the Spirit to pastor the church, I agree to embrace the following ethical and spiritual principles of the United Church of Jesus Christ (Apostolic) in order that I may set an example for those whom I seek to lead and serve.

Section A: Personal Relationships

1. I will fulfill the call of God by faithfully proclaiming the Gospel of Jesus Christ and demonstrating the love of God in word and indeed.
2. I will cultivate my devotional life by consistently reading the Bible, by engaging in meditations, fasting and prayer.
3. I will devote my time and energy to my Christian ministry and will maintain strict standards of preparation, order and discipline.
4. I will live a life of personal and professional integrity and character.
5. I will be committed and competent in the discharge of my responsibilities as pastor, preacher, and teacher, observing proper work habits and responsible schedules.
6. I will be an example of financial stewardship by faithfully giving tithes and offerings.
7. I will use wisdom and honesty in my stewardship of funds given to the church.
8. I will not use church funds, accounts and resources for personal gain.
9. I will endeavor to live within my income, paying all my bills promptly, and will not leave unpaid debts behind me.
10. I will not plagiarize or use sermon materials or information prepared by others without acknowledging the source from which they come.
11. I will not be involved in any illicit sexual activities, which violate my personal integrity or marriage covenant ordained by God.
12. I will seek to be Christ-like in my personal attitudes and conduct toward all people regardless of race, age, color, national origin, gender, physical impairment, disability, marital status, or religious beliefs.
13. I will be fair and devoted to my family members and will endeavor to give them the time and consideration to which they are entitled.
14. I will endeavor to have a pastor who will serve as my counselor and mentor in order to have a mechanism for moral and ethical accountability.
15. I will strive to grow in excellence in my ministry by keeping abreast of relevant issues, continuous reading, and conscientious study.

Section B: Congregational Relationships

1. I will remember that a minister is also a servant. I will love the people I serve with the love of God.
2. I will endeavor to invite persons to accept salvation and church fellowship without intimidation or manipulation.
3. I will maintain a Christian attitude toward all members of the church ministry and will not place unreasonable demands or requirements on them.
4. I will provide the necessary guidance and direction to church ministry leaders to enable them to effectively use their gifts and talents for ministry.
5. I will strive to be sensitive and responsive to the physical, emotional, and spiritual needs of members in the church.
6. In my pastoral calling, I will have respect for every home I enter, for I am a representative of Christ and the Church.
7. I will never use my pastorate to sexually abuse, harass, and exploit an individual in any professional or social relationship in or outside the church. I will not seek or accept sexual favors.
8. I will uphold the highest standards of conduct and confidentiality in my pastoral counseling.
9. I will not encourage membership by individuals who hold membership in another church without receiving official communication from their former church.
10. I will make my service primary and the remuneration secondary.
11. I will not use my pastorate to intentionally injure, harm, or wound either physically or emotionally members of the church.
12. I will respect the privacy of individuals and not violate confidences that come to me as a pastor.
13. I will keep in strict confidence statements made to me by members of the church and will not divulge statements without the consent by the person involved.

Section C: Collegial Relationships

1. I will endeavor to be a brother in Christ to my fellow ministers and to offer and receive counsel in times of difficulty.
2. I will respect and recognize the variety of calls to ministry among my fellow ministers and other Christians.
3. I will hold in sincere respect any minister whose work is well done, regardless of the size or the nature of the ministry he or she serves.
4. I will seek to support all ministers in ministry by building constructive relationships wherever I serve, both with the ministers where I pastor and with ministers in neighboring churches.
5. I will seek to serve my fellow ministers and their families in every way possible and in no instance will I require fees for such services.
6. I will refrain from speaking negatively of the character or work of another minister or speaking disparagingly about the work of either my predecessor or my successor.
7. I will not spread false rumors or gossip about other ministers.
8. I will, upon my retirement from the active ministry, give my pastor loyal support.
9. I will bring cases of flagrant misconduct by other ministers to the attention of the proper authority.
10. I will advocate adequate compensation for colleagues and the profession.

Section D: Community Relationships

1. I will strive to be humane in all my relationships to the community, but will never lower my standards and ideals in order to gain their acceptance.
2. I will endeavor to develop relationships with the community that surrounds the church.
3. I will not misrepresent the ministry or myself to others in the community.
4. I will not be a party to funeral or marriage rackets.
5. I will consider my primary duty to be the pastor, but will also accept reasonable responsibilities, which the community may call upon me to assume.
6. I will strive to build up the church and maintain a Christian attitude at all times toward members of other religious bodies.
7. I will not involve myself in any social or political movements that violate Christian principles.
8. I will not set aside convictions and religious beliefs to win popular favor in the community.

[adapted and excerpted from Ministerial Ethics: Being a Good Minister in a Not-So Good World by Joe E. Trull & James E. Carter.]
Appendix 7

MINISTERIAL CREDENTIALS, TRAINING AND DEVELOPMENT RESOURCES

The following information defines and distinguishes Bible College and Seminary/Divinity School educational resources and provides a listing of selected institutions.

Bible College and Seminary Education

- **Bible College Education**
  Bible Colleges are accredited through the *Association for Biblical Higher Education (ABHE)*, the official accrediting agency for undergraduate biblical education. These institutions provide foundational Bible courses and theological training along with a general education curriculum. (examples: Certificate in Biblical Studies, Associate of Arts in Biblical Studies, Bachelor of Arts in Missions, Bachelor of Arts in Ministry)

- **Seminary/Divinity School Education**
  Seminaries and Divinity Schools are accredited by the *Association of Theological Schools (ATS)*. These institutions provide graduate level courses in theological and ministerial training. (examples: Master of Theology, Master of Divinity, Master of Religious Education, Doctor of Philosophy, Doctor of Theology, Doctor of Ministry)

Seminary/Divinity Schools (Definitions)*

**Independent Schools**: Schools that are freestanding higher education institutions

**University-Affiliated Schools**: Schools that are integral parts of larger teaching or research universities with multiple professional schools and graduate programs, typically offering research doctorates in more than one area

**College-Affiliated Schools**: Schools that are integrally related to four-year colleges or teaching universities that have limited additional graduate or professional programs.

**Protestant Denominational Schools**: Schools that identify themselves as having an affiliation with a single or primary Protestant denomination.

**Inter/nondenominational Schools**: A broad range of schools, including those with multiple denominational affiliations and schools with no official denominational affiliation.

**Roman Catholic**: Diocesan, university departments of theology, and religious order seminaries in the U.S. and Canada.

**Orthodox**: Greek Orthodox Archdiocese of America and Orthodox Church in America
Selected Seminary and Divinity Schools by Organizational Category

**Baptist Seminary and Divinity Schools***

- **American Baptist Church in the USA**
  - American Baptist Seminary of the West
  - Andover Newton Theological School
  - Central Baptist Theological Seminary
  - Colgate Rochester Crozer Divinity School
  - Northern Baptist Theological Seminary
  - Washington Baptist College and Seminary

- **Baptist General Conference**
  - Bethel Seminary of Bethel University

- **Baptist General Association of Virginia**
  - The John Leland Center for Theological Studies

- **Baptist Missionary Association of America**
  - Baptist Missionary Association Theological Seminary

- **Baptist State Convention of North Carolina**
  - Campbell University Divinity School
  - M. Christopher White School of Divinity of Gardner-Webb University

- **Conservative Baptist Association of America**
  - Western Seminary

- **General Baptist State Convention, N.C.**
  - Shaw University Divinity School

- **North American Baptist Conference**
  - North American Baptist Seminary

- **Southern Baptist Convention**
  - Southern Baptist Theological Seminary
  - Southwestern Baptist Theological Seminary

**Methodist Seminary and Divinity Schools***

- **African Methodist Episcopal**
  - Payne Theological Seminary

- **African Methodist Episcopal Zion**
  - Hood Theological Seminary

- **United Methodist Church**
  - Boston University School of Theology
  - Candler School of Theology of Emory University
  - Drew University Theological School
  - Duke University Divinity School
  - Methodist Theological School of Ohio
  - Perkins School of Theology Southern Methodist University
  - United Theological Seminary
  - Wesley Theological Seminary
**Pentecostal Seminary and Divinity Schools**

- **Assemblies of God**
  - Assemblies of God Theological Seminary
- **Church of God (Cleveland, Tennessee)**
  - Church of God Theological Seminary
- **United Pentecostal Church International**
  - Urshan Graduate School of Theology

**Roman Catholic Seminary and Divinity Schools**

- The Catholic University of America School of Theology and Religious Studies
- Gonzaga University Department of Religious Studies
- Immaculate Conception Seminary Seton Hall University
- Loyola Marymount University Department of Theological Studies
- Loyola University Chicago Institute of Pastoral Studies
- Houston Graduate School of Theology
- Mount Saint Mary’s Seminary
- Notre Dame Seminary
- Sacred Heart School of Theology
- Saint Francis Seminary
- St. John’s University School of Theology – Seminary
- Saint Mary Seminary and Graduate School of Theology
- Saint Vincent Seminary
- Washington Theological Union
- Weston Jesuit School of Theology

**Interdenominational/Multi-denominational Seminary and Divinity Schools**

- Asbury Theological Seminary
- Dallas Theological Seminary
- Fuller Theological Seminary
- Grand Rapids Theological Seminary of Cornerstone University
- Haggard School of Theology of Azusa Pacific University
- Hartford Seminary
- Harvard University Divinity School
- Houston Graduate School of Theology
- New York Theological Seminary
- Oral Roberts University School of Theology
- Pacific School of Religion
- Reformed Theological Seminary
- Union Theological Seminary
- Vanderbilt University Divinity School
- Wake Forest University Divinity School
- Wesley Biblical Seminary
- Westminster Theological Seminary
- Yale University Divinity School

**Nondenominational Seminary and Divinity Schools***

- Capital Bible Seminary
- Howard University School of Divinity
- International Theological Seminary
- Michigan Theological Seminary
- Multnomah Biblical Seminary
- Northeastern Seminary at Roberts Wesleyan College
- Phoenix Seminary
- Regent University School of Divinity
- University of Chicago Divinity School
- Westminster Theological Seminary in California

*Source Information: Association of Theological Schools (ATS).*
Appendix 8

SAMPLE LOCAL CHURCH POLICY ON SAME-SEX UNIONS

[Insert Official Name of Local Church]
Church Bylaws Amendment
(Regarding Wedding Ceremonies)

1. Membership. A member of [Insert Official Name of Local Church] (the “Corporation”) is accepted onto the roll of Membership when he or she makes a public acceptance of Church Doctrine, states a willingness to join this fellowship, is accepted by the Church as demonstrated by enrollment of that person as a member, and operates within the provision of the By-Laws of the United Church of Jesus Christ (Apostolic) national organization. Furthermore, members of the Corporation shall adhere to the following principles:

According to Genesis 19:5-13 and 1 Corinthians 6:9-11, we believe and affirm that homosexuality is sin. We understand and believe that God loves the homosexual as well as the heterosexual, but He hates the sins of all humanity. The members of the Corporation do not condone, participate or endorse homosexuality in any form or fashion. The members of the Corporation do not condone or participate in same sex marriages. We do believe that homosexuals, if they are willingly ready to denounce the lifestyle and practice of homosexuality, can be changed and saved (according to Acts 2:4; 2:38), through and by the power and transformation of the almighty God. Any person who considers himself or herself to be homosexual (i.e. gay, lesbian, bisexual), and are proposing to become a member of the Corporation should be willingly ready to denounce the lifestyle and practice of homosexuality and lesbianism.

Wedding Ceremonies for Members in Good Standing

[Insert Official Name of Local Church] is a Christian ministry, established and governed by the principles of the Bible. The freedom of religion is afforded to us by the Constitution of the United States of America. We, therefore, exercise these inalienable rights and privileges in the construction of our church’s policies and procedures.

We believe that the word of God totally denounces any and all forms of marriage outside of one man and one woman (Genesis 1: 27-28; Genesis 2: 22-24; Genesis 6: 19-20; Genesis 7: 2-3, 16; Leviticus 20:13; Jeremiah 29:6; Malachi 2:15; Matthew 19: 4-6; Romans 1: 24-26; 1 Corinthians 7:2; 1 Corinthians 11:3; 1 Timothy 3: 2; Ephesians 5: 23-33; Colossians 3: 18-19; Titus 2:4).

[Insert Official Name of Local Church] its Pastor, Elders, Licensed Ministers or any other member of the ministerial staff, will not at any time conduct or participate in ;the marriage or wedding ceremony of any couple whose marriage is contrary to the scripture we uphold as truth and/or our interpretation of said scriptures.

Therefore, according to the above stated scripture references, [Insert Official Name of Local Church], is against same-sex marriages, group marriages, incestuous marriages, polygamy,
bigamy, pedophilia, or marriages with children. Also, [Insert Official Name of Local Church] and its Pastor reserve the right to decline or refuse to perform wedding ceremonies for any couple that does not meet Biblical qualifications.

Any possible marriages that have the potential for abuse of any kind or other serious irreconcilable differences; any pre-marital couples who refuse to participate and/or complete all pre-marital counseling sessions; or if any possess any ungodly character issues that could affect the success of the marriage, [Insert Official Name of Local Church], and its Pastor reserve the right to decline or refuse to join them in holy matrimony.
Appendix 9

SUBSTANCE ABUSE INFORMATION AND RESOURCES

Drug Abuse

In the epistle to the Romans, chapters 6-8, the Apostle Paul sheds light on the way the believer can achieve freedom from struggles with sin and fleshly indulgences.

The body (flesh) must not be controlled by sin. This control is often a matter of the heart and of the mind. A sorrowful and sick heart/mind can lead to drug abuse.

Definition

Drug addiction is a complex brain disease characterized by compulsive, at times uncontrollable, drug craving, seeking, and use that persist even in the face of extremely negative consequences. Drug seeking becomes compulsive, in large part as a result of the effects of prolonged drug use on brain functioning and, thus, on behavior. For many people, drug addiction becomes chronic, with relapses possible even after long periods of abstinence. (Source: U.S. Department of Health and Human Services, National Institutes of Health (NIH), National Institute on Drug Abuse (NIDA)).

Costs of Drug Abuse to Society

It is estimated that in 2000 illegal drug use cost America close to $161 billion:

- $110 billion in lost productivity
- $12.9 billion in healthcare costs
- $35 billion in other costs, such as efforts to stem the flow of drugs.

Beyond the raw numbers are other costs to society:

- spread of infectious diseases such as HIV/AIDS and hepatitis C either through sharing of drug paraphernalia or unprotected sex
- deaths due to overdose or other complications from drug use
- effects on unborn children of pregnant drug users
- other effects such as crime and homelessness

(Source: U.S. Department of Health and Human Services, National Institutes of Health (NIH), National Institute on Drug Abuse (NIDA)).

Commonly Used Drugs

Drugs listed as common drugs of abuse include alcohol, cocaine, club drugs, heroin, inhalants, LSD (acid), marijuana, MDMA (ecstasy), methamphetamine, nicotine, PCP (phencyclidine),
prescription medications, and steroids. (Source: U.S. Department of Health and Human Services, National Institutes of Health (NIH), National Institute on Drug Abuse (NIDA)).

Physical Signs of Drug Abuse/Addiction

The physical signs of abuse or addiction can vary depending on the person and the drug being abused. Each drug has short-term and long-term physical effects. Addiction also can place people at increased risk for a wide variety of other illnesses, which can be brought on by behaviors such as poor living and health habits that often accompany life as an addict, or because of toxic effects of the drugs themselves.

Addiction, characterized by compulsive, at times uncontrollable drug craving, seeking, and use, can persist even in the face of extremely negative consequences. For many people, drug addiction becomes chronic, with relapses possible even after long periods of abstinence. (Source: U.S. Department of Health and Human Services, National Institutes of Health (NIH), National Institute on Drug Abuse (NIDA)).

Withdrawal

Withdrawal is the variety of symptoms that occur after use of some addictive drugs is reduced or stopped. Length of withdrawal and symptoms vary with the type of drug. For example, physical symptoms of heroin withdrawal may include restlessness, muscle and bone pain, insomnia, diarrhea, vomiting, and cold flashes. These physical symptoms may last for several days, but the general depression, or dysphoria (opposite of euphoria) that often accompanies heroin withdrawal may last for weeks. In many cases withdrawal can be easily treated with medications to ease the symptoms, but treating withdrawal is not the same as treating addiction. (Source: U.S. Department of Health and Human Services, National Institutes of Health (NIH), National Institute on Drug Abuse (NIDA))

Effect on a Fetus

Many substances, including alcohol, nicotine, and drugs of abuse, can have negative effects on the developing fetus because they are transferred to the fetus across the placenta. For example, nicotine has been connected with premature birth and low birth weight, as has the use of cocaine. Scientific studies have shown that babies born to marijuana users were shorter, weighed less, and had smaller head sizes than those born to mothers who did not use the drug. Smaller babies are more likely to develop health problems.

Whether a baby's health problems, if caused by a drug, will continue as the child grows, is not always known. Research does show that children born to mothers who used marijuana regularly during pregnancy may have trouble concentrating, even when older. Research continues to produce insights on the negative effects of drug use on the fetus. (Source: U.S. Department of Health and Human Services, National Institutes of Health (NIH), National Institute on Drug Abuse (NIDA))
Signs of Addiction

If a person is compulsively seeking and using a drug despite negative consequences, such as loss of job, debt, physical problems brought on by drug abuse, or family problems, then he or she is probably addicted. In 1984, John A. Ewing, MD, developed the CAGE Questionnaire to assist physicians and counselors screen for and detect drug problems. These four simple questions can help detect substance abuse problems:

1. Have you ever felt you ought to Cut down on your drinking/drug use?
2. Have people ever Annoyed you by criticizing your drinking/drug use?
3. Have you ever felt bad or Guilty about your drinking/drug use?
4. Have you ever had a drink or taken a drug first thing in the morning to steady your nerves or get rid of a hangover (Eye-opener)?

Treatments

In addition to Christian counseling, prayer and fasting, drug addiction can be effectively treated with behavioral-based therapies. For addiction to some drugs such as heroin or nicotine, medications are effective. Treatment may vary for each person depending on the type of drug(s) being used and multiple courses of treatment may be needed to achieve success. (Source: U.S. Department of Health and Human Services, National Institutes of Health (NIH), National Institute on Drug Abuse (NIDA))

Information

For referrals to treatment programs, call 1-800-662-HELP, or visit the Substance Abuse and Mental Health Services Administration online at http://findtreatment.samhsa.gov/. (Source: U.S. Department of Health and Human Services, National Institutes of Health (NIH), National Institute on Drug Abuse (NIDA))

National Institute on Drug Abuse (NIDA) produces a variety of educational materials for the general public and healthcare providers, including the following:

- Research Report Series
- NIDA Infofacts
- NIDA NOTES
- Therapy Manuals
- Community Alert Bulletins

NIDA has a publications catalog online and orders can be placed by calling the National Clearinghouse for Alcohol and Drug Information at 1-800-729-6686. Many of the publications are available in both English and Spanish. (Source: U.S. Department of Health and Human Services, National Institutes of Health (NIH), National Institute on Drug Abuse (NIDA))
If a pastor, minister, or anyone designated by the United Church of Jesus Christ (Apostolic) is called on to address the erratic troubling behavior of a Church member or family member/friend of a believer, then the pastor, minister, or individual should determine if the problem is linked to drugs by reviewing the information above. The minister should seek God for guidance but also educate himself or herself on treatment options or effective treatment centers for substance abusers in the area consistent with the principles of our faith community. Every local assembly should have a relationship with a local treatment facility and/or healthcare center. In addition, Church nurses should have a leadership role in this process.

**Please note:** Avoid counseling a suspected addicted person if you have not fasted, prayed and increased your knowledge. Also do not counsel such an individual alone.
Appendix 10

DOMESTIC VIOLENCE INFORMATION AND RESOURCES

Definition

Domestic Violence, also known as partner abuse, battering or family violence occurs when spouses, intimate partners, dates, parents, children, grandchildren or siblings use physical violence, threats, emotional abuse, harassment, or stalking to control the behavior of their partners and/or family members. Physical violence includes putting one’s hands on a person against that person’s will. It also includes shoving, pushing, grabbing, pulling, or forcing someone to stay where that person does not wish to remain. Regardless of the relationship between two people, using physical violence against someone is a crime.

Very few people identify themselves as abusers or victims. They may remain silent about the issue because of the havoc that domestic violence has created in their workplace and family lives. Victims may be silent about the abuse because of embarrassment or shame, or for fear that their actions may incur retaliation or the victims might be blamed for provoking the violence. Both victims and abusers may characterize their experiences as family quarrels that “got out of control.”

Screening Questions

Pastors, ministers, evangelists, and all those who are delegated to counsel and give advice to members of the congregation should think about the following questions to identify whether you or someone in the Assembly is a victim of domestic violence. Whether the counselor is a professional or layperson, asking these questions (in private) about domestic violence can let victims or abusers know that the door is open for further discussion and help. If it is discovered that a parishioner is being abused, develop a safety plan right away even if the parishioner does not intend to separate from the abuser immediately. Counselors should be aware that domestic violence is not confined to “certain groups.” Do not try to predict who is a batterer and who is a victim of domestic violence. Ask the following questions to determine whether domestic violence is occurring:

- Everyone argues or fights with their family member now and then. When you argue or fight at home, what happens? Do you ever change your behavior because you are afraid of the consequences of a fight?
- Do you feel that your family member treats you well? Is there anything that goes on at home that makes you feel afraid?
- Has your family member ever hurt or threatened you or your children? Has your family member ever put his or her hands on you against your will? Has your family member ever forced you to do something you did not want to do? Does your family member criticize you or your children a lot?
• Has your family member ever tried to keep you from taking medication you needed or from seeking medical help? Does your family member refuse to let you sleep at night?
• Has your family member ever hurt your pets or destroyed your clothing, objects in your home, or something that you especially cared about? Does your family member throw or break objects in the home during arguments?
• Does your family member act jealously, for example, always calling you at work or home to check up on you? Is it hard for you to maintain relationships with your friends, relatives, neighbors, or co-workers because your family member disapproves of, argues with, or criticizes them? Does your family member accuse you unjustly of flirting with others or having affairs? Does your family member ever try to keep you from leaving the house?
• Does your family member make it hard for you to find or keep a job or to go to school?
• Every family has its own way of handling finances. Does your family member withhold money from you when you need it? Do you know your family’s assets? Do you know the location of important documents like bank books, check books, financial statements, birth certificates, and passports for you and members of your family? If you wanted to see or use any important items, would your family member make it difficult for you to do so? Does your family member sometimes spend large sums of money and refuse to tell you why or what the money was spent on?
• Has your family member ever used or threatened to use a weapon against you? Are there guns in your home?
• Does your family member abuse drugs or alcohol? What happens?

Avoid Harmful Assumptions

• There are no typical characteristics or profiles of abusers or victims. Abusers may appear very charming or may seem like explosive or angry individuals. Victims may seem extremely frightened or passive or may be quite angry about what is happening. Rather than determining whether someone fits a “type,” determine whether the warning signs of abuse exist.
• If some one declines to discuss domestic violence issues, consider whether the silence may be due to a fear of the batterer, or to cultural, race or gender issues which make it difficult to talk about such personal experiences. If you suspect that some one is a victim of domestic violence, say the following:
  o I am concerned about your safety.
  o You can talk to me about what is happening at home.
  o Domestic violence can harm your children.
  o Domestic violence is a crime.
  o I will help you find the legal and non-legal service referrals you need.
Basic Warning Signs

- Batterers use dominating, intimidating, terrifying, rule-making, stalking, harassing and injurious behaviors to control and manipulate the actions of their partners and sometimes their children.
- The most obvious signs of domestic violence will be evidence of severe, recurring, or life-threatening abuse, for example, repeated bruises, broken bones, physical attacks, or threats with weapons.
- Domestic violence is not just severe physical violence, it includes slaps, pushes, shoves, threats, emotional and financial abuse, false imprisonment, and any other behavior that batterers use to control and coerce victims. If one partner or spouse frequently makes the other ask permission to do things, domestic violence may be occurring.
- Emotional abuse, where one partner continuously degrades or belittles the other, or accuses the other of being stupid, unattractive, a bad parent, unfaithful, or any other similar fault, can indicate domestic violence.
- Many batterers use the legal system to punish their partners for taking steps to free themselves from domestic violence. Extremely litigious behavior following a separation may be a sign of domestic violence.
- Batterers use issues arising in custody and visitation cases to try to re-establish control over their victims. For example, a batterer may fail to show up for scheduled visitation on time in order to harass the victim or create a reason for further contact.
- Batterers frequently display extreme jealousy. The following controlling actions may signal that domestic violence is occurring:
  - Batterers often discourage their victims from seeking help. People who have difficulty making or keeping appointments may be trying to avoid letting their abusers know that they are seeking help.
  - Batterers frequently insist on accompanying victims to appointments, even if they have no involvement in the case. During office visits or phone calls, a batterer may try to speak for the victim, in order to control the information the victim shares with you.
  - Batterers harass, stalk, and keep tabs on their victims. If someone reports constant phone calls at work or home to keep track of their whereabouts, consider whether other warning signs of domestic violence are present.
  - Batterers try to isolate their victims from emotional support systems or sources of help. Be sensitive to persons who report that their partners do not allow them to see relatives, friends, or neighbors. Also, be alert for persons who tell you that their partners are excessively jealous of persons they see outside of the home and make statements such as “if I can’t have you, nobody can.”
Batterers also isolate their victims by sabotaging their ability to get and keep jobs. Saints who keep changing or losing jobs or “cannot” work because of their partners’ disapproval or actions may be suffering from domestic violence.

Where to Find Help

Church members, who find themselves in an emergency situation, should be advised to call 911 or their local law enforcement agency. If the parishioner is not in immediate danger, in addition to ministerial counseling sessions, he or she can be advised to consider contacting one of the following resources:

- **National Domestic Violence Hotline:** (800) 799-SAFE or (800) 799-7233. Provides crisis intervention and referrals to in-state or out-of-state resources, such as women’s shelters or crisis centers.
- **A doctor or hospital emergency room.** Treats any injuries and refers you to safe housing and other local resources.
- **Local women’s shelter or crisis center.** Typically provides 24-hour, emergency shelter for a parishioner and his or her children, advice on legal matters, advocacy and support services, and evaluation and monitoring of abusers. Some shelters have staff members who speak several languages.
- **Local court.** The area district court can help a parishioner obtain a court order, which legally mandates the abuser to stay away from him or her or face arrest. These are typically called orders for protection or restraining orders. Advocates are available in many communities to help the parishioner complete the paperwork and guide him or her through the court process.

Helpful Resources [I need to check to see if these links still work. If not, I will delete them.]

- United States Department of Justice: Domestic Violence.
- National Resource Center on Domestic Violence [800-537-2238, www.nrcdv.org.]
- Battered Women’s Justice Project [800-903-011, www.bwip.org/]
- Rape Abuse and Incest National Network (RAINN) [800-656-HOPE (4673) www.rainn.org]
- http://www.healthyroadsmedia.org

Sources used for this Appendix:
The American Bar Association Commission on Domestic Violence Report
Appendix 11

MENTAL HEALTH INFORMATION AND RESOURCES

Definitions

The terms “mental illness” and “mental disorder” are often used interchangeably. Mental illness refers to a medically diagnosable range of disorders that result in a significant impairment of a person's thinking, emotional or relationship abilities and which may require treatment and rehabilitation to manage the symptoms. For simplicity, the term “mental illness” is used in the following information to refer to the full range of psychiatric diagnoses.

Some of the major types of mental illness are depression, bipolar disorder, schizophrenia, anxiety and eating disorders.

Mental health, on the other hand, means emotional and mental well-being. Mental health is much more than the absence of mental illness. It is the realization of a person's potential and the sense of well-being and functioning unique to each person. Mental health includes all those things that help people to live fulfilling lives.

Magnitude of the Problem

It is estimated that mental health problems and mental illness will affect more than 20 per cent of the adult population in their lifetime and between 10-15 per cent of young people in any one year.

Many will recover spontaneously and, of the remainder, the vast majority can be treated and will fully recover. However, a smaller number will experience longer periods of distress and disability.

Mental illnesses are just like any other illness, such as heart disease, diabetes and asthma. Yet the traditions of flowers, sympathy and support provided to those with a physical illness are denied to those with mental illness.

In the past, the more severely affected people were isolated and treated in psychiatric institutions and had little opportunity to decide how and where they wished to live their lives. Others received no treatment or support at all.

Treatments have improved and although some people with severe mental illness will still require hospitalization, the emphasis is on treating and supporting people in their own communities.

Critical Care in Counseling

It is imperative that if the designated mental health advisor believes that an individual cannot cope with the severity of his or her mental illness, and it is not entirely clear that the ill person is just solely demon possessed then it is critical that the advisor fast, pray and seek help, first from
more experienced ministers and evangelists in the Church and/or the Pastor. If the problem persists then outside help must be sought.

Please note if an advisor is told about a violent crime that the ill person warns he or she is about to commit, then the advisor should warn the threatened person about the possible dangers. Also the advisor must report known criminal and/or illegal acts to appropriate authorities.

Please note that an advisor could be sued if his or her advice led to a loss of life or an illegal act. It is therefore imperative that all advice rest on the common threads of our doctrine and not an advisor’s own beliefs. Again, should help be needed, please secure it immediately. Below are web sites that should be helpful.

Frequently Asked Questions

Q: Are people born with mental illness?

A: The causes of mental illness are unclear. A predisposition to some mental illness, such as schizophrenia, can run in families. Many other factors can contribute to the onset of mental illness in people with a predisposition such as stress, bereavement, relationship breakdown, child abuse, unemployment, social isolation and times of accidents and life-threatening illness.

Some mental illnesses are due to demonic possession, when people open themselves through weakness, despair, doubt etc. to such attack. It is critical that a pastor, minister, counselor (all described from here on as “Advisor”) know the difference, or we may be praying for the wrong relief. Casting a demon out of a sick person is not profitable; similarly, praying for healing and counseling of a demon-possessed person is also not effective. If the advisor does not know the difference, below are websites that could get the advisor the help needed to address the problem.

Q: Can anyone develop a mental illness?

A: Yes. In fact mental illness is very common. Many people feel more comfortable with the notion of having "a break down" than with having mental illness. This reluctance to talk openly about mental illness can be a barrier to seeking early treatment.

However, if people of God keep their hearts and minds in the right place, this illness can be avoided. Stress can lead to mental illness, as well as physical illness. It is beneficial to put one’s trust in God.

Q: Are people with a mental illness dangerous?

A: No. This is a false perception and underlies some of the most damaging stereotypes. People with a mental illness are seldom dangerous. Even people with the most severe mental illness are rarely dangerous. People who do not have any mental illness carry out the great majority of acts of violence.
Q: Do people with a mental illness need to be isolated from the community?

A: No. Most people with a mental illness recover quickly, and the majority do not need hospital care, or have only brief admissions. Treatment discoveries of recent decades have removed the need for isolation and confinement as was common in the past. It is important to recognize that the need for isolation is not true for the vast majority of those who might have an episode of illness.

Common Types of Mental Illnesses

**Depression**, one of the most common mental disorders in the community, is a mood disorder characterized by feelings of extreme sadness and dejection - not just the feeling of sadness we all experience at times. There is a range of safe and effective treatments for depression.

**Bipolar disorder**, like depression, is a mood disorder. A new name for what used to be called manic depression, bipolar disorder affects the functioning of the brain, causing exaggerated swings of mood from being high, over-excited and self-important to feeling extremely low and helpless, and having difficulty in making decisions.

**Anxiety disorders**, of which there are a number, have in common an intense and paralyzing sense of fear or a sustained pattern of worrying when there is no real danger or threat. Anxiety disorders include panic disorders, phobias, obsessive-compulsive disorder and post traumatic stress disorder.

**Schizophrenia** interferes with the mental functioning of a person and limits the ability to think, feel and act. Symptoms include delusions, phobias, hallucinations and confused thinking. Approximately one in a hundred people will develop schizophrenia; some may experience only one or more brief episodes, while for others, schizophrenia remains a life-long condition.

**Eating Disorders** are characterized by preoccupation with food. The two most recognized and serious are anorexia and bulimia. Both involve having a preoccupation with control over eating, body weight and food. People with anorexia are determined to control the amount of food they eat, while people with bulimia tend to feel out of control where food is concerned.

The information in the "What is Mental Illness" portion of this Appendix was reproduced from a fact sheet by the same name with permission from the author and publisher, Australian Rotary Health Research Fund (ARHRF).

(Refer to the Gospels, in particular St. Matthew, for biblical accounts of mental health deliverances and healings in general.)

Web Resources
http://www.nimh.nih.gov/
http://www.nmha.org/infoctr/factsheets/index.cfm