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UNITED PENTECOSTAL CHURCH INTERNATIONAL

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BOARD OF GENERAL PRESBYTERS

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*David K. Bernard ..... General Superintendent
*Stan O. Gleason ..... Assistant General Superintendent
*Darrell W. Johns ..... Assistant General Superintendent
*Scott Graham ..... General Secretary-Treasurer
*Adam C. Hunley ..... General Director of Global Missions
*Scott Sistrunk ..... General Director of North American Missions
Robin M. Johnston ..... Editor in Chief
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D.J. Hill ..... General Youth Ministries President
Dave Henry ..... Building the Bridge Ministries Director
A. Brocc Chavis ..... Multicultural Ministries Director
John Burnett ..... Spanish Evangelism Ministries Director
Daniel Butler ..... Office of Education and Endorsement Chair

GENERAL EXECUTIVE PRESBYTERS

*P. Ted Graves ..... Northwest
*G. David Trammell ..... North Central
*Gene Holley, Jr. ..... South Central
*Tim Gaddy ..... Western Zone
*Rick Stoops ..... Northeast
*Brent Watts ..... Southeast
*Jonathan Sanders ..... Southwest
*David Tipton ..... Eastern Zone
*Raymond Woodward ..... Canada

*Executive Board Members

GENERAL PRESBYTERS

Robert Allen - AZ
Jim Blackshear - AK/YT
James D. Booker - WI
Steve A. Boyd - FL
Mark Brown - SD
Gaylen Cantrell - Western
Nathan Carrington - Texico
Brent Carter - Atlantic
Tom Channell - ME
Mickey Cluster - PA
Brent Coltharp - IL
J. Marrell Cornwell - KS
Jeremy Cox - MN
Jack Cunningham - VA
J. Stanley Davidson - AL
Devon Dawson - NY Metro
Andrew Dillon - BC
Douglas Ellingsworth - TN
David Fauss - STX
Richard Flowers - NTX
Jesse B. Fortaleza - Cent. Can.
Tim Gaddy - AR
Eddie Gann - SC
Paul Graham - QC
Nathaniel Hampton - ID
Steven Hanson - OR
Arthur Hodges, III - SO CAL
Wayne Huntley - NC
Greg Hurley - WV/Western MD
C. H. Jury - GA
Kevin Leaman - MI
Justin MacKenzie - NS
Arnold MacLauchlan - ON
Matthew Martin - OK
Daniel McAllister - NH/VT
Richard McGriffin - HI

(Continued on next page)

BOARD OF GENERAL PRESBYTERS

(Continued from previous page)

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Roy Moss - NJ/DE
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Henry Poitras - Can. Plains
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D. D. Puckett - ND
David M. Reever - MD/DC
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B. J. Thomas
Ted Wagner
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Chester Wright

LIAISONS AND REPRESENTATIVES

Global Missions Regional Director ..... G. Randy Adams
Global Missions Regional Director ..... Roger D. Buckland
Global Missions Regional Director ..... Nathan A. Harrod
Global Missions Regional Director ..... TBD
Global Missions Regional Director ..... David H. Schwarz
Global Missions Regional Director ..... Lynden G. Shalm
Global Missions Regional Director ..... G. Michael Sponsler
Ladies Ministries President ..... Linda Gleason
Men's Ministries Director ..... Michael J. Williams

GLOBAL COUNCIL

Please note: *some nations are omitted due to security concerns.*

The Global Council consists of two delegates from each organized national church. It meets every five years to coordinate the international efforts of the UPCI and is co-chaired by the UPCI General Superintendent and the UPCI Director of Global Missions. Its stated purpose is:

- To strengthen our unity through closer fellowship worldwide
- To uphold the International Articles of Faith and standards of righteousness
- To unite our missionary endeavor worldwide
- To develop plans for worldwide evangelism
- To promote the World Network of Prayer

David K. Bernard ..... Chairman
Adam C. Hunley ..... Co-Chair
Duncan Karuku ..... Secretary

Leaders of Nations

Africa ..... G. Randy Adams, Regional Director

Angola ..... Pédro Marionho
Benin ..... Laurent Tometin
Botswana ..... Olebogeng Molefhi
Burundi ..... Ntashimikiro Telesphore
Cameroon ..... Kenneth Cantrell
Cape Verde ..... Sileno Sousa
Central African Republic ..... Berin Yandede Ndjanga
Congo Democratic Republic of ..... Kalo Crispin Ngoy
Congo Republic of ..... Rene Gistophe
Equatorial Guinea ..... Peter Njuh Mua
eSwatini ..... Bongani Dlamini
Ethiopia ..... Fekadu Destin
Gabon ..... Desire Rakontondratsimba
Ghana ..... Jerry H Nortey
Guinea ..... Logan Blackmon
Guinea Bissau ..... Carmelino Sousa
Ivory Coast (Cote D'Ivoire) .... Affa Antoine
Kenya ..... Duncan Karuku
Lesotho ..... Nicky Sisco
Liberia ..... Stephen Benda
Madagascar ..... Jules Randriamiadana
Malawi ..... Chimalizeni Banda
Mauritius ..... Jacques Dubois
Mayotte ..... Tiana Ranillsontiana
Mozambique ..... Nicky Sisco
Namibia ..... Keith Ikerd
Nigeria ..... Michael Ugondo
Reunion ..... Jeannot Azarhoussen
Rwanda ..... Randy Adams
Senegal ..... Craig Sully
Seychelles ..... Mamy Razanajatovo
Sierra Leone ..... Rashid Turay
South Africa ..... Allen Sibanda
South Sudan ..... Patrick Groves
Sudan ..... Patrick Groves
Tanzania ..... Fromeni Mushi
Togo ..... Kofi Mawusi
Uganda ..... Mike Ogwal
Zambia ..... Morgan Mwanza
Zimbabwe ..... Clifford Makandise

Asia ..... Lynden G. Shalm, Regional Director

Bangladesh ..... James Corbin
Bhutan ..... Renthlei Lalrinsanga
Cambodia ..... Lynden G. Shalm
China ..... TBD
Hong Kong & Macau .... Stephen O'Donnell
India ..... Durairaj George
India (North East) ..... Renthlei Lalrinsanga
India Andhra Province ..... Daniel Evans
Japan ..... Monroe Clevenger, Jr
Korea (South) ..... Munjong Kang
Laos ..... Lynden G. Shalm
Macau ..... Stephen O'Donnell
Mongolia ..... Lynden G. Shalm
Myanmar ..... Pa Mang
Nepal ..... Lynden G. Shalm
Taiwan ..... Lynden G. Shalm
Thailand ..... Duagden Laodee
Vietnam ..... Josh Barsotti

Central America/Caribbean ..... David H. Schwarz, Regional Director

Antigua..... Steve Shirley
Bahamas..... J.R. Black
Barbados ..... Henry Ritchie
Belize ..... Daniel Becerra
Cayman Islands ..... Dolbert A. Clarke
Costa Rica ..... Elías Vargas
Cuba ..... Rafel Andrea Dorta
Curacao ..... J.R. Black
Dominica..... Henry Ritchie
Dominican Republic ..... Steve Shirley
El Salvador..... Ricardo Mendoza
French Guiana..... Henry Ritchie
Grenada..... Henry Ritchie
Guadeloupe ..... Henry Ritchie
Guatemala ..... Marco DeLeon
Guyana ..... Steve Smith
Haiti..... Jean Emanus La Porte
Honduras ..... Ricardo Licona
Jamaica..... O'Garth McKoy
Martinique..... Henry Ritchie
Mexico ..... Steven W. Drost
Nicaragua ..... Eduardo Garcia
Panama..... César Lawrence
Puerto Rico ..... Edward Calderon
St. Kitts & Nevis..... Steve Shirley
St. Lucia..... Henry Ritchie
St. Vincent/Grenadines ..... Henry Ritchie
Suriname ..... Steve Smith
Trinidad & Tobago ..... Joseph Landaw
US Virgin Islands ..... Henry Ritchie

Eurasia/North Africa ..... TBD, Regional Director

Armenia..... Bagrat Hayrapetyan
Egypt..... Mokhles Sedra
Israel..... Shawn Turner
Jordan..... Jonathan Sherry
Lebanon..... Mark Starin
Morocco ..... Kirby Parker
Palestine ..... Shawn Turner
Republic of Georgia..... Daniel De Temple
Turkiye ..... Rick Robinson
United Arab Emirates ..... Brad Reed

Europe ..... Nathan A. Harrod, Regional Director

Albania..... Michael Patterson
Andorra ..... Corey Beebe
Austria..... Paul Brochu
Belarus ..... Robert H. Kelley
Belgium..... Paul Brochu
Bulgaria..... Michael Patterson
Channel Islands..... Robert H. Kelley
Croatia..... Radovan Hajduk
Cyprus ..... Stephan Summers
Czech Republic ..... Matthew Buckland
Denmark..... Robert Kelley
Estonia..... Nathanael Turner
Finland ..... Mark Alphin
France..... John Nowacki
Germany..... Paul Brochu
Greece ..... Sim Strickland
Hungary..... Michael Patterson
Iceland..... Mark Alphin
Ireland ..... Leroy Francis
Italy ..... Angelo Di Bernardo
Latvia ..... Luke Havens
Liechtenstein ..... Paul Brochu
Lithuania ..... Robert H. Kelley
Luxembourg..... TBD
Malta ..... Kirby Parker
Moldova ..... Michael Patterson
Monaco ..... John Nowacki
Montenegro ..... Michael Patterson
Netherlands ..... Michael Tuttle
North Macedonia ..... Sim Strickland
Norway..... Robert Kelley
Poland ..... Michael Patterson
Portugal ..... Paul Brochu
Romania ..... Michael Patterson
Russia..... Robert Moses
Serbia ..... Steven Tir
Slovakia..... Steven Tir
Slovenia..... Radovan Hajduk
Spain ..... Geovanny Lopez
Sweden..... Robert H. Kelley
Switzerland ..... Paul Brochu
United Kingdom ..... Leroy Francis

Pacific.....Roger D. Buckland, Regional Director

America Samoa.....Fa'atiu Paletaoga
Australia.....Stan Harvey
Fiji..... Timoci Nadavo
Guam.....David Dibble
Indonesia.....Larry Khubani
Kiribati.....Daniel Vitayaki
Malaysia..... Samusuamy Ponusamy
Marshall Islands .....David Dibble
Micronesia.....David Dibble
New Caledonia.....Edward Kennedy
New Zealand..... Billy Lemon
Palau.....David Dibble
Papua New Guinea .....Richard Carver
Philippines..... Ceasar Pestano
Samoa..... Roger D. Buckland
Singapore .....Timothy Lee
Solomon Islands.....Troy Wickett
Timor-Leste.....Michael Perry
Tonga ..... Roger D. Buckland
Tuvalu .....Peter Gration
Vanuatu .....Peter Gration

South America .....G. Michael Sponsler, Regional Director

Argentina.....Jorge Orueta
Bolivia..... Jimy Prado
Brazil.....José Ribamar
Chile.....Joey Bir
Colombia.....Joaquin Jimenez
Ecuador .....Bolivar Bravo
Paraguay..... Ricardo Martinez
Peru .....Noel Pahuacho
Uruguay..... Edison Mederos
Venezuela.....Miguel Pernía

CHURCH ADMINISTRATION

CHIEF ADMINISTRATIVE OFFICER

Billy Babb ..... Weldon Spring, MO

PRESIDING OFFICERS FOR JUDICIAL PROCEDURE

David MacDonald ..... Northeast
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Terry Pugh ..... Southwest
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Rufus Parker ..... North Central
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Kevin Borders ..... South Central
2908 Highland Glen, Norman, OK 73069-1067 USA, kevden@aol.com, 405-412-1067

JUDICIAL PROCEDURE COMMITTEE

Jerry Jones ..... Judicial Procedure Committee Chair
Ronald Ingle, Jr ..... Judicial Procedure Committee Member
David Myers ..... Judicial Procedure Committee Member

MINISTERS APPEAL COUNCIL

Nathan Reever ..... Barnhart, MO
Gary Gleason ..... Oregon City, OR
Marvin Walker ..... Rochester, MI
Garry Tracy ..... Bridgeton, MO
Robert Henson ..... Grand Blanc, MI

SAFECHURCH UPCI COMMITTEE

Lisa Reddy ..... SafeChurch UPCI Committee Chair
Paul Pamer ..... SafeChurch UPCI Committee Member
Ross Robertson ..... SafeChurch UPCI Committee Member

(Continued on next page)

CHURCH ADMINISTRATION

(Continued from previous page)

MINISTERS RETIREMENT FUND BOARD OF TRUSTEES

David K. Bernard (ex officio)....Weldon Spring, MO
Scott Graham (ex officio)....Weldon Spring, MO
Tim Sullivan, Chair....Fort Smith, AR
Aubrey Jayroe, Secretary....Palestine, AR
Douglas Ellingsworth....Dyersburg, TN
Tom Harding....Lake St Louis, MO
Jay Carney, II....Tupelo, MS
Eric Morley....St Peters, MO
Rob Rodenbush....Indianapolis, IN

NEW DISTRICT FORMATION COMMITTEE

David Tipton....Eastern Superintendent
Steve Willeford....North Central Region
Terry Pugh....Southwest Region
Arthur Hodges, III....Western Superintendent
Tom Foster....South Central Region
Lincoln A. Graham, Jr....Northeast Region
P. Ted Graves....Northwest Region
Jay Carney, II....Southeast Region
Scott Grant....Canadian Region

CHURCH ADMINISTRATION

CHURCH ADVANCEMENT DEPARTMENT

Errin Bryant ..... Executive Assistant

APPRECIATION SUNDAY

Micheal Mitchell ..... Director

BUILDING THE BRIDGE MINISTRIES

(Evangelism to African American Community)

Dave Henry ..... Ministries Director
Damon Peavy, Sr ..... Secretary
Byron Hypolite ..... Media & Promotion Director
Laird Sillimon ..... Southwest Regional Coordinator
Mark Thomas, Sr ..... South Central Regional Coordinator
Jon Feld ..... Southeast Regional Coordinator
Lincoln A. Graham, Jr ..... Northeast Regional Coordinator
Cedric Austin ..... North Central Regional Coordinator
Gregory Carter ..... Northwest Regional Coordinator
Tonda Henry ..... Ladies Ministries Liaison
Courtney Bennett, Jr ..... Children's Ministries Liaison
Derek Stewart ..... Youth Ministries Liaison
Myron Wideman, Sr ..... Men's Ministries Liaison
Rodney Barlow ..... NAM Coordinator
Michelle Boudreaux ..... WNOP Liaison
Derald Weber ..... General Board Advisor
Errin Bryant ..... Church Administration Liaison

BUILDING THE BRIDGE ADVISORY COUNCIL

Bruce Leaman ..... Pastoral Advisor
Roderick Anderson ..... Pastoral Advisor
Myron Wideman, Sr ..... Pastoral Advisor

MULTICULTURAL MINISTRIES

A. Brocc Chavis ..... Director of Multicultural Ministries
Jeffery Chavis ..... Executive Assistant to the Director

EXECUTIVE ADMINISTRATIVE COMMITTEE

Ronald Rice ..... Northwest Region Representative
Edward Ford ..... Northeast Region Representative
Robert Bibb ..... Southwest Region Representative
Kevin Howard ..... South Central Region Representative
Jon Feld ..... Southeast Region Representative
Bienvenido Terrible ..... Canadian Representative
Jeffrey Ready ..... MCM Missionary Director
Ernest Martinez, II ..... Representative At-Large
Jesse Pinheiro ..... Representative At-Large
Art Wilson ..... Advisor
Jon Petoskey ..... Advisor
Donald Hanscom, Sr ..... Honorary Representative
Raymart Lugue ..... Youth/Young Adult Representative

CHURCH ADMINISTRATION

CHURCH ADVANCEMENT DEPARTMENT

(Continued from previous page)

MULTICULTURAL MINISTRIES MINISTRY COORDINATORS

Wilson Ejim ..... African Immigrants Evangelism Ministry (R.A.I.N.) Coordinator
Benjamin Arazo ..... (R.A.I.N) Committee Representative
Sorle Diih ..... (R.A.I.N) Committee Representative
Nathan Kortu ..... (R.A.I.N) Committee Representative
Jacob Hostetler ..... Amish-Mennonite Evangelism Ministry Coordinator
Dennis Killman ..... Amish-Mennonite Evangelism Promotions
Kam Kap ..... Burmese Evangelism Ministry Coordinator
A. Brocc Chavis ..... Chinese Evangelism Ministry Coordinato
Paul Li ..... Assistant Chinese Evangelism Ministry Director
Wesley Swanson ..... Deaf Evangelism Ministry Coordinator
Chad Wicker ..... Deaf Ministry Director-Elect
Mendy Olson ..... Interpreter Coordinator
Kenneth Rowan, II ..... Deaf Ministry Western Zone At-Large Member
Bienvenido Terrible ..... Filipino Evangelism Ministry Coordinator
Jerome Trinidad ..... Filipino Evangelism Promotions Director
Horacio Lachica, Jr ..... Filipino Evangelism Ministry Committee Member
Larry Agbayani ..... Filipino Evangelism Ministry Committee Member
Calmer Rosal ..... Filipino Evangelism Ministry Committee Member
Jaime Ramos ..... Filipino Evangelism Ministry Committee Member
Raymart Lugue ..... Filipino Evangelism Ministry Committee Member
Arthur Hodges, III ... Filipino Evangelism Ministry Committee Member (Advisor)
Jesse B. Fortaleza ..... Filipino Evangelism Ministry Committee Member (Advisor)
Paul Graham ..... Filipino Evangelism Ministry Committee Member (Advisor)
Wilfredo Majaducon Filipino Evangelism Ministry Committee Member (Advisor)
Josel Fortaleza ..... Filipino Evangelism Ministry Youth Coordinator- Canada
Victoria Reyes ..... Filipino Evangelism Ministry Youth Coordinator- USA
Dieudonne Kahozi ..... French Evangelism Ministry Coordinator
Daniel Desroches ..... Northeast Region French Evangelism Representative
Dinecia Gates ..... Globaltracts.com Coordinator
Danny Wilkerson ..... Haitian Evangelism Ministry Coordinator
Sam Suh ..... Korean Evangelism Ministry Coordinator
Shadi Azar ..... Middle Eastern Evangelism Ministry Coordinator
Ibtissam Azar ..... Middle Eastern Evangelism Ministry Representative
Murad Yacoub ..... Middle Eastern Evangelism Ministry Representative
Farhad Majdi ..... Middle Eastern Evangelism Ministry Representative
David Sagil ..... Ministry of Jewish Relations Coordinator
Jeffery Chavis Native American Ministries and Evangelism N.A.M.E. Coordinator
Melvin Yazzie ..... N.A.M.E. SW Representative
Steven Breceda ..... N.A.M.E. SE Representative
Jason McGhee ..... N.A.M.E. NC Representative
Albert Thunder ..... N.A.M.E. Canadian Representative (West)
Donald Oxendine ..... N.A.M.E. Representative at Large
Kyle Chavis ..... N.A.M.E. Youth Coordinator
Daniel Gomes ..... Portuguese Evangelism Ministry Coordinator
A. Brocc Chavis ..... Slavic Evangelism Ministry Coordinator
Henry and Ellisha Flores ..... Social Media Coordinators
Michael Jette ..... Southeast Asian Evangelism Ministry Coordinator

CHURCH ADMINISTRATION

CHURCH ADVANCEMENT DEPARTMENT

(Continued from previous page)

Daniel Maisuwan .....Southeast Asian Evangelism Advisory (Thailand) Representative
Heuangysayasith Thonkam.....Southeast Asian Evangelism Advisory (Laotian) Representative
Tony Somsack.....Southeast Asian Evangelism Advisory (Thailand/Laos) Representative
Jason Robbins .....Southeast Asian Evangelism Advisory Vietnamese Evangelism
Tom Sateurn.....Southeast Asian Evangelism Advisory (Vietnamese) Representative
John Wolfram ..... Vietnamese Evangelism Ministry Coordinator
Jason Robbins .....Assistant Vietnamese Evangelism Ministry Coordinator
Jerome Trinidad ..... Southeast Asian Evangelism Advisory (Filipino) Evangelism
Thawng Sang .....Southeast Asian Evangelism (Burmese) Representative
Art Wilson.....United Nations Coordinator
Lee Stoneking ..... United Nations Ministry Advisory Board
A. Brocc Chavis..... United Nations Ministry Advisory Board
Flo Shaw ..... United Nations Ministry Advisory Board
Robert Wade, Jr ..... United Nations Ministry Advisory Board
Robert Henson .....Pastoral Advisor

MULTICULTURAL MINISTRIES MISSIONARIES

Darrell Collins..... Missionary to Spanish-Speaking Community
Charles Harvey, Sr.....Missionary to Native American Community
Jeffrey Ready .....Missionary to Native American Community

SAGES

Carlton Coon, Sr. ..... Director
Rick Toadvine..... North-Central Regional Director
Kent Russell.....Stewardship Liaison
Errin Bryant ..... Church Advancement Liaison

SINGLE ADULT MINISTRY

Deborah Saiz..... Director
Cheryl Carter..... Secretary
B. Loammi Diaz.....Administrative Committee
Bryan Stevenson .....Administrative Committee
Jolynn Mills .....Administrative Committee

CHURCH ADMINISTRATION

CHURCH ADVANCEMENT DEPARTMENT

(Continued from previous page)

SPANISH EVANGELISM MINISTRIES

EXECUTIVE COMMITTEE

John Burnett ..... Director
Sergio Vitanza ..... Secretary
Carlos Mina ..... Promotions
Jorge Castillo ..... Eastern Regional Director
J. Vicente Rojas ..... Western Regional Director
Edgar Franco ..... Canadian Regional Director
Santy Jimenez ..... North American Missions Liaison
Daniel Ramos ..... Youth Ministries Liaison
Errin Bryant ..... Church Advancement

SPANISH EVANGELISM MINISTRIES REPRESENTATIVES

Fito Avenia ..... WNOP Representative
Oscar Borrero ..... Children's Ministries Representative
Berenice Burnett ..... Ladies Ministries Representative
Larry Romero ..... Men's Ministries Representative
Santy Jimenez ..... North American Missions Representative
Daniel Ramos ..... Youth Ministries Representative
Mark Garza ..... Bible Quizzing Representative
Juan Acuña ..... SEM Budget Committee Member

WOMEN IN MINISTRY NETWORK

Lois Mitchell ..... Committee Chair
Melissa Fross ..... Secretary

CHURCH ADMINISTRATION

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Michael Ensey ..... Office of Education and Endorsement Secretary
Raymond Robinson, Jr. ..... Military Chaplain Endorsing Agent
Stephen Allard ..... Office of Education and Endorsement Member
Donald Bryan ..... Office of Education and Endorsement Member
Roberta Crawford ..... Office of Education and Endorsement Member
Scott Marshall ..... Office of Education and Endorsement Member
Jon Petoskey ..... Office of Education and Endorsement Member
Micheal Robinson ..... Office of Education and Endorsement Member
LJ Harry ..... Office of Education and Endorsement Member

MILITARY CHAPLAINS

Kip Averett, Air Force, CH (Lt Col) ..... Graham, WA
Terry Bell, Army NG, CH (MAJ) ..... Henderson, TN
Anthony Bean, Air Force, CH (1LT) ..... Charleston, SC
Paul Cobb, Army NG, CH (1LT) ..... Jurupa Valley, CA
Brian Eastham, Army Reserves, CH (MAJ) ..... Midlothian, VA
Karlton Edison, Air Force, CH (Maj) ..... Newport News, VA
Jason Estes, Army Reserves, CH (MAJ) ..... Lakewood, WA
Christopher Gueydan, Army NG, CH (MAJ) ..... Prairie Grove, AR
Edward Jordan, Jr, Air Force, CH (Capt) ..... Jber, AK
Ernest Krantz, Jr, Army NG, CH (CPT) ..... Bakersfield, CA
Michael Krog, Army, CH (MAJ) ..... Fort Bragg, NC
Rafael Machuca, CH (VA-HOSP) ..... Poplar Bluff, MO
Victor Marrero, Air Force, Ch (Capt) ..... Yokota AB, Japan
Philip Morlock, Army, CH (CPT) ..... Fort Bragg, NC
David Moya, Navy, CH (LTJG) ..... Florissant, MO
Carlos Ruiz, Army, CH (MAJ) ..... Sparta, WI
Darenz Verdadero, Army Reserves, CH (1LT) ..... Arlington, TX
Cody Zimmerman, Army NG, CH (CPT) ..... Bowling Green, KY

RETIRED MILITARY CHAPLAINS

Keith Adcock, Army NG, CH (LTC) - Ret ..... Minden, LA
Anselmo Brillon, Jr, Army, CH (MAJ) - Ret ..... El Cajon, CA
Robert Brott, Army, CH (MAJ) - Ret ..... Salado, TX
Mark Coker, Navy, CH (LT) - Ret ..... Dillard, GA
Johnathan Craven, Army, CH (CPT) - Ret ..... Rural Hall, NC
Calvin Dixon, Air Force, CH (Lt Col) - Ret ..... Baytown, TX
Andrew Edwards, Navy, CH (LT) - Ret ..... Lincoln City, OR
Richard Hall, Air Force, Ch (Lt Col) - Ret ..... Douglasville, GA
Jeffery Hartman, Army, CH (LTC) - Ret ..... Bloomingdale, GA
George Hernandez, Navy, CH (LCMD) - Ret ..... Houston, TX
James Hogsten, Army, CH (MAJ) - Ret ..... Lufkin, TX
Roderick Jackson, Army, Aux Chaplain - Ret ..... Leesville, LA
Charles Luff, Navy, CH (CDR) ..... Chula Vista, CA
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James Snyder, Army, CH (LTC) - Ret ..... Knoxville, TN
Gerald Truman, Army, CH (MAJ) - Ret ..... Brentwood, MO

CHURCH ADMINISTRATION

OFFICE OF EDUCATION AND ENDORSEMENT

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903 Heathfield Dr
Channelview TX 77530-2320
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FOREWORD

IN THE late spring of the year A.D. 30, fifty days after the resurrection of our Lord, on the Day of Pentecost, while the disciples were in the upper room praying and worshiping God, "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

The people, upon hearing of this phenomenon, assembled and were amazed. Peter in explaining said, "This is that which was spoken by the prophet Joel," stating further that, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Approximately thirty-six years later, Jude noticed a falling away, and urged the people to "earnestly contend for the faith which was once delivered unto the saints." Through the centuries that followed, there were only a few who received this wonderful experience of the infilling of the Holy Ghost. Truly it was a day that was neither clear nor dark. (See Zechariah 14:6.)

At various intervals throughout the past centuries, the followers of the apostolic faith and doctrines have become prominent through great revivals that have appeared in Great Britain, United States, and Canada.

In the days of Tertullian (A.D. 207) Chrysostom (fourth century), Christians of the thirteenth century, the early Quakers, Wesley, Whitefield and Irving, the gifts and manifestations of the Apostolic church were much in evidence as the revival spirit swept over the country.

During the last twenty-one days of the l9th century, a band of earnest, hungry-hearted ministers and Christian workers in Bethel Bible College, Topeka, Kansas, called a fast, praying earnestly for a great outpouring of the Holy Spirit, which, to their joyful surprise, came upon them in the early hours of the morning on January 1, 1901. The people were heard speaking in other languages as the Holy Spirit gave them utterance, just as it had happened on the day of Pentecost in the year A.D. 30. A great revival immediately broke forth, which soon reached to the state of Texas, and thence west to Los Angeles, where in the year 1906 it centered in an old building on Azusa Street. Ministers and evangelists gathered in Los Angeles from every section of the United States and Canada, and missionaries returned from the foreign fields to learn more about this new experience. Many who came were soon filled with the Holy Ghost. From here it spread throughout the whole earth, penetrating even into the heathen darkness of India, Africa, China, and the isles of the sea, thus fulfilling the great commission of our Lord: "Go ye into all the world, and preach the gospel to every creature."

With the coming of the Holy Spirit, the Word of the Lord became a new book. Truths which had been hidden for many years were made clear. In the year 1914 came the revelation of the name of the Lord Jesus Christ. The pivotal doctrines of the absolute deity of Jesus Christ and the baptism in His name became tenets of faith. God marvelously confirmed our message as the gospel was preached in its fulness. The power which was hidden in the name of Jesus began to be revealed. Literally thousands were rebaptized into the name of Jesus Christ, and multitudes received the baptism of the Holy Spirit while in the water. Great numbers were healed of incurable diseases; demons were cast out as in the days of the apostles. In many cities where

this message had gone, the report of the Samaritan revival was duplicated.

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).

The number of those who believed the full Pentecostal message grew rapidly, and soon it was realized that in order to properly reach the world with this great gospel message, "how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (I Corinthians 15:3-4) and that God "now commandeth all men everywhere to repent" (Acts 17:30) "and be baptized . . . in the name of Jesus Christ for the remission of sins, and . . . receive the gift of the Holy Ghost" (Acts 2:38), it was necessary to have a proper basis of cooperation and fellowship.

During the early half of the twentieth century, various groups were organized. Among them two of the major bodies known as The Pentecostal Assemblies of Jesus Christ, Inc., and The Pentecostal Church, Inc., became so closely associated in doctrine and fellowship that in 1944 steps were taken to unite the two bodies into one organization known as the United Pentecostal Church. The purpose of this united body was to preach the gospel of Christ Jesus; to publish and distribute religious literature; to establish new churches; to send forth missionaries; to perform any other duties connected with religious work, and to help in any way possible to meet the needs of local churches. To this end, we now pledge our prayers, our faith, our life and love, our earthly means of support, and our time, in the fear of God and for His glory alone.

UNITED PENTECOSTAL CHURCH INTERNATIONAL

ARTICLES OF FAITH

PREAMBLE

WE believe the Bible to be inspired of God, the infallible Word of God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Timothy 3:16).

The Bible is the only God-given authority which man possesses; therefore, all doctrine, faith, hope, and all instruction for the church must be based upon, and harmonize with, the Bible. It is to be read and studied by all men everywhere, and can only be clearly understood by those who are anointed by the Holy Spirit (I John 2:27). "No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:20-21).

FUNDAMENTAL DOCTRINE

The basic and fundamental doctrine of the general organization shall be the Bible standard of full salvation, which is repentance, baptism in water by immersion in the name of the Lord Jesus Christ for the remission of sins, and the baptism of the Holy Ghost with the initial sign of speaking with other tongues as the Spirit gives utterance.

We shall endeavor to keep the unity of the Spirit until we all come into the unity of the faith, at the same time admonishing all brethren that they shall not contend for their different views to the disunity of the body.

THE ONE TRUE GOD

We believe in the one ever-living, eternal God: infinite in power, holy in nature, attributes and purpose; and possessing absolute, indivisible deity. This one true God has revealed Himself as Father; through His Son, in redemption; and as the Holy Spirit, by emanation (I Corinthians 8:6; Ephesians 4:6; II Corinthians 5:19; Joel 2:28).

The Scripture does more than attempt to prove the existence of God; it asserts, assumes and declares that the knowledge of God is universal (Romans 1:19, 21, 28, 32; 2:15). God is invisible, incorporeal, without parts, without body, and therefore free from all limitations. He is Spirit (John 4:24), and "a spirit hath not flesh and bones" (Luke 24:39).

"The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord" (Mark 12:29). (See also Deuteronomy 6:4.) "One God and Father of all, who is above all, and through all, and in you all" (Ephesians 4:6).

Before the incarnation, this one true God manifested Himself in divers ways. In the incarnation, He manifests Himself in the Son, who walked among men. As He works in the lives of believers, He manifests Himself as the Holy Spirit.

THE SON OF GOD

The one true God, the Jehovah of the Old Testament, took upon Himself the form of man, and as the Son of man, was born of the virgin Mary. As Paul says, "And without controversy great is the mystery of godliness: God was manifest in the flesh,

justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Timothy 3:16).

"He came unto his own, and his own received him not" (John 1:11). This one true God was manifest in the flesh, that is, in His Son Jesus Christ. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (II Corinthians 5:19).

We believe that, "in him [Jesus] dwelleth all the fulness of the Godhead bodily" (Colossians 2:9). "For it pleased the Father that in him should all fulness dwell" (Colossians 1:19). Therefore, Jesus in His humanity was man; in His deity was and is God. His flesh was the lamb, or the sacrifice of God. He is the only mediator between God and man. "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Timothy 2:5).

Jesus on His Father's side was divine, on His mother's side, human; thus, He was known as the Son of God and also the Son of man, or the God-man.

"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 excepted, 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" (I Corinthians 15:27-28).

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Revelation 1:8). *

THE NAME

God used different titles, such as "God Elohim," "God Almighty," "El Shaddai," "Jehovah," and especially "Jehovah Lord," the redemptive name in the Old Testament.

"Unto us a child is born, unto us a son is given: . . . and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6). This prophecy of Isaiah was fulfilled when the Son of God was named. "And she shall bring forth a son, and thou shalt call His name JESUS: for he shall save his people from their sins" (Matthew 1:21).

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

THE CREATION AND FALL OF MAN

All people are created by God in His image (Genesis 1:27). Therefore, all human beings have intrinsic worth to God and should be treated accordingly with dignity. Human life is a sacred gift from God: thus we honor the sanctity of life of humans born and in the womb (Psalm 139:13-16).

However, we live in a world affected by the Fall. In the beginning, God created man innocent, pure, and holy; but through the sin of disobedience, Adam and Eve, the first of the human race, fell from their holy state, and God banished them from Eden. (Genesis 3:1-24). Hence by one man's disobedience, sin entered into the world (Romans 3:23, 5:12).

**THE SON OF GOD*
See Position Paper entitled "THE TRUE HUMANITY OF JESUS CHRIST" on page 253

Sin is not only an affront to God, but it also has dire ramifications for humans. From Cain's murder of Abel onward, the story of humanity is filled with injustice and wrongdoing. However, as redeemed people, we strive to reflect God's love and care for all people (Matthew 5:46-48 & Romans 5:5). Therefore, our treatment of each person should reflect that all humans, both males and females, have value to God regardless of race, ethnicity, ability, or national origin (Galatians 3:26-28).

It follows then that the church consists of people who have been born again and redeemed by the blood of Jesus Christ from every tribe, language, people, and nation (Revelation 5:9). The church on Earth should seek the unity and inclusion of the church in Heaven. *

ATONEMENT

The Lord Jesus came "to seek and to save that which was lost" (Luke 19:10). This divine act of atonement is dependent on the blood of the Lamb of God and is the foundation that makes salvation possible. For "without the shedding of blood is no remission" (Hebrews 9:22). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:7). "Unto him that loved us, and washed us from our sins in his own blood" (Revelation 1:5). Salvation is by grace through faith based on the atonement provided in Jesus Christ by His death, burial, and resurrection. (See Acts 2:38; 20:28.)

REPENTANCE

Pardon and forgiveness of sins is obtained by genuine repentance, a confessing and forsaking of sins. We are justified by faith in the Lord Jesus Christ (Romans 5:1). John the Baptist preached repentance, Jesus proclaimed it, and the apostles emphasized it to both Jews and Gentiles (Acts 2:38, 11:18, 17:30).

The word *repentance* means a change of views and purpose, change of heart, change of mind, change of life, transformation, etc.

Jesus said, "Except ye repent, ye shall all likewise perish" (Luke 13:3).

Luke 24:47 says, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

WATER BAPTISM

The scriptural mode of baptism is immersion and is only for those who have fully repented, having turned from their sins and a love of the world. It should be administered by a duly authorized minister of the gospel, in obedience to the Word of God, and in the name of our Lord Jesus Christ, according to the Acts of the Apostles 2:38, 8:16, 10:48, 19:5; thus obeying and fulfilling Matthew 28:19.

THE BAPTISM OF THE HOLY SPIRIT

John the Baptist, in Matthew 3:11, said, "He shall baptize you with the Holy Ghost, and with fire."

Jesus, in Acts 1:5, said, "Ye shall be baptized with the Holy Ghost not many days hence."

**THE CREATION AND FALL OF MAN*
See Position Paper entitled "RACIAL AND ETHNIC AFFIRMATION" on page 246

Luke tells us in Acts 2:4, "They were all filled with the Holy Ghost, and began to speak with other tongues [languages], as the Spirit gave them utterance."

The terms "baptize with the Holy Ghost and fire," "filled with the Holy Spirit," and the "gift of the Holy Ghost" are synonymous terms used interchangeably in the Bible.

It is scriptural to expect all who receive the gift, filling, or baptism of the Holy Spirit to receive the same physical, initial sign of speaking with other tongues.

The speaking with other tongues, as recorded in Acts 2:4, 10:46, and 19:6, and the gift of tongues, as explained in I Corinthians, chapters 12 and 14, are the same in essence, but different in use and purpose.

The Lord, through the prophet Joel, said, "I will pour out my spirit upon all flesh" (Joel 2:28).

Peter, in explaining this phenomenal experience, said, "Having received of the Father the promise of the Holy Ghost, he [Jesus] hath shed forth this, which ye now see and hear" (Acts 2:33).

Further, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

DIVINE HEALING

The first covenant that the Lord (Jehovah) made with the children of Israel after they were brought out of Egypt was a covenant of healing. The Lord said, "If thou wilt diligently hearken to the voice of the Lord [Jehovah-Rapha, the Lord that healeth] thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Exodus 15:26).

Our Lord Jesus Christ went about Galilee, preaching the gospel of the kingdom and healing all manner of sickness and disease among the people (Matthew 4:23-24).

"Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8).

The vicarious suffering of the Lord Jesus Christ paid not only for the salvation of our souls but also for the healing of our bodies. "With his stripes we are healed" (Isaiah 53:5). Matthew 8:17 reads, "Himself took our infirmities, and bare our sicknesses." (See also I Peter 2:24.) We see from this that divine healing for the body is in the atonement.

Jesus said of believers, "They shall lay hands on the sick, and they shall recover." Later, James wrote in his epistle to all the churches: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:14-16).

SACRAMENT OR COMMUNION

On the night of our Lord's betrayal, He ate the Passover supper with His apostles, after which He instituted the sacrament. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Luke 22:19-20).

Paul instructed the church how to observe it (I Corinthians 11:23-34).

Thus was instituted the use of literal bread and the fruit of the vine, which are partaken of literally, as emblems of His broken body and shed blood. There is also a spiritual significance and blessing in partaking of the sacrament.

FOOTWASHING

When the Passover supper was ended, we read in John 13:4-5, "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

Jesus said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:14-15).

This first example was given by our Lord, and it is a divine institution. It is well to follow His example and wash one another's feet; thus manifesting the spirit of humility.

HOLINESS

Godly living should characterize the life of every child of the Lord, and we should live according to the pattern and example given in the Word of God. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11-12). "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (I Peter 2:21-23).

"Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:15-19).

We wholeheartedly disapprove of our people indulging in any activities which are not conducive to good Christianity and godly living, such as theaters, dances, mixed bathing or swimming, women cutting their hair, make-up, any apparel that immodestly exposes the body, all worldly sports and amusements, and unwholesome

radio programs and music. Furthermore, because of the display of all these evils on television, we disapprove of any of our people having television sets in their homes. We admonish all of our people to refrain from any of these practices in the interest of spiritual progress and the soon coming of the Lord for His church. *

THE GRACE OF GOD

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11-12).

"For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast" (Ephesians 2:8-9).

A Christian must walk with God and keep himself in the love of God (Jude 21) and in the grace of God. When a person transgresses and sins against God and does not repent, he will eventually be lost and cast into the lake of fire. (See John 15:2, 6; II Peter 2:20-21.) Jude speaks of the backsliders of his day, and their reward. (See also Hebrews 6:4-6.)

RESTITUTION OF ALL THINGS

We understand the Scripture to teach the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). But we cannot find where the devil, his angels, and all sinners are included. (See Revelation 20:10).

CONSCIENTIOUS SCRUPLES

Mankind is God's earthly image bearer as stated in Genesis 1:27: "So God created man in his own image, in the image of God created he him." As reflectors of this divine image, human life has been invested with the highest level of intrinsic value. The whole idea of the taking of human life is complicated with a wide variety of complexities. (See Exodus 20:13; Genesis 4:8-10; Numbers 35:6,12.) We recognize the deep and difficult deliberation required in these decisions. We therefore support our members in prayerfully and scripturally exploring their individual responsibility to God in these matters. We therefore honor the right of our members to serve as conscientious objectors and not bear arms. We also encourage those who serve according to their conscience, in any and all capacities, to express courageous loyalty to country while serving in appropriate roles working "heartily, as to the Lord" (Colossians 3:23). *

SECRET SOCIETIES, ETC.

According to the Word of God, we firmly believe and hold that the people of God should have no connection whatever with secret societies or any other organization or body wherein there is a fellowship with unbelievers, bound by an oath (James 5:12; II Corinthians 6:14-18).

**HOLINESS*
See Position Papers entitled "HOLINESS" on page 239 "MEDIA TECHNOLOGY" on page 245 "GENDER DISTINCTION" on page 237

**CONSCIENTIOUS SCRUPLES*
See Position Paper entitled "HUMAN LIFE" on page 243

TRANSLATION OF SAINTS

We believe that the time is drawing near when our Lord shall appear; then the dead in Christ shall arise, and we who are alive and remain shall be caught up with them to meet our Lord in the air (I Thessalonians 4:13-17; I Corinthians 15:51-54; Philippians 3:20-21).

MARRIAGE AND DIVORCE

"Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery" (Matthew 19:9). (See also Matthew 5:32.) When this sin has been committed, the innocent party may be free to remarry only in the Lord. Our desire being to raise a higher standard for the ministry, we recommend that ministers do not marry again.

Judgment begins at the house of God. *

TITHING

We believe tithing is God's financial plan to provide for His work, and has been since the days of Abraham. Tithing came with faith under Abraham; Moses' law enjoined it, and Israel practiced it when she was right with God; Jesus endorsed it (Matthew 23:23); and Paul said to lay by in store as God has prospered you. Do not rob God of His portion, viz., tithes and offerings. (Read Malachi 3.)

SECOND COMING OF JESUS

That Jesus is coming again the second time in person, just as He went away, is clearly set forth by the Lord Jesus Himself, and was preached and taught in the early Christian church by the apostles; hence, the children of God today are earnestly, hopefully, looking forward to the glorious event (Matthew 24; Acts 1:11, 3:19-21; I Corinthians 11:26; Philippians 3:20-21; I Thessalonians 4:14-17; Titus 2:13-14). *

THE MILLENNIUM

We believe that the distress upon the earth is the "beginning of sorrows" and will become more intense until there "shall be a time of trouble, such as never was since there was a nation even to that same time" (Daniel 12:1). (See also Matthew 24:3-8.) and that period of "tribulation" will be followed by the dawn of a better day on earth and that for a thousand years there shall be "peace on earth and good will toward men." (See Revelation 20:1-5; Isaiah 65:17-25; Matthew 5:5; Daniel 7:27; Micah 4:1-2; Hebrews 2:14; Romans 11:25-27.)

FINAL JUDGMENT

When the thousand years are finished, there shall be a resurrection of all the dead, who will be summoned before the great white throne for their final judgment, and all whose names are not found written in the Book of Life shall be cast into the lake of fire, burning with brimstone, which God hath prepared for the devil and his angels, Satan himself being cast in first (Matthew 25:41; Revelation 20:7, 15; 21:8).

**MARRIAGE AND DIVORCE*
See Position Papers entitled "THE BIBLICAL IDEAL OF MARRIAGE AND FAMILY" on page 225
"THE BIBLICAL VIEW OF HUMAN SEXUALITY" on page 226
**SECOND COMING OF JESUS*
See Position Paper entitled "THE COMING OF THE LORD" on page 233

PUBLIC SCHOOL ACTIVITIES

We disapprove of school students attending shows, dances, dancing classes, theaters, engaging in school activities against their religious scruples, and wearing gymnasium clothes which immodestly expose the body.

We disapprove of school students being forced to take coeducational classes which involve boys and girls being mixed together in swimming, calisthenics, baseball, and other mixed athletics while clothed in ungodly attire which immodestly exposes the body.

We disapprove of school students being forced to take any classes in which, under the guise of health classes, sex education is taught coeducationally or films or lectures are given that promote amoral or unnatural behavior.

We disapprove of school students being forced to be taught by or listen to those who promote or advocate sexual activity of any kind other than that within the bonds of the marriage relationship of husband and wife.

RELIGIOUS HOLIDAYS

The annual conference is declared to be an international religious holiday for all members, and all members are urged to attend. Furthermore, since the founding of the church occurred on the Day of Pentecost, Pentecost Sunday is also a recognized religious holiday.

GENERAL CONSTITUTION

ARTICLE I
PURPOSE

The purpose of the United Pentecostal Church International (hereinafter UPCI) is to take "the whole gospel to the whole world by the whole church," effectively and in an organized manner; to encourage the establishment of new works; to evangelize the world by every righteous means possible; and to produce and maintain a morally clean ministry and strong fellowship.

ARTICLE II
MEMBERSHIP

Membership in the UPCI shall consist of all ministers and missionaries holding an accredited credential or license and all members of local assemblies affiliated with us and shall be called the "General Organization."

ARTICLE III
THE GENERAL CONFERENCE

Section 1. *Meetings*.
A regular session of the General Organization shall be held annually, the same to be called a General Conference, the voting body of which is the highest authority in declaration of the Articles of Faith and which determines the policies and bylaws for the General Organization.

Section 2. *Date and Place*.
The date and place for General Conference will be decided by the General Board.

Section 3. *Business Sessions*.
1. All sessions shall open with prayer. The regular order of business shall be as follows:
   (a) Meeting called to order by the General Superintendent.
   (b) Reading of the minutes of the last General Conference.
   (c) Report of the General Superintendent.
   (d) Report of the General Secretary-Treasurer.
   All reports shall be printed and/or made available for download by all credentialed ministers of the UPCI.
   (e) Committee reports.
   (f) Unfinished business.
   (g) Election of officers.
   (h) New business.
   (i) Adjournment.
2. All resolutions and amendments to this Constitution, except those affecting the Articles of Faith, shall first be presented to the Resolutions Committee, which shall pass upon such resolutions or amendments prior to the submission thereof to the General Conference. Proper notification will be given the ministerial constituency by publishing a deadline date and address for the submission of resolutions to the Resolutions Committee. All resolutions that will be presented to the General Conference shall be made available to all ministers no later than sixty (60) days prior to the General Conference, with the Resolutions Committee meeting set to accommodate this deadline. A resolution must have

the author's signature, unless the resolution is submitted by the General Board, in which case the resolution shall state "Submitted by the General Board." If the Resolutions Committee shall fail to act upon such resolution or amendment or shall refuse or fail to report its action thereon to the General Conference, or if the Resolutions Committee shall have failed to report favorably on any such resolution or amendment, then a vote of two-thirds (2/3) of eligible voters in attendance at the business session of General Conference may force such a resolution or amendment to the floor. The General Board may submit resolutions to the Resolutions Committee for consideration while the conference is in session. Resolutions presented by the General Board while the conference is in session will be made available to the voting constituency in attendance at least twenty-four (24) hours before being presented to the conference for consideration.

3. All resolutions that amend the *Manual* of the UPCI must show the proposed amendment in context, with removed text in "strike-through" format, added text in underlined format, and unaltered text in normal format.
4. All resolutions affecting the Articles of Faith of the UPCI shall be presented to the Resolutions Committee and the General Board of the General Organization before going to the General Conference floor. Should the majority of the General Board and the majority of the Resolutions Committee vote to present the resolution to the conference floor, said resolution shall be properly advertised among the constituents and brought to the next General Conference for action, thus making it possible for a greater representation to take part in the voting process.
5. All resolutions passed at General Conference affecting the Articles of Faith shall be presented to each district conference the following year for a vote on ratification. Any such resolution must be ratified by a two-thirds (2/3) majority vote of the eligible voters present at the district conference and must receive such ratification from two-thirds (2/3) of the districts of the UPCI.
6. All resolutions affecting the method of election, requirements to hold office, or length of term in office may be passed in any General Conference only after the completion of elections.
7. All business meetings in the General Conference shall be conducted according to and in harmony with the current edition of *Robert's Rules of Order Revised*.

ARTICLE IV
GENERAL OFFICERS

Section 1. *Names of Officers*.

The General Organization shall have the following general officers: General Superintendent, two (2) Assistant General Superintendents, General Secretary-Treasurer, General Director of Global Missions, General Director of North American Missions, Editor in Chief and Publisher, General Director of Children's Ministries, General Youth President, a General Executive Presbyter for each region and Canada, and a General Presbyter for each district.

Section 2. *Term Limits*

1. The UPCI recognizes the dichotomy between "hard" term limits (no person being elected in any event after serving eight [8] years) and "no" term limits (a person could be elected continuously with no limit). In the spirit of balancing the two opposing views, the UPCI recognizes the stability that continuous leadership can provide and thereby adopts the "modified" term limit approach. Therefore, after any general, district, or sectional official has served four (4) consecutive terms in an elected office, that official shall be required to be

elected by a two-thirds (2/3) vote to a fifth term and any consecutive terms. If the incumbent does not receive a two-thirds (2/3) vote on the nominating ballot, a new nominating ballot shall be called for, and the incumbent's name shall be removed from consideration for the current election for that specific office.

2. Throughout the *Manual* where term limits are applicable or referenced, the above paragraph shall be the controlling language.

Section 3. *Election of Officers.*

1. The General Superintendent, the Assistant General Superintendents, the General Secretary-Treasurer, the General Director of Global Missions, the General Director of North American Missions, the General Director of Children's Ministries, and the General Youth President shall be elected by the General Conference for a term of two (2) years. All the above offices shall be full time except for the Assistant General Superintendents.
2. The General Superintendent and the General Secretary-Treasurer shall be elected on alternating years. The divisional secretaries shall be elected (or appointed) concurrent with the General Secretary-Treasurer.
3. The General Executive Presbyters shall be elected for a term of two (2) years. The General Executive Presbyters shall be elected according to the following procedure:
   (a) The General Presbyters of each region and Canada shall nominate two (2) candidates from within each region and Canada to be presented to the General Conference, and these General Executive Presbyters shall be elected from these nominees by the General Conference.
   (b) The General Presbyters shall nominate two (2) District Superintendents from the Eastern Zone and two (2) District Superintendents from the Western Zone to be presented to the General Conference, and these General Executive Presbyters shall be elected from these nominees by the General Conference.
   (c) The General Executive Presbyter shall not be allowed to serve consecutive full terms except for the Canadian Regional Executive Presbyter. The name of the Canadian Regional Executive Presbyter who is elected by the General Conference shall be forwarded to the Canadian conference to be ratified by the directors of the United Pentecostal Church of Canada as the National Presbyter of the United Pentecostal Church of Canada.
   (d) If a Regional Executive Presbyter no longer resides in the region for which he or she was elected, he or she may continue to serve until the next General Conference, at which time his or her successor shall be elected.
   (e) If a District Superintendent who is serving as a Regional Executive Presbyter in the Eastern Zone or the Western Zone no longer resides in the zone for which he was elected or no longer holds the office of a District Superintendent, he may continue to serve until the next General Conference, at which time his successor shall be elected.
4. The General Presbyters shall be elected by their respective District Conferences for a term of two (2) years and shall be subject to the term limit provisions of Article IV, Section 2.

Section 4. *Qualifications and Restrictions.*

1. In order to hold a general office in the General Organization, the following qualifications are required: must be at least thirty (30) years of age, must conform to the Fundamental Doctrine, must have been a minister in good standing with the UPCI for at least five (5) years prior the election, must have been ordained at least one (1) year prior to the election, and must have proven loyal to the General Organization by cooperation with local, district, general, and global programs. The only exception to the above is that the General Youth

President does not have to meet the thirty (30) year age requirement.
2. No person can hold two executive offices at the same time.

Section 5. *Voting Constituency.*

1. Only accredited ministers in good standing shall be entitled to vote for the election of officers, or upon any proposal, resolution, or any other business that properly comes before the General Conference. All accredited ministers who vote must be in actual attendance at the General Conference with the following exception:
   (a) Global Missions shall prepare and send a ballot to each authorized missionary who will be on the field at the time of the General Conference for the missionary to list his or her selection for each office to be filled at said General Conference.
   (b) Said ballot is to be enclosed in a sealed envelope and mailed to the Tabulating Committee of the General Conference in care of the General Secretary or returned electronically as directed.
   (c) Said ballot is to be opened and viewed only by the Tabulating Committee, and the names submitted are to be used in the election of each officer so long as that name for that office is before the conference for consideration.
2. All accredited national ministers under the auspices of Global Missions shall be welcome to attend General Conferences and shall be granted the same privileges as all accredited ministers except for speaking in or voting in the business sessions.

Section 6. *Method of Election.*

1. All voting for officers shall be by secret ballot.
2. The presiding officer shall appoint a committee of not less than three (3) members who shall act as a Tabulating Committee. Said committee shall collect the votes after the first ballot, known as the nominating ballot, and report the results to the presiding officer. If one person receives at least a two-thirds (2/3) majority of the votes on the nominating ballot, the presiding officer shall declare an election. If the person receiving the two-thirds (2/3) majority declines to serve, a new nominating ballot shall be taken. Each officer shall be voted upon separately in the order mentioned in Article IV, Section 1 of the General Constitution.
3. If no candidate receives a two-thirds (2/3) majority vote on the nominating ballot, the presiding officer shall present the names of the three (3) persons receiving the highest number of votes for that office, together with the number of votes received by each. The General Conference shall then vote upon these three (3) persons, and such vote shall be termed the "first electoral ballot." Any one (1) of these persons receiving a simple majority of the votes cast on said ballot shall be elected to the office under consideration.
4. If no candidate receives a simple majority of votes cast on the first electoral ballot, the names of the two (2) persons receiving the highest number of votes shall be returned to the presiding officer who shall present these two names along with the number of votes each received. Another ballot shall be taken on those two (2) names. The balloting shall continue until a simple majority is obtained by one (1) of these two (2) candidates.
5. If three (3) names are presented on the first electoral ballot and one (1) name is withdrawn leaving two (2) names on the ballot, voters shall be permitted to write "NO" on their ballots. If the majority of votes cast are "NO" votes, a new nominating ballot must be taken. This shall apply only to the first electoral ballot.

Section 7. *Objections to Nominees.*

1. If there is an objection to a nominee, a request may be made to the chair that

the same be referred to a Qualifying Committee. No details of the objection or questions shall be discussed from the floor, but the individual raising the objection shall be allowed to express his or her concern to the Qualifying Committee. The Qualifying Committee must determine a nominee's qualifications pursuant to those specified in the *Manual* of the UPCI and considering the qualifications given for the office to be filled.

2. The Qualifying Committee Chair shall be appointed by the officer presiding at the time of the objection to the nominee. The committee shall consist of at least three (3) members, but not more than five (5), including the chair of the committee. The Conference Chair shall, prior to the conference, prepare a list of potential members for the Qualifying Committee. This list shall be composed from the current voting membership. The presiding officer shall select from this list in the event this committee is needed.

Section 8. *Expiration of Office*.

The term of office for all officials elected by the General Conference and all officials appointed by the General Board or the Executive Board shall expire on January 1 following the election or appointment of their respective successors.

Section 9. *Vacancies*.

1. General Superintendent. If a vacancy occurs by the death, resignation, or removal of the General Superintendent, the General Secretary-Treasurer shall call a special session of the Board of General Presbyters who will appoint a replacement to serve until the next General Conference. If at that conference there remains a year unexpired in the term of the former General Superintendent, the General Conference shall elect a General Superintendent to fill the unexpired term.
2. Other General Offices. If a vacancy shall occur in any other office, the Board of General Presbyters shall fill such vacancy only until the next General Conference. If at that conference there remains a year unexpired in the term of said office, the General Conference shall elect a replacement to fill the unexpired term.

ARTICLE V
RIGHTS, DUTIES, AND RULES PERTAINING TO GENERAL OFFICERS

Section 1. *General Superintendent*.

1. The duties of the General Superintendent shall be as follows:
   (a) To preside over all General Conferences.
   (b) To call General Board meetings.
   (c) To preside over all sessions of the General Board.
   (d) To appoint any needed committees pertaining to the general work.
   (e) To sign every credential, license, fellowship card, and church certificate.
   (f) To oversee all general work in cooperation with the General Board.
   (g) To attend all annual district conferences or to delegate another official to represent the General Superintendent.
   (h) To withhold the issuance of license, credential, or fellowship card when he has reason to believe the applicant may be in question. In such a situation, the application is to be referred to the District Board or to the Credentials Committee.
   (i) To be General Overseer and General Manager of all divisions.
   (j) To delegate any duty deemed necessary to an Assistant General Superintendent or to the General Secretary-Treasurer.

2. The General Superintendent shall act as President of the Corporation in all legal matters.
   (a) He or she shall be authorized to sign all official and legal documents, deeds, and mortgages.
   (b) He or she shall act as a trustee of all Corporation property.
   (c) He or she shall not, however, be considered the Registered Agent for the purposes of being served a lawsuit against the UPCI.

Section 2. *Assistant General Superintendents.*

1. There shall be two (2) Assistant General Superintendents, each with equal status.
2. One (1) Assistant General Superintendent shall reside in the Eastern Zone and one (1) in the Western Zone. The Eastern Zone shall consist of all districts east of the Mississippi River in the United States of America and east of the Province of Saskatchewan in Canada; the Western Zone shall consist of all districts west of the Mississippi River in the United States of America and west of the Province of Manitoba in Canada.
3. The duties of the Assistant General Superintendents shall be as follows:
   (a) To work under the supervision of the General Superintendent.
   (b) To represent the General Organization at district conferences at the direction of the General Superintendent.
   (c) To perform other duties as the work of the General Organization demands under the direction of the General Superintendent.
   (d) The General Superintendent shall be authorized to delegate either Assistant General Superintendent to perform other duties under his or her direction as the work of the General Organization demands.

Section 3. *General Secretary-Treasurer.*

The duties of the General Secretary-Treasurer shall be as follows:

1. To take minutes and to preserve records of business proceedings and all other papers belonging to the General Organization.
2. To direct the business of Church Administration under the direction of the General Superintendent and the Executive Board.
3. To withhold the issuance of license, credential, or fellowship card when he or she has reason to believe applicant may be in question. In such a situation, the application is to be referred to the District Board or to the Credentials Committee.
4. To sign every credential, license, fellowship card, and church membership certificate.
5. To represent the General Organization at district conferences at the direction of the General Superintendent.
6. To receive and care for all funds of the General Organization and to make all disbursements; to keep an accurate record of all such transactions; and to make a report at each General Conference.
7. To have the books of the General Secretary-Treasurer audited once each year by a qualified public accountant and presented for review and approval by the General Board.
8. The General Secretary-Treasurer shall act as Secretary of the Corporation in all legal matters, shall be authorized to sign all official and legal documents, deeds, and mortgages at the direction of the General Superintendent, and shall act as a trustee of all corporation property.

Section 4. *General Executive Presbyters.*

The duties of the General Executive Presbyters shall be as follows:

1. To work under the supervision of the General Superintendent.

2. To be a member of, and attend, all regular and specially called meetings of the Board of General Presbyters.
3. To be a member of, and attend, all regular and specially called meetings of the Executive Board.
4. To represent the General Organization at District Conferences at the direction of the General Superintendent.
5. To perform other duties as the work of the General Organization demands under the direction of the General Superintendent.
6. To maintain a spirit of harmony and cooperation between the region represented and the general work.

Section 5. *Resignation of Executives or General Officials.*

When an executive or general official tenders his or her resignation, it shall become effective within thirty (30) days of the date tendered. The resignation shall be presented in written form to the respective divisional leader and then to the General Superintendent. Resignation of divisional leaders shall be presented in written form to the General Superintendent. If either the divisional leader or General Superintendent feels that the resignation needs to be postponed, the executive who is resigning may be asked to extend the date of resignation; otherwise the thirty (30) day rule applies. All benefits will be prorated to the official date of resignation. Benefits for the executive's or official's replacement will be prorated from the date he or she assumes office.

ARTICLE VI
BOARDS AND COMMITTEES

Section 1. *Board of General Presbyters.*

1. The Board of General Presbyters shall consist of the General Superintendent, the Assistant General Superintendents, the General Secretary-Treasurer, the Director of Global Missions, the Director of North American Missions, the Editor in Chief and Publisher, the Children's Ministries Director, the General Youth President, the Spanish Evangelism Ministry Director, the Building the Bridge Ministries Director, the Chairperson of the Education and Endorsement Board, the Director of Multicultural Ministries, a General Executive Presbyter from each region, a General Executive Presbyter from each zone, and a General Presbyter from each district.
2. The duties of the Board of General Presbyters shall be as follows:
   (a) To have the general oversight of all activities of the General Organization, both spiritual and material.
   (b) To care for all general business and to be the final authority on any question during the interim between General Conferences.
   (c) To see that the business of the General Organization is carried out according to this Constitution.
3. When deemed necessary, the General Board shall have the authority to recommend amendments to this Constitution, which must be referred to the next General Conference for ratification.
4. The Board of General Presbyters shall be authorized to appoint a District Superintendent in unorganized districts that are to be formed. District Superintendents appointed by the Board of General Presbyters shall be ex officio members of the General Board and shall be appointed for a term of one (1) year. However, they shall not be allowed to vote thereon until the respective district is officially formed. If said district is organized before the year is expired, the term of office shall cease upon the General Organization of said district.

5. A candidate for the position of Honorary General Board member may be nominated by any General Board member. A standing committee appointed by the General Superintendent will consider all nominees. To be accepted, nominees recommended by this committee must be approved by the General Board and ratified by the General Conference. To be eligible for the position of Honorary General Board member, one must have served at least a total of sixteen (16) years (not necessarily continuous) as a General Presbyter, or at least eight (8) years as an Executive Board member. The candidate must be at least sixty-five (65) years of age. Members of the Executive Committee, regardless of age, become an honorary member of the General Board at the conclusion of their tenure in office if they are in good standing with the General Organization. All Honorary General Board members shall be given the same financial remuneration as General Board members in attending General Board meetings. They shall comprise an advisory Board of Elders, to be available to the General Superintendent at his or her discretion, for counsel concerning matters of importance to the General Organization. They shall be accorded all the privileges of General Board members, except voting in General Board meetings.

Section 2. *Executive Board.*

1. The Board of General Presbyters, while in session, shall be the Executive Board.
2. The General Superintendent, Assistant General Superintendents, General Secretary-Treasurer, Director of Global Missions, Director of North American Missions, and the General Executive Presbyters shall constitute the Executive Board between the meetings of the General Board and conduct the business of the General Organization according to this constitution. The Executive Board may be called into session as frequently as deemed necessary by the General Superintendent.

Section 3. *Pentecostal Resources Group Board of Directors.*

1. The Board of Directors shall consist of the President and Editor in Chief and one (1) ordained minister from each of the seven (7) regions of North America as defined in the bylaws of the UPCI. With exception of the President and Editor in Chief, Board members shall be appointed by the Board of General Presbyters for a three (3) year term. Their appointments shall be staggered, with two (2) members being appointed each year. No minister at Headquarters shall serve on this Board, with the exception of the President and Editor in Chief who shall be an ex officio member and serve as its chair.
2. The Board of Directors shall implement the general policy for all publications produced by the UPCI and its divisions and ministries.
3. At the request of the President and Editor in Chief, the Board of Directors shall rule upon any publication or resource of questionable nature. Its decision upon any of the aforementioned items shall be final.
4. The Board of Directors shall meet annually to give direction and oversight to the Pentecostal Resources Group.
5. All divisions desiring to publish new periodicals must receive approval from the Board of Directors at its regularly scheduled meetings. The Board of Directors should determine the need for the requested publication, its feasibility, and that it does not infringe upon or duplicate an existing publication.

Section 4. *Credentials Committee.*

1. The Executive Board shall act as a credentials committee.
2. Every credential, license, fellowship card, or church affiliation certificate of a questionable nature shall have the Credentials Committee's approval before being issued. With respect to this section, the Credentials Committee shall have discretion to define what is "questionable."

Section 5. *Executive Committee.*

1. The Executive Committee shall consist of the General Superintendent, the two Assistant General Superintendents, and the General Secretary-Treasurer.
2. The Executive Committee is authorized to make administrative decisions for the General Organization between meetings of the Executive Board and the General Board, subject to their authority.

ARTICLE VII
MINISTRY

Section 1. *Christian Ministry License.*

A pastor may grant a Christian Ministry License to any member(s) he or she considers eligible. The local pastor shall set the limitations on the scope of ministry and term of service of anyone holding a Christian Ministry License. A person holding a Christian Ministry License shall have standing only under the auspices of his or her local congregation and shall not be considered a credentialed minister of the UPCI.

Section 2. *Qualifications and Requirements for Licensure and Ordination.*

1. Anyone desiring to be credentialed with the UPCI must believe in the Oneness of God as taught in Deuteronomy 6:4; Mark 12:29, John 14:6-11, and I Timothy 3:16; must have received the baptism of the Holy Ghost with the initial sign of speaking with other tongues as taught in Acts 2:4, 10:46, and 19:1-6; must have been baptized by immersion in the name of the Lord Jesus Christ, as taught in Acts 2:38; Romans 6:4; Colossians 2:12; and I Peter 3:21; must be living a holy and godly life according to the Scriptures, as taught in I Peter 1:16; II Corinthians 7:1; Hebrews 12:14 and as described in the Articles of Faith of the UPCI; and must believe, teach, and preach the same.
2. Ministerial Credentials shall not be issued to anyone who teaches the doctrines of unconditional eternal security, annihilation of the wicked dead, the divine (or heavenly) flesh of Christ (defined as: the flesh of Jesus Christ had no biological or genetic relationship to other human beings), or any form of preterism. (Please see the pertinent position paper for more detailed information.)
3. The consideration, acceptance, deferral, or rejection of any application shall be the prerogative of the applicable District Board. However, the denial by a district board does not preclude the applicant from reapplying at a future date.
4. An application must be properly completed and all questions carefully answered. The same must be endorsed by a majority of the District Board.
5. All applicants shall be required to appear before their District Board for examination, having made application at least sixty (60) days prior to meeting the Board, and must have met any training requirements set forth by the General Board and their District Board. The sixty (60) day timeframe may be adjusted by the District Board at its discretion. The District Board shall provide notice of upcoming district board meeting dates in which applications may be considered at least ninety (90) days in advance. Each applicant must have the recommendation of his or her local pastor and must be faithful to that local church. If the applicant's church has no pastor, the matter shall be left to the discretion of the District Board.
6. All applicants shall submit to any questioning by the District Board relative to their financial stewardship. If deemed necessary, they shall produce all requested, related documents for review.
7. No minister shall be permitted to hold ministerial license or ordination with any other religious organization or association. Special permission for exceptions shall be obtained in writing from the Executive or General Board in the case of

ministers residing where they cannot receive proper governmental recognition without belonging to an organization in that country.

8. All applications and related information submitted, together with any documents and information resulting from the action of the District Board, shall become the property of the UPCI.
9. All applicants must have completed the required reading and training program established by the General Board. The reading and training requirements may be obtained from the District Board or from the office of the General Secretary-Treasurer. At each level of credentialing, all applicants must read the Bible through and must read the current *Manual* of the UPCI.
10. If the applicant has attended a Bible/Christian college endorsed by the UPCI, the applicant must request the respective college to send the College Report by certified mail, return receipt requested, from the college to the applicant's District Secretary. This report must be received and reviewed by the District Board before a license can be granted. The college shall comply with the applicant's request within sixty (60) days. If no report is received within this time period, it is assumed the applicant is in good standing with the college.
11. Any US or Canadian citizen residing in a foreign field and desiring ministerial credentials shall be examined by the applicable Regional Director and the Missionary Superintendent of the particular field in which he or she is residing and laboring. The names of all applicants endorsed by the Regional Director and the Missionary Superintendent shall be forwarded to the Global Missions Board for its decision. Notification shall be given to the District Superintendent where the applicant previously resided. The District Superintendent shall communicate any objections to the application to the Global Missions Board within sixty (60) days of being notified of said application. If no objection is received by the Global Missions Board within said time period, it will be assumed the applicant is in good standing with his or her former district.
    (a) All applicants in a Global Missions District shall meet the requirements of Article VII, Sections 2–9.
    (b) All national ministers residing and laboring outside the US and Canada shall be examined and granted credentials by their respective national church only.
12. At times, the UPCI may publish a list of all newly credentialed ministers, ministers advancing in ministerial status, deceased ministers, and/or ministers no longer credentialed in its own publication(s) at its discretion. Such publication shall not be a breach of privacy.

Section 3. *Local License*.

1. All applicants must be at least seventeen (17) years of age.
2. All applicants must have been involved on a consistent basis in the evangelistic and ministerial efforts of their local church under the direction of their pastor for at least six (6) months before being examined by the District Board relative to their qualifications for the ministry. This involvement must primarily be actively preaching on a weekly basis, but may also include teaching home Bible studies and participating in structured soul winning activities, discipleship classes, and other ministries of the local church. Exceptions to this requirement are left to the discretion of the applicant's District Board.
3. All local licensed UPCI ministers are to labor in cooperation with, and under the supervision of, their local UPCI pastor until they enter ministerial responsibilities that remove them from their local assembly.

Section 4. *General License*.

1. All applicants must be at least nineteen (19) years of age.
2. All applicants must be presently engaged in the ministry as pastor, full-time evangelist, full-time teacher, pastoral assistant, elected or appointed official, or

full-time Bible/Christian college administrator or instructor, except those qualifying under Paragraph 3 immediately below. Exceptions to this requirement are left to the discretion of the applicant's District Board.

3. Ministerial students (majoring in religion, theology, ministerial studies, etc.) who graduate from any UPCI endorsed Bible/Christian college, and who otherwise qualify, may be granted either a Local or General License at the discretion of the applicant's District Board. Students from UPCI endorsed colleges shall not be granted a license from the district in which the college is located unless they are either from that district or actively engaged in ministry in that district prior to and at the time of licensing.
4. All applicants who are not graduates of a UPCI endorsed Bible/Christian college must have held Local License for at least one (1) year during which they have proven their ministry. All applicants must have preached at least twenty-six (26) times during the time period of one (1) year prior to meeting the District Board for General License. (It is understood that teaching a Sunday school class or leading services does not meet this requirement except for teaching an Adult Sunday School class.) Exceptions may be made for applicants who are being accepted from another Oneness Pentecostal/Apostolic church organization. (See Section 5, Paragraph 4.)

Section 5. *Certificate of Ordination.*

1. All applicants must be at least twenty-one (21) years of age and have held General License for at least two (2) years. Any exception to this is left to the discretion of the applicant's District Board.
2. All applicants must have proven their ministry for two (2) consecutive years and must presently be an active pastor, full-time evangelist, full-time teacher, pastoral assistant, or full-time Bible/Christian college administrator or instructor.
3. All applicants for Ordination to Military Chaplaincy must fulfill all doctrinal and other qualifications except the specified time of active ministerial service.
4. All applicants who have previously been ordained by another Oneness Pentecostal/Apostolic church organization shall appear before the applicable District Board and be examined to determine the merits of their ordination and qualifications for ministry. Said District Board shall determine whether to accept the applicant's former ordination, recommend ordination by the UPCI, or grant Local or General License.
5. All applicants endorsed for ordination shall be notified by the District Secretary as to the next official meeting in which they may be ordained.
6. An ordination service should be held at district meeting and must be presided over by a member of the Board of General Presbyters. A district meeting includes regular or special called district conferences, conventions, or camp meetings to which all ministers of the district are invited. It does not include fellowship meetings, youth rallies, or other sectional gatherings.

Section 6. *Validity of Licenses and Certificate of Ordination.*

1. All Certificates of Ordination, Licenses, and Fellowship Cards must bear the signature of the General Superintendent, the General Secretary-Treasurer, and the District Superintendent of the district in which the minister is a member.
2. All Certificates of Ordination and Licenses are void without a current Fellowship Card.
3. Credentialed UPCI ministers who have not been actively engaged in the ministry for a period of two (2) consecutive years may be called before the District Board for a review of their ministerial status according to Article VII, Section 7, Paragraph 8 (a). It is understood that the above shall not apply to those who, because of ill health or advanced age, qualify for honorary membership in the

UPCI. (See Article VII, Section 7, Number 5, Paragraph (a).)

4. Any minister withdrawing from the UPCI should return his or her License or Certificate of Ordination and Fellowship Card to his or her District Superintendent.
5. A UPCI minister holding local license may not perform marriage ceremonies unless he or she is serving as pastor or is specifically authorized to do so by his or her pastor.

Section 7. *Obligations and Rules.*

1. *Integrity*
   (a) Credentialed UPCI ministers are expected to conduct themselves at all times and in all settings with ethical and moral integrity as befitting the high calling of God. (See I Timothy 3:1-7 and Titus 1:6-9.) Failure to do so may subject a UPCI minister to disciplinary action by the applicable district board per the guidelines of the UPCI Judicial Procedure.
   (b) The UPCI requires all its ministers to avoid activities that require immodest attire, such as swimming at any time with members of the opposite sex present who are unrelated by blood or marriage.
   (c) The use of all media technology must strictly be limited to educational, religious, inspirational, and family content that is consistent with wholesome Christian principles. No credentialed UPCI minister shall use any technology for the purpose of viewing worldly, carnal, and unwholesome media; endeavoring to maintain a godly atmosphere and influence in his or her life.
2. *Ethics*
   (a) Credentialed UPCI ministers shall not accept the invitation of a member or members of any UPCI assembly to hold a service/meeting in that church without first obtaining consent from the pastor. If there is no pastor, the consent of the District Board official(s) who has/have oversight must be obtained.
   (b) Any credentialed UPCI minister desiring to hold a service/meeting in a town or community where there is church pastored by a UPCI minister shall first consult with and obtain the consent of the pastor before conducting such on his or her own or for another assembly that is not in the UPCI. He or she may appeal the pastor's decision to the Presbyter of the applicable section, or if the pastor is the Presbyter, to the District Superintendent.
   (c) No credentialed UPCI minister shall endeavor to start a new work without the written consent of the applicable District Board. Furthermore, any minister wishing to establish a preaching point, daughter work, or church in a district other than the one in which he or she holds credentials, must comply with all applicable policies in that district.
   (d) No credentialed UPCI minister shall relocate or move an existing church into a city or neighborhood where there is another church pastored by a UPCI minister without written permission from the District Board. All applications for permission to relocate or move an existing church congregation into a city or neighborhood where there is another church pastored by a UPCI minister must be submitted in writing at least thirty (30) days prior to a District Board meeting. The District Secretary shall notify the Sectional Presbyter of the application at least twenty (20) days prior to said District Board meeting. The presbyter shall notify the neighboring pastors, if deemed necessary, at least ten (10) days before the District Board meeting.
   (e) Credentialed UPCI ministers shall not accept the invitation of a member(s) or the pastor of any assembly, to preach in any church that is held in question without first getting the consent of the applicable District Superintendent within 30 days of the proposed speaking engagement. The

status of the church being formally "held in question" must have been determined by the District Board prior to the minister's seeking consent to speak there. Any UPCI minister seeking such consent to speak or merely inquiring as to whether a church is "held in question" shall be informed of its status immediately.

(f) Any credentialed UPCI minister who desires any type of relationship with members from a different congregation or who desires to request volunteer or religious services from such individuals will first contact their pastor for approval. This applies on the global, general, district, sectional, or local level.

(g) Any credentialed UPCI minister who resigns the pastorate of a church, shall sever all connection with the church and shall have no fellowship, intentional contact, or visitation with any of its members without his or her successor's consent, unless the departing minister is related to the church member(s) by blood or marriage.

(h) No credentialed UPCI minister shall accept any individual recognized as a member of a church pastored by another UPCI minister without communication of release or transfer. No credentialed UPCI minister shall unreasonably refuse a release or transfer to an individual recognized as a member desiring to withdraw from his or her assembly unless said individual has been proven guilty of misconduct by confession or by church board determination.

(i) A credentialed UPCI minister shall not be the sole trustee or owner of real property of the local church. All real property of a UPCI church shall be held in a manner congruent with the church's specific state/provincial laws and the codes of the Internal Revenue Service/Revenue Canada. The majority of the trustees of a UPCI church shall not be from the pastor's or any church minister's immediate family. Any extenuating circumstances that warrant an exception to this trustee policy must be presented to the District Board for consideration.

(j) When a credentialed UPCI minister receives information that is a privileged communication, the minister shall not divulge or repeat any part of such communication to any other person unless compelled to do so by law or if the communicant waives the privilege. Privileged communication shall be defined as any confession or communication made to a minister in confidence by a person seeking spiritual advice or consolation and who has a reasonable expectation that such information will not be divulged by the minister to another person.

(k) Any credentialed minister of the UPCI who allows his or her name to be considered for a pastorate of a local church should notify the District Superintendent and the Presbyter of the district and section in which the church is located.

3. *Dues*

(a) Each credentialed UPCI minister is required to pay annual membership dues. They will receive access to a ministers website, a downloadable *Manual*, and Ministerial and Church Directory, subscriptions to the *Forward* and the *Pentecostal Life*, and $10,000.00 given to the minister's stated recipient at his or her death from a benevolent fund or a group life insurance policy. Membership dues and processing fees are governed and adjusted by the General Conference and cannot be changed without a proper resolution being presented to and adopted by said Conference.

(b) All ministers accepted into the UPCI after the first day of any quarter (January 1, April 1, July 1, or October 1) shall be required to pay for that year beginning from the first of the quarter in which they are credentialed.

Thereafter all ministers shall be required to pay their membership dues at least one quarter (three (3) months) in advance.

(c) Credentialed UPCI ministers may pay their membership dues annually, quarterly, or monthly with applicable processing fees. Ministers failing to keep their membership dues paid in advance shall be notified that they have thirty (30) days to bring their account current. After that time, a termination notice will be issued. If a minister is terminated, he or she may be reinstated within twenty (20) days of the termination date provided his or her account is made current and a $50 service fee is paid. The reinstatement must meet the approval of the applicable district superintendent/district secretary. If the minister is not reinstated within that timeframe, he or she must complete a new application and be approved by the District Board before he or she can be reinstated.

(d) Each credentialed UPCI ministers shall be required to cooperate fully with the ministerial financial plan of the district of which he or she is a member. Any minister failing to cooperate fully with the ministerial financial plan of the district of which he or she is a member shall be notified by the District Board that after thirty (30) days he or she will be suspended unless a satisfactory remittance is made or a satisfactory explanation is given. If a minister is suspended in this manner, he or she must complete a new application for credentials and be approved by the District Board before he or she can be reinstated.

4. *Loyalty*

(a) At the beginning of each even-numbered year, all credentialed UPCI ministers shall receive a reminder that loyalty to the Fundamental Doctrine and holiness standards as stated in the Articles of Faith of the UPCI is a requirement to continue to retain credentials with the UPCI. Any UPCI minister who is unwilling to affirm such loyalty must follow the specific instructions to indicate his or her choice. Upon the receipt of that indication, his or her membership will be revoked, and the applicable district shall be notified. Any minister whose credentials are revoked in this manner must complete a new application including a signed statement reaffirming loyalty as described above and be approved by the District Board before he or she may be reinstated.

(b) Any minister holding or seeking to hold credentials with the UPCI who speaks, writes, or acts in opposition to anything in the UPCI Articles of Faith shall be called before the District Board which shall decide upon the appropriate course of action.

(c) No credentialed UPCI minister can be a member of any secret order or secret society and continue to hold credentials with the UPCI. This prohibition does not apply to membership in labor unions.

5. *Honorary/Exempt*

(a) Ministers of the UPCI who are at least sixty-five (65) years of age may become honorary ministers in the UPCI, after having faithfully served for twenty (20) years in the ministry, and having made a substantial contribution to the work of God, so long as they shall live and remain in the faith, upon recommendation by their respective District Boards and approval of the Executive Board. Such ministers shall be exempt from membership dues if deemed necessary by the District Board. Such ministers shall be required to pay their full premiums on their group insurance at the current rate. The minister's membership dues must be paid in full at the time the honorary membership is granted. An honorary minister's credentials shall be kept intact, and he or she shall receive all the benefits enumerated in Article VII, Section 7, Paragraph 3 (a). Any minister who reaches age seventy (70) and

has a financial need may be exempt from membership dues upon approval of the applicable District Board and the Executive Board. Such ministers shall be required to pay the full premium on their group insurance at the current rate.

(b) Any credentialed UPCI minister who becomes disabled due to illness or injury may be exempted from paying membership dues upon approval of the District Board and the Executive Board. Said exemption may continue for the duration of the disability. Such minister shall be required to pay the full premium on his or her group insurance at the current rate.

6. *Revoked/Withdrawn*

(a) Any minister whose credentials have been revoked or who has withdrawn from the UPCI and said action has been accepted by the district and general officials shall not be considered for reinstatement for at least one (1) year. He or she may make application to the district with which he or she was formerly credentialed at least sixty (60) days prior to a meeting of its board for a thorough examination. The District Secretary shall notify the board members of such application at least forty-five (45) days before the meeting. Exceptions to the above sixty (60) and forty-five (45) day periods are left to the discretion of the District Board. If the candidate has relocated and wishes to apply to the district in which he or she now resides, a letter of release from the previous district must be secured and presented with the application. No credentials of any minister whose credentials have been revoked or who has withdrawn shall be accepted by World Headquarters unless accompanied by the decision of the District Board and the reason for the action of the District Board in revoking the minister's credentials or the reason why said minister has withdrawn.

(b) The term "under question" shall be taken to mean a formal decision by a District Board reflecting a concern that conduct of a moral, financial, ethical, or theological nature in flagrant violation of the *Manual* of the UPCI has occurred.

(c) No minister whose credentials have been revoked or who withdraws from the UPCI, whose conduct is under question, shall be allowed to:

(1) *Outside the Local Assembly*: Preach for any UPCI minister, nor pastor any UPCI church. No UPCI minister shall be allowed to preach or participate in any form in services (except weddings, baby dedications, and funerals) sponsored or conducted by any minister whose credentials have been revoked or who has withdrawn, whose conduct is under question. An exception allowing preaching and/or ministerial participation beyond the local assembly (without ministerial credentials) shall be left to the discretion of the local pastor, the District Board in which the minister's license is held under question, and the District Board where the exception is requested, if not the same District.

(2) *Within the Local Assembly*: Fill the position of associate pastor, assistant pastor, etc. This prohibition does not prevent this individual from being used in his or her local assembly in other capacities.

7. *Ministerial Offenses*

(a) The term "conduct unbecoming a minister" shall be taken to mean any conduct of a moral, financial, ethical, or theological nature that would cause reproach upon the ministry. A minister may be subject to discipline under the Judicial Procedure for conduct unbecoming a minister.

(b) Any credentialed UPCI minister committing an offense in any district other than his or her home district may be dealt with according to the UPCI Judicial Procedure by the District Board of the district in which the offense was committed.

(c) When a District Board feels, after proper investigation, that an offense committed by any credentialed UPCI minister has affected more than only said district, it may refer the matter to the Board of General Presbyters.

(d) Any credentialed UPCI minister committing sins that are a great hindrance to the body may be indefinitely placed on probation and not permitted to speak and/or fill the pulpit, according to the UPCI Judicial Procedure. Any credentialed UPCI minister having knowledge of such a one being on probation and allowing him or her to speak and/or fill the pulpit shall be subject to disciplinary action by the applicable District Board.

(e) Any minister who formerly held credentials with the UPCI, whose credentials have been revoked or who has withdrawn under question from the UPCI due to sins committed, and who later claims to have repented and seeks reinstatement, shall be required first to prove faithful in a local church for at least two (2) years and to secure the endorsement of his or her pastor in the same manner as all applicants initially entering the ministry. Such applicant shall apply for reinstatement at least sixty (60) days prior to meeting the District Board, and the District Secretary shall notify the Board members of such application at least forty-five (45) days before the applicant appears before the Board. Exception to the above sixty (60) and forty-five (45) day periods shall be left to the discretion of the District Board. (The provisions of this point are subject to Article VII, Section 9, Paragraph 2.)

8. *Faithfulness and Participation*

(a) All ministers not actively engaged in pastoring, evangelizing, or teaching shall be required to have a regular place of worship, pastored by a UPCI minister, to work in harmony with their pastor, to pay their tithes into the assembly (except as otherwise directed by their district financial plan), and to make an effort to become actively engaged in the ministry, or forfeit their credentials. A District Board may grant an exception to this policy to a minister who is credentialed in its district.

(b) All credentialed UPCI ministers shall affiliate with the district in which they labor and shall work in cooperation with the same.

(c) All evangelists and teachers shall affiliate with the district with which they may desire to be a member and work in harmony and cooperation with the same.

(d) All evangelists and teachers shall choose the section with which they desire to be affiliated and register the desired section with the District Secretary. They shall work in harmony and cooperation with the selected section. The evangelists and teachers may vote only in that sectional conference as well as their District Conferences and General Conferences.

(e) If a pastor resides in one district and pastors in another, he or she shall affiliate and cooperate with the district in which the church he or she pastors is located. In special cases an exception may be made by mutual agreement between the two (2) districts involved. An assistant pastor must be a member of the same district as the pastor whom he or she assists. Exceptions may be made in special cases by mutual agreement between the two (2) districts involved.

(f) A pastor of two or more churches will vote with the section in which the churches are located. If the churches are located in different sections within the same district, the minister must choose the section in which he or she will vote. If the churches are located in different districts, the minister must vote in the district wherein he or she is credentialed. Any exception to the above will be by mutual agreement between the two districts or by the applicable District Board when involving more than one section within the same district.

9. *Transfers*
   (a) When a credentialed UPCI minister relocates, he or she must report an address change to World Headquarters within thirty (30) days. The minister's district membership will be automatically assigned to the district of the new address. Notification via email or letter shall be sent to the minister, the new district of which he or she has become part, and the district in which he or she was previously credentialed. Should the minister qualify to remain in the district from which he or she has moved, according to Article VII, Section 7, Paragraphs 8 (c) – (f), he or she may do so by notifying World Headquarters. The District Board from which the minister is moving may request to meet with him or her to consider any unresolved matters during or after a transfer. If a minister is not current on his or her financial obligations to the district from which he or she is moving, a transfer does not eliminate his or her obligation.
   (b) No credentialed UPCI minister who is a student in a UPCI endorsed Bible/Christian college shall be permitted to transfer from his or her home district into the district where he or she is a student in said college while he or she is enrolled as a student in the same.

Section 8. *Marriage and Divorce—Innocent Party.*

1. Inasmuch as the ministry is the highest office on earth, no person shall be eligible to be a minister in the UPCI if after having been baptized in Jesus' name and having received the gift of the Holy Ghost said person has been divorced for any cause save fornication or adultery on the part of the one from whom he or she has been divorced, and has remarried; or after having been baptized in Jesus' name and having received the gift of the Holy Ghost said person has married a person who has been divorced for any cause save fornication or adultery on the part of the one from who he or she has been divorced. Further, if fornication or adultery is claimed as the grounds of divorce, sufficient evidence other than his or her own personal testimony must be presented to the District Board. The following procedure shall apply to all ministers applying for license who have been divorced or whose spouse has been divorced since having been baptized in Jesus' name and having received the Holy Ghost, but it shall not apply to currently credentialed ministers seeking a license upgrade. Every minister should expect full investigation and give wholehearted cooperation to the District Board. The minister shall provide the following items to the District Board.
   (a) Court records for the case being considered.
   (b) Minister's or applicant's signed, written personal testimony, stating the improper conduct of his or her former spouse.
   (c) At least two signed, written testimonies of reliable witnesses, stating their personal knowledge of any improper conduct of the former spouse.
   (d) At least two signed, written testimonies of reliable witnesses attesting to the fact the minister or applicant involved has lived a life of integrity and conducted himself or herself above reproach, both before and after the time of the divorce. (These witnesses and letters can be the same individuals referenced in the preceding point.)
   (e) When the spouse of an applicant for UPCI credentials has been divorced since having been baptized in Jesus' name and having received the gift of the Holy Ghost, the applicant must provide the same documentation regarding his or her spouse as detailed in points (a) through (d) immediately above.
2. The responsibility of the District Board in all cases shall be as follows:
   (a) The District Board must determine whether the party involved has lived a life of integrity and has conducted himself or herself above reproach, both before and after the time of the divorce.

(b) The District Board must consider that the Bible gives adultery or fornication as the only grounds for divorce and remarriage. (Matthew 5:32; 19:9).
(c) The District Board must complete the UPCI form of "Instructions for Marriage and Divorce Cases" and forward it to World Headquarters for final disposition according to Paragraph 3 immediately below.

3. Final Disposition
(a) If the District Board is unanimous in approving the case, the entire file shall be referred to the Executive Board for the final decision.
(b) If the District Board is not unanimous in approving the case, the entire file shall be referred to the Board of General Presbyters for the final decision.
(c) If, after investigation, the District Board does not approve a new minister's application, the matter is closed and not open for further review unless so desired by the district board or if the applicant/minister receives and presents new relevant evidence.

4. Remarriage. We recommend that divorced ministers do not remarry. (See Articles of Faith—Marriage and Divorce.) However, if remarriage is desired, the minister should wait at least one (1) year from the date of the divorce becoming final. If a divorced person has remarried or wishes to remarry, the District Board must determine that adultery or fornication has occurred on the part of the person's former spouse. The same documentation as listed in Section 8, Paragraphs 1 (a) – (e) above must support this determination.

5. *Currently Credentialed UPCI Minister*.
(a) If a credentialed UPCI minister desires to marry a person who has been divorced since having been baptized in Jesus' name and having received the gift of the Holy Ghost, that minister shall meet the District Board, and the same evidence must be presented regarding that divorce as described in Section 8, Paragraphs 1 (a) – (e) above.
(b) If a credentialed minister of the UPCI is divorced or estranged for any reason from his or her spouse after receiving his or her credentials, he or she shall request a meeting with the District Board within sixty (60) days of the divorce or estrangement. If a minister fails to make this request within sixty (60) days, then the District Board may summons the minister according to the UPCI Judicial Procedure, Article IV, Section 2, Paragraph 1. The investigation and disposition shall be conducted according to the UPCI Constitution, Article VII, Section 8, Paragraphs 1-4 (except that in cases of estrangement there may be no court records) including the file being sent to the Executive or General Board for final disposition as noted in Paragraph 3 of this section.
(c) If the District Board determines that the minister was at fault, was complicit with, or contributed significantly to the divorce or estrangement, he or she shall not be eligible to be a credentialed minister, and the District Board shall recommend to the credentials committee that the minister's credentials be revoked by the UPCI. The minister shall be informed of the District Board's decision in writing and all investigative documents shall be placed in the minister's file in the District Office.

Section 9. *Sexually Immoral Conduct*.

1. The UPCI defines immoral conduct as adultery, fornication, homosexuality, incest, sexual molestation of minors, and/or any other sexual acts determined by the District Board to be perverted or immoral from a biblical perspective. (See Matthew 5:32; Matthew 19:9; I Corinthians 6:9; Romans 1:24-28; Hebrews 13:4.)
2. Any credentialed UPCI minister proven guilty of immoral conduct by confession, by a court of law, or by the Judicial Procedure of the UPCI, shall forfeit his or her credentials immediately and shall never be qualified for reinstatement.

3. If a minister confesses to immoral conduct either in writing or in the presence of more than one witness, no trial shall be conducted, and the district board shall take the proper steps to terminate his or her credentials immediately.
4. Any minister, even if formerly credentialed with any other religious organization, who has been proven guilty of immoral conduct by confession, by a court of law, or by any Judicial Procedure of his or her prior religious organization, shall not be eligible for credentials in the UPCI.

ARTICLE VIII
PENTECOSTAL RESOURCES GROUP

Section 1. *Name.*
The name of this division of the UPCI shall be Pentecostal Resources Group.

Section 2. *Purpose.*
The Pentecostal Resources Group shall serve as the publishing and resources arm of the UPCI.

Section 3. *The Officers shall be as follows:*
1. President and Editor in Chief
2. Senior Vice President and Associate Editor in Chief
3. Vice President(s)

Section 4. *The Officers shall be selected as follows:*
1. President and Editor in Chief:
   The President and Editor in Chief shall be appointed by the Board of General Presbyters, the appointment to be ratified by the General Conference, for a two (2) year term concurrent with the term of the General Superintendent. His or her term of office shall expire on or before January 1, following the appointment of a successor.
2. Senior Vice President and Associate Editor in Chief:
   The Senior Vice President and Associate Editor in Chief shall be appointed by the Board of General Presbyters for a term of two (2) years, alternating with the term of the President and Editor in Chief.
3. Vice President(s):
   The Vice President(s) shall be appointed by the Board of General Presbyters for a period of two (2) years, concurrent with the term of the General Secretary-Treasurer.

Section 5. *Qualifications of Officers.*
1. The President and Editor in Chief of the UPCI shall have the same qualifications as in Article IV, Section 3, Paragraph 1 of the General Constitution, and further shall have an adequate theological and educational background.
2. The Senior Vice President and Associate Editor in Chief shall be a general licensed or ordained minister of the UPCI and shall have an adequate theological and educational background.
3. The Vice President(s) shall conform to the fundamental doctrine, be of unquestionable character and integrity, and further have an adequate background in his or her area of assigned responsibility.

Section 6. *Duties of Officers.*
1. President and Editor in Chief:
   (a) The President and Editor in Chief shall serve as the head of the Pentecostal Resources Group.
   (b) The President and Editor in Chief shall serve as the Editor in Chief for the UPCI and have oversight over all published resources produced by the

UPCI or its divisions and ministries. He or she shall scan publications and resources to assure the correct doctrinal position according to the Articles of Faith of the UPCI and to maintain acceptable standards of editorial excellence. The President and Editor in Chief shall have the right to request changes in any publication. If and when there is a difference of opinion between any editor and the President and Editor in Chief, and no agreement can be reached, he or she shall take the matter to the Executive Publication Committee. If necessary, the President and Editor in Chief may refer the matter to the Board of Directors of the Pentecostal Resources Group, whose decision shall be appealed only to the Executive Board.

(c) The President and Editor in Chief shall call for, and preside over, all Board of Directors meetings.

(d) The President and Editor in Chief shall serve as chair of the Executive Publication Committee.

(e) The President and Editor in Chief shall represent the Pentecostal Resources Group on the General Board.

(f) The President and Editor in Chief shall serve as the chair of the Curriculum Advisory Committee

(g) The President and Editor in Chief shall make an annual report to the General Board, making any recommendations deemed necessary to better the work or to increase the scope of the Pentecostal Resources Group.

2. Senior Vice President and Associate Editor in Chief:
   (a) The Senior Vice President and Associate Editor in Chief shall work under the direction of the President and Editor in Chief.
   (b) The Senior Vice President and Associate Editor in Chief shall be an ex officio member of the Executive Publications Committee.
   (c) The Senior Vice President and Associate Editor in Chief shall serve as an ex officio member of the Curriculum Advisory Committee.
3. Vice President(s):
   (a) The Vice President(s) shall work under the direction of the President and Editor in Chief.
   (b) The Vice President(s) shall be an ex officio member(s) of the Executive Publications Committee.

Section 7. *Board of Directors.*

1. The Board of Directors shall consist of the President and Editor in Chief and one (1) ordained minister from each of the seven (7) regions of North America. With exception of the President and Editor in Chief, board members shall be appointed by the Board of General Presbyters for a three (3) year term. Their appointments shall be staggered, with two (2) members being appointed each year. No minister at Headquarters shall serve on this Board, with the exception of the President and Editor in Chief who shall be an ex officio member and serve as its chair.
2. The Board of Directors shall implement the general policy for all publications produced by the UPCI and its divisions and ministries.
3. At the request of the President and Editor in Chief, the Board of Directors shall rule upon any publication or resource of questionable nature. Its decision upon any of the aforementioned items shall be final.
4. The Board of Directors shall meet annually to give direction and oversight to the Pentecostal Resources Group.
5. All divisions desiring to publish new periodicals must receive approval from the Board of Directors at its regularly scheduled meetings. The Board of Directors should determine the need for the requested publication, its feasibility, and that it does not infringe upon or duplicate an existing publication.

Section 8. *Executive Publications Committee.*

1. The Executive Publication Committee shall be made up of the President and Editor in Chief, the General Secretary, the Senior Vice President and Associate Editor in Chief, other Vice President(s), and the Division Head or his or her appointed representative when the publication is related to his or her division.
2. All manuscripts for publication are to be submitted to the President and Editor in Chief, who may at his or her discretion assign said manuscripts to an editor for analysis and recommendation for publication. Manuscripts shall then be returned to the Executive Publication Committee for approval or disapproval. In the event the President and Editor in Chief or Division Head does not agree with the decision of the Executive Publication Committee, or with the recommended changes in the manuscript, he or she may appeal to the Board of Directors at its next meeting.
3. In addition to deciding which of the submitted manuscripts are to be published, the Executive Publications Committee shall assign and approve publications that help Pentecostal Resources Group fulfill its mission.

Section 9. *Curriculum Advisory Committee.*

1. The Curriculum Advisory Committee shall consist of the President and Editor in Chief, the Senior Vice President and Associate Editor in Chief, the General Children's Ministries Director, the General Youth President, and four (4) at large members.
2. The Curriculum Advisory Committee shall help set direction and periodically review graded curriculum.

ARTICLE IX
OFFICE OF EDUCATION AND ENDORSEMENT

Section 1. *Overview.*

1. This article designates the procedures whereby educational institutions, military and clinical chaplains, ministries, associations and other entities may obtain and retain endorsement through the UPCI. This does not include local assemblies or a specific ministry of a local assembly.
2. An endorsement made pursuant to the policy herein set forth shall be deemed to constitute a recognition by UPCI of a need for a ministry provided or to be provided by the organization or entity so endorsed. In no event, however, shall any endorsement constitute a guarantee of financial or other responsibilities of such organization or entity by UPCI or an acceptance, adoption, or assumption of any responsibility or liability whatsoever either from a fiscal standpoint or according to any rule or principle of law. In no event shall any such endorsement constitute a representation or recognition by UPCI as to any legal or moral responsibility whatsoever for the day-to-day operations of the ministry or ministries of an organization or entity that shall be endorsed.
3. Endorsees must meet the Procedures for Endorsement at the time of application and continued endorsement is conditioned upon compliance with the procedures set forth in this article and in the appropriate policy.
4. Endorsees are permitted certain benefits as described in the policy particular to the nature of the ministry or entity.
5. All endorsed ministries and educational institutions must conform to the Articles of Faith. Officials and faculty members must annually affirm their belief in the divine inspiration and infallibility of the Bible as stated in the Preamble of the Articles of Faith.

6. Organizations endorsed by the General Conference prior to the adoption of this article need not reapply for endorsement but must meet the criteria in Section 4 of this article for continued endorsement.

Section 2. *Structure and Offices.*

1. The endorsement procedure is overseen by the Education and Endorsement Board, and all members necessary to evaluate the applications for endorsement. The board shall evaluate and monitor the continued compliance of endorsees.
   (a) This board may have as few as seven members and as many as eleven members.
   (b) Members are appointed by the General Board.
   (c) Terms are for two years with one-half of the board appointed each year.
2. Chairperson of the Education and Endorsement Board
   (a) The Chairperson of the Education and Endorsement Board is appointed by the General Board and ratified by the General Conference.
   (b) The Chairperson is appointed for a two-year term concurrent with the General Superintendent's term of office.
   (c) The Chairperson serves as a voting member of the General Board.
   (d) The qualifications of the Chairperson shall be the same as Article IV, Section 3, Paragraph 1.
3. The Secretary of the Education and Endorsement Board
   (a) The Secretary of the Education and Endorsement Board is appointed by the General Board.
   (b) The Secretary is appointed for a two-year term concurrent with the General Secretary's term of office.
4. The Endorsing Agent for Military Chaplaincy
   (a) The Endorsing Agent for Military Chaplaincy is appointed by the General Board.
   (b) All chaplains are to be endorsed by the Office of Education and Endorsement, which is recognized by the United States government as the official endorsing agent of the UPCI. To receive endorsement, a letter of approval is required from the District Superintendent and the Pastor of the applicant.
   (c) The Endorsing Agent is appointed for a two-year term concurrent with the General Superintendent.
5. The Education and Endorsement Board may be divided into subcommittees as the chairperson sees fit to address applications or areas of emphasis.
6. The Education and Endorsement Board and subcommittees may, pursuant to executive approval, obtain professional assistance needed to evaluate the merits of each application and the endorsee's continued compliance with endorsement criteria.
7. The Education and Endorsement Board shall make an annual report to the General Board on the status of the endorsed ministries and entities of the UPCI.
8. There shall be an Advisory Board made up of one representative from each endorsed ministry or entity.
   (a) It shall meet annually at the General Conference.
   (b) It shall advise the Education and Endorsement Board concerning policies and other items relative to the work of the Board.
   (c) This meeting shall be conducted by the Advisory Board chairperson or his or her designee.
   (d) The Chairperson of the Advisory Board shall be selected by and from the members of the Advisory Board.
   (e) The selection shall be made at the conclusion of the meeting for the subsequent calendar year.

Section 3. *Procedures for Endorsement.*

1. Applications for endorsement must utilize the current application form available through the General Secretary's office. A non-refundable application fee must accompany each application before it can be considered for approval.
2. At least ninety (90) days before any regularly scheduled meeting of the Executive Board, an organization or entity seeking endorsement shall prepare, execute, and file a written proposal on a form to be obtained from the Office of the General Secretary of the UPCI. The proposal must contain the following information:
   (a) Proof of the need for the existence of this ministry.
   (b) An existing or proposed structure must be described in detail. This should include provision for incorporation under the laws of the state or province in which the principal office of such organization or entity shall be located.
   (c) A plan showing the proposed financial support for the ministry.
   (d) A plan for future viability and growth of the ministry.
   (e) A specific plan for the dissolution of the ministry, including provision for distribution of monies and other assets in the event of the dissolution of the ministry for any reason whatsoever.
   (f) Proof of the not-for-profit nature of the ministry.
3. All applications for endorsement shall be submitted to the Executive Board.
   (a) Upon approval by the Executive Board, the application shall be submitted to the General Board for its approval.
   (b) Upon approval by the General Board, the application shall be submitted to the next General Conference for ratification and approval.
   (c) Upon ratification and approval of the endorsement of an organization or entity by the General Conference the endorsement shall become effective at the close of the General Conference.

Section 4. *Continued Responsibilities of an Endorsed Ministry or Entity.*

1. Each endorsed organization or entity shall submit an annual progress report, an annual financial report, and an annual endorsement fee to the General Board not less than sixty (60) days prior to each regularly scheduled General Conference.
2. The financial report must be prepared by a recognized professional accountant.
3. Any questions or allegation as to non-compliance with the terms and conditions of any endorsement made pursuant to the procedure set forth herein shall be directed in writing to the Executive Board by the Office of Education and Endorsement. In the event of non-compliance, the organization or entity may be placed on probation and the matter shall be referred to the General Board.
4. Should the General Board determine in its sole discretion that the endorsed organization or entity is not in compliance with the terms and conditions of the endorsement, the endorsement may be withdrawn, effective immediately.
5. The decision of the General Board with regard to compliance shall be final.

Section 5. *Categories of Endorsed Ministries and Policies Associated with them.*

1. Current categories of ministries and entities are:
   (a) General Ministry.
   (b) Higher Education.
   (c) Elementary and Secondary Education.
   (d) Military and Clinical Chaplaincy.
   (e) Ministry Training.
2. Policies governing endorsement procedures and fees are to be developed by the Education and Endorsement Board and approved by the General Board.
3. Policies relevant to the ministry or entity seeking endorsement will be made available with each application requested.

Section 6. *Finances.*

The expenses of the Office of Education and Endorsement shall be paid from the proceeds from fees and other revenues generated by the various endorsed ministries and entities as provided for in the policies of the Office.

ARTICLE X
MISSIONS CONCEPT

Section 1. *Definition.*

1. The UPCI considers itself a missionary organization. Its missions endeavors shall be operated under the following concept:
   (a) According to Jesus, "The field is the world" (Matthew 13:38). We must "pray . . . the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:38).
   (b) Our world vision includes both the home and foreign fields.
   (c) The ability of the church to reach the whole world with the gospel is in direct proportion to the strength of the church at home.
   (d) The two direct evangelism divisions of the UPCI shall be Global Missions and North American Missions.
   (e) God blesses "giving." His blessing is generous for all missions giving.

Section 2. *World Missions Plan.*

1. The "World Missions" plan of missions support recognizes the two separate identities and fundraising programs of the Global Missions, and North American Missions of the UPCI.
2. Local churches and individuals are encouraged to give vigorous and substantial support to each division.
3. In addition, pastors and churches are offered the option of combining the actual receiving of funds under a "World Missions" giving plan. The "Faith Promise," "Covenant of Sacrifice," or any other similar method may be used to solicit pledges from the local church.
4. The funds received by the local church under the "World Missions" giving plan shall be divided on a local level according to the wishes of the local church and shall be sent to the respective division.
5. Local missions conventions may include a presentation of the missionary and evangelism programs of Global Missions and North American Missions .
6. It is recommended that any church choosing to use the World Missions Plan should be careful that the present level of contributions to existing commitments be maintained or increased.
7. The World Missions Plan shall be considered to be completely optional but may be encouraged by any of the two divisions so long as such promotional publications do not use suggestive examples of percentages of distributions of offerings.

ARTICLE XI
GLOBAL MISSIONS POLICY

Section 1. *Global Missions Policy.*

1. Inasmuch as we are called of God to go into all the world and preach the gospel to every creature, it is the purpose of the UPCI to seek out and to carry the gospel to the whole world, and to help establish self-supporting, self-governing, and self-propagating national churches.
2. The Global Missions Policy of the UPCI is a cooperative effort between local assemblies, Global Missions, and missionaries. Experience teaches us that definite agreement of support and regulations mutually agreed upon by the constituency of our fellowship are essential to successful implementation of

our purpose.

3. Inasmuch as global missions work is so far-reaching, covering many cultures and varied ways of life, all divisions becoming involved in the global missions fields must coordinate their activities under the supervision of Global Missions.

Section 2. *Global Missions Board.*

1. The Global Missions Board shall consist of the General Director of Global Missions, the Secretary of Global Missions, the Director of Education and Associates in Missions, the Director of Promotions, the seven (7) Regional Directors, eleven (11) active pastors, and two District Global Missions Directors. These shall be persons who have demonstrated a strong burden for the Global Missions cause as evidenced by deep concern, generous support, and the ability to inspire others to do the same. They shall meet all other qualifications of a general official. Because of the heavy Global Missions Board meeting schedule, they shall not hold another general office.
   (a) The Secretary of Global Missions shall be elected by the General Conference for a term of two (2) years. The Director of Education and Associates in Missions and the Director of Promotions shall be appointed for a two (2) year term by the Board of General Presbyters and ratified by the General Conference. The terms of the Secretary of Global Missions and the Director of Promotions shall alternate with the term of the General Director of Global Missions. The term of the Director of Education and Associates in Missions shall run concurrently with the General Director of Global Missions.
   (b) The eleven (11) pastoral members of the Global Missions Board shall be appointed for a term of four (4) years with a maximum of three (3) consecutive terms. When appointing a pastoral member who represents a geographic region, each District Superintendent in that region shall present one name from his District to the Global Missions Board. When appointing a pastoral member "at large," all District Superintendents shall present one name from their Districts to the Global Missions Board. The Global Missions Board shall present three of the nominees to the Board of General Presbyters. The Board of General Presbyters shall appoint the pastoral member to be ratified by the General Conference. If the incumbent has not served three terms, his name shall be one of the three names. Canada and the other six (6) geographic regions shall each be represented by at least one (1) member. The appointments shall be so arranged that three (3) positions shall expire every year for three (3) years and the remaining two (2) positions shall expire on the fourth year. If a pastoral member of the Global Missions Board ceases to meet the qualification for this office for one (1) year by virtue of a change of ministry or should he or she change location leaving a region or Canada without representation, he or she shall be ineligible to continue to serve beyond the next General Conference, at which time another shall be appointed to fill the position and unexpired term. Exception shall be made in the event a pastoral member retires as pastor emeritus of the church from which he or she retired, in which case he or she shall be allowed to serve for the balance of the term but shall not be qualified for reappointment.
   (c) Two (2) District Global Missions Directors, who are currently pastoring, shall be appointed to the Global Missions Board to represent the Eastern and Western Zones respectively. They shall be nominated by the District Global Missions Directors in their annual meeting from their respective zones for one (1) four (4) year term, appointed by the Board of General Presbyters and ratified by the General Conference. In the event they no longer hold the position of District Global Missions Director, their replace-

ment shall be appointed at the next General Conference to fill the unexpired term.

(d) Honorary members may be appointed to the Global Missions Board by the Board of General Presbyters upon recommendation of the Global Missions Board. To be eligible for the position of Honorary Global Missions Board member, one must be at least sixty-five (65) years of age, must have served as a member of the Global Missions Board, and contributed a minimum of fifteen (15) years service to global missions as a member of the Global Missions Board, Regional Director, missionary or District Global Missions Director. They shall be accorded all of the privileges of the Global Missions Board members, with the exemption of voting in Global Missions Board meetings.

(e) The Global Missions Administrative Committee shall consist of the General Director of Global Missions, Secretary of Global Missions, Director of Education and Associates in Missions, Director of Promotions, and the seven (7) Regional Directors. Said committee shall be authorized to act in all matters not specifically required of the Global Missions Board.

2. The duties of the Global Missions Board shall be as follows:

(a) To have the general oversight of all activities of the General Organization outside the United States and Canada, working in harmony with and under the supervision of the General Superintendent and the Executive Board in accordance with Article V, Section 1, Paragraph 1(f).

(b) To examine candidates (in person or by application) for missionary service and make recommendation to the Executive Board for missionary appointment.

(c) To endorse candidates for short-term assignment or ministries other than full-time missionary service in foreign fields.

(d) To approve the budget of Global Missions and establish policies for solicitation and disbursement of funds.

(e) To serve as a board of appeals concerning problems that cannot be resolved by the Field Superintendent, Regional Director, or the Director.

(f) To take action with regard to false doctrine or misconduct on the mission field in harmony with the bylaws and Judicial Procedure of the General Organization.

(g) To approve the organizing and proposed constitutions of mission's fields.

(h) To make recommendations to the Executive Board for appointment of Field Superintendents, where field constitutions provide for this action.

(i) To authorize special ministries administered by Global Missions as may be necessary and appropriate to support the work of Global Missions. Special ministries may include ministries for missionary children, missionary envoy programs, leadership development programs, education and teaching development programs, stewardship and planned giving programs, and programs for veterans of missions.

(j) To perform any other responsibilities assigned to it by Global Missions policy.

Section 3. *Qualifications and Appointment.*

1. Qualifications for the General Director of Global Missions, the Secretary of Global Missions, the Director of Education and Associates in Missions, and the Director of Promotions shall be the same as found in Article IV, Section 3, Paragraphs 1 and 2 of the General Constitution.
2. The Global Missions Board through the General Director of Global Missions shall offer one (1) or two (2) names to the Board of General Presbyters for consideration in filling each vacancy in an appointed position on the Global

Missions Board, it being understood that the power of appointment rests with the Board of General Presbyters.

Section 4. *General Director of Global Missions.*

1. The General Director of Global Missions shall be elected by the General Conference for a term of two (2) years, concurrent with the office of the General Superintendent. (See Article IV, Section 3, Paragraph 1.)
2. Prior to any election of the General Director of Global Missions, a confidential, non-binding survey shall be conducted by the office of the UPCI General Secretary.
   (a) Those surveyed shall be limited to Career Missionaries, Intermediate Missionaries, and Global Missions executives, namely the General Director, the General Secretary, the Director of Education and Associates in Missions, the Director of Promotions, and the Regional Directors.
   (b) This survey shall be conducted at least 60 days prior to the General Conference business session and shall remain active for two weeks.
   (c) The three qualified names receiving the most responses (See Article IV, Section 4), along with their response totals, shall be made available to all UPCI credentialed ministers prior to the General Conference, unless one name receives a two-thirds majority of responses. In that case, only the name of the person receiving two-thirds of responses will be published.
   (d) In the event that the incumbent receives a two-thirds majority of responses and, prior to the election, is unable or unwilling to serve, the names of the qualified ministers receiving the second and third most responses from the survey will be published.
   (e) The published results of this survey shall contain language that identifies the survey results as non-binding.
3. The duties of the General Director of Global Missions shall be as follows:
   (a) To act as the head of Global Missions under the supervision of the Global Missions Board.
   (b) To be the chair of the Global Missions Board.
   (c) To conduct correspondence with prospective missionaries and with those already on the field.
   (d) To perform such other functions as may be directed by the Global Missions Board not in conflict with these bylaws.
   (e) To have the authority to recall missionaries as directed by the Global Missions Board. All cases involving the missionary's ministerial status shall be handled according to the Judicial Procedure.
   (f) To supervise and direct the receiving and disbursing of all Global Missions' funds. In no case shall any Global Missions' funds be disbursed without the authorization of the General Director of Global Missions, who shall be directed by these bylaws, the Global Missions Board or the donors. All Global Missions' funds shall be received and disbursed by the General Treasurer.
   (g) To visit each mission field as he or she deems it necessary.
   (h) To have the authority to sign all missionary credentials and fellowship cards.
4. The General Director of Global Missions shall be authorized to sign all legal documents, deeds, and mortgages as a trustee of the corporation property.

Section 5. *Secretary of Global Missions.*

1. The duties of the Secretary of Global Missions shall be as follows:
   (a) To serve as the recording secretary of the Global Missions Board and keep a record of all decisions and official acts of the Global Missions Board, a copy of same to be sent to all members of the Executive and Global Missions Board.

(b) To keep an accurate record of all receipts and disbursements of Global Missions' funds and make all necessary reports of such funds to the General Director of Global Missions.
(c) To conduct correspondence relative to Global Missions under the supervision of the General Director of Global Missions.
(d) To have the authority to disburse funds as directed by the General Director of Global Missions and the Global Missions Board.
(e) To perform such other duties as the work of Global Missions demands under the supervision of the General Director of Global Missions.

Section 6. *Director of Education and Short-Term Missions.*

1. The duties of the Director of Education and Short-Term Missions shall be as follows:
   (a) To coordinate the development of a program for the training of national ministers abroad.
   (b) To assist in the implementation of such a training program which assistance may include on-site involvement, at the direction of the General Director of Global Missions.
   (c) To coordinate the involvement of short-term personnel.
   (d) To represent the work of Education and Short-Term Missions to the home constituency.
   (e) To make available printed materials for evangelism, indoctrination, Christian living and growth, as well as other pertinent needs.

Section 7. *Director of Promotions.*

1. The duties of the Director of Promotions shall be as follows:
   (a) To maintain the proper flow of information to the home constituency in order to keep it challenged and involved in its responsibility toward world evangelism.
   (b) To coordinate the deputational ministry of missionaries and missionary conferences.
   (c) To promote the global missions cause in general.
   (d) To edit the divisional promotional publications and provide material for the *Pentecostal Life* and such other publications as might require global missions information.
   (e) To serve as coordinator of Global Missions to the District Global Missions Directors.

Section 8. *Regional Directors.*

1. To more effectively and efficiently administrate and coordinate the growing work of Global Missions of the UPCI, the global missions' fields are divided into seven (7) geographical regions as follows:
   Africa – excluding the countries bordering the Mediterranean Sea
   Asia – Sri Lanka, Taiwan, Japan, and continental Asia excluding Afghanistan, Malaysia, and Singapore
   Central America/Caribbean – including Mexico, Guyana, Suriname, and French Guiana
   Europe
   Eurasia/North Africa – including countries of Africa bordering the Mediterranean Sea, Middle East, and Gulf States
   Pacific – Malaysia, Singapore, Indonesia, Australia, New Zealand, Philippines and all other islands of the Pacific excluding Japan and Taiwan
   South America – continental South America excluding Guyana, Suriname, and French Guiana
   Upon recommendation of the Global Missions Board, seven (7) men are appointed by the Board of General Presbyters to serve as Regional Directors

over each of the respective regions for four (4) year terms. By virtue of appointment, it is understood that Regional Directors will be supported through the Partners in Missions program as missionaries while at the same time serving as executives within Global Missions.

2. The duties of the Regional Director shall be as follows:
   (a) To fulfill duties under the direction of the Global Missions Board and the General Director of Global Missions.
   (b) To represent his or her region to the Global Missions Board and General Director of Global Missions, making regular reports and recommendations.
   (c) By virtue of his or her responsibilities, he or she shall be a voting member of the Global Missions Administrative Committee and the Global Missions Board.
   (d) To represent his or her region and Global Missions to the constituency in North America through promotions and publications.
   (e) To act as a liaison between the Global Missions Board, General Director of Global Missions, the missionaries and national churches, and to coordinate the personnel, activities, and ministries through his or her region. It is understood that this shall not in any way impede direct access or appeal by the missionaries to the General Director of Global Missions.
   (f) To work in cooperation with the missionaries and national leadership to establish priorities in the region and to promote the evangelization of unreached nations and territories by surveying the needs, contacts, and possibilities for personnel to these areas. He or she shall seek qualified candidates for the region.

Section 9. *Global Missions Candidates.*

1. Prospective missionaries must be thoroughly examined by the Global Missions Board, which shall be governed in its selection and nomination of missionaries by following requirements:
   (a) Personal experience–In view of the fact that missionaries are more or less isolated in their fields of labor and inasmuch as it is physically impossible to supervise their doctrinal positions, such as a minister operating under the careful supervision of a district, we believe the following to be a blessing to Global Missions. One must have the personal experience of full New Testament salvation according to our Fundamental Doctrine (Acts 2:38) namely, repentance of sins, baptism in water in the name of Jesus Christ for the remission of sins, and the receiving of the gift of the Holy Ghost, evidenced by speaking with other tongues as the spirit gives utterance. Said candidates must believe this to be essential to salvation.
   (b) Doctrinal teaching and conviction–Said candidates will teach the essentiality of this same born-again experience to all converts.
   (c) Definite call to foreign work.
   (d) Physical, mental, and spiritual fitness for the work.
   (e) Christian character (financial stewardship, ministerial ethics) and general qualifications.
   (f) Ministerial experience and effectiveness.
2. Categories of Appointment:
   (a) Career Missionary–This shall be an ordained minister with the full intention of lifetime commitment to a global mission's career. He or she must meet all qualifications set forth in Section 9, Paragraph 1.
   (b) Intermediate Missionary–This shall be one who fulfills all the qualifications for a Career Missionary except that he or she may hold general or local license. The Intermediate Missionary will be sent to the field under the oversight of a Career Missionary or the Regional Director and shall serve with a limited budget of support and without certain benefits provided for

Career Missionaries.

(c) Vocational Missionary–This shall be a person qualified in secular fields such as a professional in medicine, education, aviation, agriculture, etc. The Vocational Missionary must fulfill the qualifications of an Intermediate Missionary except ministerial license shall not be required.

(d) Special Appointments for fully appointed Career or Intermediate missionaries such as Regional Evangelism, International Evangelism, International Teaching, Furlough Replacement, and Faith Promise Representative are authorized. The Global Missions Board may nominate a missionary for one of these designations with ratification by the General Board of Presbyters.

(e) Short-term appointments:

(1) Associate Missionary–This shall be one who holds all the qualifications for a Career Missionary except that he or she may hold general or local license. The Associate Missionary serves for one year per appointment. The Associate Missionary will receive oversight from a supervising missionary and Regional Director. The Associate Missionary has a limited budget.

(2) Associates in Missions–This shall be one fulfilling all requirements for a Career Missionary, except he or she shall not be required to hold ministerial license. An Associates in Missions serves for two (2) to twelve (12) months per endorsement and is willing to serve with a very limited budget. The Associate in Missions will serve under the oversight of a Career Missionary, Regional Director, or national official.

(3) Next Steps participant–This shall be one who holds all the qualifications for a Career Missionary except that he or she shall not be required to hold ministerial license. Participation in Next Steps is approved by the Global Missions Administrative Committee. A participant is a volunteer and may raise funds through Global Missions. The Next Steps program provides an overseas immersive short-term (approximately two months) missions experience of training and application under the supervisor of the Director of Education and Short-Term Missions, a Supervising Missionary, and the Regional Director.

(f) Other short-term appointments:

(1) Associated Minister–Licensed ministers of the UPCI interested in involvement overseas on a continuing basis, but for less than two months per year, are encouraged to apply for an Associated Minister appointment. This shall be one who holds all the qualifications for a Career Missionary except that he or she may hold general or local license.

(2) Advanced Global Educator–This shall be one who holds all the qualifications for a Career Missionary except that he or she may hold general or local license or have sufficient experience in teaching or administration as determined by the Global Missions Administrative Committee. Appointment as an Advanced Global Educator is by invitation of the Director of Education and Short-Term Missions. Advanced Global Educators serve to support the growth and development of overseas Bible Schools.

(g) All individuals under a short-term appointment as described in paragraphs (e) and (f) above, may raise funds through Global Missions, are supported on a funds-available basis, are volunteers, are not employees of Global Missions and the UPCI, and do not receive employment benefits that accrue to Career or Intermediate missionaries.

3. Missionaries and spouses shall be required to pass an examination by a compe-

tent physician, as to physical and mental fitness, before preparing to go to their field of appointment as a missionary. A copy of the examination shall be sent to Global Missions before deputation work begins.

4. Anyone desiring appointment as a missionary should file a missionary application on forms provided by Global Missions with the Secretary of Global Missions at least three (3) months prior to a meeting of the Global Missions Board. The Secretary of Global Missions shall then secure recommendations from the applicant's District Board, the written opinion of the Missionary Field Superintendent of their prospective field of labor, and other personal references. Applicants should be examined by the Global Missions Board which will make recommendation of appointment for approved candidates to the General Board. Final appointment as a missionary shall be by the action of the General Board, except in emergency cases. Such cases shall be handled by the Executive Board.
5. Any missionary already in a foreign country who desires to be affiliated with the UPCI and appointed as a missionary shall obtain a letter of recommendation from the Missionary Field Superintendent and apply to the General Director of Global Missions who shall submit his or her application to the Global Missions Board and Executive Board.
6. Anyone going to a foreign field as a missionary shall not be given credentials or license as such without first receiving the endorsement of the Global Missions Board.
7. Newly appointed missionaries going to the field shall apply themselves, as a first consideration, to the study of the language, the customs of the people, and the conditions of the country in order to intelligently enter into definite missionary work. All missionaries shall be subject to and work under supervision of the Superintendent of the field where they are laboring. Upon arrival in the field, a meeting between the missionary and the Field Superintendent will be held to establish a general job description for the missionary (which is acceptable to both). If possible, the Regional Director shall assist in the drafting of same. If the Regional Director cannot assist, a jointly signed copy of said job description shall be sent to him or her for approval after which it shall be sent to the General Director of Global Missions.
8. No missionary of the UPCI shall be permitted to be a member of any other religious organization, except it be necessary for the purpose of performing religious or ministerial duties where the UPCI is not recognized by the government of that country.

Section 10. *Licenses and Credentials.*

1. Any US or Canadian citizen residing in a foreign field and desiring ministerial license or credentials shall be examined by the Regional Director and the Missionary Superintendent of the particular field in which they are residing and laboring. All applications endorsed by the Regional Director and Missionary Superintendent shall be forwarded to the Global Missions Board for final approval or denial. The recommendation of the District Superintendent where the applicant previously resided shall be requested.
2. All applicants in a Global Missions District shall meet the requirements of Article VII, Sections 2, 3, 4, and 5.
3. All national ministers residing and laboring outside North America shall be examined and granted license or credentials by the respective national church unless it is deemed advisable to make exception and grant affiliation with the North American church, after seeking the recommendation of the Field Superintendent.
4. Ministers desiring to go to the foreign field to become involved in ministerial activity on a continuing basis and establishing their residence abroad must

transfer their district ministerial affiliation to the jurisdiction of Global Missions.

Section 11. *Global Missions Support.*

1. All money given for fares and shipping expenses or projects of missionaries that is deposited with Global Missions shall be held until needed for the purpose for which it was given. Should a missionary for any reason be unable to go to the field or cease to do missionary work the money shall be available for other missionary purposes except in such cases where it is necessary to return the same to donors.
2. No systematic canvass of assemblies for pledges of support or for funds for fare and projects should be made without first securing the permission of Global Missions.
3. In order to establish a regular and consistent source of missionary income at the local church level, each local church is encouraged to use the Faith Promise Plan on an annual basis. All money raised by the use of this concept shall be for the purpose of funding the missionary (outreach) ministries of the UPCI, namely, Global Missions and North American Missions, with the allocation of such funds to be determined at the local church level. It is suggested that the global missions portion of these funds be allocated to one or more of the following:
   (a) The pledged support of UPCI missionaries and their fields of labor according to the policy of Global Missions.
   (b) Special projects which have the prior approval of Global Missions.
   (c) Special needs of missionaries on furlough or under appointment and while on deputation as authorized by Global Missions.
   (d) The Global Missions General Fund.
4. In order to establish a regular and consistent source of support for duly appointed Global Missions personnel of the UPCI and their fields of labor, the Partners in Missions program shall be considered the program of General Global Missions.
5. All missionary monies pledged and raised at our General and District Conferences shall be raised for endorsed or appointed missionaries and their projects only.
6. Local churches are advised to engage missionaries in cooperation with the District Promotional Representatives to avoid offerings to any missionary not endorsed by our board.
7. Undesignated Global Missions' offerings shall be placed in the Global Missions General Fund to be used only for the support of the UPCI Global Missions' enterprise wherever the need exists. Designated Global Missions' offerings shall be expended as designated except:
   (a) In the event that the designated funds received for any missionary shall exceed the regular allowance for that missionary, Global Missions shall hold such funds in a reserve fund for said missionary to be applied on the future needs of the missionary or his or her work.
   (b In the event that one of our missionaries should cease to be a missionary under appointment of the UPCI by reason of resignation, withdrawal, death, or for any other reason, said funds held in reserve shall be at the disposal of Global Missions for use in any Global Missions' endeavor of the UPCI with the exception of Partners in Missions bonus and severance pay to be paid at the time of severance.
   (c) Ten percent (10%) of all funds may be allocated to the Global Missions General Fund to defray its proportionate share of divisional operational expenses.
8. Missionaries shall not appeal to local churches or individuals in the homeland,

by correspondence or otherwise, for finances for any new undertaking without first getting the approval of Global Missions.

9. All money intended for the support of national ministers shall be sent to Global Missions for disbursement through the missionary on the field and not directly to the worker except by special authorization.
10. Basic compensation for personal support, housing allowance, transportation, and other needs shall be established on an equitable basis by the Global Missions Board on the basis of current international money values.
11. In order to maintain missionary interest, it is most essential that the missionary on the field cooperate by acknowledging all offerings to the donors as promptly as possible. For this purpose, Global Missions will give to the missionary the name and address of each donor, together with the amount contributed. It is requested that missionaries do not encourage people to send offerings to them directly.
12. It is important that the report forms which are sent to the missionary with the monthly remittance should be filled in as far as possible and returned promptly to the General Director of Global Missions.
13. Any individual soliciting funds for global missions must have a letter of recommendation from Global Missions.

Section 12. *Global Missions Promotion.*

1. Each district shall have a District Global Missions Director.
2. The District Global Missions Director shall be elected by the district conference for a term of two (2) years running concurrently with the office of the District Superintendent.
3. Qualifications: The District Global Missions Director shall be at least thirty (30) years of age, must have been a minister in good standing with the General Organization for at least two (2) years, must have been ordained at least one (1) year, must have proven loyal to the General Organization by cooperation in the upbuilding of the work, must have been a cooperating member of the district for at least one (1) year, must have a deep burden for the Global Missions endeavor of the UPCI as demonstrated by cooperation with the programs of this division and an ability to inspire such a burden in others. Must conform to the Fundamental Doctrine of the UPCI.
4. The duties of the District Global Missions Director shall be as follows:
   (a) To educate in and to promote the cause of Global Missions through the Faith Promise and Partners in Missions programs.
   (b) To arrange the itineraries for missionaries under appointment and on furlough in the district in cooperation with the District Superintendent.
   (c) To work in harmony with General Global Missions and his own district officials.
5. The District Global Missions Director shall not receive or disburse Global Missions funds. The expenses of his office shall be financed by a tithe of the personal offerings received by missionaries on deputational travel in his district.
6. It is recommended that all districts send their District Global Missions Directors to the General Conference and midyear promotional seminar sponsored by General Global Missions with their expenses to be paid out of the district Global Missions account. Daily allowance at General Conference and motel and meals at midyear seminar will be provided by General Global Missions. If a district cannot provide travel expenses to either of these meetings, the District Superintendent should correspond with the Global Missions regarding this matter.
7. At its discretion, the District Board in a larger district may appoint one or more persons on a district regional basis to assist the District Global Missions Director in arranging missionary deputational schedules.

Section 13. *Global Missions Property.*

1. Missionaries are advised not to purchase or undertake new developments of the work that would involve much expense until the approval of the Global Missions Board is obtained; otherwise, Global Missions cannot be held responsible for the undertaking.
2. In order for the office to have proper records so as to be able to give accurate advice and information concerning mission property, a copy of the property deeds, titles, and other legal papers relating to all mission properties which have been purchased or leased shall be forwarded to Global Missions for filing.
3. No funds shall be made available for missionary homes, stations, schools, etc., until adequate and proper safeguards shall have been provided, such as: complying with the laws of the respective countries for the legal holding of property and establishing and maintaining a proper relationship between these missionary projects and Global Missions.
4. Missionaries contemplating the purchase of property or erection of buildings should cooperate with the Field Superintendent and secure his or her endorsement before submitting their proposition to Global Missions.
5. All equipment purchased with Global Missions funds shall be registered, labeled, and maintained separately as property of the UPCI to the extent possible and shall not be disposed of without the written consent of Global Missions; missionaries' personal effects and belongings excepted.

Section 14. *Global Missions Fellowship.*

1. Inasmuch as our missionaries are often alone and desire fellowship with other missionaries, it is recommended that whenever possible, missionaries be given the opportunity of visiting fellow missionaries either in their own field or in other nearby fields.

Section 15. *Global Missions Service.*

1. Global Missions appointment shall be on a continuing basis for an indefinite period of time as determined by the Global Missions Board and the missionary in consideration of the needs of the field, health factors, family considerations, and other factors pertaining to foreign service.
2. It is necessary for the good of the missionaries and the donors in North America that furlough be taken after serving a reasonable length of time on the field. Global Missions considers a full tour of duty to be four years on the field and provides furlough depending on the length of time on the field and the amount of funds to be raised.
3. Each missionary under appointment shall be interviewed by the Global Missions Board a minimum of once in every five (5) years for a complete evaluation of ministry and future involvement. Additional evaluation of a missionary's ministry and accomplishments shall be performed by the General Director of Global Missions and the Regional Director on a continuing basis.
4. Each missionary shall attend School of Missions once each five (5) years of continuing service.
5. It is required that a missionary have a physical examination as soon as possible after returning from the field for the five (5) year interview and evaluation by the Global Missions Board.
6. If a missionary returns home with no intention of returning to the field, he or she will be expected to tender to the General Director of Global Missions a written resignation from global missions appointment. Acceptance of said resignation by Global Missions will constitute termination with Global Missions. Thereafter, Global Missions offering receipts cannot be issued by said missionary. With the termination of service, the minister shall choose to affiliate with one of the districts in the homeland and request a transfer of

credentials from Global Missions to said district. Upon termination, Partners in Missions of said missionary will be notified of same by Global Missions.

Section 16. *Global Missions Recommendations or Complaints.*

1. A missionary having a recommendation or complaint should take it up with the Missionary Field Superintendent or Area Coordinator (if there is no Missionary Field Superintendent) and submit said recommendation or complaint in writing. If the problem is not properly solved, the missionary may present it to the Regional Director with the privilege of appeal to the Global Missions Board through the General Director of Global Missions, and a final appeal to the Board of General Presbyters, if so desired. In the case of a Missionary Field Superintendent or Area Coordinator having a recommendation or complaint, he or she must follow the same procedure beginning with the Regional Director.

Section 17. *Field Organization.*

1. Foreign fields may be organized where there are sufficient missionaries and qualified national preachers, provided the approval of Global Missions shall first have been secured. Where numbers are not sufficient to warrant the organization of the field, the missionaries shall be amenable to the Regional Director, the General Director of Global Missions, and the Global Missions Board.
2. Each organized field shall have a Field Superintendent who shall be recommended by the Global Missions Board and appointed by the Executive Board (if such action is in accord with the field constitution) for a period of one (1) year or until his or her successor is appointed.
3. Duties of the Missionary Field Superintendent:
   (a) The Missionary Field Superintendent shall supervise the work of his or her field and make regular reports and recommendations to his or her Regional Director and Global Missions.
   (b) Shall transact all legal business and sign deeds, mortgages, and all legal documents for the UPCI (Incorporated in the USA), as directed by the Global Missions Board.
   (c) Shall be subject to the recommendations and decisions of the Global Missions Board.
4. The Regional Missionary Program:
   Regional missionaries are national missionaries approved and sent by the churches of the region. Their field of labor may be in or out of the region. Since the region is sending them, they are Regional Missionaries. The Regional Missionary Program falls under the portfolio of the Global Council and its established policies including the Global Commission for Missions.
   (a) A Regional Missionary shall work under the direction of the Regional Director, area coordinator and the Superintendent of the country in which he or she will be working. He or she shall make monthly reports in writing with copies to all of the above.
   (b) A Regional Missionary shall recognize that his or her financial obligations are to the nation in which he or she labors.
   (c) A Regional Missionary shall make monthly reports in writing to the Regional Commission for Missions (one delegate from each member country sending or supporting missionaries or mission works outside their borders, chaired by each Regional Director) from which he or she is sent with copies to the Global Commission for Missions (member nations of the Global Council that are sending and/or supporting missionaries or mission works outside their borders, chaired by the General Director of Global Missions, made up of two delegates from each region; one being the Regional Director and an additional delegate elected by members of the Regional Commissions).

(d) The tenure of the Regional Missionary shall be for two years and may be renewed by the Regional Commission for Missions. The Regional Commission for Missions shall hold the right to terminate the tenure of any Regional Missionary at any time during his or her term of appointment.
(e) The Regional Commission for Missions shall investigate, and if necessary refer matters of discipline affecting the Regional Missionary's ministerial credential to the national church in which the Regional Missionary was originally licensed.
(f) If a Regional Missionary desires to work in a region other than the sending region, the process will include the Regional Director/Regional Commission of that region.
(g) In the event that a minister is working a secular job in another nation, he or she may request the national board and the Regional Commission for Missions to be considered as a Regional Missionary. He or she shall be obligated to fulfill the requirements to be a Regional Missionary.

Section 18. *Global Missions Schools.*

1. Any missionary or global missions field desiring to operate a school requiring support from missionary funds shall first make application to the Global Missions Board through the General Director of Global Missions, stating the purpose of the school, what the curriculum will be and the monthly cost of maintenance, after which it must have the approval of the Global Missions Board.

Section 19. *Adoption of Children.*

1. Missionaries, while under appointment of the General Board, shall not adopt, or "take to bring up" in any legal way as their own, any children without consulting with and having the agreement of the Global Missions Board.

Section 20. *Global Missions Evangelism.*

1. Anyone desiring to become engaged in short term evangelism or any other ministry on the foreign field and desiring to raise funds for this purpose outside his or her own church shall contact Global Missions about involvement in a short-term missions program.
2. Associated Ministers engaged in overseas missions works shall observe the following requirements:
   (a) Interested parties must complete an application form as provided by Global Missions.
   (b) Associated Ministers applications will be reviewed and approved by the Global Missions Administrative Committee.
   (c) Project numbers will be assigned by Global Missions for all approved applicants in order to facilitate donor contributions.
   (d) Associated Ministers appointments will be reviewed periodically.
   (e) Associated Ministers appointees that have been inactive in overseas ministry for five years or more will be required to fill out a new application.
   (f) Associated Ministers should submit a written report of their involvement to the General Director of Global Missions with copies to the Director of Education and Short-Term Missions and Regional Director.

Section 21. *Global Missions Agreement.*

1. Global Missions shall renew the fellowship card of all missionaries in good standing the first of the year and shall pay the required membership dues to the General Organization for same.
2. Missionaries shall be expected to read carefully the above rules and regulations which have been mutually agreed upon by our fellowship and subscribe to same before receiving missionary appointment.
3. In the event that any missionary under appointment of the UPCI should violate

this agreement by returning home without the written consent of the General Director of Global Missions, Global Missions shall be automatically released of any and all obligation to pay said missionary's return fare, or the fares of his or her dependents, and to give further support.

(a) Exceptions to this rule shall be as follows:
   (1) Attending funerals of loved ones such as mother, father, sister, brother, daughter, or son.
   (2) Attending the General Conference if he or she has notified and received permission from the Global Missions Board providing the missionary has been on the field at least two (2) years in his or her current term and confines his or her visit to the policies governing same as established by the Global Missions Board.

(b) It shall be absolutely necessary that the missionary bear his or her own financial cost without solicitation for funds if these exceptions be used.

AGREEMENT

I, _____ , do hereby certify that I have carefully read the foregoing Global Missions Policy, and that I am wholeheartedly in favor of the principles and policy of the UPCI as set forth in the Constitution and Bylaws of the General Organization.

I further certify that, by the grace of God, I shall do my best to live up to the high standards as set forth in the Global Missions Policy and the Bylaws and Constitution of the UPCI; further, that I will preach and teach only those doctrines which the General Organization endorses.

I shall work in peace and harmony with all ministers and missionaries and shall cooperate with all efforts of the General Organization.

Inasmuch as our Lord and Savior, Jesus Christ, suffered, bled, and died for our sins, I am willing to suffer for His name and shall consider it a privilege to endure hardship and self-denial, for His sake and a lost world, whenever the call of service demands it.

I shall recognize the elected and appointed heads of Global Missions, and I hereby agree to abide, at all times, by their decisions. I shall live a life of dependence upon God, receiving thankfully such support as Global Missions is able to supply, knowing that the Lord shall supply all our needs.

I am going to the field with one supreme purpose to glorify Christ, to win souls for Him, and to hasten His coming.

Witnesses: _____ (Signed)_____

_____ (Signed)_____

Section 22. *Global Council.*

1. The Global Council shall be the leadership structure to unite all national churches around the world that are affiliated with the UPCI.
2. The basis of the Global Council shall be to preserve and proclaim the message we hold to be true and to fulfill our mission to evangelize the world.
3. Purpose:
   (a) To strengthen our unity through closer fellowship worldwide
   (b) To uphold the International Articles of Faith and standards of righteousness
   (c) To unite our missionary endeavor worldwide
   (d) To develop plans for worldwide evangelism
   (e) To promote the World Network of Prayer
4. The International Articles of Faith adopted by the Global Council shall be the guiding statement of faith for all national churches in fellowship through the

Global Council. Global Missions shall use the International Articles of Faith in administering its responsibilities throughout the world.

5. Every national organization affiliated with the UPCI shall be a member of the Global Council of the UPCI. Each member organization shall have the right to send two delegates to the sessions of the Global Council. The Superintendent or a representative appointed by the Superintendent shall be the first delegate. If the Superintendent is a missionary, either the Assistant Superintendent who is a national or an elected national official shall be the second delegate. There will be a meeting of the membership every five years.
6. The Global Council shall operate under the Policy and Procedure established by the Global Council.

ARTICLE XII
NORTH AMERICAN MISSIONS POLICY

Section 1. *Purpose*.

The purpose of North American Missions is to strengthen our base for world evangelization by planting and establishing new works in the United States and Canada through the following methods:

1. Assisting districts and missionaries in the planting of new churches.
2. Assisting churches in establishing daughter works and preaching points.
3. Training church planters.
4. Sending and supporting metro missionaries.
5. Assisting districts and church planters through Church In A Day.
6. Providing short-term mission opportunities in North America.
7. Supporting the Christian Prisoner Ministry.
8. Supporting the Evangelist Ministry.
9. Conducting the annual Christmas for Christ offering.

Section 2. *Qualifications*.

The qualifications for the General North American Missions Director, General North American Missions Secretary, and General North American Missions Director of Promotions shall be the same as Article IV, Section 3, Paragraphs 1 and 2 of the General Constitution.

Section 3. *General Organization and Government*.

General North American Missions shall consist of a General North American Missions Director, a General North American Missions Secretary, a General North American Missions Promotions Director (The General North American Missions Executive Team), a General North American Missions Board, a General North American Missions Executive Committee, and a General North American Missions Administrative Committee.

Section 4. *General North American Missions Director*.

1. The General North American Missions Director shall be elected by the General Conference for a term of two (2) years and shall become a member of the Executive and General Boards.
2. The duties of the General North American Missions Director shall be as follows:
   (a) To direct all North American Missions activities and work in harmony with the General Superintendent and General Board in accordance with Article V, Section 1, Paragraph 1(f).
   (b) To be the chair of the General North American Missions Board and the North American Missions Administrative Committee.
   (c) To preside over all ministries, programs, fundraisers, events, and endeavors of North American Missions.

(d) To perform such other functions as may be directed by the North American Missions Administrative Committee, the General Board, and the General Superintendent not in conflict with these bylaws.
(e) To supervise and to direct the receiving and disbursing of all North American Missions funds sent to UPCI World Headquarters.
(f) To keep each District North American Missions Director, Regional Director, and District Superintendent informed of the work in general, and may visit any district meetings to assist the District North American Missions Director in promoting the North American Missions Program.

Section 5. *General North American Missions Secretary.*

1. The General North American Missions Secretary shall be elected by the General Conference for a term of two (2) years, said election alternating with the election of the General North American Missions Director.
2. Duties of the General North American Missions Secretary shall be as follows:
   (a) To work full time under the direction and supervision of the General North American Missions Director.
   (b) To take minutes of the proceedings of committee meetings and to preserve the records of the North American Missions.
   (c) To keep an accurate record of all receipts and disbursements of the North American Missions funds and make a complete report of such funds to the General North American Missions Director and to the North American Missions Administrative Committee.
   (d) To conduct the correspondence relative to the North American Missions under the supervision of the General North American Missions Director.
   (e) To have the authority to disburse funds as directed by the General North American Missions Director and the North American Missions Administrative Committee.
   (f) To perform such other duties as the work of the North American Missions demands under the supervision of the General North American Missions Director.

Section 6. *General North American Missions Promotions Director.*

1. The General North American Missions Promotions Director shall be appointed by the General North American Missions Director and ratified by the Executive Board.
2. Duties of the General North American Missions Promotions Director shall be as follows: He or she shall perform duties assigned him or her by the General North American Missions Director to promote all phases of North American Missions endeavors.

Section 7. *Regional North American Missions Directors and Pastoral Advisors.*

1. Method of Appointment of Regional Directors: The General North American Missions Director shall nominate one from each of seven (7) regions. The District Directors of each region shall have the opportunity to ratify the name by a secret yes or no ballot, who in turn shall be ratified by the General Board or Executive Board.
2. Method of Appointment of Pastoral Advisors: The General North American Missions Director shall appoint two pastoral advisors, one from the Eastern Zone and one from the Western Zone, who shall be ratified by the General Board or the Executive Board.
3. Term of office.
   The Regional Directors and Pastoral Advisors shall serve a term of four (4) years with a maximum of three (3) consecutive terms. The appointments shall be so arranged that three (3) positions shall expire every year for three (3) years.

4. Duties of the Regional Directors:
   (a) The Regional Directors shall work under the direction of the General North American Missions Director and in cooperation with the District North American Missions Director and District Superintendent.
   (b) They shall serve as a liaison between General North American Missions and the District North American Missions Department.
   (c) They shall be informed of all North American Missions policies and procedures.
   (d) They shall attend all meetings of the General North American Missions Board and Administrative Committee.
   (e) They shall promote North American Missions efforts in their respective regions.
5. Duties of Pastoral Advisors.
   (a) The Pastoral Advisors shall work under the direction of the General North American Missions Director.
   (b) They shall advise the North American Missions Administrative Committee as a pastoral voice of the pastoral constituency of the United Pentecostal Church.
   (c) They shall be informed of all North American Missions policies and procedures.
   (d) They shall attend all meetings of the General North American Missions Board and Administrative Committee.
   (e) They shall promote North American Missions efforts throughout the UPCI.

Section 8. *General North American Missions Board.*
1. The General North American Missions Board shall consist of the North American Missions Executive Team, the General North American Missions Administrative Committee, and the elected District North American Missions Directors.
2. The duties of the General North American Missions Board shall be as follows:
   (a) To assist in the work of the North American Missions.
   (b) To attend all duly called meetings and conduct such business as deemed necessary in accordance with the North American Missions Policy.
   (c) To promote evangelization of the United States and Canada.

Section 9. *General North American Missions Executive Committee.*
1. The General North American Missions Executive Committee shall consist of the General Superintendent, the General Secretary, and the General North American Missions Director.
2. The duties of the General North American Missions Executive Committee shall be as follows:
   (a) To act upon North American Missions matters between meetings of the General North American Missions Board.
   (b) To oversee all General North American Missions funds invested in North American Missions projects under their supervision.

Section 10. *General North American Missions Administrative Committee.*
1. The General North American Missions Administrative Committee shall consist of the General North American Missions Director, the General North American Missions Secretary, the General North American Missions Promotions Director, seven (7) Regional Directors, and two (2) Pastoral Advisors.
2. Duties of the Administrative Committee shall be as follows:
   (a) To review and develop North American Missions policy, procedures, programs, ministries, and promotion.
   (b) To allocate funds received through the Christmas for Christ program.

Section 11. *District Organization and Government.*

1. Each organized district shall have a District North American Missions Director, a District North American Missions Board, and a District North American Missions Executive Committee. The district may or may not have a District North American Missions Secretary. It may also have a District Director of Promotions at the discretion of the District Board.
2. District North American Missions Director.
   (a) Qualifications.
      (1) The District North American Missions Director shall be at least thirty (30) years of age, must have been a minister in good standing with the General Organization for at least two (2) years, must have been ordained at least one (1) year, must have proven loyal to the General Organization and the cause of North American Missions by cooperation with the upbuilding of the work, and must have been a cooperating member of the district for at least one (1) year.
      (2) Must conform to the Fundamental Doctrine of the UPCI.
   (b) Shall be elected by the District Conference for a term of two (2) years, alternating with the office of District Superintendent.
   (c) Duties of the District North American Missions Director shall be as follows:
      (1) To efficiently develop and administer the District North American Missions and to act as chair of the District North American Missions Board.
      (2) To promote North American Missions work throughout the district, including time in a District Conference annually.
      (3) To promote and support preaching points, daughter works, and church plants throughout the district in cooperation with the District Board.
      (4) To secure all available materials designed for him or her in the promotion of North American Missions in his or her district.
      (5) To attend all duly called meetings of the General North American Missions Board. The district is to financially assist him or her as far as possible.
      (6) To work in cooperation with the District Superintendent, District Board, and General North American Missions Board.
      (7) To conduct meetings as he or she and the District Superintendent deem necessary to plan and administrate the missions and evangelism affairs of the district. These meetings shall be called with the permission of the District Superintendent and shall be conducted in cooperation with him.
      (8) To lead the board and district in raising funds for Christmas for Christ and other North American Missions projects.
3. District North American Missions Secretary.
   (a) Qualifications.
      (1) Must have been a minister in good standing with the General Organization for at least one (1) year, must have a General License or Certificate of Ordination, must have proven loyal to the General Organization and the cause of North American Missions through cooperation with the upbuilding of the work, and must be a cooperating member of the district.
      (2) Must conform to the Fundamental Doctrine of the UPCI.
   (b) Term of Office.
      The District North American Missions Secretary shall be either elected by the District Conference or appointed by the District North American Missions Director and District Board and ratified by the District Conference for a two (2) year term, alternating with the office of District North American Missions Director.

(c) The duties of the District North American Missions Secretary shall be as follows:
(1) To work under the direction of the District North American Missions Director.
(2) To take minutes and preserve records of all District North American Missions Board proceedings.
(3) To administer the finances of the District North American Missions in accordance with district policy.
(4) To make a financial report to the District Board when requested.
(5) To promote and support preaching points, daughter works, and church plants throughout the district in cooperation with the District North American Missions Director.

4. District North American Missions Board.
(a) This Board shall consist of the District North American Missions Director, the District North American Missions Secretary, the District North American Mission Director of Promotions (if applicable), and Sectional North American Missions Directors. In districts without sections, the District North American Missions Director, District North American Missions Secretary and District Superintendent shall function in lieu of such a board.
(b) The duties of the District North American Missions Board shall be as follows:
(1) To oversee all matters pertaining to the District North American Missions.
(2) To guide and assist the District North American Missions Director.
(3) To promote and support preaching points, daughter works, and church plants throughout the district in cooperation with the District Board.
(4) To formulate District North American Missions policy. This policy shall not conflict with the General Policy as outlined in this *Manual*.
(5) The District North American Missions Board is subject to the District Board.

5. District North American Missions Executive Committee.
(a) The District North American Missions Executive Committee shall consist of the District Superintendent, the District North American Missions Director, and the Sectional Presbyter in whose section the project or individual under consideration is located. The District Superintendent shall act as chair of this committee.
(b) The duties of the District North American Missions Executive Committee shall be as follows:
To act upon North American Missions matters between meetings of the District North American Missions Board.

6. Sectional North American Missions Directors.
(a) Qualifications.
All Sectional North American Missions Directors should hold license or credentials with the UPCI, be in good standing with their district, and conform to the Fundamental Doctrine.
(b) Selection and term of office:
The Sectional North American Missions Director shall either be elected by the Sectional Conference or appointed by the District North American Missions Executive Committee.
(c) The duties of the Sectional North American Missions Director shall be as follows:
(1) To serve as a member of the District North American Missions Board.
(2) To attend all duly called meetings of the District North American Missions Board and attend all other District North American Missions Board functions as much as possible.

(3) To promote and support preaching points, daughter works, and church plants throughout the section in cooperation with his or her presbyter.
(4) To oversee North American Missions events of his or her section.
(5) To be responsible to the District North American Missions Director and work in cooperation with his or her presbyter.
(6) To lead his or her section in raising Christmas for Christ and other North American Missions funds.

Section 12. *General North American Missions Finances*.

1. All funds shall be received and disbursed by the General Secretary-Treasurer of the UPCI. Such funds shall be disbursed only upon the request of the General North American Missions Director or General North American Missions Secretary.
2. All money raised throughout our ranks under the banner of "North American Missions" shall be used for North American Missions work exclusively.
3. No funds can be raised under the banner of "North American Missions" without the authorization of General North American Missions. This does not preclude Districts from granting permission to their approved Missionaries to raise funds within their District.
4. It is recommended that all districts send their District North American Missions Director to the General Conference and to any General North American Missions Board meeting. The expenses shall be paid out of the District North American Missions Department treasury.

Section 13. *Metro Missions*.

1. Purpose.
   (a) To establish churches in metropolitan areas of North America. A Metro Missions area shall be a population center of seven hundred fifty thousand or more residents.
   (b) To secure financial assistance necessary for the implementation and development of evangelism in the metropolitan areas of North America.
2. Administration.
   (a) General North American Missions shall administrate the Metro Missions Program in accordance to this policy and according to that published in *Policies of the UPCI: General Board*.
   (b) A Metro Missions Coordinator shall be appointed by the General North American Missions Director and ratified by the North American Missions Administrative Committee for a two-year term.
   (c) The General North American Missions Administrative Committee shall approve applicants and areas for sponsored projects, establish the budget for each missionary endeavor, make necessary appropriations for the project, and authorize the missionary to raise a budget through deputation.
   (d) The General North American Missions Administrative Committee shall review annually the progress of each project to determine present needs and to make necessary adjustments.
   (e) After a minister and the project has been approved by the Administrative Committee, the project shall be under the supervision of a committee composed of the Metro Missions Coordinator and the General North American Missions Executive Team.
3. The Metro Missionary.
   (a) Selection of the Missionary.
      (1) Metro missionary applicants shall complete the Metro Missions application form, including a financial statement. Applicants must receive approval from their home district and their target district prior to meeting the North American Missions Administrative Committee for

a thorough examination. If approved, final appointment, as a missionary, shall be by the action of the Executive Board.

(2) No application shall be considered for an area unless the District Board has requested a metro missionary.

(3) Prospective Missionaries will be evaluated in the following categories:

a. Personal experience
b. Doctrinal teaching and conviction
c. Definite call to church planting
d. Physical, mental, and spiritual fitness for the work
e. Christian character (financial stewardship, ministerial ethics) and general qualifications
f. Ministerial experience and effectiveness

(b) Duties and Responsibilities of the Missionary:

(1) The missionary's purpose is to build and establish a self-supporting congregation.

(2) The missionary shall raise support by soliciting monthly commitments and financial partners in accordance with the North American Missions policy.

(3) The missionary shall work in harmony with his or her district and section, and under the direction of the General North American Missions Director, District Superintendent, and District North American Missions Director.

(4) Nothing in this Section shall inhibit, change, or limit the power or right of a District Superintendent and District Board from approving qualified ministers to start new churches in any city or town in their district, including metro areas. Only ministers who have made application to the General North American Missions Committee for support as a missionary to a metro area will be under the jurisdiction of the policy.

(c) Missionary Tenure.

(1) The missionary term shall be five (5) years, with yearly evaluation and approval given by the General North American Missions Administrative Committee.

(2) A missionary shall not move on location until permission is granted by General North American Missions.

(3) The missionary's support shall not be terminated after his or her appointment except by majority agreement of the District Superintendent, the District North American Missions Director, and the General North American Missions Director.

(d) Missionary Finance.

(1) The budget of the missionary shall be determined by the General North American Missions Executive Team and the Metro Missions Coordinator.

(2) Monthly commitments raised by the missionary for the budget shall be sent by the contributing churches to General North American Missions.

(3) Support after appointment and before his or her term begins shall come from freewill offerings received while raising the budget. He or she shall provide the contributor and General North American Missions with a receipt for each offering.

(4) All the budgeted monies raised by the missionary shall be held by North American Missions for disbursement. In case of termination of the missionary, said funds shall be reallocated by the General North American Missions Executive Team within the Metro Missions program.

(5) In case of termination of a metro missionary, all sponsors of said missionary shall be notified immediately.

Section 14. *Christmas for Christ.*

1. Name.
   The name of this missions program shall be Christmas for Christ.
2. Purpose.
   (a) To raise funds in support of North American Missions.
   (b) To enlist, train, and send church planters into unevangelized and under-evangelized areas to start and establish churches.
   (c) To encourage the people of the United Pentecostal Church to be personally involved in fulfilling the Great Commission.
3. Administration.
   (a) The General North American Missions Administrative Committee shall administer the Christmas for Christ program in accordance to Christmas for Christ policy published in *Policies of the UPCI: General Board*.
   (b) The district fundraising campaign shall be conducted by the District North American Missions Board subject to the approval of the District Board.
4. Raising of Funds.
   (a) Each district is requested to cooperate financially with the annual fundraising campaign.
   (b) Each local church is requested to cooperate annually with the Christmas for Christ campaign within their district.
   (c) Each family is requested to give their best gift to Christ during the Christmas season.
5. Holding of Funds.
   The Christmas for Christ offering shall be sent by the church directly to the District North American Missions Department, or the District Secretary-Treasurer, or District Office, whichever one is designated by the district.
6. Allocation of Funds.
   (a) Forty percent (40%) of the total Christmas for Christ offering received by the District North American Missions Department shall be retained in the District North American Missions fund. These funds are to be allocated by the District North American Missions Board subject to the approval of the District Board and disbursed according to District Policy. The funds are to be used for ministries, programs, and projects of the District North American Missions Board.
   (b) Sixty percent (60%) of the total Christmas for Christ offering received by the District North American Missions Department shall be sent to the General Secretary-Treasurer of the UPCI.
   (c) The allocation of funds shall be determined by the General North American Missions Administrative Committee.
   (d) Disbursement of funds shall be made according to the established Christmas for Christ policy published in *Policies of the UPCI: General Board*.

Section 15. *Definition of a North American Missions Work.*

A church shall be defined as a North American Missions work for its first five (5) years in existence. The North American missionary status shall be granted after a North American Missions application has been approved by the District Board and is duly recorded with Church Administration, UPCI World Headquarters.

Section 16. *Ministries.*

Other relevant ministries as approved by the General Board:

1. Short Term Missions
2. Christian Prisoner Ministry
3. Church in a Day
4. Evangelist Ministry

(More information about these ministries and their policies are published under "Policies of the UPCI: General Board.")

ARTICLE XIII
YOUTH MINISTRIES POLICY

Section 1. *Name.*
1. The name of this division shall be called Youth Ministries.

Section 2. *Vision Statement.*
1. The purpose of the UPCI Youth Ministries is to "Educate and Engage" youth, young adults, and youth workers.
2. The mission is to serve the local churches of the UPCI, assisting them in fulfilling the great commission given by Jesus Christ, which is to evangelize the lost and disciple the converted according to Matthew 28:19-20.
3. The method of assisting local churches is by:
   (a) Providing training programs for youth and young adults and those involved in youth and young adult ministry.
   (b) Providing missions opportunities for exposure to evangelism.
   (c) Providing resources for evangelism and discipleship.
   (d) Promoting revival and spiritual growth through ministries and events geared toward youth and young adults.
   (e) Engaging churches in missions and ministry through an annual fundraising campaign.

Section 3. *The Officers.*
1. General Youth President
2. General Youth Secretary
3. Director of Promotions

Section 4. *The Officers shall be selected as follows:*
1. The General Youth President shall be elected by the General Conference for a term of two (2) years, concurrent with the General Superintendent. If the officer is currently serving a first term or is fulfilling an unexpired term as General Youth President, eligibility would be granted to serve an additional term, even if beyond their thirty-ninth (39th) birthday at the time of the election.
2. The General Youth Secretary shall be elected by the General Conference for a term of two (2) years, concurrent with the General Secretary-Treasurer.
3. The Director of Promotions shall be appointed for a two (2) year term by the General Youth President and ratified by the Executive Board or General Board. Said term to be concurrent with the term of the General Youth President.

Section 5. *Qualifications.*
1. The qualifications for the General Youth President and the General Youth Secretary shall be the same as Article IV, Section 4, Paragraph 1, except they shall be at least twenty-five (25) years of age and not beyond their thirty-ninth (39th) birthday at the time of their election.
2. The qualifications of the Director of Promotions shall be as follows: must be at least twenty-one (21) years of age and not beyond their thirty-ninth (39th) birthday at the time of appointment; must hold general license or be ordained, must conform to the fundamental doctrine.

Section 6. *Duties of Officers.*
1. Duties of the General Youth President shall be as follows:
   (a) To devote his or her full time to the work of the Youth Ministries division and shall work under the direction and supervision of the General Superintendent and the General Board at all times.
   (b) To call for and to preside over all committee meetings of the Youth Ministries division.

(c) To preside over all ministries, programs, events, and endeavors of the Youth Ministries division.
(d) To give direction and oversight to the annual fundraising drive of the Youth Ministries division.

2. Duties of the Secretary shall be as follows:
(a) To devote his or her full time to the work of the Youth Ministries division and shall work under the direction and supervision of the General Youth President at all times.
(b) To take minutes of the proceedings of committee meetings and to preserve the records of the Youth Ministries division.
(c) To oversee the finances of the Youth Ministries division.

3. Duties of the Director of Promotions shall be as follows:
(a) To devote his or her full time to the work of the Youth Ministries division and shall work under the direction and supervision of the General Youth President at all times.
(b) To direct promotion of all ministries, programs, events, resources, and endeavors of the Youth Ministries division.

Section 7. *Committees.*

1. General Youth Committee.
(a) This committee shall be composed of the General Youth President, the General Youth Secretary, the Director of Promotions, and the district youth presidents. Directors of official youth ministry projects are non-voting members of the General Youth Committee.
(b) Duties of the General Youth Committee shall be as follows:
(1) To oversee all matters pertaining to the Youth Ministries division.
(2) To assist, counsel and guide the General Youth President.
(3) This committee's actions shall be subject to the General Board
(c) Meetings of the General Youth Committee shall be as follows:
(1) General Conference Youth Committee Meeting.
(2) Midwinter Youth Committee Meeting.
(3) Special called meetings by the General Youth President as necessary with the approval of the General Superintendent and/or Executive Board.

2. Executive Youth Committee.
(a) This committee shall be composed of the General Youth President, the General Youth Secretary, and the Director of Promotions.
(b) Duties of the Executive Youth Committee shall be as follows:
(1) To conduct the business of the Youth Ministries division as deemed necessary by the General Youth President.
(2) To oversee matters of business related to the Youth Ministries division with the authority to act on behalf of the General Youth Committee.

3. Youth Planning Committee.
(a) This committee will be made up of the General Youth President, who will serve as chair, General Youth Secretary, Director of Promotions, six (6) district youth presidents (one from each of the six UPCI regions), and the District Youth President of the Year.
(b) The district youth presidents to be appointed to this committee by the General Youth President for a two (2) year term. No District Youth President can succeed himself or herself.
(c) Duties of the Youth Planning Committee shall be as follows: to act on matters relative to the Youth Ministries division. Those members present at a duly called meeting shall constitute a quorum.
(d) Meetings of the Youth Planning Committee shall be as follows: will meet

as needed to formulate plans and give direction for the endeavors of the Youth Ministries division.

Section 8. *Ministries, Programs, Resources, and Events of the Youth Ministries.*

1. Mission Trips: provide North American and global trips for the purpose of providing exposure to the mission field, evangelism opportunities to share the gospel, ministry experience, the development of Christian character, and to cultivate the call of God.
2. Scripture Memorization: develop resources, provide training, and facilitate programs to promote the study of Scripture; and to serve as a means of developing Christian character and leadership skills.
3. Campus Ministry: develop resources and provide training for middle school, junior high, high school and college/university campus evangelism.
4. Young Adults: develop resources and provide training for the purpose of elevating the effectiveness of local church young adult ministry.
5. Prayer Initiatives: develop resources and provide training to encourage daily personal devotion through prayer, fasting, and the study of Scripture; and to encourage participation in corporate prayer in the church and community.
6. Youth Resources: develop youth resources for the purpose of discipleship (educate) and evangelism (engage).
7. Youth Worker Resources: develop resources and provide training for youth workers for the purpose of elevating the effectiveness of local youth ministry.
8. Youth Events: organize events to facilitate unity among youth groups, promote godly fellowship, inspire a closer relationship with God, and challenge to fulfill the great commission.
9. Community Involvement: develop resources and provide training for the purpose of encouraging youth and young adults to serve their local community.
10. Publications: seek to inform and inspire youth with print and/or digital media.

Section 9. *Organization of District Youth Ministries.*

1. Officers:
   (a) District officers shall consist of a District Youth President and a District Youth Secretary. It may also consist of a Director of Promotions at the discretion of the District Board.
2. Elections and appointments:
   (a) The District Youth President and the District Youth Secretary shall be either elected by the District Conference, or appointed by the District Board and ratified by the District Conference for a term of two (2) years or until their successors are chosen. The two (2) officers shall be elected on alternating years, the President being elected the same year as the District Superintendent and the Secretary being elected the same year as the District Secretary-Treasurer.
   (b) The Director of Promotions (if applicable) shall be appointed for a two (2) year term by the District Youth President and ratified by the District Board. Said term to be concurrent with the term of the District Youth President.
3. Qualifications:
   (a) All officers of the District Youth Ministries must hold license or credentials with the UPCI, be in good standing in their district, and not beyond their thirty-sixth (36th) birthday, unless in special cases, the District Board agrees to lift the age limit. If the officer is currently serving a first term or is fulfilling an unexpired term as District Youth President, eligibility would be granted to serve an additional term, even if beyond their thirty-sixth (36th) birthday at the time of the election. Must conform to the fundamental doctrine.

4. Duties:
   (a) Duties of the District Youth President shall be as follows:
      (1) To efficiently develop and administrate the District Youth Ministries.
      (2) To serve as a member of the General Youth Committee and diligently endeavor to promote the UPCI and District Youth Ministries, programs, resources, and events.
      (3) To be subject to the District Board at all times.
      (4) To attend all meetings of the General Youth Committee. The district is to financially assist him or her as far as possible.
   (b) Duties of the District Youth Secretary shall be as follows:
      (1) To take minutes and preserve District Youth Ministries' records.
      (2) To work in complete harmony with the District Youth President.
      (3) To help facilitate the work of the District Youth Ministries.
      (4) To oversee the finances of the District Youth Ministries.
   (c) Duties of the District Director of Promotions (if applicable)
      (1) To direct promotion of the District Youth Ministries under the supervision of the District Youth President.
      (2) To work in complete harmony with the District Youth President
      (3) To help facilitate the work of the District Youth Ministries.
   (d) Duties of the Sectional Director shall be as follows:
      (1) To serve as a member of the District Youth Committee.
      (2) To attend all duly called meetings of the District Youth Committee. Attend all other District Youth Ministries' functions as much as possible.
      (3) To cooperate with pastors in fostering youth work in churches throughout the section.
      (4) To be in charge of the youth events of his or her section.
      (5) To be under the supervision of the Sectional Presbyter, and be responsible to the District Youth President at all times.
5. District Youth Committee:
   (a) This committee shall be composed of the District Youth President, the District Youth Secretary, the Director of Promotions (if applicable) and the sectional directors. Ministry directors may be non-voting members of the District Youth Committee at the discretion of the District Board.
   (b) Sectional directors shall be either elected by the Sectional Conference or appointed by the District Youth President, the District Superintendent, and the District Presbyter of the section concerned, and ratified by the ministers of that section, for a term of two (2) years or until a successor is chosen. The method of selection shall be left to the discretion of the District Board. In districts in which sections have not been formed, the district board shall determine the process for selecting district youth committee members.
   (c) All sectional officers of the District Youth Ministries must hold license or credentials with the UPCI, be in good standing in their district, and not be beyond their thirty-sixth (36th) birthday, unless in special cases, the District Board agrees to lift the age limit and/or license requirement. Must conform to the fundamental doctrine.
6. Duties of the District Youth Committee shall be as follows:
   (a) To oversee all matters pertaining to the District Youth Ministries.
   (b) To assist, counsel and guide the District Youth President.
   (c) To diligently endeavor to promote the District Youth Ministries.
   (d) This committee's actions shall be subject to the District Board.

Section 10. *Suggested Form of Local Youth Department.*
1. Officers:
   (a) Youth Leader

(b) Secretary or Assistant

2. Duties of the local officers shall be as follows:
   (a) The Youth Leader shall supervise and promote the local youth activities.
   (b) The Secretary or Assistant shall support and assist the local youth leader.
3. Local Youth Committee.
   (a) This committee will consist of the Pastor, Youth Leader, Youth Secretary and one or more youth or young adults from the local assembly as may be deemed advisable by the Pastor.
   (b) The method of selection is left to the discretion of the Pastor. This may be by election or appointment.
   (c) Duties: to assist the Pastor and Youth Leader in planning, promoting, and conducting all youth ministries of the local church as requested by the pastor.
4. Suggested age eligibility for membership in local youth and young adult groups.
   (a) Youth: between twelve (12) and eighteen (18) years of age.
   (b) Young Adults: between eighteen (18) and thirty (30) years of age.

Section 11. *Finance.*

1. General Youth Funds.
   (a) All funds shall be received and disbursed by the General Secretary-Treasurer of the UPCI. Such funds shall be disbursed only upon the request of the General Youth President or General Youth Secretary.
   (b) The work of the Youth Ministries division shall be funded by an allocation from the annual fundraising campaign.
2. District Youth Funds.
   (a) All funds shall be received and disbursed by the District Youth Secretary or by the District Secretary-Treasurer, whichever one is designated by the District.
   (b) An annual financial report shall be made to the District Board by the District Youth Secretary or by the District Secretary-Treasurer.
   (c) Management of District Youth Ministries funds shall be according to district policy.
   (d) It is recommended that all Districts send their District Youth President and spouse (if applicable) to the General Conference and Midwinter Meeting to represent the district to the General Youth Committee. Travel expense assistance to be paid out of the District Youth Ministries' fund in cooperation with the district financial policy and UPCI Youth Ministries' policy for each respective meeting.

Section 12. *Annual Fundraising Campaign.*

1. History:
   (a) In 1952 the General Youth President of the Pentecostal Conquerors was authorized to appoint a committee to investigate the possibility of establishing an international united effort among the youth to aid in the program and its general policy. Sheaves for Christ was presented to, and approved by, the General Board of the UPCI at the General Conference convening at Little Rock, Arkansas, in the fall of 1952. In March 2020, the General Board approved a request to change the name of this fundraising effort to Move the Mission.
2. Purpose:
   (a) To raise funds in support of missions and ministry throughout North America and around the world; and to encourage youth and young adults to be personally involved in fulfilling the great commission.
3. Oversight:
   (a) The general fundraising campaign shall be conducted by the Executive

Youth Committee subject to the approval of the General Board.

(b) The district fundraising campaign shall be conducted by the District Youth Committee subject to the approval of the District Board.

4. Raising of Funds:
   (a) Each district is requested to cooperate financially with the annual fundraising campaign.
   (b) Each local church is requested to contribute to the annual fundraising campaign promoted within their district.
5. Allocation of Funds:
   (a) Forty percent (40%) of the total offering received by the District Youth Secretary shall be retained in the District Youth Ministries' fund. These funds are to be allocated by the District Youth Committee subject to the approval of the District Board and disbursed according to District policy. The funds should be used for ministries, programs, and projects of the District Youth Ministries.
   (b) Sixty percent (60%) of the total offering received by the District Youth Secretary shall be sent to the General Secretary-Treasurer of the UPCI.
      (1) The allocation of funds shall be determined by the General Youth Committee and approved by the General Board.
      (2) Disbursement of funds shall be made according to the previously established General Board policy. The General Board policy whenever changed will take effect at the beginning of the next fundraising season.

ARTICLE XIV
CHILDREN'S MINISTRIES POLICY

Section 1. *Name*

The name of this arm of the UPCI shall be Children's Ministries

Section 2. *Purpose*.

1. The purpose of this division shall be as follows:
   (a) To promote the teaching of God's Word through Children's Ministries work in every church; to assist children's ministries, both home and foreign; to secure their full cooperation in matters related to our Children's Ministries program.
   (b) To promote continued evangelization of our communities through outreach visitation, bus ministry, and attendance drives.
   (c) For encouragement and guidance in efficient work and influence in our Children's through general and regional Children's Ministries conventions, teacher and worker training programs, educational and leadership seminars, various publications, and other such efforts as deemed wise by the General Children's Ministries Board.
   (d) To conduct and promote Junior Youth Camps as called for by the Junior Youth Camp guidelines, and to provide materials and staffing for the same, unless other arrangements are made by the district conducting the camp.
   (e) To be a service division for the churches by promoting B.R.E.A.D., Junior Bible Quizzing, Save Our Children Offering Drive, Outreach, Teacher Training, and Save Our Children revivals.

Section 3. *The Officers shall be as follows:*

1. General Director of Children's Ministries
2. General Secretary of Children's Ministries
3. General Children's Ministries Promotions Director

Section 4. *The Officers shall be selected as follows:*

1. The Director and the Secretary shall be elected by the General Conference for a term of two (2) years. The Director and the Secretary shall be elected on alternating years.
2. The Promotional Director shall be nominated by the General Director of Children's Ministries and appointed and ratified by the Executive Board for a period of two (2) years. Said term to be concurrent with the term of the General Director of Children's Ministries.

Section 5. *Qualifications*.

1. Qualifications for the General Children's Ministries Director and the General Children's Ministries Secretary shall be as Article IV, Section 3, Paragraphs 1 and 2 of the General Constitution.
2. Qualifications for the General Children's Ministries Promotions Director shall be at least twenty-five (25) years of age and conform to the Fundamental Doctrine.

Section 6. *Duties of Officers*.

1. The Director shall:
   (a) Oversee the Children's Ministries according to the authority granted in this constitution.
   (b) Carry out the instructions of the Board of General Presbyters and the General Children's Ministries Board at all times.
   (c) Preside over all the meetings of the General Children's Ministries Board and perform such other duties as are incident to said office.
2. The Secretary shall:
   (a) Take minutes and preserve the records of business transactions and proceedings of the General Children's Ministries Board and shall be the custodian of all records and other papers belonging to Children's Ministries.
   (b) Keep an accurate record of all receipts and disbursements of the General Children's Ministries and make all necessary reports of said funds to the General Director of Children's Ministries, the General Children's Ministries Board, and the Board of General Presbyters.
   (c) Assist in the General Children's Ministries work and transact any other business incident to said office.
3. The Promotions Director shall:
   (a) Assist the Director and the Secretary in the promotion of Children's Ministries.

Section 7. *Boards and Committees*.

1. The General Children's Ministries Board shall be composed of the Director, the Secretary, the Promotions Director, and the District Director of Children's Ministries of each organized district. They shall meet at each General Conference and at each General Children's Ministries Mid-Winter Board Meetings to formulate annual programs to further the Children's Ministries endeavor throughout our fellowship.
2. The Executive Children's Ministries Committee shall be composed of the Director, the Secretary, and one or more members of the General Children's Ministries Board as may be deemed advisable by the General Director of Children's Ministries. They shall handle any necessary business for the General Children's Ministries Board between regular business meetings, submitting all transactions in a report to the General Children's Ministries Board at its next regular session. All meetings shall be presided over by the Director. The Director shall be the spokesperson for the same when the committee is not in session.
3. General Planning Committee.
   (a) The General Children's Ministries Director shall serve as chairman over the regional Planning Committee and the Pastoral Advisors

(b) To help coordinate all of the activities of Children's Ministries.
(c) To be responsible to help develop and offer suggestions concerning materials of the committees.
(d) To determine the proper time and means of promotion.
(e) Shall initially be responsible for the General Conference program.

Section 8. *Ministries of Children's Ministries.*

1. Save Our Children:
   (a) To encourage the saving of our children through crusades for children in the local church, revival in the Sunday school, and district Junior camps.
   (b) To encourage commitment to God and the church through the various children's programs of Children's Ministries.
   (c) To promote the Save Our Children fund drive from January to Easter to support the programs of Children's Ministries.
2. B.R.E.A.D. (Bible Reading Enriches Any Day):
   To provide a yearly systematic Bible reading program for adults and children.
3. Junior Bible Quizzing:
   (a) To encourage Bible knowledge and memorization among our children through the age of eleven (11) years.
   (b) To encourage local, district, national, and international participation.
   (c) To develop teamwork and a good attitude in competition.
   (d) To conduct North American Bible Quizzing finals.
4. Outreach:
   (a) To encourage junior camps, Save Our Children revivals, bus ministry, retreats, and attendance drives.
   (b) To encourage revival and growth in the Sunday school.
5. Training:
   (a) To provide materials for the purpose of adequately training teachers and Children's Ministries workers to work in the local church.
   (b) To encourage and promote at least one (1) yearly training session in the local church.
   (c) To assist in seminars on the local, district, and national levels.

Section 9. *Children's Ministries shall be funded through the following sources:*

1. Each District Children's Ministries Department shall tithe from its total tithing income. Such amount should be forwarded to the Children's Ministries monthly.
2. Fifty percent (50%) of the annual Save Our Children Easter offering shall be forwarded to the General Children's Ministries by the districts. This offering shall be used to support the special ministries of the division and the remaining fifty percent (50%) will be retained by the district.

Section 10. *District Organization.*

1. District Officers shall consist of a Children's Ministries Director, a Children's Ministries Secretary, a Children's Ministries Director of Promotions (if desired by the District CM Director and approved by the District Board), and Sectional Directors. Additional officers must be approved by the District Board.
2. Qualifications:
   (a) The District Children's Ministries Director must be an ordained or general licensed minister of the UPCI.
   (b) The District Children's Ministries Secretary must be a credentialed minister of the UPCI.
   (c) The District Children's Ministries Director of Promotions must be a credentialed minister of the UPCI.
   (d) The Sectional Children's Ministries Director must be loyal to the General

Organization, have his/her pastor's approval to serve, and conform to the Fundamental Doctrine.

3. Elections and Appointments of Officers:
   (a) The District Children's Ministries Director shall be elected by the District Conference for a term of two (2) years. The District Children's Ministries Director shall be elected the same year as the District Superintendent.
   (b) The District Children's Ministries Secretary shall be either elected by the District Conference or appointed by the District Children's Ministries Director and the District Board and ratified by the District Conference for a term of two (2) years or until his or her successor is chosen. The District Children's Ministries Secretary shall be elected or appointed the same year as the District Secretary-Treasurer.
   (c) The District Children's Ministries Director of Promotions (if applicable) shall be appointed by the District Children's Ministries Director and ratified by the District Board. Said term to be concurrent with the term of the District Children's Ministries Director.
   (d) The Sectional Children's Ministries Director shall be either appointed by a committee composed of the District Children's Ministries Director, the Sectional Presbyter, and the District Superintendent and ratified by the Sectional Conference, or elected by the Sectional Conference for a two-year term. The method of selection shall be left to the discretion of the above-mentioned committee.
4. Duties of Officers:
   (a) The duties of the District Children's Ministries Director shall be as follows:
      (1) To actively promote the General and District Children's Ministries programs.
      (2) To attend all General Children's Ministries Board meetings and preside at all District Children's Ministries Board sessions.
      (3) To work in cooperation with the District Board at all times.
      (4) To compile field reports as requested by the General Children's Ministries.
   (b) The duties of the District Children's Ministries Secretary shall be as follows:
      (1) To serve as recording secretary for the District Children's Ministries Department and to keep a record of all decisions of official action.
      (2) To keep an accurate record of all receipts and disbursements of the District Children's Ministries Funds, submitting a monthly report to the District Children's Ministries Director.
      (3) To present an annual financial report to the District Conference.
      (4) To assist the Director in compiling field reports for the District and General Children's Ministries purposes and any other business incidental to said office.
   (c) The duties of the District Children's Ministries Director of Promotions shall be as follows:
      (1) To direct promotions of the District Children's Ministries under the supervision of the District Children's Ministries Director.
      (2) To work in harmony with the District Children's Ministries Team and District Children's Ministries Director.
   (d) The duties of the Sectional Children's Ministries Director shall be as follows:
      (1) To actively promote the General and District Children's Ministries programs throughout the section.
      (2) To attend all District Children's Ministries Board meetings when called upon to do so.
      (3) To work in cooperation with the District Children's Ministries Board.

(4) To compile field reports as requested by the General Children's Ministries and the District Children's Ministries Director.

5. Boards and Committees:
   (a) It is recommended that the District Children's Ministries Board be composed of the Director, the Secretary, the Director of Promotions (if applicable), and the Sectional Director of each section. It is recommended that they meet at each District Conference.
   (b) The District Executive Children's Ministries Committee shall be composed of the District Children's Ministries Director, the District Children's Ministries Secretary, the District Children's Ministries Director of Promotions (if applicable), and the District Superintendent. They shall handle any necessary business for the District Children's Ministries Board between regular business meetings, submitting all transactions in a report to the District Children's Ministries Board at its next regular session. All meetings shall be presided over by the Director. The Director shall be the spokesperson for the same when the committee is not in session.
6. Finances:
   (a) All District Children's Ministries Funds shall be received by the District Children's Ministries Secretary, or the District Secretary-Treasurer, whichever one is designated by the district.
   (b) The disbursement of all District Children's Ministries Funds shall be made upon the request of the District Children's Ministries Director with the approval of the District Board.
   (c) Each local Children's Ministries shall tithe monthly to the District Children's Ministries Department, which in turn, shall tithe of such income to the General Children's Ministries.
   (d) It is recommended that all districts shall send their District Children's Ministries Director to the General Conference to represent them on the General Children's Ministries Board, his or her expenses to be paid out of the District Children's Ministries funds as far as possible.
   (e) A percentage of the District Children's Ministries Funds, as determined by the District Board and/or the District Conference, may be returned to the respective sections for the advancement of the Sectional Children's Ministries program.
7. District Children's Ministries Promotion.
   (a) It is recommended that the District Children's Ministries program include:
      (1) Annual District Children's Ministries Convention.
      (2) Sectional Rallies.
      (3) Teacher and Worker Training Programs.
      (4) Children's Ministries Financial Program.
      (5) Children's Ministries Promotional Program and any other effort as may be instituted by the General or District Children's Ministries.

ARTICLE XV
LADIES MINISTRIES POLICY

Section 1. *Name.*

The name of this ministry of the UPCI shall be Ladies Ministries.

Section 2. *Vision Statement.*

1. The purpose of the UPCI Ladies Ministries is to fulfill the need of assistance in both North America and global missionary fields; to educate and engage women of all ages in Apostolic lifestyle and ministry; and to oversee ministries subject to the approval of the General Board that promote and encourage

spiritual growth. This is accomplished through an annual fundraising campaign.

2. The mission of Ladies Ministries is to equip and mobilize Apostolic ladies for service in the kingdom of God; to maintain a spirit of cooperation with the various ministries of the General Organization; to preserve apostolic doctrine; and to maintain and transmit the heritage of the past to the present and future generations through teaching and by example.

Section 3. *Officers*.

The Ladies Ministries shall consist of:

1. General President.
2. General Secretary.
3. A committee consisting of the District Presidents.
4. The General President and General Secretary of the Ladies Ministries shall be elected by the General Conference. The President shall be elected concurrent with the General Superintendent, and the Secretary concurrent with the General Secretary-Treasurer.
5. The Ladies Ministries presidents from each district, during their annual pre-General Conference Ladies Ministries meeting, shall nominate three (3) candidates (or one [1] candidate if that name receives a two-thirds majority on the nominating ballot) for the office of the Ladies Ministries General President or the Ladies Ministries General Secretary, to be presented to the General Board for their review and approval. After approval, the General Board will then present the nominee(s) to the General Conference for an election.
6. The General President and Secretary shall be elected for a term of two years.
7. Ladies Ministries Regional Committee (consisting of one Ladies Ministries president from six regions) appointed by the General President with the approval of the District Superintendent to serve a two-year term; to assist the general office in conducting Ladies Ministries business.

Section 4. *Qualifications*.

General President and Secretary must be ladies at least thirty (30) years of age, of unquestionable character and integrity, shall be loyal to the General Organization and in good standing in their local church, and conform to the Fundamental Doctrine.

Section 5. *Duties of General President*.

1. To act as chair of all General Ladies Ministries committee meetings.
2. To keep all Ladies Ministries District Presidents informed of the work in general and have the privilege to visit district camp meetings and conferences to promote Ladies Ministries when invited.
3. To work under the direction and supervision of the General Board at all times.

Section 6. *Duties of General Secretary*.

1. To keep a record of all official meetings of the Ladies Ministries.
2. To give a report at the General Conference.
3. To receive all funds sent to the General Ladies Ministries office, to keep an accurate record of all monetary transactions.

Section 7. *Organization of District Ladies Ministries Department*.

1. Officers

   Each organized district shall have a Ladies Ministries Committee consisting of District President, District Secretary, Sectional Presidents, and Secretaries when necessary.
2. Elections and Appointments.
   (a) The District Ladies Ministries officials shall be elected by the District Conference for a two (2) year term or appointed by the District Board and ratified by the District Conference. The election of the District Ladies

Ministries President shall be the same year as that of District Superintendent. The election of the District Ladies Ministries Secretary shall be the same year as that of District Secretary.

(b) The Sectional President shall be elected by the Sectional Conference or appointed by the District Superintendent, Sectional Presbyter, and Ladies Ministries President.

(c) Election of District and Sectional officers shall be for two-year terms.

3. Qualifications.

(a) Both the District President and the District Secretary must be ladies at least twenty-five (25) years of age, of unquestionable character and integrity, shall be loyal to the General Organization and in good standing in her local church, and conform to the Fundamental Doctrine.

(b) Both the Sectional President and the Sectional Secretary must be ladies of unquestionable character and integrity, shall be loyal to the General Organization and in good standing in her local church, and conform to the Fundamental Doctrine.

4. Duties.

(a) Duties of District President.

(1) To act as chair of committee meetings under the supervision of the District Superintendent.

(2) To promote Ladies Ministries work throughout the district.

(3) To visit various churches of the district when invited to promote individual Ladies Ministries programs.

(b) Duties of District Secretary.

(1) To keep a record of all committee meetings.

(2) To give a report of Ladies Ministries activities at the District Conference.

(c) Duties of Sectional President.

(1) To promote Ladies Ministries work throughout the section.

(2) To visit various churches of the section when invited to promote individual Ladies Ministries programs.

(d) Duties of Sectional Secretary.

(1) To keep a record of all sectional rallies and meetings.

(2) To inform the local church presidents of any Ladies Ministries activities in the section.

Section 8. *Financial Policy*.

1. Annual Fundraising Campaign.

(a) The name of the annual fundraising campaign of Ladies Ministries shall be Mothers Memorial.

(b) The general fundraising campaign shall be conducted by the Executive Ladies Ministries Committee subject to the approval of the General Board.

(c) The district fundraising campaign shall be conducted by the District Ladies Ministries Committee subject to the approval of the District Board.

(d) Each district is requested to cooperate financially with the annual fundraising campaign.

(e) Each local church is requested to contribute to the annual fundraising campaign promoted within its district.

(f) Fifty percent (50%) of the total offering received by the District Ladies Ministries Secretary shall be retained in the District Ladies Ministries fund. These funds are to be allocated by the District Ladies Ministries Committee subject to the approval of the District Board and disbursed according to district policy.

(g) Fifty percent (50%) of the total offering received by the District Ladies

Ministries Secretary shall be sent to the General Ladies Ministries Secretary of the UPCI.

(h) The allocation of funds shall be determined by the General Ladies Ministries Committee and approved by the General Board.

(i) Disbursement of funds shall be made according to the previously established General Board policy.

2. Adopted Missionary Offering.
   (a) In conjunction with the annual fundraising campaign, the district is encouraged to participate in the Adopted Missionary Offering.
   (b) Said offering is for the missionary families and includes providing birthday offering to missionary children and Christmas offering to missionary families on the field during the holiday season.
   (c) Said offering to be counted in the total of the district Mothers Memorial offering.
   (d) One hundred percent (100%) of said offering received by the District Ladies Ministries Secretary shall be sent to the General Ladies Ministries Secretary.
3. Expense Recommendation.
   (a) The expense incurred for the General President's and Secretary's travel to and attendance at the General Conference shall be paid from the General Ladies Ministries Fund.
   (b) It is recommended that all districts where possible send their District President to the General Conference, with the expense to be paid from the District Treasury of the Ladies Ministries.
   (c) It is recommended that the districts defray expenses of the General President's official visit to the districts if possible.

Section 9. *Safeguard of Funds*.

1. The General Ladies Ministries officials with the General Board shall be responsible for the safeguarding of all General Ladies Ministries Funds invested in Ladies Ministries projects under their supervision.
2. The District Ladies Ministries Committee together with the District Board shall be responsible for the safeguarding of all Ladies Ministries projects in their district.

ARTICLE XVI
MEN'S MINISTRIES POLICY

Section 1. *Name*.

The Apostolic men's ministry in the UPCI shall be known as Men's Ministries.

Section 2. *Purpose*.

1. The church of our Lord Jesus Christ has a biblical duty to educate, equip, and enlist godly men in developing and displaying Christ-centered perspectives in their homes, churches, and communities.
2. We recommend that a ministry to and for men be organized in all districts and local churches, pursuant to the purpose of informing and inspiring Apostolic men, by developing and disseminating information pertinent to being men of moral and spiritual power. Men's Ministries will seek to unite Apostolic men (Psalm 133:1); moreover, the ministry will strive to motivate and mobilize Apostolic men to find their place in kingdom service.

Section 3. *Officers*.

The leadership of Men's Ministries will consist of:

1. Director

2. Secretary
3. A committee comprised of the Men's Ministries Director, the Men's Ministries Secretary, the Men's Ministries Director of Promotions (if applicable), and the District Men's Ministries Directors
4. The Director and Secretary will be nominated by the General Board and ratified by the General Conference for a term of two years. The Director shall be nominated and ratified concurrent with the General Superintendent, and the Secretary shall be nominated and ratified concurrent with the General Secretary.
5. At the discretion of the Men's Ministries' Director and Secretary, a Director of Promotions may be added, to be nominated by the Director, and approved by the General Board for a term of two years concurrent with the Men's Ministries' Director.

Section 4. *Qualifications.*

1. The Director and Secretary must be men of at least thirty (30) years of age, men of integrity, cooperative, loyal to their districts and/or local churches, conform to the Fundamental Doctrine of the UPCI, and hold either general license or credentials of ordination.
2. A Director of Promotions must be at least twenty-five (25) years of age, of unquestionable character, cooperative, loyal to his district and/or local church, conform to the Fundamental Doctrine of the UPCI, and hold either general license or credentials of ordination.

Section 5. *Duties of Director shall be as follows:*

1. To chair all Men's Ministries committee meetings, which will plan and review projects, initiatives, ministry opportunities and finances of the UPCI Men's Ministries.
2. To communicate with District Men's Ministries Directors to keep them informed with regard to the work of the ministry.
3. To aid existing men's ministries and to encourage the establishment of the same in each of the districts of the UPCI where none exists.
4. To have the privilege of attending relevant district meetings for the purpose of promoting the work of the Men's Ministries.
5. To give a report to the General Board and General Conference concerning the status of the ministry.
6. To work under the supervision of the General Superintendent and be accountable to the Executive and General Boards.

Section 6. *Duties of Secretary shall be as follows:*

1. To work under the direction of the Director by assisting him in promoting the establishment of ministries to men in each of our districts, as well as aiding those that now exist.
2. To preside at meetings of the District Men's Ministries Directors in the absence of the Director.
3. To keep a record of all official meetings of the Men's Ministries Officers and District Men's Ministries Directors.

Section 7. *Duties of the Director of Promotions shall be as follows:*

1. To work under the supervision of the Director to facilitate dissemination of information and communication between general leaders and District Directors.
2. To assist the Director and Secretary in promotion of men's ministries.

Section 8. *Organization of District Men's Ministries.*

1. Officers:
   (a) Each organized district shall have a Men's Ministries Director.
   (b) Each organized district shall have a Men's Ministries Secretary.

(c) Each organized district shall have Men's Ministries Sectional Directors in each section.

2. Elections and Appointments:
   (a) The District Men's Ministries Director shall either be nominated by the District Board and ratified by the District Conference or be elected by the District Conference and serve for a term of two (2) years concurrent with the District Superintendent.
   (b) The District Men's Ministries Secretary shall either be nominated by the District Board and ratified by the District Conference or be elected by the District Conference and serve for a term of two (2) years concurrent with the District Secretary.
   (c) The Sectional Men's Ministries Directors shall either be elected by the Sectional Conference or appointed by the District Men's Ministries Director, the District Presbyter of the section concerned, and the District Superintendent for a term of two (2) years.
3. Qualifications:
   (a) The District Men's Ministries Director must be a man of unquestionable character and integrity, at least twenty-five (25) years old, and hold General License or Credentials of Ordination.
   (b) The District Men's Ministries Secretary must be a man of unquestionable character and integrity, at least twenty-five (25) years old, and hold General License or Credentials of Ordination.
   (c) The Sectional Men's Ministries Director must be a man of unquestionable character and integrity, at least twenty-five (25) years old, and hold Local License, General License, or Credentials of Ordination.
   (d) Exceptions to the credentialing requirements of the District Men's Ministry Director, District Men's Ministry Secretary, and Men's Ministry Sectional Leaders are left to the discretion of the district board.
4. Duties:
   (a) The District Men's Ministries Director shall
      (1) Be under the supervision of the District Superintendent.
      (2) Be responsible for developing and promoting the work of the District Men's Ministries. We recommend that each District Director encourage the establishment of a men's conference and/or retreat, either sponsored, or endorsed, by the district.
      (3) Do all possible to inspire each local congregation to establish and maintain a ministry to men, as the Pastors determine the need and deem appropriate.
      (4) Be responsible for reporting to the District Board and the District Conference on the status of District Men's Ministries.
   (b) The District Men's Ministries Secretary shall work under the supervision of the District Men's Ministries Director to assist in the development and promotion of the work of the District Men's Ministries.
   (c) The Sectional Men's Ministries Directors shall work under the supervision of the District Men's Ministries Director and the District Presbyter of the concerned section to assist in the development and promotion of the work of the District Men's Ministries.

Section 9. *Finances.*

Revenue for UPCI Men's Ministries shall be obtained through an annual Father's Day Offering, as approved by the UPCI General Board, 60 percent of which will be used to fund General Men's Ministry efforts, and 40 percent, District Men's Ministry endeavors. In addition, special contributions will be accepted to help underwrite the costs of both Global and North American Missions building projects undertaken by Men's Ministries teams worldwide.

Section 10. *Safeguard of Funds.*

1. The General Officials of Men's Ministries, together with the General Board, and District Men's Ministries Directors, shall be responsible for directing the use of and safeguarding ministry funds.
2. The District Men's Ministries Director, together with his District Board, shall be responsible for the collection, disbursement, and safeguarding of all District monies connected to Men's Ministries efforts.

ARTICLE XVII
DISTRICTS

Section 1. *New District Formation Committee*

1. The New District Formation Committee will assist in the application process for districts and ministers seeking to form new districts. The committee will evaluate applications for completeness and make recommendations as necessary to ensure a smooth application process.
2. The New District Formation Committee shall consist of nine (9) members. One (1) member shall be selected from each region, along with one (1) member from Canada, one (1) member from the Western Zone and one (1) member from the Eastern Zone. The method of selection of the regional/Canadian members shall be: each district conference shall nominate one (1) ordained minister who is not a member of the General Board and submit that name to the General Board; the General Board shall select two (2) names from those nominated, for each regional/Canadian office that is open. These names shall then be presented to the General Conference for election. The members from the two (2) zones shall be the two district superintendents on the Executive Board at the time. The General Superintendent shall select a chairman from among the committee members annually.
3. Members shall serve four (4)-year terms with the terms staggered.
4. Members may not serve consecutive terms.
5. If members have a conflict of interest or an apparent conflict of interest concerning any matter coming before this committee, they shall recuse themselves.

Section 2. *Districts Formed by Districts*

1. The New District Formation Committee will assist districts in enhancing structures and setting goals for growth. This assistance will include the tracking of each district's growth patterns, advising on the development of strategic plans for each district's future, as well as advising and assisting districts concerning the formation of new districts.
2. Any district desiring to form a new district within its borders may apply to the New District Formation Committee via certified mail with return receipt after approving the proposal by a two-thirds majority at a duly called district meeting. The application must propose having at least thirty (30) churches or 25 percent of the original number of churches, whichever is greater, in the new district and the parent district.
3. The application must include a statement concerning the purpose and expected advantages of the restructuring, the geographical location of both prospective districts, the projected financial situation of both prospective districts, and the leadership potential in both prospective districts according to the qualifications of the *Manual*.
4. The New District Formation Committee, upon the receipt of the above application and information, will formulate a report concerning the geographical locations, the relative strength of the works, the financial standing of those churches, the number of churches, the number of ministers involved (ordained, general licensed, local licensed), the past accomplishments of each area, and

the future plans of the districts. The district office shall provide the New District Formation Committee any pertinent information requested. The New District Formation Committee also may consult with formally appointed UPCI committees directly engaged in facilitating church and/or district growth.

5. The New District Formation Committee will review all information and make a comprehensive study of all factors involved, including the future impact upon the district and the entire fellowship. This report, along with all other information and reports, including the New District Formation Committee's recommendations, shall be presented to the General Board within ninety (90) days of receipt of the application.
6. Upon a favorable ruling by the General Board, a committee shall be formed to implement the new districts. A committee shall consist of the Assistant General Superintendent of the respective zone as chair, the District Superintendent, two (2) other members of the District Board, and three (3) ministers not on the District Board. Each prospective district should be equally represented on the committee. They shall report their plans to the General Superintendent, who shall arrange for organizational meetings and elections in both prospective districts within sixty (60) days of the receipt of the aforementioned plans. The General Superintendent may extend this period at the unanimous request of the aforementioned committee.

Section 3. *Districts Formed by Ministers*

1. Any group consisting of seven (7) ordained ministers and at least ten (10) churches, or 10 percent of the ordained ministers and at least 10 percent of churches within the district, whichever number is greater, desiring to form a new district, shall be able to initiate an application. The application must propose having at least thirty (30) churches or 25 percent of the original number of churches, whichever is greater, in the new district and the parent district.
2. Before an application is filed, representatives of the group shall request a meeting with their district board via certified mail with return receipt. The district board shall schedule said meeting to be held within sixty (60) days of receipt of letter to discuss their proposal.
3. After meeting with the district board, or after the sixty (60) days has elapsed since the request to meet the district board has been made, the group may file a formal application with the New District Formation Committee via certified mail with return receipt.
4. The application must include a statement concerning the purpose and expected advantages of the move; the geographical location of the area involved; the projected financial situation and the prospective leadership of the area according to the qualifications of the *Manual*. The respective district office shall provide the requesting group information relative to finances; ministerial and church statuses, addresses, and locations; and other pertinent information as requested by them for the application.
5. The New District Formation Committee, upon the receipt of the above application and information, will formulate a report concerning the geographical location of the area involved, the relative strength of the works, the financial standing of those churches, the number of churches, the number of ministers involved (ordained, general licensed, local licensed), the past accomplishments of the area, and the future plans of the district. The respective district office shall provide the New District Formation Committee any pertinent information requested. The New District Formation Committee also may consult with any formally appointed UPCI committee directly engaged in facilitating church and/or district growth.
6. The New District Formation Committee will review all information and make a comprehensive study including the future impact upon the district and the

entire fellowship. After this study is completed but before the Committee makes its recommendation to the General Board, and if the application meets to aforementioned requirements, the General Superintendent shall authorize a meeting within ninety (90) days of the receipt of the application with all the ministers of the existing district. This meeting shall be conducted by the General Superintendent, an Assistant General Superintendent, or a member of the Committee as determined by the General Superintendent. The format of this meeting will be determined in advance by the General Superintendent in collaboration with the Committee. The meeting can include presentations from the applicants as well as those opposed to the application, and a non-binding vote will be taken to ascertain support for the proposed new district. The New District Formation Committee shall receive the report from this meeting and take into consideration the vote of the ministers. This report, along with all other information and reports, including the New District Formation Committee's recommendations, shall be presented to the General Board for a final decision.

7. Upon a favorable ruling by the General Board, a committee shall be formed to implement the new district. A committee shall consist of the Assistant General Superintendent of the respective zone as chair, the District Superintendent, two (2) other members of the District Board, and three (3) members of the original application group. They shall report their plans to the General Superintendent, who shall arrange for an organizational meeting and elections in the new district within sixty (60) days.
8. In each stage of the consideration of the application by the New District Application Committee and the General Board, the parties making application and the respective District Board shall be equally included, not to exceed three (3) representatives each.
9. Any region for which an application for new district status has been filed according to the foregoing procedure, and having received a negative ruling by the General Board, shall be ineligible for consideration for new district status for a period of at least three (3) years before another application for the same region may be submitted for consideration. This timeframe may be amended by a two-thirds majority vote of the District Conference over said region.

Section 4. *Consolidation of Districts.*

1. When the consolidation of districts is deemed necessary or beneficial by the officers of said districts, the consolidation must be ratified by a joint conference of the members of the districts. The action of the conference shall be referred to the General Board for final decision.

Section 5. *The District Constitution.*

1. All districts shall adopt the District Constitution set out in this *Manual*.
2. Each district shall have the right to adopt such bylaws as it deems needful to enforce or handle matters not mentioned in the District Constitution and amendments thereto; and any such bylaw shall not be construed to enlarge upon, change, or waive any article or provision of the General Constitution or bylaw, or any amendments thereto.
3. Each district shall pay the expenses of its District Superintendent to and from the General Conference.

Section 6. *Sections of the District.*

1. A district may be divided into sections with the approval of the District Conference. The number of sections shall correspond with the number of District Presbyters on the District Board.
2. All sectional officers must conform to the Fundamental Doctrine.
3. As far as possible the District Presbyter shall be a resident of the section from which he is elected.

4. A Sectional Secretary-Treasurer may be elected at a regular sectional conference to serve a term of two (2) years. Qualifications shall be the same as required of district officers, with the exception that he or she may hold a General License and must be at least twenty-five (25) years of age.
5. The duties of the Sectional Secretary-Treasurer shall be to keep records of all Sectional Conferences and the care of all sectional funds raised and designated for the sectional work.
6. The section shall be an integral part of the district and is under the jurisdiction of the District Conference and District Board.
7. No section shall be permitted to buy or lease real estate for sectional purposes. They shall not hold any sectional camps, camp meetings or conferences other than those prescribed in the *Manual* without the permission of the District Board. When such permission is obtained, the District Superintendent and the Presbyter of the said section may act as a committee to supervise the meeting under the direction of the District Board.
8. No resolutions or bylaws shall be adopted at a sectional conference conflicting with either the General or District Constitution.
9. The District Superintendent shall preside at all elections of District Presbyters and sectional officers at the sectional conference. If the District Superintendent cannot attend the sectional conference, the District Secretary shall preside.
10. If the office of District Presbyter or Sectional Secretary-Treasurer is vacated between regularly scheduled electoral conferences, the District Superintendent shall call a special election within sixty (60) days of the vacancy, and the eligible voters of the section shall choose a replacement for the office vacated for the unexpired term of the office.

Section 7. *Re-Formation of Remaining Districts*

Upon the formation of a new district, a committee shall be formed, appointed by the General Superintendent, to implement re-formation of the remaining district. The remaining district shall be considered a new district. The committee shall consist of an Assistant General Superintendent as chair, the remaining District Superintendent, two (2) remaining members of the remaining district board and three (3) Pastors of the remaining district. They shall report all plans to the General Superintendent, who shall arrange a special Re-Formation Conference and elections of all district positions within ninety (90) days. New term limits apply to all re-elected officers. Resolutions and new business shall be considered at the newly re-formed District Re-Formation Conference.

ARTICLE XVIII
LOCAL ASSEMBLIES

Section 1. *Affiliation*.

1. It is recommended that each assembly affiliate itself with the UPCI for the sake of identification, fellowship, cooperation, and protection.
2. Each local assembly so affiliated has the right of self-government under Jesus Christ, the Head of the Church. It shall have the power to select its pastor according to the form of local church government it has adopted and which was approved by the District Board at the time of its affiliation. It shall transact all other business pertaining to its life as a local unit. It shall have the right to administer discipline to its members according to the Scriptures. It shall have the right to acquire and hold title to its property, either through the trustees or in its corporate as a self-governing unit.
3. The affiliation of the local church is to be understood as not compulsory for fellowship, but rather it shall be entirely optional.

4. Any assembly to be affiliated with and under the protection of the general body must publicly announce a specially called meeting for the purpose of considering whether or not they desire to be affiliated with the General Organization. Should a majority of the recognized members of the assembly who are present at the meeting vote their approval for accepting our Articles of Faith and affiliating with us, an application must be filled in. The application must be endorsed by at least three (3) officers of the local church.
5. The Articles of Faith and government adopted by the assembly must be presented to the District Board for their consideration. If acceptable to the Board, the application shall be endorsed by a majority of the Board including the District Superintendent.
6. The procedure to be used in affiliation of new churches shall be as follows: The pastor, or Director of North American Missions if there is not a pastor, shall notify the District Superintendent or District Presbyter of the section in which the church is located, who shall set a date to have the church set in order and in harmony with the Local Church Government as set forth in the *Manual*, after which a certificate of affiliation shall be granted.
7. Any church affiliated with the UPCI must be pastored by a UPCI minister.
8. Any church desiring to withdraw its membership from the UPCI must abide by the following procedure:
   (a) Arrange for and announce a business meeting for said purpose at least ten (10) days in advance of said meeting. The same shall be announced at three (3) regular public services.
   (b) Advise and invite the District Superintendent or his designee and District Presbyter to speak as representatives of the district at said meeting. No Superintendent or Presbyter shall be the representative for the District at the disaffiliation of the church he or she pastors.
   (c) If a church decides to take steps to withdraw its membership in the UPCI, no words derogatory to the UPCI shall be spoken by the pastor, and no words derogatory to the church and pastor shall be spoken by an official of the UPCI.
   (d) After a fair representation of both the church and district is heard, then a majority vote of legal members of the church present voting shall be the deciding factor.
   (e) The fellowship of a minister who withdraws from the UPCI is determined on the basis of the grounds or reason for which he or she withdrew. The same rule shall apply to a church, and the fellowship status of a church which has disaffiliated shall be determined by the District Board on said basis. If there are no grounds or reason for which the church should be dropped from fellowship before the church instituted said action to disaffiliate, said disaffiliation shall not cause the church or pastor to lose or forfeit fellowship with the UPCI.
   (f) Any church voting to disaffiliate shall complete a disaffiliation form giving the reasons for the action and send the form to the District Board. The District Board shall forward the form to the UPCI, Weldon Spring, Missouri.
   (g) Any pastor having been duly notified of a written complaint against him or her which places him or her under judicial action shall not be permitted to allow disaffiliation of the church he or she pastors until the complaint is resolved.
9. Any district desiring to withdraw its approval of affiliation of a church within its district shall abide by the following procedures:
   (a) Arrange for a business meeting of the District Board and advise the affiliated church of the meeting at least ten (10) days in advance of said meeting, giving written notice of reasons for withdrawing its approval of affiliation.

(b) Advise and invite any officials of the church to speak as representatives of the church at the meeting.
(c) After a fair representation of the District Board and church officials is heard, a majority vote of the District Board including the District Superintendent shall be the deciding factor.
(d) Any church that is disaffiliated by the action of the District Board shall be out of fellowship until the reasons for the necessity of such action have been corrected and accepted by the District Board.
(e) Any District Board voting to disaffiliate a church shall fill out a disaffiliation form giving the reasons for their actions and forward same to UPCI, Weldon Spring, Missouri. The District Board shall give written notice of their action to the church being disaffiliated.

Section 2. *Local Church Government.*

1. Local assemblies are to accept full responsibility for scriptural order in the local body and shall have a standard for membership. This standard may be determined altogether by the local assembly itself, providing it does not conflict with the Articles of Faith of the UPCI.
2. The assembly may use our adopted form of local church government, or any form which a majority of the members voting shall endorse, so long as its provisions do not conflict with the constitution of the General Body.
3. The assembly shall have the right to adopt such additional bylaws as it deems needful or necessary to enforce or handle any matter which may arise, so long as all new bylaws shall be in harmony with the Constitution of the General Body.
4. The Internal Revenue Code 501(c) (3) mandates some form of provision of disposition of assets in the event of a dissolution of nonprofit organizations, each local assembly shall provide in its local constitution a provision for dissolution of property assets if it ceases to function as a church. Such clause should provide that all such assets be assigned to another religious, nonprofit organization and the disposition of these assets be reviewed and approved by the District Board.
5. It is recommended that each local church pay its pastor's expenses, as far as possible, to attend the annual General Conference of the UPCI.

Section 3. *Identification.*

It is recommended that each church that is either affiliated with the UPCI or is pastored by a minister who holds credentials with the UPCI identify by sign or otherwise on the outside of its church building that it is associated with the United Pentecostal Church International.

ARTICLE XIX
AMENDMENTS

Section 1.

This Constitution may be amended at any General Conference by a majority of the votes cast thereon in favor of any such amendment and each amendment shall be voted upon separately. Only those amendments shall be considered at the General Conference which have first passed the Resolutions Committee as provided in Article III, Section 3, Paragraph 2.

Section 2.

Wherever the term "General Constitution" and the term "Bylaws" are used herein, they shall be considered to be synonymous terms.

DISTRICT CONSTITUTION

PREAMBLE

In order to establish our work on a more efficient basis, to promote greater cooperation, and to secure closer fellowship, we here and now organize ourselves into the (name of district) District of the UPCI.

PURPOSE

Our purpose is to evangelize the lost, to disciple the believer, and to equip the church through a partnership of ministers and local churches which are committed to Apostolic truth.

ARTICLE I
DISTRICT OFFICERS

Section 1. *Names of Officers*.
The officers of the district shall be as follows: District Superintendent, three (3) to nine (9) District Presbyters, and a District Secretary-Treasurer (may be one [1] or two [2] persons). Other additional District Presbyters may be added where needed in a large district, with the permission of the Executive Board.

Section 2. *District Board*.
The District Board shall consist of District Superintendent, District Secretary, and the District Presbyters.

Section 3. *Qualifications*.
The qualifications for members of the District Board are as follows: Must be a male at least thirty (30) years of age, must have been a minister in good standing with the General Organization for at least two (2) years, must have been ordained at least one (1) year, must have proven loyal to the General Organization by cooperation in the upbuilding of the work, and must have been a cooperating member of the district for at least one (1) year. The only exception to this is that the District Superintendent must have been a minister in good standing with the General Organization for at least five (5) years. Must conform to the Fundamental Doctrine.

Section 4. *Voting Constituency*.
1. *District Conference Voting*: Those who shall be entitled to vote for the election of officers, or upon any proposal, resolution, or any other business that properly comes before the District Conference, shall be accredited ministers in good standing. All accredited ministers who vote must be in actual attendance at the District Conference.
2. *Sectional Conference Voting:* Those who shall be entitled to vote for the election of officers, or upon any proposal, resolution, or any other business that properly comes before the Sectional Conference, shall be accredited ministers in good standing according to the following categories:
   (a) Pastors
   (b) Pastoral Assistants
      (1) This term refers to any minister who is assisting his or her Pastor in any area of ministry.
      (2) All full-time Pastoral Assistants are entitled to vote.
      (3) Each assembly shall be permitted, at any given sectional conference, only one (1) voting Pastoral Assistant who derives his or her livelihood from sources other than the ministry. Such Pastoral Assistants must have held ministerial credentials for six (6) months in that district and must present a letter to the Roster Committee from the church where he or she has been a

Pastoral Assistant for a minimum of six (6) months in that same section. The letter must be signed by the Pastor or church secretary and will be in effect as long as he or she remains in the position at the same church.

(c) Evangelists
An evangelist must be on the field and regularly engaged in preaching revivals, deriving his or her livelihood from the ministry.

(d) All elected or appointed officials who are listed in the *Manual*.

(e) Honorary ministers

(f) Retired ministers
A retired minister is a minister who, due to advanced age or physical impairment, has retired from active ministry.

(g) Full-time administrators and instructors in all religious projects endorsed by the UPCI.

(h) Full-time administrators and instructors in Christian schools, owned and operated by UPCI churches.
All Christian school administrators and instructors must present a letter to the Roster Committee from their local church signed by the Pastor or church secretary, stating their active involvement in ministerial service. This letter will be in effect as long as they remain in this position at the same church.

(i) Accredited ministers who are between appointments shall be entitled to vote if the time of inactivity has not exceeded ninety (90) days.

(j) All accredited ministers who vote must be in actual attendance at the sectional conference.

Section 5. *Representation*.

1. If the District is divided into sections, one District Presbyter shall be elected from each section of the district.
2. If a District chooses to add one or more Presbyter(s)-at-large, then such individual(s) shall be chosen by one of the following two methods as determined by the District Board:
   (a) The District Conference may elect the Presbyter-at-large via the normal electoral process described in the UPCI General Constitution, Article IV, Section 6.
   (b) The District Conference may ratify the nomination of an individual to be a Presbyter-at-large. The process for such a nomination is left to the discretion of the District Board.
3. The Presbyter-at-large shall be subject to the same qualifications as found in Article 1, Section 3, Qualifications, of this District Constitution. The duties of a Presbyter-at-large shall not infringe upon the duties of a District Presbyter elected or nominated by a section.
4. Any further obligations, duties, or job descriptions of the Presbyter(s)-at-large shall be the prerogative of each District.
5. If more than two (2) Presbyters-at-large are desired by a district, it must first receive approval from the UPCI Executive Board.

Section 6. *Objections to Nominees*.

1. If there is any objection to any nominee, a request may be made to the chair that the same be referred to a Qualifying Committee. No details of the objection or questions shall be discussed from the floor. The Qualifying Committee may determine a nominee's qualifications only according to that specified in the *Manual* under the qualification given for the office under consideration.
2. The Qualifying Committee Chair shall be appointed by the officer presiding at the time of the objection to the nominee. The committee shall consist of at least three (3) members, but not more than five (5), including the chair of the committee. The Conference Chair shall, prior to the conference, prepare a list of potential

members for the Qualifying Committee. This list shall be composed from the current voting membership. The presiding officer shall select from this list in the event this committee is needed.

Section 7. *Method of Election.*

1. The method of election of district officers by the District Conference shall be the same as that used by the General Conference in the election of officers unless the individual district desires to be divided into sections. In the event the district desires to be divided into sections, either of the following methods may be used: Each section within the district may nominate its District Presbyter from within the section at a sectional conference preceding the annual District Conference or at a sectional caucus at the District Conference and a District Presbyter shall be elected from the nominees by the District Conference; or, each section within the district may elect its District Presbyter from within the section at a sectional conference preceding the annual District Conference, said officers to take office at the annual District Conference.
2. The election of district officers shall be conducted by the General Superintendent or his representative.

Section 8. *Term of Office.*

All officers elected by the District Conference (or sectional conference) shall remain in office for a term of two (2) years, for a maximum of eight (8) consecutive years. After any district or sectional official has served four (4) consecutive terms in an elected office, he or she would be required to be elected by a two-thirds (2/3) vote to a fifth (5th) term and all consecutive terms. In the event the incumbent does not receive a two-thirds (2/3) vote on the nominating ballot, a new nominating ballot would be called for and the incumbent's name would be deleted. Each district by the voting voice of the District Conference may determine which district office should be full time. In the event that a new superintendent is elected in any district, the out-going superintendent shall continue in office for a period of thirty (30) days following the date of said election. The District Superintendent and the District Secretary-Treasurer shall be elected on alternating years, with the Global Missions Director, Youth Ministries President, the Children's Ministries Director, and the Ladies Ministries President being elected the same year as the District Superintendent and the Youth Ministries Secretary, Director of North American Missions, Children's Ministries Secretary, and Ladies Ministries Secretary being elected the same year as the District Secretary-Treasurer. Should a district so desire, the Ladies Ministries President and Secretary may be appointed by the board and ratified by the conference rather than elected.

Section 9. *Death, Resignation, and Removal*

1. Any district officer whose credentials transfer out of his or her district between conferences due to relocating to a new district, assuming a pastorate in a new district, etc. must resign his or her district office.
2. If vacancies happen in a district or sectional office by death, resignation, or removal, the District Board may fill such vacancies, with the exception of the offices of District Superintendent, District Presbyter, and Sectional Secretary-Treasurer. Appointments to districtwide offices shall extend only until the next District Conference. If at that time there remains a year unexpired in the term of said office, the District Conference shall select a replacement to serve for that year. The same principle shall apply to sectional offices and the applicable sectional conference. If a vacancy occurs in the office of District Superintendent, the General Superintendent shall be authorized to preside over district business until the election of a District Superintendent at a special district conference called by the General Superintendent, or an Assistant General Superintendent

authorized by the General Superintendent, for the purpose of conducting an election to fill this office. Said election shall be held within sixty (60) days after the vacancy occurs.

ARTICLE II
RIGHTS AND DUTIES OF OFFICERS, AND RULES APPERTAINING THERETO

Section 1. *District Superintendent (General Presbyter).*

1. He shall be a member of and shall attend all regular and specially called meetings of the Board of General Presbyters.
2. In the event he is unable to attend a regular or specially called meeting of the Board of General Presbyters, the District Superintendent is authorized to appoint a representative from the District Board to attend in his stead.
3. The duties of the District Superintendent shall be as follows:
   (a) To be overseer of the district work in cooperation with the District Board.
   (b) To maintain a spirit of harmony and cooperation between the district and general work, thereby working in harmony and unity with all other districts.
   (c) To encourage the raising of money for missions.
   (d) To assist, when called upon by the pastor or local church board, in dealing with any difficulties which may arise within local assemblies.
   (e) To assist in securing pastors for assemblies in the district.
   (f) To investigate all applicants of the district for credentials or license before signing the applications.
   (g) To sign each credential, license, fellowship card, and church membership certificate issued to applicants in the district.
   (h) To preside as chair of District Conferences and District Board meetings.
   (i) To appoint all committees pertaining to the district work.
   (j) To encourage church growth, disciple making, leadership training, new churches, daughter works, preaching points, missions, and community involvement throughout the district.
4. In the furtherance of the work in the district, he shall have the right to appeal to any minister who is a member of the district and any evangelist or missionary currently working in the district.
5. He must be consulted regarding the organization of new churches within the district.
6. He shall be empowered to ordain ministers in any district meeting or General Conference.
7. He shall be empowered to appoint committees to serve at his pleasure or at the pleasure of the District Board. Said committees' activities are to be governed by the current edition of *Robert's Rules of Order Revised*.

Section 2. *District Presbyters.*

1. The duties of the District Presbyter shall be as follows:
   To work under the direction of and in cooperation with the District Superintendent in carrying out district work.
2. In the event the district is divided into sections and a District Presbyter is elected from each section, said District Presbyter shall oversee the work of the section in which he is elected under the supervision of the District Superintendent.
   (a) He shall preside as chair of all sectional business meetings.
   (b) He shall endeavor to maintain a spirit of harmony and cooperation in the section with all departments of the district and general work.
   (c) He shall oversee all sectional fellowship meetings or appoint a chair to serve in said capacity.
   (d) He shall notify the District Superintendent of all resignations or impending

resignations of pastors in the section and consult with him concerning any complaints which have been brought to his attention regarding any minister in the section, or any difficulty arising between pastors or churches.

(e) He shall assist the District Superintendent in securing pastors for assemblies in his section.

(f) As a member of the District Board, he shall examine all applications for license or credentials in his section in advance of their appearance before the District Board.

(g) He shall supply the District Superintendent with whatever assistance or information he may have which would assist him in carrying out the district work.

(h) In the furtherance of the work in his section, he shall have the right to appeal to any minister who is a member of his section and any evangelist or missionary currently working in his section.

Section 3. *District Secretary-Treasurer.*

1. The duties of the District Secretary shall be as follows:
   (a) To take minutes of District Conferences and District Board meetings.
   (b) To preserve records of business proceedings and all other papers belonging to the district.
2. The duties of the District Treasurer shall be as follows:
   (a) To receive and care for all district funds and, if required by the district, the funds of all departments of the district; and make all district disbursements, and department disbursements when he holds their funds; to keep an accurate account of all such transactions; to hold the books open for inspection by officers or members of the district; and to make a report at each District Conference.
   (b) To oversee the financial activity of all sections.
   (c) No district money, other than normal operating expenses, should be paid out without the consent of the District Board or the District Conference.
3. In districts where the office of District Secretary and District Treasurer are served by two individuals, each District Board should define how the District Treasurer is selected. This process should be approved by the District Conference in session. When these offices are served by two individuals, the District Treasurer's role with the District Board shall be defined by each District Board, with the understanding that the District Treasurer shall not serve as a member of the District Board.

Section 4. *District Board.*

The duties of the District Board shall be as follows:

1. To take action regarding false doctrine in the district, so long as the action taken does not conflict with the bylaws of the General Body.
2. To handle any grievance or complaint against a minister according to the *Manual* of the UPCI including compliance with the Judicial Procedure therein.
3. To pass upon all applications for credentials, licenses, or church membership certificates issued in the district.
4. To develop plans for recruiting and training ministers; starting new preaching points, daughter works, and churches; and reaching unevangelized and underevangelized areas, ethnicities, and demographics.
5. To own as trustees, real estate and personal property which may be acquired by purchase, devise, or bequest by the district and for the benefit of the district; to use and deal with such real estate and personal property in such manner as may be consistent with the Constitution and Bylaws of the UPCI; to sell, convey, mortgage, pledge, and otherwise encumber such real estate and personal property for the benefit of the district; and to authorize, by proper resolution, its District Superintendent and District Secretary-Treasurer to execute and deliver on behalf of the District Board, as trustee, any such deeds of conveyance, notes, mortgages, deeds of trust, or pledges.

6. To deal with all other matters pertaining to the district which do not infringe upon the power and privileges of the General Body.
7. To meet at least annually with the head of each District Department to approve proposals and to impart guidance, inspiration, and support.
8. To ratify the names presented by respective department heads for appointed positions within the department.

Section 5. *Safeguard of Funds*.

1. Centralization of Funds.
   (a) The district funds and, when specified by the district, the funds of every department shall be deposited with and held by the District Treasurer.
   (b) The District Treasurer shall release said funds after proper authorization and a written request, either electronic or a hard copy, signed by the respective departmental leader or departmental secretary/treasurer.
2. Standardization of Books.
   (a) The financial records of all departments shall be standardized by a uniform system of bookkeeping approved by the District Board. A qualified accountant, preferably a CPA in the United States or a CA in Canada, should be secured by the District Secretary/Treasurer, and the district, departmental, and sectional books should be examined annually.
   (b) If one is appointed, the duties of the Auditing Committee shall be as follows:
      (1) To secure and audit annually the financial records of every department of the district and section that receives and disburses funds and shall report their findings to the District Board prior to the annual district or sectional conference.
      (2) To make recommendations to the District Board regarding any improvement of the district bookkeeping system.

ARTICLE III
LOCAL CHURCH GOVERNMENT GUIDELINES

Section 1. *Local Church Government*.

1. It is recommended that all churches within the district adopt the Local Church Government as specified in the *Manual*. However, under the self-governing provisions of Article XVIII, Section 1, each local church is assured of its right to be self-governing and thus to be allowed to have its own by-laws as approved by that local church.
2. All pastors shall be selected in accordance with the *Manual*, as detailed in the section concerning Pastor under Article III, Section 3 of the Local Church Government, or in accordance with the by-laws that are in effect in any specific local church.

Section 2. *Member Churches*.

1. Member churches of the district shall be:
   (a) Churches that have affiliated with the UPCI by congregational vote as specified in the UPCI General Constitution, and
   (b) Churches whose pastor holds ministerial credentials with the UPCI and which the District Board has accepted into fellowship.
2. Each church is encouraged to cooperate fully with the promotional fundraising drives and efforts of all the departments of the district.

ARTICLE IV
DISTRICT CONFERENCE

Section 1. *Resolutions.*

1. All resolutions to be presented to the District Conference and all amendments to this constitution shall first be presented to the Resolutions Committee and such committee shall pass upon such resolutions or amendments prior to the submission thereof to the District Conference.
2. The resolutions must have the author's signature before being considered by the Resolutions Committee.
3. If the Resolutions Committee shall fail to act upon such resolution or amendment or shall refuse or fail to report its action thereon to the District Conference, or if the Resolutions Committee shall have failed to report favorably on any such resolution or amendment, then by a vote of two-thirds (2/3) of those in attendance at the District Conference entitled to vote thereat may force such resolution or amendment to a vote of the District Conference.
4. It is recommended that all resolutions that will be presented to the District Conference be published no later than 30 days prior to the District Conference.
5. The District Board may bring resolutions to the Resolutions Committee at any time for presentation at the District Conference.
6. No resolution, amendment, or bylaw may be proposed or considered that would be in violation of the Articles of Faith or General Constitution of the UPCI.
7. In an election conference, any resolution which would affect the election of officers may be presented and/or passed only after the elections are complete. Any resolution presented and/or passed at a conference does not take effect until the end of said conference.

Section 2. *Rules of Order.*

All business in the District Conference shall be conducted according to and in harmony with the general guidelines of the *Manual* and the current edition of *Robert's Rules of Order Revised.*

QUALIFICATIONS FOR DISTRICT OFFICERS - QUICK GUIDE

All sectional, district, and general officials must conform to the Fundamental Doctrine of the UPCI.

SUPERINTENDENT—

Male, 30 years old, member of the General Organization 5 years, ordained 1 year, loyal to the General Organization, cooperating member of district 1 year. 2-year term. *(See Section 3. Qualifications, page 114.)*

SECRETARY-TREASURER—

Male, 30 years old, member of the General Organization 2 years, ordained 1 year, loyal to the General Organization, cooperating member of district 1 year. 2-year term alternating with District Superintendent. *(See Section 3. Qualifications, page 114.)*

PRESBYTERS—

Male, 30 years old, member of the General Organization 2 years, ordained 1 year, loyal to the General Organization, cooperating member of district 1 year. 2-year term. *(See Section 3. Qualifications, page 114.)*

GLOBAL MISSIONS DIRECTOR—

30 years old, member of the General Organization 2 years, ordained 1 year, loyal to the General Organization, cooperating member of district 1 year, plus a demonstrated interest in the global missionary endeavor. Elected by conference. 2-year term concurrent with District Superintendent. *(See Section 12. page 80.)*

NORTH AMERICAN MISSIONS DIRECTOR—

30 years old, member of the General Organization 2 years, ordained 1 year, loyal to the General Organization and cooperating member of the district 1 year, plus demonstrated interest in the cause of North American Missions. 2-year term concurrent with District Secretary. *(See Section 2. Qualifications, page 85.)*

NORTH AMERICAN MISSIONS SECRETARY—

Member of the General Organization 1 year, general licensed or ordained, elected by conference or appointed by board and ratified by conference, demonstrated interest in the cause of North American Missions. 2-year term concurrent with District Superintendent. *(See Section 2. Qualifications, page 85.)*

CHILDREN'S MINISTRIES DIRECTOR—

General License or ordained, 2-year term concurrent with District Superintendent. *(See Section 5. Qualifications, page 99.)*

CHILDREN'S MINISTRIES SECRETARY—

Local, General, or ordained, elected by conference or appointed by board and ratified, 2-year term concurrent with District Secretary. *(See Section 5. Qualifications, page 99.)*

YOUTH PRESIDENT—

Under 36th birthday, unless currently serving 1st term on unexpired term, licensed or ordained. Elected by conference or appointed by board and ratified by conference. 2-year term concurrent with District Superintendent. *(See Section 9. Qualifications, page 95.)*

YOUTH SECRETARY—

Under 36th birthday, licensed or ordained. Elected by conference or appointed by board and ratified by conference. 2-year term concurrent with District Secretary-Treasurer. *(See Section 9. Qualifications, page 95.)*

LADIES MINISTRIES PRESIDENT—

Lady, 25 years of age, elected by conference or appointed by board and ratified by conference. 2-year term. The president concurrent with District Superintendent. *(See Section 7. Qualifications, page 104.)*

LADIES MINISTRIES SECRETARY—

Lady, 25 years of age, elected by conference or appointed by board and ratified by conference, 2-year term. The secretary concurrent with District Secretary-Treasurer. *(See Section 7. Qualifications, page 104.)*

MEN'S MINISTRIES DIRECTOR—

The District Men's Ministries Director must be a man of unquestionable character and integrity, at least twenty-five (25) years old, and hold General License or Credentials of Ordination. *(See Section 8. Qualifications, page 107.)*

MEN'S MINISTRIES SECRETARY—

The District Men's Ministries Secretary must be a man of unquestionable character and integrity, at least twenty-five (25) years old, and hold General License or Credentials of Ordination. *(See Section 8. Qualifications, page 107.)*

MINISTERS APPEAL COUNCIL—

Nominate one ordained minister for 2 year term. *(See Section 1. Definitions, page 131.)*

NEW DISTRICT FORMATION COMMITTEE—

Nominate one ordained minister for a 4-year term who is not a member of the General Board, the individual cannot succeed himself or herself. (See *Section 1. New District Formation Committee, page 108.)*

LOCAL CHURCH GOVERNMENT

(The following is provided as a SAMPLE FORM for the local church government. It is necessary that each church have its own written set of bylaws which have been approved by the local congregation and signed by the local church officials. This is being offered as a guideline for the local church to use in establishing the documents as required by various governmental agencies. In the absence of a locally adopted constitution and bylaws, this sample form becomes the working bylaws for the local church.)

PREAMBLE

In order to establish our work on a more efficient and permanent basis, we, the members of (Name of Church) in (City, State or Province), affirm our belief that church should be scrupulously set in order, and that God's people should be organized efficiently to carry on the gospel work successfully and handle their business affairs properly.

PURPOSE

A house divided against itself cannot stand (Mark 3:25). The main purpose of this constitution is to provide rules to govern the assembly, according to the Scriptures, so that we may advance in the will of God. See I Corinthians 12:28; Titus 1:5.)

ARTICLE I
THE ASSEMBLY

Section 1. *Name*. This assembly shall be known as (Name of Church).

Section 2. *Purpose*.

1. To establish and maintain a place of worship.
2. To unite people of like faith in the bonds of brotherly love and fellowship (Hebrews 13:1).
3. To meet together to truly worship God in spirit and in truth and to receive spiritual teaching (John 4:24; Ephesians 4:11–15).
4. To point the lost to the way of life by publishing at home and abroad the Bible standard of full salvation as stated in the UPCI Fundamental Doctrine of the Articles of Faith listed below (Acts 1:8, 2:38–39).
5. To provide rules of Christian conduct, based upon the Word of God (Titus 2).

ARTICLE II
MEMBERSHIP

Section 1. *Eligibility*.

Anyone who believes and obeys the Apostolic doctrine as set forth in the Articles of Faith of the UPCI, having received the experience of salvation as described in its Fundamental Doctrine, is eligible for membership. This Fundamental Doctrine is: The basic and fundamental doctrine of the General Organization shall be the Bible standard of full salvation, which is repentance, baptism in water by immersion in the name of the Lord Jesus Christ for the remission of sins, and the baptism of the Holy Ghost with the initial sign of speaking with other tongues as the Spirit gives utterance. We shall endeavor to keep the unity of the Spirit until we all come into the unity of the faith, at the

same time admonishing all brethren that they shall not contend for their different views to the disunity of the body.

Section 2. *Obligations*. Each member of the assembly must accept the following obligations:

1. To continue to believe and obey the Apostolic doctrine as set forth in the Articles of Faith.
2. To cleanse oneself from all filthiness of flesh and spirit, perfecting holiness in the fear of God (II Corinthians 7:1). This obligation includes adhering to and practicing the teachings in the section entitled Holiness in the Articles of Faith of the UPCI and the holiness teachings of this local assembly.
3. To conduct oneself everywhere in a manner becoming to a Christian.
4. To endeavor to manifest a spirit of brotherly love and fellowship toward all of God's people.
5. To attend worship services faithfully (Hebrews 10:25).
6. To support the work of the assembly with prayer, tithes, and offerings as God enables (Malachi 3:10; I Corinthians 16:2).
7. To maintain family and personal devotions.
8. To abide by the bylaws of this assembly (Hebrews 13:17).
9. In case of moving, to secure a letter of transfer and unite with another church of the same faith as soon as possible.

Section 3. *Admission*.

1. Anyone who is eligible and accepts the foregoing obligations shall become a member of the assembly by completing an application (if required by the church board), registering his or her name and address, and securing approval from the Pastor.
2. No member of another UPCI assembly shall be received as a member of this assembly without a letter or other communication of transfer from his or her church. If a transfer is requested but not given, this requirement is deemed to be met when the person would be entitled to a transfer under the following Paragraph 3.
3. No person who desires to withdraw their membership shall be refused a transfer unless proven guilty of misconduct by confession or by church board determination. When a person guilty of misconduct has made satisfactory restitution to the matter then he or she can be accepted as a member of another UPCI assembly.

Section 4. *Church Discipline*.

1. Any member who fails or refuses to keep the obligations of members may be suspended by action of the church or church board after first and second admonitions from the Pastor (II Thessalonians 3:6; Titus 3:10).
2. If any member is overtaken in a fault, he or she shall be dealt with according to Galatians 6:1, I John 5:16–17, and James 5:19–20.
3. Any grievance between two or more members shall be dealt with according to Matthew 18:15–18.
4. If a member is proven guilty of misconduct by confession or church board determination, he or she may be removed from the membership roll. If he or she truly repents his or her membership may be reinstated.

ARTICLE III
OFFICERS

Section 1. *List of Officers*. The officers of the church shall be as follows:

1. Pastor, who serves as chairman of the church board.

2. Board Members, at least three (in addition to the Pastor) and not more than seven.
3. Secretary.
4. Treasurer. (One person may serve as Secretary-Treasurer.)

Section 2. *Eligibility.*

1. The Pastor must have a recommendation from the District Superintendent of the UPCI. The District Superintendent shall not withhold a recommendation if the minister holds a current UPCI fellowship card, unless there is a question concerning his or her conduct or qualifications. In such a case the District Superintendent shall notify both this assembly and the minister of the nature of his objection.
2. All officers, with the exception of the Pastor, must have been members in good standing for at least one year. However, during the first three years after the formation of this assembly, persons are eligible for office if they have been members in good standing of any UPCI assembly for at least one year.

Section 3. *Pastor.*

1. The Pastor shall be chosen by the church board, whose decision must be endorsed by the church. The church vote shall be by secret ballot. However, if less than three church board members are currently serving, the District Superintendent of the UPCI, or the district presbyter authorized by him, shall call for the election of a Pastor. In such case the method of election shall be the same as in Article IV, Section 6, Paragraphs 1 through 4 of the General Constitution of the UPCI.
2. In a case of alleged mishandling of the pastoral role, the reporting procedure shall be as follows: A member of the church board may report the matter in writing to the District Superintendent, by certified mail with return receipt requested, and send a copy to the Pastor by the same method. The District Superintendent, District Presbyter, and one other member of the District Board shall investigate the report and take any further action as they deem necessary, subject to the General Constitution and Judicial Procedure of the UPCI.
3. If the Pastor resigns, he or she shall give the church board thirty days' notice. If the church desires, this may be shortened. In either case, the church shall pay his or her stipulated income for the thirty days following his or her notice of resignation. Furthermore, the church is immediately at liberty to start negotiations for a new Pastor.
4. The following procedure shall govern the dismissal of the Pastor.
   (a) Any member of the church board may request that the Pastor call a church board meeting to discuss the office of Pastor. He or she must make the request in writing, stating his or her reason, and send it to the Pastor, by certified mail with return receipt requested, with a copy to the District Superintendent by the same method.
   (b) The Pastor shall call a church board meeting within thirty days to discuss the situation and if possible to resolve the matter.
   (c) If this meeting does not resolve the stated problem or difference, then the Pastor or church board shall notify the District Superintendent.
   (d) The District Superintendent shall then arrange a meeting with the Pastor and church board to assist in mediation.
   (e) If the District Superintendent deems it necessary, the matter shall be brought to the church membership in a duly called meeting, presided over by the District Superintendent, in which a vote of confidence on the Pastor may be taken. The vote shall be by secret ballot.
   (f) If the Pastor does not receive a majority vote, he or she shall be dismissed as Pastor with thirty days' notice. The provisions of the foregoing Paragraph 3 shall apply as if he or she had resigned.

(g) If the Pastor receives a majority vote, he or she shall be retained as Pastor, and the members of the church board shall resign. The Pastor shall appoint a new church board, with the appointments subject to endorsement by the assembly.

5. The foregoing Paragraph 4 shall not apply in the case of the founding Pastor, who shall serve until his or her resignation or incapacitation.
6. When the Pastor gives notice of resignation or the church gives notice of dismissal, there shall be no changes in the bylaws, membership roll, or officers until after the election of a new Pastor. When the procedure of the foregoing Paragraph 4 is implemented, there shall likewise be no such change until the matter is resolved.
7. In case of the resignation or dismissal of the Pastor, the church board shall immediately notify the District Superintendent of the vacancy, and under his direction, call a business meeting to choose a Pastor or transact any other necessary business. The District Superintendent, District Secretary, or the district presbyter whom he may authorize, shall preside over the meeting.
8. The financial remuneration of the Pastor shall be determined by agreement between him or her and the church board. (See Luke 10:7; I Corinthians 9:7–14.)
9. The Pastor's authority and duties shall be as follows to:
   (a) Preach and teach the Word as God gives him or her ability.
   (b) Have the oversight and superintendence of all interests of the church and of all departments of its work, both spiritual and temporal, since he or she is responsible for the guardianship and watchful care of all who are committed to his or her trust. He or she is to feed the flock of God, serving as overseer, not by constraint but willingly, not greedy for money but eager to serve, not as lord over God's heritage, but as an example to the flock (I Peter 5:2–3).
   (c) Be consulted regarding all business of any importance pertaining to the spiritual, moral, and material affairs of the church.
   (d) Call for and preside over business and church board meetings and shall appoint committees.
   (e) Be ready for every good work. (See I Thessalonians 5:14; II Timothy 4:1–2; Titus 3:1.)

Section 4. *Church Board.*

1. The members of the church board shall be appointed by the Pastor and endorsed by the church for a term of one year.
2. With the Pastor, they shall care for the business affairs of the assembly, submitting all major transactions to the assembly for its approval or disapproval, and if needed, serve as trustees, holding church property in trust.

Section 5. *Secretary.*

1. The Secretary shall be appointed by the Pastor and endorsed by the church for a term of one year.
2. The duties of the Secretary shall be to take minutes and to preserve records of all business proceedings and all other papers belonging to the assembly.

Section 6. *Treasurer.*

1. The Treasurer shall be appointed by the Pastor and endorsed by the church for a term of one year.
2. The duties of the Treasurer shall be to receive and care for funds of the assembly, make disbursements, and keep an accurate record of transactions.
3. The assembly may call for monthly, quarterly, or annual reports from the Treasurer and may call for an audit of the books.

4. The Pastor, or a member of the church board designated by him or her, shall approve of all disbursements before the Treasurer makes them, with the exception of regular payments such as salaries, utilities, and ordinary expenses. All bills shall be paid by check, credit card, or online transfer.

Section 7. *Other Leaders*.
The Pastor may appoint ministerial staff as well as other leaders as he or she deems necessary to assist him or her and to serve at his or her discretion.

Section 8. *Dismissal of Officers and Leaders*.
Any officer or other leader may be removed from office for
(a) manifesting a lack of interest and failing to fulfill his or her responsibilities for a reasonable amount of time,
(b) failing to fulfill the obligations of membership, or
(c) misconduct proven by confession or by church board determination.

ARTICLE IV
PROPERTY

Section 1. *Purchase of Real Property*.
If at any time the assembly desires to purchase real property, the Pastor and church board shall investigate and consider the matter and present their views to the assembly. The assembly must approve of the purchase of real property at a duly called business meeting.

Section 2. *Title*.
Title to all church property shall be in the name of the assembly.

Section 3. *Dissolution*.
If the assembly ceases to function as a church, all its assets shall be assigned to another nonprofit religious organization within the UPCI. The district board of the UPCI must review and approve of the disposition of these assets.

ARTICLE V
BUSINESS MEETINGS

Section 1. *Annual Meeting*.
A business meeting shall be held at least once a year. The Pastor and the Treasurer shall present reports at this meeting.

Section 2. *Notice*.
A business meeting of the church must be announced publicly in at least three regularly scheduled services, the first announcement being at least ten days before the meeting date.

Section 3. *Deciding Vote*.
A deciding vote shall be the majority vote of the members present and voting at a business meeting.

Section 4. *Voting Age*.
Only members who are sixteen years of age and older are entitled to vote.

ARTICLE VI
Amendments

Section 1. *Two-Thirds Majority Vote*.
These bylaws may be amended by a two-thirds majority vote of the members

present and voting at a business meeting.

Section 2. *District Approval.*

A copy of the amended bylaws should be sent to the district office. Amendments must be in harmony with the General Constitution of the UPCI and will not take effect if they are disapproved by the district board of the UPCI.

ARTICLE VII
RECORD OF ADOPTION

At a duly called business meeting on this day, the membership of (Name of Church) adopted the foregoing bylaws by the following vote: (number) for and (number) against.

(Date)

[Signed]
(Name of Pastor);
(Name of Secretary);
(Name of Church Board Member)

JUDICIAL PROCEDURE

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INTRODUCTION

The purpose of the Judicial Procedure (hereinafter "JP") is to resolve grievances, allegations of failure to abide by the ministerial rules and obligations, and complaints of ethical, moral, financial, and/or doctrinal violations brought against ministers in the UPCI.

Since the Bible instructs us to resolve ministerial and church problems within the church (I Corinthians 6:18), the UPCI does not approve of any credentialed UPCI minister resorting to the civil courts to seek resolutions of conflicts that arise within the structure of the UPCI. In many cases, initiating a lawsuit against a fellow minister or against a UPCI church may be grounds for disciplinary action against a minister. This JP is designed to be the instrument by which the UPCI resolves grievances between ministers and complaints about the conduct of ministers.

The JP is not a substitute for appropriate secular criminal investigation or prosecution. In some circumstances, it may be necessary to inform or cooperate with secular authorities concerning criminal conduct. No statement in this JP shall be interpreted to require confidentiality when there is a legal duty to report any criminal conduct. Further, any guidance in the JP that suggests that information shared in informal meetings shall not be considered evidence does not apply to situations related to criminal conduct that must be reported to authorities by law.

Since it is the desire of the fellowship to protect the rights of the accused, it must always be presumed that the accused is innocent until proven guilty. Moreover, the JP makes provision for an appeal to correct errors that affect a judgment.

The UPCI strongly condemns any attempt to prejudice the fellowship for or against the accused through any process outside this JP. A minister's character should not be impugned by innuendo or rumor. Moreover, any attempt to obstruct the judicial process or to intimidate, malign the character of, or threaten recrimination of the accused minister, the person bringing the grievance or making the complaint, the district representative, the presiding officer, jurors, counselors, witnesses, or any others involved in the judicial process may result in substantial disciplinary action, subject to JP.

This JP seeks a simple means of resolving ministerial problems in an orderly and Christian atmosphere without requiring any legal training. No person should attempt to use its provisions to evade guilt or to bend its authority to create confusion. It is to be administered by firm, competent hands, governed by truth and holiness, and clothed with respect, brotherly kindness, and love.

ARTICLE I
DEFINITIONS, TYPES OF ACTIONS, AND GUIDELINES

Section 1. *Definitions.*

1. Pronouns, nouns, and terms used in this JP shall include the masculine, feminine, neuter, singular, and plural forms thereof whenever appropriate to the context.
2. Evidence refers to objects, statements by witnesses, or any other information presented at a District Board inquiry, to an investigative committee, at a hearing, or at a trial to establish a point in question.
3. A witness is someone who has firsthand knowledge of facts relevant to the truth of a complaint or charge. Each witness must be able to testify to a fact that establishes truth about the alleged violation. A witness may testify to the character of the accused on issues related to the complaint or charge.
4. A counselor is a person selected by the District Board, the Executive Board, or a minister to assist, advise, and speak during a District Board action, hearing, trial, or appeal. He or she must be a credentialed minister of the UPCI. He or she need not reside in the district in which the accused minister is tried. A

counselor cannot be a member of the General Board unless he or she is assisting an executive representative.

5. A Regional Judicial Officer is a credentialed minister selected by the General Board to serve as a coordinator for Regional Judicial issues arising from an accusation of sexual abuse of a minor under Article VI. The Regional Judicial Officer shall serve a two (2) year term appointed in alternating years with the Regional Presiding Officer.
6. The Ministers Appeal Council (hereinafter "MAC") consists of a Regional Presiding Officer as defined in Article II, an Executive Presbyter (preferably the Executive Presbyter for the region in which the action originated unless a conflict of interest prevents his or her participation), and five (5) ordained ministers. Each district conference may nominate one (1) ordained minister and submit it to the General Board; then the General Board shall select two (2) names from those nominated for each office that is open. These names shall then be presented to the General Conference for election. The term of service for the five (5) elected ministers shall be two (2) years, and they shall be elected on alternate years. They may not succeed themselves. The Regional Presiding Officer shall be the chair of the MAC. The MAC hears appeals from the decision of an arbitration panel (Article III), from actions of District Boards (Article IV), and from verdicts and sentences given at trials (Articles V & VI).
7. The Regional Hearing Committee shall be created in this way whenever needed: the Regional Presiding Officer and Regional Judicial Officer, with the assistance and input of the General Board, shall appoint five (5) ordained ministers to serve with the Regional Judicial Officer as the Regional Hearing Committee. These ministers shall be selected from a pool of ministers comprised of: 1) Those whose names were most recently nominated by districts to serve on the MAC but who are not serving in that capacity and 2) Ministers selected by the General Board who are adept at the JP.
8. Official notice shall mean any of the following:
   (a) Written communication sent by certified mail with return receipt requested.
   (b) Written communication sent via any other physical delivery service wherein a signature is required by the receiving party.
   (c) Written communication delivered in person by someone who obtains a written receipt or who is accompanied by another person as a witness. The date of official notice is the date of receipt.
9. The district representative is a member of the District Board designated by the District Superintendent to represent the District Board at a trial or appeal. The District Superintendent may designate himself.
10. The regional representative is a member of the Regional Hearing Committee designated by the Regional Presiding Officer and Executive Presbyter to represent the Regional Hearing Committee at a trial or appeal.
11. The executive representative is a member of the Executive Board designated by the Executive Board to present the case in the trial of a general officer. The General Superintendent shall not serve in this capacity.
12. A conflict of interest is a conflict between a person's self-interest and his or her obligation to act for the benefit of the fellowship.
    (a) No official working at Headquarters shall serve as a counselor or as a member of an investigative committee or jury. Exceptions are members of North American Missions and Global Missions when they function under Articles VIII and IX.
    (b) No immediate or former relative of the accused minister, the accusers, the district representative, or the executive representative shall serve on the jury, on the investigative committee, on the MAC, or as the Regional Presiding Officer. An immediate or former relative is a spouse, parent,

child, grandparent, grandchild, brother, sister, first cousin, brother-in-law, or sister-in-law of a person or his or her past or present spouse.

(c) A person shall disqualify himself or herself from serving in any part of the judicial process if he or she lacks impartiality or if his or her serving could create the appearance of partiality. Perceived violations of this paragraph shall be referred to the Regional Presiding Officer having jurisdiction for an immediate ruling, whose decision shall be final. (If that Regional Presiding Officer is unavailable, an alternate Regional Presiding Officer mutually agreeable to both sides shall be contacted.)

(d) It is a conflict of interest if one party is represented by an individual who has represented the other party in an official capacity or is privy to confidential information from one party and now represents the other party.

(e) It is not a conflict of interest if the representation is limited to a capacity that prior information is not pertinent to the immediate judicial procedure or if prior communication with the opposing side would not jeopardize or prejudice the accused or the district.

13. Regional Presiding Officers shall mean those ministers listed as such in the latest edition of the Manual, or any replacements who have been appointed since the last edition of the Manual was published.
14. A District Board Inquiry is a meeting of a District Board with an accused at which evidence is presented and testimony may be given relative to a potential District Board action under Article IV.
15. An investigation is an official search or examination to uncover facts relative to a complaint. An investigation shall be limited to one hundred twenty (120) days in duration.
16. A hearing is a meeting of a District Board or the Executive Board as called for in this JP under Article V, or of the Regional Hearing Committee as called for in this JP under Article VI, at which evidence is presented and testimony is given relative to a complaint to determine if the evidence warrants referring the case to a trial.
17. A charge is a formal written allegation by the District Board as called for in this JP under Article V or by the Regional Hearing Committee as called for in this JP under Article VI that a minister has committed an ethical, moral, financial, or doctrinal violation and is the basis for a trial. A charge shall:
    (a) Identify the alleged violation
    (b) Specify who committed the alleged violation
    (c) Specify where and when the alleged violation occurred

    Multiple charges may be submitted at the same trial if they are based on violations of the same nature or if they arise from the same facts or circumstances. The District or Regional Hearing Committee, as applicable, must determine that each charge can be supported by evidence from two (2) or three (3) witnesses.
18. A trial is the process by which evidence is examined by a jury to determine the truth of a charge brought against a minister.
19. A verdict is the formal and official finding of a jury concerning the matter(s) submitted to it in a trial.
20. A confession shall be written or typed, signed, and dated. It shall be clear and concise, and it shall speak to the salient points of the actual charges. A confession cannot be recanted or withdrawn.
21. A sentence is the consequence imposed upon a minister who has violated his or her ministerial trust as defined by the Manual.
22. The Judicial Procedure Committee is meant to be a group of advisers to any participant involved in the judicial procedure to bring non-binding clarity, consultation, direction, or advice.
23. Sexual abuse includes the following acts or attempts thereof:

(a) Illegal sexual conduct such as rape, sexual assault, aggravated or abusive sexual contact
(b) Sexual molestation or indecent liberties with a minor
(c) Other sexual misconduct involving a minor such as sexual solicitation, indecent exposure, or pandering.
(d) Any sexual conduct with a person unable to give informed consent or a minor (person under the age of 18) regardless of the age of consent in the jurisdiction in which it occurred. Sexual conduct includes physical or intimate sexual activity whether in-person or facilitated by electronic means such as explicit voice, text, picture and video messages.
(e) Any sexual conduct where coercion, undue influence, or abuse of authority or position of trust is employed to facilitate immoral sexual conduct (hereinafter referred to as "abuse of trust"). Abuse of trust may be inferred from the circumstances and can occur even when the victim engaged in sexual conduct voluntarily. Because of the significant influence ministers have in the lives of those under their ministry, counsel, and care, situations involving sexual conduct between a minister and a person under his or her ministry, counsel, or care generally involve an abuse of trust.

Section 2. *Three Types of Actions.*

1. A Grievance is a problem, disagreement, or offense between ministers. It is governed by Article III of the JP.
2. A District Board Action is utilized when there is an alleged violation of ministerial rules and obligations under the General Constitution, Article VII, Sections 2, 7, and 8. This includes alleged conduct unbecoming a minister when there is no significant factual dispute about the minister's conduct (e.g., the minister has signed a written confession or there is clear, unambiguous evidence through audio, video, or text documentation). It is governed by Article IV of the JP.
3. A Complaint is a written allegation that a minister has committed ethical, moral, financial, or doctrinal violations that cannot be handled by a District Board Action. This includes alleged conduct unbecoming a minister about which there is a significant factual dispute, and this includes alleged immoral conduct under the General Constitution, Article VII, Section 9. A complaint must be signed by two (2) or three (3) accusers who state they have independent, firsthand knowledge of the alleged misconduct. (See Matthew 18:16; II Corinthians 13:1; I Timothy 5:19.) This requirement may be fulfilled by two witnesses who testify to a violation on the same occasion, or this requirement may also be fulfilled by one witness who testifies to a violation on one occasion and a second witness who testifies to the same type of violation on another occasion.

   The handling of a complaint is detailed in Article V and Article VI of the JP.

   A complaint shall state all of the following:
   (a) Who committed each alleged act
   (b) What each alleged act was
   (c) Who each alleged act was with or against
   (d) Where each alleged act took place
   (e) When each alleged act took place

Section 3. *General Guidelines.*

1. In all judicial proceedings, the highest duty of every participant is to seek the truth about the matter under consideration. No one shall deliberately withhold or conceal information that is relevant to ascertaining the truth about the matter. No counselor shall knowingly present a witness who will testify falsely. If a counselor knows or discovers that any witness he or she has presented has testified falsely, he or she shall correct the false information in the same judicial proceeding immediately.

2. The scheduled time periods within this judicial procedure are designed to ensure a fair and orderly processing of judicial matters, and all officers are required to adhere to the scheduled dates. However, exceptions may be made by the officer in charge of the committee, board, hearing, trial, or appeal process in the event of unanticipated or unavoidable interruptions such as illness, disability, or other valid reason at the sole discretion of the officer in charge.
3. In the case of an appeal, any disciplinary action shall be suspended until the appeal has been resolved.
4. It is the responsibility of each minister, especially all District Board members, to become familiar with the JP.
5. All officials, witnesses, jurors, counselors, and others involved in any JP process must keep confidential all matters pertaining to the case, unless required to break the confidence by mandatory reporting laws, by a lawful subpoena or a court of law, by another UPCI JP matter, or by the General Board or Executive Board. Any violation of this provision by a credentialed UPCI minister may make him or her subject to ministerial discipline under the JP.
6. All evidence, including names of witnesses, to be presented by both sides at a District Board Inquiry, a hearing, and/or a trial shall be made readily available upon request to the accused minister, his or her counselors, the district/regional representative, and his or her counselors.
7. In all judicial proceedings, testimony shall be limited to what is relevant to the matter under consideration. No one shall attack the character of the accused, the accusers, or the witnesses. No one shall seek to intimidate, introduce irrelevant information about, or speak discourteously to the same.
8. In all judicial proceedings, no participant, including a counselor, shall receive compensation for his or her services. He or she may be reimbursed for actual expenses incurred.
9. In no JP matter can a counterclaim or counter complaint involving different facts or circumstances be either received or processed until after there has been a thorough and proper disposition of the initial matter.
10. Anyone who persists in violating any of the guidelines of the JP may be barred from a proceeding by the chair or presiding officer. He or she may also be barred from future proceedings within a district by action of the District Board and from future proceedings in all districts by action of the General Board. A decision by a District Board to bar an individual may be appealed to the General Board. Decisions by the General Board may not be appealed and are final.
11. For purposes of appeals, each Regional Presiding Officer's name, preferred mailing address, and preferred phone number shall be printed in the front of each edition of the Manual. No Regional Presiding Officer shall refuse to sign for any appeal sent by official notice. An appealing minister is encouraged to contact the Regional Presiding Officer to alert him or her of the appeal being sent.
12. A district may enforce a minister's obligation to abide by its financial plan through a District Board Action as it does with any other ministerial rule or obligation. However, it may also do so according to a policy its ministers adopt at a duly called District Conference business session so long as that policy includes all the following:
    (a) The minister must be informed of his or her delinquency by official notice and given a reasonable, clearly communicated time in which to remedy the matter.
    (b) The minister must be afforded an opportunity to meet the District Board if he or she so desires.
    (c) Failure to bring his or her account to current status within a stated time will

result in the District Board's recommending to the Credentials Committee that the minister's credentials be terminated. (In no case shall a minister's payment be refused by the District if tendered during the required time.)

13. For any allegation pertaining to sexual abuse of a minor in a properly filed complaint (see Article I, Section 2, Paragraph 3), after complying with any applicable mandatory reporting requirements that have not yet been fulfilled, the District Superintendent shall confer with the Regional Presiding Officer and the Regional Executive Presbyter together prior to meeting with the accused minister or initiating an investigation of the matter. They shall determine, by simple majority vote, if the allegation involves sexual abuse of a minor. If not, the matter shall be handled by the district subject to the standard JP regarding a District Board Action or a Complaint. This section also applies when more than one (1) charge is brought against an accused and at least one (1) of said charges involves sexual abuse of a minor. For the purpose of clarity, Article VI matters involving sexual abuse of a minor are the sole matters that trigger the involvement of the regional level; however, if so triggered, all complaints are handled at that level.
14. In a District or Regional Inquiry or in the investigation, hearing, or trial for a complaint, a witness may be allowed one (1) person to be present with them to support, assist, and advise him or her, such as his or her spouse, pastor (if said pastor is not otherwise involved in the proceeding), pastor's spouse, personal counselor, etc.
15. If at any point in a JP matter a Regional Presiding Officer or an Executive Presbyter has a conflict of interest or if he or she is unwilling or unable to fulfill his or her duties, the General Superintendent shall select his or her replacement for the disposition of said JP matter from among others holding the same office in other regions.
16. When an Executive Presbyter is involved in a JP matter and his term of office comes to an end before the matter is completely resolved, he shall continue to fulfill his role in the JP for that particular matter until its conclusion.

ARTICLE II
REGIONAL PRESIDING OFFICER

Section 1. *Appointment*.

1. A Regional Presiding Officer shall be appointed from each region by the General Board of the UPCI for a term of two (2) years.
2. In the event he or she should resign, become disabled, or move from the region, the Executive Board shall declare the office vacant and appoint a successor to fill the unexpired term.

Section 2. *Qualifications*.

1. Shall be a resident of the region for which he or she is appointed.
2. Shall meet the same qualifications as those established for general officers in Article IV, Section 4, Paragraph 1 of the General Constitution of the UPCI.
3. Shall be of wise judgment, capable of engaging in the process for which he or she is needed, knowledgeable in the JP of the UPCI, and capable of discreetly and honorably presiding over a trial or a MAC.

Section 3. *Duties*.

The duties of the Regional Presiding Officer shall be as follows:

1. To preside over the MAC.
2. To preside over trials in his or her region and in other regions when designated by the Executive Board. In the event a trial involves the district in which he or she resides, the General Superintendent shall select another of the current

Regional Presiding Officers to preside over the trial.

3. To set the place, date, and time of a trial or MAC under his or her jurisdiction. He or she is to notify in writing (digitally is acceptable) all persons involved in the trial of the place, date, and time of the trial or MAC. He or she shall further confirm this information with minister and with the district superintendent. In case of a trial or MAC postponement or other changes, he or she is to reset the place, date, and time and to notify in writing all persons involved of the changes in the same manner.
4. To follow the procedure in Article V or Article VI, as appropriate, in selecting a regional investigation committee, selecting a regional hearing committee, selecting a jury, notifying veniremen of their selection, and securing their commitment to serve.
5. To appoint an ordained minister from the region to serve as recording secretary for a trial. For an appeal, to appoint one of the members of the MAC to serve as recording secretary. The recording secretary cannot be a member of the District Board that referred the case to trial.
6. To conduct a fair and impartial trial or MAC, and to conduct himself or herself in a manner that will not prejudice the jury or members of the MAC.
7. To instruct the jury or MAC on their responsibility as jurors or members of the MAC and on the proper procedure in reaching a verdict or decision.
8. To announce the verdict of the jury or MAC and take appropriate post-trial actions according to the applicable section(s) of the JP.
9. Neither the Regional Presiding Officer nor any member of a jury or of the MAC shall allow any official of the UPCI outside the jury or the MAC to influence his or her decisions.
10. Once a verdict is announced after a trial or a decision is announced by the MAC, under no circumstances shall the Regional Presiding Officer contact any member of the jury or any member of the MAC and seek to change the decision before the official notice is sent.

ARTICLE III
GRIEVANCE AND APPEAL

The following steps shall be taken to resolve a grievance between ministers.

Section 1. *Meeting Together.*

First, ministers should meet alone in an effort to resolve a grievance between them. (See Matthew 18:15.)

Section 2. *Filing a Grievance.*

1. A grievance may only be filed by one credentialed UPCI minister concerning another.
2. A credentialed UPCI minister may file a grievance by sending a letter by official notice to his or her District Superintendent stating the name of the minister who has allegedly wronged him or her, what that minister has allegedly done, and when this alleged wrong was committed.
3. Within ten (10) days of receiving the grievance, the District Superintendent shall send a copy of it by official notice to the minister named in it.
4. The District Superintendent shall attempt to ensure that an informal meeting as described in Section 1 of this article has occurred.
5. Both ministers are required to follow the Grievance process as outlined below in this article. Refusal to do so by either one may subject that individual to a District Board Action for failure to work in cooperation with the District Board.
6. The District Board may be from the district of the minister or from the district in which the problem, disagreement, or offense allegedly occurred.

Section 3. *Arbitration Panel.*

1. If the ministers fail to resolve the grievance between them, each minister shall select an ordained minister who is neutral and unbiased about the grievance and who is not a member of a District Board to serve as a member of an arbitration panel. These two (2) selected ministers shall then jointly select a third ordained minister who is also uninformed about the grievance and who is not a member of a District Board to serve as the chair of the arbitration panel. He or she shall affirm that he or she is neutral and unbiased concerning the grievance. Two (2) additional ministers shall be chosen to serve with the chair on the arbitration panel. They shall be chosen in the same manner as the chair and shall affirm that they are neutral and unbiased concerning the grievance.
2. The chair of the arbitration panel shall set the place, date, and time for the arbitration panel to meet with the two (2) ministers involved in the grievance and communicate this information to them and to the other four (4) members of the panel.
3. The arbitration panel shall meet with the two (2) ministers without any other person present. After hearing each side, it shall present a solution, which shall be binding upon both ministers. (See Matthew 18:16.)
4. The chair of the arbitration panel shall send by official notice a copy of the arbitration panel's decision to the two (2) involved ministers and to the District Superintendent of each minister.

Section 4. *Appeal of Decision.*

Either minister may appeal the decision of the arbitration panel to the District Board, whose decision shall be final. In the event the two (2) ministers are from two (2) districts, the appeal shall be to the MAC, whose decision shall be final. The appeal shall be made by notifying the District Superintendent (or Regional Presiding Officer) by official notice within twenty (20) days after receiving the decision of the arbitration panel. The District Superintendent (or Regional Presiding Officer) shall arrange a meeting to hear the appeal. The date for considering the appeal shall not be less than fifteen (15) days and not more than ninety (90) days from the time the minister notifies the district superintendent of his or her appeal. Only the two (2) involved ministers and the chair of the arbitration panel or a member of the arbitration panel designated by the chair may meet with the District Board (or the MAC) during the appeal process.

Section 5. *Enforcement of the Decision.*

Both parties acknowledge that they will accept the decision at the conclusion of this Grievance process and will not thereafter take the matter before civil courts or authorities. A credentialed minister doing so may be subject to disciplinary action as deemed appropriate by the applicable District Board. Failure to abide by the decision of the arbitration panel, or, in the case of an appeal, the District Board (or MAC), shall be considered conduct unbecoming a minister, which constitutes grounds for a District Board Action or a Complaint, as appropriate.

ARTICLE IV
DISTRICT BOARD ACTION AND APPEAL

Section 1: *Cases Involving Sexual Abuse of Minors*

Refer to Article I, Section 3, Paragraph 13 for information about the application of this Article to any JP matter related to alleged sexual abuse of a minor.

Section 2. *District Board Procedure.*

1. The District Superintendent or a presbyter at his designation should communicate and counsel privately with a minister about whom questions have surfaced

in an attempt to clear any misunderstanding and resolve any problems without board action. This first meeting should include an explanation to the minister of the JP relative to a District Board Action should such an action follow. Neither side shall have counsel present for this meeting, and nothing said in this private conversation shall be considered evidence. Our first obligation is to create a Christian atmosphere in which misunderstandings and problems can be cleared and resolved by brotherly love and concern.

2. The District Board may request a meeting or meetings with any minister to discuss allegations of ethical, moral, financial, or doctrinal violations or allegations of violations of the ministerial rules and obligations.
   The first meeting(s) would be considered informal and any participation by the minister or any lack thereof would not jeopardize the ministerial credentials of said minister. The first meeting(s) would only be for the purpose of resolving some question(s) about the minister that has/have surfaced. Neither side shall have counsel present for this/these meeting(s), and nothing said in this/these meetings shall be considered evidence.
3. If the informal meeting(s) has/have not resolved the issue or if the minister declines to attend, the District Board may summon the minister to a District Board Inquiry under the JP, and the minister in question will be afforded all the protections of a minister facing a hearing regarding a formal complaint per Article V, except a formal investigation (e.g. investigative committee, investigative report, etc.) is not required, as the District Board will have knowledge of the matter.

Section 3. *District Board Inquiry*.

1. The District Board may summon a minister to a District Board Inquiry for an alleged violation of ministerial rules and obligations in the General Constitution of the UPCI, Article VII, Sections 2, 7, and 8. This includes alleged conduct unbecoming a minister when there is no significant factual dispute about the minister's conduct (e.g., the minister has signed a written confession or there is clear, unambiguous evidence through audio, video, or text documentation). When a minister is summoned to appear at a District Board Inquiry, he or she has the right to have up to two (2) counselors to appear with him or her.
2. The District Board may be the district of the minister or the district in which the failure or violation allegedly occurred.
3. The summons shall be by official notice. (See Article I, Section 1, Paragraph 8.)
4. The summons shall cite the alleged violation clearly and concisely and give the place, date, and time the summoned minister is to attend the District Board Inquiry. Failure to comply with the summons may result in the District Board's recommending to the credentials committee that the minister be dropped from the UPCI.
5. If the allegations that have arisen are based on statements given by witnesses, the accused minister or his or her counselors shall have the right to question those bringing the allegations.
6. The summoned minister, either individually, or with the assistance of counsel, may request a rescheduling from the District Board for extenuating circumstances, including, but not limited to, the following: scheduling issues, lack of ability to secure counsel, travel issues, sickness, emergencies, etc. The District Board shall take all reasonable steps needed to allow a minister enough time to secure counsel.
7. If after a District Board Inquiry, the District Board determines through a secret ballot by a two-thirds (2/3) majority vote that the minister has violated one or more of his or her obligations, or if the minister confesses in writing to the same, the District Board may take one or more of the following actions.
   (a) Warn and advise the minister.

(b) Take appropriate disciplinary action, which may include a rehabilitation program.

(c) Place the minister on probation. Any minister placed on probation shall submit his or her fellowship card to the District Superintendent for the duration of the probation. He or she shall support the district and pay his or her membership dues. He or she shall not be permitted to preach (the parameters of this restriction to be set by the District Board) or to transfer his or her membership to another district.

(d) Recommend to the credentials committee that the minister's credentials be terminated.

Any such decision should be made in a reasonable amount of time, not to exceed seventy-two (72) hours from the close of the Inquiry. The minister in question and his or her counsel may be informed verbally of such a decision but shall be notified by official notice (See Article 1, Section 1, Paragraph 8) of the decision of the District Board within ten (10) days of the close of the Inquiry.

8. In the case of disciplinary action, the District Board shall specify what is expected of the minister to remedy the violation. In the case of probation, the District Board shall inform the minister of the restrictions and specify the date the probation ends or is reviewed.
9. Any alleged violation of the restrictions imposed on a minister for discipline or probation shall be handled by a further District Board Action.

Section 4. *Appeal.*

1. The minister may appeal being dropped or other disciplinary action to the MAC. Such appeal must be made by official notice to the Regional Presiding Officer within twenty (20) days after the minister has received official notice of the District Board action resulting either from the District Board Inquiry or from his or her written confession.
2. The Regional Presiding Officer shall expeditiously deliver a copy of the appeal to the District Superintendent by official notice.
3. In consultation with the counselors, the Regional Presiding Officer shall set the place, date, and time for the meeting of the MAC to review the appeal, notifying the members of the council, the minister making the appeal, and the District Superintendent. He or she shall also appoint a member of the council to serve as recording secretary.
4. The MAC may review the district and other records pertaining to the case. The minister making the appeal, his or her counselor(s), a representative from the District Board, and his counselor(s) shall appear before the council to present their cases.
5. The MAC's purpose is not to retry the case but to protect the rights of all parties by ensuring that the JP was properly followed, including determining that any discipline imposed was appropriate.
6. No witnesses shall be allowed to testify before the MAC and no new evidence shall be presented or considered by the MAC that was not presented to the applicable District Board.
7. All affidavits submitted for consideration at the MAC shall be signed and dated by the person giving the Affidavit, and then notarized by a notary public.
8. After examining the appeal, the MAC may:
   (a) Sustain the District Board's action.
   (b) Reverse the District Board's action.
   (c) Modify the discipline if it determines that the discipline is inappropriate for the infraction. In this case, the MAC may alter the discipline, impose a different discipline, or remand the case to the District Board with guidelines for an acceptable discipline. To arrive at this modified discipline, the

chairman of the MAC or a member of the MAC at his or her direction may counsel with both parties to negotiate a mutually reasonable and acceptable resolution.

9. Within ten (10) days after the council reaches a decision, the Regional Presiding Officer shall communicate the decision by official notice to the minister who has appealed and to the District Board.

ARTICLE V
COMPLAINT, INVESTIGATION, HEARING, TRIAL, AND APPEAL

SUB-ARTICLE A: *CASES INVOLVING SEXUAL ABUSE OF MINORS*

Any complaint pertaining to sexual abuse of a minor shall be governed by the steps in Article VI of the JP. Please see Article I, Section 1, Paragraph 23 and Article I, Section 3, Paragraph 13 of the JP for more information.

SUB-ARTICLE B: *EXPLANATORY NOTE*

If at any point in the execution of the steps outlined in this article the accused minister confesses in writing, the matter(s) to which he/she confessed shall be handled by a District Board Action under Article IV, except that there need be no District Board Inquiry in that he or she has already confessed.

SUB-ARTICLE C: *INVESTIGATION OF A COMPLAINT*

Section 1.

The District Superintendent is encouraged to communicate and counsel privately with any minister about whom any question has surfaced in an attempt to resolve the problem.

Section 2.

1. When a complaint is filed against a minister, if the District Superintendent determines that the matter should be handled as a Grievance under Article III or by a District Board Action under Article IV, he shall so advise the complainants and shall request them to withdraw their formal complaint so that the appropriate process may be followed.
2. Upon the receipt of a complaint that does not have the required information (see Article I, Section 2, Paragraph 3), the District Superintendent shall inform the signatories of the need of further appropriate information to meet the requirements.

Section 3.

For the purposes of an investigation, hearing, and trial, the district acting may be the district of the accused minister or the district in which the violation allegedly occurred.

Section 4.

When a complaint for any alleged violation is received in writing, within thirty (30) days the superintendent of the district that receives the complaint shall appoint two (2) ordained ministers of the district who are not members of the District Board to serve with him as the investigative committee. (If there is not an adequate number of ordained ministers in the district who have no conflict of interest, members of the District Board may be appointed as necessary.) The District Superintendent shall serve as the chair of the committee. If the District Superintendent so desires, or if he has a conflict of interest according to Article I, Section 1, Paragraph 12, he shall disqualify himself and appoint another member from the District Board to take his place as chair.

Section 5.

The District Board and the accused minister may each have up to two (2) qualified counselors to assist, advise, and speak for them in the investigation, representation, and defense of a properly received complaint by the District Superintendent. Witnesses may have one (1) support person present.

Section 6.

The committee shall investigate the alleged violation(s), taking care to safeguard the welfare of all concerned: the persons making the complaint, the minister against whom the complaint is made, all witnesses, the church, the district, and the UPCI.

Section 7.

In the investigation of the complaint, the committee shall take the following steps in the order given.

1. The chair shall notify the accused minister that a complaint of a ministerial violation has been received, stating the nature of the complaint.
2. The chair shall give the accused minister an opportunity to meet informally with him alone to respond to the complaint. (The accused minister may also respond in writing.) This meeting is an attempt to resolve the complaint in a spirit of brotherly love and concern. Neither side shall have counsel present for this meeting, nothing said in this meeting shall be considered evidence, and no record of the meeting shall be kept. The accused minister may choose not to participate in this meeting, and that choice shall not jeopardize his or her ministerial credentials, nor shall it prejudice the members of the Investigative Committee.
3. Two (2) or three (3) committee members shall conduct an interview with each person reporting the alleged violation(s) in an attempt to ascertain the factual basis of the alleged violation(s). If the accused minister is the pastor of the person or persons making the complaint, he or she need not give permission to the investigative committee to interview the complainant, nor shall he or she be present during the interview. If the complainant's pastor is not the accused minister, he or she shall receive adequate and advance notification of the interview and shall have the right to be present for it.
4. The committee may interview other persons who are not the persons reporting the alleged violation(s) but who may have personal knowledge of it/them. If such a person is a member of a UPCI congregation, under no circumstances shall the investigative committee interview that person without giving adequate and advance notification to that individual's current pastor, except that if the pastor is the accused minister, he or she need not be contacted or give permission for the interview; he or she shall not be present during the interview; and neither the pastor nor any representative of the pastor may communicate with the witness in any manner to try to influence his or her testimony. If the current pastor is not the accused minister, he or she shall have the right to be present at the interview.
5. The committee may seek information from any other source that could possess knowledge concerning the alleged violation(s).

Section 8.

At the conclusion of the investigation, the committee shall submit to the District Board a written investigative report setting forth the nature of the alleged violation(s) and take one of the following actions:

1. Dismiss the complaint and notify the accused minister and the persons who initiated the complaint.
2. Refer its findings to the District Board as the basis for a hearing.

SUB-ARTICLE D: *HEARING*

Section 1. *Purpose*.

The hearing is a part of the investigative process of a complaint against a minister. Its purpose is to decide if the evidence included in the investigative report and presented at the hearing warrants a trial.

Section 2. *Notice*.

1. If the investigative committee determines that the investigation indicates a need for a hearing, the chair shall submit to the District Board a written investigative report setting forth the nature of the alleged violation(s) as the basis of a hearing.
2. The District Board shall conduct the hearing.
3. The District Superintendent shall set the date, place, and time for the hearing that will be heard by the District Board. The date for the hearing shall not be less than twenty (20) days and not more than ninety (90) days from the time the accused minister receives notice of the hearing.
4. The District Superintendent or District Secretary shall issue a summons to the accused minister of the designated place, date, and time of the hearing. The summons shall be by official notice. (See Article I, Section 1, Paragraph 8.) He shall also provide him or her a copy of the investigative report and the complaint(s) by official notice.
   (a) If the accused minister is unable to attend the hearing on the date set because of extenuating circumstances, including, but not limited to the following: scheduling issues, lack of ability to secure counsel, travel issues, sickness, emergencies, disability, or any other legitimate reason, he or she must notify the District Superintendent in writing, stating his or her reason(s). Such notice must be received by the District Superintendent at least forty-eight (48) hours prior to the designated time
   of the hearing. If the investigative committee determines that the reason is valid, the District Superintendent shall contact the accused minister and reschedule the hearing.
   (b) If the investigative committee determines that the reason(s) given by the accused minister is/are not valid, the District Superintendent shall notify the minister that the hearing is still scheduled at the originally designated place, date, and time, and the minister shall appear at the hearing.
   (c) If an emergency prevents the accused minister from attending, the accused minister shall obtain two (2) unbiased ordained ministers to corroborate the emergency. In this case, the hearing shall be rescheduled.
   (d) If a minister fails to attend the hearing, the District Board may recommend to the credentials committee that the minister's credentialed be terminated without a trial.

Section 3. *Procedure*.

1. The hearing before the District Board gives the accused minister an opportunity to respond to the evidence and the District Board an opportunity to question and discuss the matter with him or her. The hearing should be conducted with brotherly love, with respect for all present, and as informally as the occasion will permit.
2. The accused minister and the District Board may have one (1) or two (2) counselors to assist during the hearing. The accused minister shall notify the District Superintendent in writing of the names of his or her counselor(s) at least ten (10) days before the date of the hearing. The District Superintendent shall notify the accused minister in writing of the names of the District's counselor(s) at least ten (10) days before the date of the hearing. Failure of either party to notify the other in this manner shall cause the non-complying party to forfeit

the right to counselor(s) during the hearing.

3. The District Superintendent shall preside at the hearing and the District Secretary shall serve as recording secretary.
4. Only the members of the District Board, the counselor(s) chosen by the District Board, the members of the investigative committee, the accused minister, and his or her counselors may attend the hearing. A witness and his or her support person shall be present at the hearing only during his or her testimony.
5. A designated member of the investigative committee shall read the investigative report before the presentation or discussion of the evidence.
6. The accused minister and his or her counselors may respond to the complaint.
7. The accused minister and his or her counselors may present witnesses and other evidence on his or her behalf.
8. The District Board may hear other witnesses who have personal knowledge about the evidence stated in the investigative report.
9. Members of the District Board, the counselor(s) chosen by the District Board, and the counselor(s) for the accused minister may question any witness. If the accused minister does not have a counselor, he or she may directly question witnesses himself or herself. When questioning witnesses, all parties must avoid undue pressure or intimidation.

Section 4. *Disposition.*

1. If the District Board determines that the evidence does not warrant a trial, it shall dismiss the complaint against the minister.
2. If the District Board determines through a secret ballot by a two-thirds (2/3) majority vote that the evidence warrants a trial, then:
   (a) The District Superintendent may meet with the accused minister, his or her counselors, and two (2) ministers selected by the District Superintendent in an attempt to resolve the matter without a trial to the satisfaction of the accused minister and the District Board.
   (b) If there is no such resolution of the matter, the District Board shall draft a charge or multiple charges according to Article I, Section 1, Paragraph 17. It shall then forward the charge or charges to the Regional Presiding Officer as the basis of a trial. The accused minister cannot appeal this decision of the District Board.
   (c) If there is no two-thirds (2/3) majority vote that the evidence warrants a trial, then the complaint against the minister is deemed dismissed.

SUB-ARTICLE E: *NOTICE OF TRIAL*

Section 1.

When the District Board refers the accused minister to the Regional Presiding Officer for trial, the Regional Presiding Officer shall designate the place, date, and time for the trial. The date for the trial shall be set not less than thirty (30) days and not more than ninety (90) days from the date the accused is referred for trial. With the approval of the General Superintendent, the Regional Presiding Officer may extend the time of ninety (90) days in the event of interruptions for extenuating circumstances, including, but not limited to the following: scheduling issues, lack of ability to secure counsel, travel issues, sickness, emergencies, disability, or any other legitimate reason.

Section 2.

Within fifteen (15) days after the District Board refers the minister to a trial, the Regional Presiding Officer shall summon to trial the accused minister by official notice and send a copy of the charge against him or her. The summons shall give the place, date, and time of the trial. The Regional Presiding Officer shall send a copy of the summons to the District Superintendent. In case of postponement, the

Regional Presiding Officer can make an exception to the time of notice with the approval of the General Superintendent.

Section 3.

The accused minister, individually or by and through counsel, has fifteen (15) days after receipt of the summons to trial to state in writing to the Regional Presiding Officer whether he or she will appear at the trial. If the accused minister or his or her counsel does not respond to the summons or communicates that the accused minister will not appear at the trial, the Regional Presiding Officer shall recommend to the Credentials Committee that the accused minister's credentials be terminated without right of appeal.

Section 4.

Should the accused minister receiving a summons to trial be unable to appear at the trial because of extenuating circumstances, including, but not limited to the following: scheduling issues, lack of ability to secure counsel, travel issues, sickness, emergencies, disability, or any other legitimate reasons, he or she must notify the Regional Presiding Officer in writing, stating his or her reason(s). Such notice must be received by the regional presiding officer at least forty-eight (48) hours prior to the designated time of trial.

1. If the Regional Presiding Officer finds the reason(s) to be valid, he or she shall reschedule the trial and notify the accused minister and others involved. After he or she reschedules the place, date, and time, he or she shall reissue the summons.
2. If the Regional Presiding Officer determines that the reason given by the accused minister is not valid, he or she shall notify the minister that the trial is still scheduled for the originally designated time, date, and place. The minister shall appear at the trial.
3. If an emergency prevents the accused minister from attending, the accused minister shall obtain two (2) unbiased ordained ministers to corroborate the emergency. In this case, the trial shall be rescheduled.
4. The Regional Presiding Officer shall recommend to the Credentials Committee that the accused minister's credentials be terminated without right of appeal if the accused minister fails to appear at a scheduled trial.

Section 5. *Counselors*.

1. The accused minister and the District Board shall both be allowed to have one (1) or two (2) counselors to assist and advise them during the trial proceedings.
2. Each party shall notify the Regional Presiding Officer in writing of the names of its counselors at least ten (10) days before the date of the trial. Failure to notify the Regional Presiding Officer in this manner may cause him or her to inform the non-complying party of the forfeiture of the right to counselors during the trial.

Section 6.

The Regional Presiding Officer shall appoint an ordained minister from the region to serve as recording secretary for the trial. The recording secretary shall not be a member of the District Board that referred the case to trial and shall not have a conflict of interest concerning the accused minister or any witness as defined by Article I, Section 1, Paragraph 12.

SUB-ARTICLE F: *SELECTION OF THE JURY*

Section 1.

The jury shall consist of nine (9) ordained ministers and two (2) alternate ordained ministers.

Section 2.
Each District Board shall select and keep a venire of ten (10) to twenty (20) ordained ministers. If a district does not have ten (10) ordained ministers who are eligible, the District Board shall select as many venire individuals as possible. They shall write the name of each venire individuals on a paper, place each paper in a separate sealed envelope identified by the name of the district, and mail the envelopes to the General Secretary at Headquarters, who shall keep the envelopes on file until the Regional Presiding Officer calls for them. The names of the venire individuals shall be kept private until they are requested to serve on a jury.

Section 3.
The District Board shall update the names of venire individuals each year, preferably changing the names when possible.

Section 4.
At the request of the Regional Presiding Officer, the General Secretary shall forward to the officer as many sealed envelopes from his or her region as he or she requires.

Section 5.
A venire individual who is a member of the accused minister's district or of the district in which he or she is being tried shall not serve on the jury.

Section 6.
The Regional Presiding Officer shall send a list of the names of the ministers so selected to the accused minister and to the superintendent of the district involved for their approval or disapproval not less than thirty (30) days before the trial date. The accused minister and the District Superintendent must indicate their approval or disapproval not less than twenty (20) days before the trial date. Failure to respond may cause forfeiture of the right to disapprove any name. The accused minister and the District Superintendent may each disapprove up to three (3) names for no stated reason.

Section 7.
A member of a District Board shall not serve on a jury.

Section 8.
The Regional Presiding Officer shall notify the ministers who have been selected to serve on the jury. If a selected minister has formed an opinion on the case or if he or she has a conflict of interest according to Article I, Section 1, Paragraph 12, the Regional Presiding Officer shall disqualify him or her from serving. The Regional Presiding Officer shall admonish each selected member of the jury to keep his or her selection private, not to discuss the case, and to approach the trial with an unprejudiced mind.

SUB-ARTICLE G: *THE TRIAL*

Section 1. *Attendance.*
Only the Regional Presiding Officer, the recording secretary, the jury and alternates, the accused minister and his or her counselors, and the district representative and his or her counselors may attend the trial. A witness and his or her support person may attend the trial only while giving his or her testimony.

Section 2. *Order.*
1. The Regional Presiding Officer shall preside over the trial. He or she has the authority to maintain order, rule on questions and objections, and act on any matter that will secure a fair and impartial trial.
2. In the event the accused minister, the district representative, or any counselor becomes unruly, the Regional Presiding Officer may sequester the jury and

warn the person misbehaving that a continuation of such behavior could result in serious consequences (e.g., he or she could be dismissed from the trial, his or her credentials could be terminated, etc.) Being unruly includes intimidation of witnesses, the

Regional Presiding Officer, counselors, or other participants in the judicial process. (See Introduction.)

(a) If a counselor persists in being unruly, the Regional Presiding Officer shall dismiss him or her from the trial.

(b) If the accused minister persists in being unruly, the Regional Presiding Officer shall terminate the trial and recommend to the Credentials Committee that the minister be dropped.

(c) If the district representative persists in being unruly, the Regional Presiding Officer shall dismiss him from the trial and recommend that the Executive Board take disciplinary action against the district representative. One of the District Board counselors shall then present the evidence against the accused minister.

Section 3. *Records.*

1. The recording secretary shall keep a written record and shall make one (1) official audio recording of all the proceedings at the trial. No other audio or video recording of any part of the trial proceedings is permitted.
2. All records of the trial shall be the property of the UPCI and held in custody during the trial by the Regional Presiding Officer, who shall make them available to the accused minister, the district representative, and counselors for either party, but only under his or her supervision.
3. No copies or recording(s) shall be made of the trial records.
4. After the final disposition of the case, the Regional Presiding Officer together with the recording secretary shall seal the records and mail them to the General Secretary with a signed report of this action. These sealed records shall not be opened except by the approval of the Executive Board.

Section 4. *Procedure.*

1. The district representative and his or her counselor(s) shall present the case against the minister first, including all testimony intended to prove the charge(s) made against the accused minister. No questions can be asked or evidence presented unless such questions and evidence are relevant to said charges.
2. The accused minister shall be given equal or greater time and opportunity to present his or her side of the case. Statements by the minister or his or her counselor(s) must be relevant to the charges being considered and must not include counter accusations against anyone. All testimony from witnesses or the accused minister must be pertinent to the charge(s) on which the minister is being tried.
3. A witness for either side may be cross-examined by the opposing side with due respect; no discourteous acts or words shall be permitted. A witness may be cross-examined as to possible collusion, conspiracy, prejudice, motive, or bias. The Regional Presiding Officer has the right to question the witness for clarification. No member of the jury shall be permitted to question the witness.
4. Testimony of a witness not physically or virtually present may be read to the jury under the following conditions.
   (a) The witness cannot be a signer of the complaint.
   (b) The witness was unable to appear due to illness, physical disability, or extreme distance from the place of the trial, or was otherwise legitimately unable to appear.
   (c) The testimony of the witness was obtained in writing, dated, and signed

in the presence of an ordained minister or notary public who has no personal interest in the case and who is not an immediate or former relative of the accused minister or district representative. (See Article I, Section 1, Paragraph 12(b).) He or she shall sign and date the paper.

(d) The Regional Presiding Officer is to instruct the jury to weigh the testimony in the light that the witness cannot be cross-examined in the trial, and they should not give this type of witness the same weight as a witness who attends in person.

5. The accused minister shall have the right to refuse to testify on his or her own behalf on the grounds that he or she may tend to incriminate himself or herself. If he or she chooses to testify, he or she may be cross-examined. If he or she chooses not to testify, he or she shall not voice himself or herself in any manner during the trial.
6. Opportunity for rebuttal testimony shall be granted to both sides. After both sides have made a second rebuttal, the Regional Presiding Officer may end the rebuttals, even if one or both sides wish to continue. After rebuttals, each side shall be granted an opportunity for a closing statement, with the accused minister's side being last. No new evidence and no witnesses may be presented in the closing statements.
7. When both sides finish their closing statements, the Regional Presiding Officer shall close the trial proceedings.

Section 5. *Deliberation of the Jury.*

1. At the close of the trial proceedings, the Regional Presiding Officer shall give the jury a written copy of the charge.
2. The Regional Presiding Officer shall instruct the jury on the procedure to reach a verdict. He or she shall also inform the jury that it shall reach one of the following verdicts on each charge:
   (a) The accused minister is innocent not guilty of the charge(s).
   (b) The accused minister is guilty of the charge(s) as stated.
   (c) The accused minister is guilty of a lesser violation that is not specified in the charge(s) but is logically included in the charge(s) by implication.
3. Only the members of the jury shall retire to themselves to consider the verdict. They shall elect a member of the jury to serve as foreperson.
4. The foreperson of the jury shall preside during the deliberations. He or she shall call for a vote at various intervals to determine if a verdict has been reached.
5. The vote shall be by secret ballot. No verdict can be reached except by a two-thirds (2/3) majority vote.
6. Only the Regional Presiding Officer has the right to contact the jury, and then only regarding matters not pertaining to the case under consideration and in the presence of the accused minister, the district representative, and counselors for both sides.
7. The foreperson of the jury may come before the Regional Presiding Officer and in the presence of the accused minister, the district representative, and counselors for each side to ask questions concerning the General Constitution or the JP that may not be clear in the minds of the jury. Such conferences must be limited to the purpose of clarification and must not be used to discuss any evidence or testimony.

Section 6. *Verdict.*

1. When the jury reaches a verdict, the foreperson shall so inform the Regional Presiding Officer, who shall call for the announcement of the verdict.
2. The verdict must be in accordance with the instruction given to the jury by the Regional Presiding Officer.

If it is not, the Regional Presiding Officer shall instruct the jury to resume deliberations.

3. When multiple charges are filed, the jury shall render a verdict on each charge.
4. The Regional Presiding Officer shall present a written copy of the verdict signed by the jury foreperson to the accused minister and the district representative by official notice.
5. If the accused minister is found not guilty, the verdict shall be final. He or she shall not be tried a second time on the same charge(s) or in any manner involving the original facts and circumstances.
6. If the accused minister is found guilty of immoral conduct as defined by the General Constitution, Article VII, Section 9, Paragraph 1, the Regional Presiding Officer shall recommend to the Credentials Committee that the minister's credentials be terminated.
7. If the accused minister is found guilty of any charge other than immoral conduct as defined by the General Constitution, Article VII, Section 9, Paragraph 1, the jury shall determine the sentence by taking one or more of the following actions.
   (a) Warn and advise the minister.
   (b) Take appropriate disciplinary action, which may include a rehabilitation program administered by the District Board.
   (c) Place the minister on probation to be administered by the District Board. Any minister placed on probation shall submit his or her fellowship card to the District Superintendent for the duration of the probation. He or she shall support the district and pay his or her membership dues. He or she shall not be permitted to preach or to transfer his or her membership to another district. This restriction from preaching may be general, or it may be applicable only outside the minster's local church at the jury's discretion. The jury shall specify the date the probation ends or the date it shall be reviewed by the District Board, who shall then be given sole discretion as to ending or extending the probation.
   (d) Recommend to the Credentials Committee that the minister's credentials be terminated.
   (e) If the accused is found guilty only of a lesser charge than filed against him or her by the District Board, the jury must select one or more of (a)-(c) immediately above for each charge.
8. A minister who is found guilty may appeal the verdict and/or sentence to the MAC in accordance with Sub-Article H, Sections 1 and 2 of this article.
9. In the event the jury cannot reach a verdict, the Regional Presiding Officer shall declare a mistrial. He or she shall then set the place, date, and time for a new trial, and follow the provisions of this article. No member of the jury or alternate in the first trial shall serve in the second trial.
10. Within thirty (30) days after the conclusion of the trial and appeal process, the General Secretary shall send a letter to the accused minister stating the verdict.
11. If the accused minister is found not guilty on all charges, the General Secretary shall upon a request from him or her send a copy of the letter to every UPCI credentialed minister in the district of the accused minister, as well as every UPCI credentialed minister of the district(s) of the accuser(s).

SUB-ARTICLE H: *APPEALS BY A MINISTER OR A DISTRICT FOLLOWING A TRIAL*

Section 1. *Minister's Appeal of the Verdict of a Trial.*

1. A minister who has been found guilty by a trial may appeal the verdict to the MAC.
2. A minister who appeals a verdict must do so within twenty (20) days after he or she receives the notification of the verdict or else he or she forfeits the right to appeal.
3. He or she must send this appeal by official notice to the General Secretary.

4. He or she may appeal this verdict on one or both of the following grounds.
   (a) The trial was not conducted in accordance with the JP. An appeal on this ground must be based on an objection or objections raised in a timely manner during the trial (when the error may have been corrected).
   (b) The evidence presented at the trial is insufficient to support the verdict.
5. The General Superintendent shall select another Regional Presiding Officer for the appeal.
6. The General Secretary shall send by official notice a copy of the appeal to the district representative and to both the original and the new regional presiding officers.
7. The new Regional Presiding Officer shall set the place, date, and time for the MAC to hear the appeal. He or she shall communicate this information by official notice to the minister who has appealed, the district representative, and the Regional Presiding Officer of the trial.
8. Both the district representative and the Regional Presiding Officer of the trial may submit written responses to the appeal.
9. The MAC shall not conduct a trial but must limit its inquiry to the grounds allowed for an appeal.
10. Only the Regional Presiding Officer of the trial, the district representative, his counselors, the accused minister, and his or her counselors may appear before the MAC. Their presentation must be pertinent to the grounds stated for appeal.
11. The counselors for the minister making the appeal shall present the case for the appeal first.
12. After the MAC hears the counselors, asks relevant questions, receives information from the Regional Presiding Officer of the trial, and reviews the records of the trial, the appeal, and the written responses, it shall take one of the following actions.
    (a) Uphold the verdict.
    (b) Reverse the verdict if the evidence is insufficient to support the verdict.
    (c) Order a new trial if it finds that the JP was not followed and that the error could have had a material effect on the outcome of the trial. In the case of a new trial, the Executive Board:
        (1) Shall designate another Regional Presiding Officer for the trial.
        (2) Shall refer the case to the Regional Presiding Officer, who shall set the place, date, and time for the new trial and shall follow all applicable procedures for a trial in this article.
13. The Regional Presiding Officer of the MAC shall communicate the decision of the MAC to the minister who has appealed, to the district representative, to the Regional Presiding Officer of the trial, and to the General Secretary by official notice within ten (10) days of the decision.
14. In the event the MAC overturns the verdict, the District Board may appeal to the General Board, whose decision shall be final. (See Section 3 of this Sub-Article below.)
15. Within thirty (30) days after the conclusion of the trial and appeal process, the General Secretary shall send a letter to the accused minister stating the verdict.
16. If the accused minister is found not guilty of all charges, the General Secretary shall upon a request from him or her send a copy of the letter to every UPCI credentialed minister in the district of the accused minister, as well as to every UPCI credentialed minister of the district(s) of the accuser(s), if different.
17. If the MAC does not rule in favor of the accused minister under this section, he or she has no further right of appeal of the verdict.

Section 2. *Minister's Appeal of the Sentence Following a Trial.*

1. A minister who has been sentenced may appeal the sentence to the MAC. A

minister who appeals a sentence must do so within twenty (20) days after he or she receives official notice of the sentence.

2. The procedure to appeal the sentence shall be the same as the procedure given for an appeal of a verdict in Section 1 immediately above, except that the minister may appeal on one (1) or both of the following grounds:
   (a) The sentence is not consistent with the General Constitution.
   (b) The sentence is too severe for the violation.
3. In response to the appeal, the MAC shall take one (1) of the following actions:
   (a) Uphold the sentence.
   (b) Modify the sentence.
4. In the event the MAC modifies the sentence, the District Board may appeal to the General Board, whose decision shall be final. (See Section 3 immediately below.)
5. Within thirty (30) days after the conclusion of the trial and appeal process, the General Secretary shall send a letter to the accused minister stating the verdict.
6. If the MAC does not rule in favor of the accused minister under this section, he or she has no further right of appeal of the sentence.

Section 3. *District's Appeal to the General Board of a MAC Decision.*

1. In the event the MAC overturns the verdict of the jury, rules a mistrial, or modifies the sentence, the District Board may appeal the decision of the MAC to the General Board, whose decision shall be final. Such an appeal must be made within twenty (20) days of the district being notified of the MAC's decision.
2. The appeal shall be a review of the decision of the MAC and shall not be a new trial.
3. The General Secretary shall send by official notice a copy of the appeal of the District Board to the accused minister, his or her counselor(s), the Regional Presiding Officer of the trial, and the Regional Presiding Officer of the MAC that heard the appeal.
4. The General Superintendent shall set the place, date, and time for reviewing the appeal, preferably, but not necessarily, at the next General Board meeting, and shall communicate the same by official notice to the accused minister, his or her counselor(s), the Regional Presiding Officer of the trial, the district representative, his counselor(s), the Regional Presiding Officer of the MAC that heard the appeal, and if a special General Board meeting is necessary, to the members of the General Board. He shall be the presiding officer at the appeal.
5. At the appeal, only the members of the General Board, the Regional Presiding Officer of the trial, the district representative, his counselor(s), the accused minister, his or her counselor(s), and the Regional Presiding Officer of the MAC that heard the appeal may be present.
6. During the appeal process, the district representative and his counselors shall present the side of the District Board first.
7. The counselors for the accused minister shall thereafter be allowed to present the side of the accused minister.
8. The General Board shall (1) sustain the decision of the MAC or (2) overturn the decision of the MAC in favor of the verdict and/or sentence by the jury.
9. Within thirty (30) days of the conclusion of this appeal, the General Secretary shall communicate by official notice the decision of the General Board to the accused minister, his or her counselor(s), the district representative, his counselor(s), the Regional Presiding Officer of the trial, and the Regional Presiding Officer of the MAC which heard the appeal.
10. If the accused minister is found not guilty of all charges, the General Secretary shall upon a request from him or her send a copy of the letter to every UPCI credentialed minister in the district of the accused minister, as well as to every UPCI credentialed minister of the district(s) of the accuser(s), if different.

ARTICLE VI
COMPLAINT, INVESTIGATION, HEARING, TRIAL, AND APPEAL FOR CASES INVOLVING SEXUAL ABUSE OF A MINOR

SUB-ARTICLE A: *EXPLANATORY NOTE*

If at any point in the execution of the steps outlined in this article the accused minister confesses in writing, the matter(s) to which he/she confessed shall be handled by a Board Action under Article IV, except that the Regional Hearing Committee shall replace the District Board, the Regional Executive Presbyter shall replace the District Superintendent, and there need be no Board Inquiry in that he or she has already confessed.

SUB-ARTICLE B: *INVESTIGATION OF A COMPLAINT*

Section 1.

Article VI matters involving sexual abuse of a minor are the sole matters that trigger the involvement of the regional level. The Regional Judicial Officer shall confirm with the District Superintendent that any applicable mandatory reporting requirements have been fulfilled. Further, the Regional Judicial Officer is encouraged to communicate and counsel privately with any minister about whom any question has surfaced in an attempt to resolve the problem.

Section 2.

For the purposes of an investigation, hearing, and trial, the district initiating the action may be the district of the accused minister or the district in which the violation allegedly occurred.

Section 3.

When a complaint for any alleged violation is properly received in writing from a District Superintendent, within thirty (30) days the Regional Presiding Officer who receives the complaint and the Regional Judicial Officer for the region in which the complaint was made, with the assistance and input of the General Board, shall appoint three (3) ordained ministers to serve as the investigative committee. These ministers shall be selected from a pool of ministers comprised of: 1) Those whose names were most recently nominated by districts to serve on the MAC but who are not serving in that capacity and 2) Ministers selected by the General Board who are adept at the JP. The Regional Presiding Officer and the Regional Judicial Officer shall appoint one (1) of the three (3) committee members as the Chair of the Investigative Committee. If any member has a conflict of interest according to Article I, Section 1, Paragraph 12, he or she shall disqualify himself or herself and the Regional Presiding Officer and Regional Judicial Officer shall appoint another member to take his or her place.

Section 4.

The Regional Investigative Committee and the accused minister may each have up to two (2) qualified counselors to assist, advise, and speak for them in the investigation, representation, and defense of a properly received complaint by the Regional Presiding Officer. Witnesses may have one (1) support person present.

Section 5.

The Regional Investigative Committee shall investigate the alleged violation(s), taking care to safeguard the welfare of all concerned: the persons making the complaint, the minister against whom the complaint is made, all witnesses, the church, the district, and the UPCI.

Section 6.

In the investigation of the complaint, the Regional Investigative Committee shall take the following steps in the order given.

1. The chair shall notify the accused minister that a complaint of a ministerial violation has been received, stating the nature of the complaint.
2. The chair shall give the accused minister an opportunity to meet informally with him or her alone to respond to the complaint. (The accused minister may also respond in writing.) This meeting is an attempt to resolve the complaint in a spirit of brotherly love and concern. Neither side shall have counsel present for this meeting, nothing said in this meeting shall be considered evidence, and no record of the meeting shall be kept. This guidance, however, does not apply to situations related to any criminal conduct that must be reported to authorities by law. The accused minister may choose not to participate in this meeting, and that choice shall not jeopardize his or her ministerial credentials, nor shall it prejudice the members of the Regional Investigative Committee.
3. Two (2) or three (3) Regional Investigative Committee members shall conduct an interview with each person reporting the alleged violation(s) in an attempt to ascertain the factual basis of the alleged violation(s). If the accused minister is the pastor of a person or persons making the complaint, he or she need not give permission to the Regional Investigative Committee to interview the complainant, nor shall he or she be present during the interview. If the complainant's pastor is not the accused minister, he or she shall receive adequate and advance notification of the interview and shall have the right to be present for it.
4. The Regional Investigative Committee may interview other persons who are not the persons reporting the alleged violation(s) but who may have personal knowledge of it/them. If such a person is a member of a UPCI congregation, under no circumstances shall the Regional Investigative Committee interview that person without giving adequate and advance notification to that individual's current pastor, except that if the pastor is the accused minister, he or she need not be contacted or give permission for the interview; he or she shall not be present during the interview; and neither the pastor nor any representative of the pastor may communicate with the witness in any manner to try to influence his or her testimony. If the current pastor is not the accused minister, he or she shall have the right to be present at the interview.
5. The Regional Investigative Committee may seek information from any other source that could possess knowledge concerning the alleged violation(s).

Section 7.

At the conclusion of the investigation, the Regional Investigative Committee shall submit to the Regional Judicial Officer a written investigative report setting forth the nature of the alleged violation(s) and take one of the following actions:

1. Dismiss the complaint and notify the accused minister and the persons who initiated the complaint.
2. Refer its findings to the Regional Hearing Committee as the basis for a hearing.

SUB-ARTICLE C: *HEARING*

Section 1. *Purpose*.

The hearing is a part of the investigative process of a complaint against a minister. Its purpose is to decide if the evidence included in the investigative report and presented at the hearing warrants a trial.

Section 2. *Notice*.

1. If the Regional Investigative Committee determines that the investigation indicates a need for a hearing, the chair shall submit to the Regional Hearing Committee a written investigative report setting forth the nature of the alleged violation(s) as the basis of a hearing.
2. The Regional Hearing Committee shall conduct the hearing. This committee shall be chaired by the Regional Judicial Officer for the region. The Regional

Presiding Officer and Regional Judicial Officer shall, with the assistance and input of the General Board, appoint five (5) ordained ministers to serve with the Regional Judicial Officer as the Regional Hearing Committee. These ministers shall be selected from a pool of ministers comprised of: 1) Those whose names were most recently nominated by districts to serve on the MAC but who are not serving in that capacity and 2) Ministers selected by the General Board who are adept at the JP.

3. The Regional Judicial Officer shall set the date, place, and time for the hearing that will be heard by the Regional Hearing Committee. The date for the hearing shall not be less than twenty (20) days and not more than ninety (90) days from the time the accused minister receives notice of the hearing.
4. The Regional Judicial Officer shall issue a summons to the accused minister of the designated place, date, and time of the hearing. The summons shall be by official notice. (See Article I, Section 1, Paragraph 8.) He or she shall also provide him or her a copy of the investigative report and the complaint(s) by official notice.
   (a) If the accused minister is unable to attend the hearing on the date set because of extenuating circumstances, including, but not limited to the following: scheduling issues, lack of ability to secure counsel, travel issues, sickness, emergencies, disability, or any other legitimate reason, he or she must notify the Regional Judicial Officer in writing, stating his or her reason(s). Such notice must be received by the Regional Judicial Officer at least forty-eight (48) hours prior to the designated time of the hearing. If the Regional Investigative Committee determines that the reason is valid, the Regional Judicial Officer shall contact the accused minister and reschedule the hearing.
   (b) If the Regional Investigative Committee determines that the reason(s) given by the accused minister is/are not valid, the Regional Judicial Officer shall notify the minister that the hearing is still scheduled at the originally designated place, date, and time, and the minister shall appear at the hearing.
   (c) If an emergency prevents the accused minister from attending, the accused minister shall obtain two (2) unbiased ordained ministers to corroborate the emergency. In this case, the hearing shall be rescheduled.
   (d) If a minister fails to attend the hearing, the minister's credentials shall be terminated without a trial.

Section 3. *Procedure.*

1. The hearing gives the accused minister an opportunity to respond to the evidence and the Regional Hearing Committee an opportunity to question and discuss the matter with him or her. The hearing should be conducted with brotherly love, with respect for all present, and as informally as the occasion will permit.
2. The accused minister and the Regional Hearing Committee may have one (1) or two (2) counselors to assist during the hearing. The accused minister shall notify the Regional Judicial Officer in writing of the names of his or her counselor(s) at least ten (10) days before the date of the hearing. The Regional Judicial Officer shall notify the accused minister in writing of the names of the Regional Hearing Committee's counselor(s) at least ten (10) days before the date of the hearing. Failure of either party to notify the other in this manner shall cause the non-complying party to forfeit the right to counselor(s) during the hearing.
3. The Regional Judicial Officer shall preside at the hearing, and he or she shall appoint a member of the Regional Hearing Committee to serve as recording secretary.
4. Only the members of the Regional Hearing Committee, the counselor(s) chosen

by the Regional Hearing Committee, the members of the Regional Investigative Committee, the accused minister, and his or her counselors may attend the hearing. A witness and his or her support person shall be present at the hearing only during his or her testimony.

5. A designated member of the Regional Investigative Committee shall read the investigative report before the presentation or discussion of the evidence.
6. The accused minister and his or her counselors may respond to the complaint.
7. The accused minister and his or her counselors may present witnesses and other evidence on his or her behalf.
8. The Regional Hearing Committee may hear other witnesses who have personal knowledge about the evidence stated in the investigative report.
9. Members of the Regional Hearing Committee, the counselor(s) chosen by the Regional Hearing Committee, and the counselor(s) for the accused minister may question any witness. If the accused minister does not have a counselor, he or she may directly question witnesses himself or herself, except he or she may not directly question the alleged victims. Of the alleged victims he or she may submit questions in writing to the chair of the Regional Hearing Committee that he or she would like asked. The chair will do so, except that he or she may disallow any question he or she deems to be inappropriate. When questioning witnesses, all parties must avoid undue pressure or intimidation.

Section 4. *Disposition.*

1. If the Regional Hearing Committee determines that the evidence does not warrant a trial, it shall dismiss the complaint against the minister.
2. If the Regional Hearing Committee determines through a secret ballot by a two-thirds (2/3) majority vote that the evidence warrants a trial, then:
   (a) The Regional Judicial Officer may meet with the accused minister, his or her counselors, and two (2) Regional Hearing Committee members selected by the Regional Judicial Officer in an attempt to resolve the matter without a trial to the satisfaction of the accused minister and the Regional Hearing Committee.
   (b) If there is no such resolution of the matter, the Regional Hearing Committee shall draft a charge or multiple charges according to Article I, Section 1, Paragraph 17. It shall then forward the charge or charges to the Regional Presiding Officer as the basis of a trial. The accused minister cannot appeal this decision of the Regional Hearing Committee.
   (c) If there is no two-thirds (2/3) majority vote that the evidence warrants a trial, then the complaint against the minister is deemed dismissed.

SUB-ARTICLE D: *NOTICE OF TRIAL*

Section 1.

When the Regional Hearing Committee refers the accused minister to the Regional Presiding Officer for trial, the Regional Presiding Officer shall designate the place, date, and time for the trial. The date for the trial shall be set not less than thirty (30) days and not more than ninety (90) days from the date the accused is referred for trial. With the approval of the General Superintendent, the Regional Presiding Officer may extend the time of ninety (90) days in the event of interruptions for extenuating circumstances, including, but not limited to the following: scheduling issues, lack of ability to secure counsel, travel issues, sickness, emergencies, disability, or any other legitimate reason.

Section 2.

Within fifteen (15) days after the Regional Hearing Committee refers the minister to a trial, the Regional Presiding Officer shall summon to trial the accused minister by official notice and send a copy of the charge against him or her. The

summons shall give the place, date, and time of the trial. The Regional Presiding Officer shall send a copy of the summons to the District Superintendent of the district that submitted the complaint. In case of postponement, the Regional Presiding Officer can make an exception to the time of notice with the approval of the General Superintendent.

Section 3.

The accused minister, individually or by and through counsel, has fifteen (15) days after receipt of the summons to trial to state in writing to the Regional Presiding Officer whether he or she will appear at the trial. If the accused minister or his or her counsel does not respond to the summons or communicates that the accused minister will not appear at the trial, the Regional Presiding Officer shall recommend that the accused minister's credentials be terminated without right of appeal.

Section 4.

Should the accused minister receiving a summons to trial be unable to appear at the trial because of extenuating circumstances, including, but not limited to the following: scheduling issues, lack of ability to secure counsel, travel issues, sickness, emergencies, disability, or any other legitimate reasons, he or she must notify the Regional Presiding Officer in writing, stating his or her reason(s). Such notice must be received by the Regional Presiding Officer at least forty-eight (48) hours prior to the designated time of trial.

1. If the Regional Presiding Officer finds the reason(s) to be valid, he or she shall reschedule the trial and notify the accused minister and others involved. After he or she reschedules the place, date, and time, he or she shall reissue the summons.
2. If the Regional Presiding Officer determines that the reason given by the accused minister is not valid, he or she shall notify the minister that the trial is still scheduled for the originally designated time, date, and place. The minister shall appear at the trial.
3. If an emergency prevents the accused minister from attending, the accused minister shall obtain two (2) unbiased ordained ministers to corroborate the emergency. In this case, the trial shall be rescheduled.
4. The Regional Presiding Officer shall recommend that the accused minister's credentials be

terminated without right of appeal if the accused minister fails to appear at a scheduled trial.

Section 5. *Counselors*.

1. The accused minister and the Regional Hearing Committee shall both be allowed to have one (1) or two (2) counselors to assist and advise them during the trial proceedings.
2. Each party shall notify the Regional Presiding Officer in writing of the names of its counselors at least ten (10) days before the date of the trial. Failure to notify the Regional Presiding Officer in this manner may cause him or her to inform the non-complying party of the forfeiture of the right to counselors during the trial.

Section 6.

The Regional Presiding Officer shall appoint an ordained minister from the region to serve as recording secretary for the trial. The recording secretary shall not be a member of the district in which the matter originated and shall not have a conflict of interest concerning the accused minister or any witness as defined by Article I, Section 1, Paragraph 12.

SUB-ARTICLE E: *SELECTION OF THE JURY*

Section 1.
The jury shall consist of nine (9) ordained ministers and two (2) alternate ordained ministers.

Section 2.
Each District Board shall select and keep a venire of ten (10) to twenty (20) ordained ministers. If a district does not have ten (10) ordained ministers who are eligible, the District Board shall select as many venire individuals as possible. They shall write the name of each venire individuals on a paper, place each paper in a separate sealed envelope identified by the name of the district, and mail the envelopes to the General Secretary, who shall keep the envelopes on file until the Regional Presiding Officer calls for them. The names of the venire individuals shall be kept private until they are requested to serve on a jury.

Section 3.
The District Board shall update the names of venire individuals each year, preferably changing the names when possible.

Section 4.
At the request of the Regional Presiding Officer, the General Secretary shall forward to the officer as many sealed envelopes from his or her region as he or she requires.

Section 5.
A venire individual who is a member of the accused minister's district or of the district in which he or she is being tried shall not serve on the jury.

Section 6.
The Regional Presiding Officer shall send a list of the names of the ministers so selected to the accused minister and to the Regional Executive Presbyter for their approval or disapproval not less than thirty (30) days before the trial date. The accused minister and the Regional Executive Presbyter must indicate their approval or disapproval not less than twenty (20) days before the trial date. Failure to respond may cause forfeiture of the right to disapprove any name. The accused minister and the Regional Executive Presbyter may each disapprove up to three (3) names for no stated reason.

Section 7.
A member of a District Board shall not serve on a jury.

Section 8.
The Regional Presiding Officer shall notify the ministers who have been selected to serve on the jury. If a selected minister has formed an opinion on the case or if he or she has a conflict of interest according to Article I, Section 1, Paragraph 12, the Regional Presiding Officer shall disqualify him or her from serving.
The Regional Presiding Officer shall admonish each selected member of the jury to keep his or her selection private, not to discuss the case, and to approach the trial with an unprejudiced mind.

SUB-ARTICLE F: *THE TRIAL*

Section 1. *Attendance.*
Only the Regional Presiding Officer, the recording secretary, the jury and alternates, the accused minister and his or her counselors, and the regional representative and his or her counselors may attend the trial. A witness may attend the trial only while giving his or her testimony.

Section 2. *Order*.

1. The Regional Presiding Officer shall preside over the trial. He or she has the authority to maintain order, rule on questions and objections, and act on any matter that will secure a fair and impartial trial.
2. In the event the accused minister, the regional representative, or any counselor becomes unruly, the Regional Presiding Officer may sequester the jury and warn the person misbehaving that a continuation of such behavior could result in serious consequences (e.g., he or she could be dismissed from the trial, his or her credentials could be terminated, etc.). Being unruly includes intimidation of witnesses, the Regional Presiding Officer, counselors, or other participants in the judicial process. (See Introduction.)
   (a) If a counselor persists in being unruly, the Regional Presiding Officer shall dismiss him or her from the trial.
   (b) If the accused minister persists in being unruly, the Regional Presiding Officer shall terminate the trial and recommend that the minister be dropped.
   (c) If the regional representative persists in being unruly, the Regional Presiding Officer shall dismiss him or her from the trial and recommend that the Executive Board take disciplinary action against the regional representative. One of the regional representative's counselors shall then present the evidence against the accused minister.

Section 3. *Records*.

1. The recording secretary shall keep a written record and shall make one (1) official audio recording of all the proceedings at the trial. No other audio or video recording of any part of the trial proceedings is permitted.
2. All records of the trial shall be the property of the UPCI and held in custody during the trial by the Regional Presiding Officer, who shall make them available to the accused minister, the regional representative, and counselors for either party, but only under his or her supervision.
3. No copies or recording(s) shall be made of the trial records.
4. After the final disposition of the case, the Regional Presiding Officer together with the recording secretary shall seal the records and mail them to the General Secretary with a signed report of this action. These sealed records shall not be opened except by the approval of the Executive Board.

Section 4. *Procedure*.

1. The regional representative and his or her counselor(s) shall present the case against the minister first, including all testimony intended to prove the charge(s) made against the accused minister. No questions can be asked or evidence presented unless such questions and evidence are relevant to said charges.
2. The accused minister shall be given equal or greater time and opportunity to present his or her side of the case. Statements by the minister or his or her counselor(s) must be relevant to the charges being considered and must not include counter accusations against anyone. All testimony from witnesses or the accused minister must be pertinent to the charge(s) on which the minister is being tried.
3. A witness for either side may be cross-examined by the opposing side with due respect; no discourteous acts or words shall be permitted. A witness may be cross-examined as to possible collusion, conspiracy, prejudice, motive, or bias. The Regional Presiding Officer has the right to question the witness for clarification. No member of the jury shall be permitted to question the witness.
4. If the accused minister does not have a counselor, he or she may directly question witnesses himself or herself, except he or she may not directly question

the alleged victims. Of the alleged victims he or she may submit questions in writing to the Regional Presiding Officer that he or she would like asked. The Regional Presiding Officer will do so, except that he or she may disallow any question he or she deems to be inappropriate.

5. Testimony of a witness not physically or virtually present may be read to the jury under the following conditions.
   (a) The witness cannot be a signer of the complaint.
   (b) The witness was unable to appear due to illness, physical disability, or extreme distance from the place of the trial, or was otherwise legitimately unable to appear.
   (c) The testimony of the witness was obtained in writing, dated, and signed in the presence of an ordained minister or notary public who has no personal interest in the case and who is not an immediate or former relative of the accused minister or regional representative. (See Article I, Section 1, Paragraph 12(b).) He or she shall sign and date the paper.
   (d) The Regional Presiding Officer is to instruct the jury to weigh the testimony in the light that the witness cannot be cross-examined in the trial, and they should not give this type of witness the same weight as a witness who attends in person.
6. The accused minister shall have the right to refuse to testify on his or her own behalf on the grounds that he or she may tend to incriminate himself or herself. If he or she chooses to testify, he or she may be cross-examined. If he or she chooses not to testify, he or she shall not voice himself or herself in any manner during the trial.
7. Opportunity for rebuttal testimony shall be granted to both sides. After both sides have made a second rebuttal, the Regional Presiding Officer may end the rebuttals, even if one or both sides wish to continue. After rebuttals, each side shall be granted an opportunity for a closing statement, with the accused minister's side being last. No new evidence and no witnesses may be presented in the closing statements.
8. When both sides finish their closing statements, the Regional Presiding Officer shall close the trial proceedings.

Section 5. *Deliberation of the Jury*.

1. At the close of the trial proceedings, the Regional Presiding Officer shall give the jury a written copy of the charge.
2. The Regional Presiding Officer shall instruct the jury on the procedure to reach a verdict. He or she shall also inform the jury that it shall reach one of the following verdicts on each charge:
   (a) The accused minister is not guilty of the charge(s).
   (b) The accused minister is guilty of the charge(s) as stated.
   (c) The accused minister is guilty of a lesser violation that is not specified in the charge(s) but is logically included in the charge(s) by implication.
3. Only the members of the jury shall retire to themselves to consider the verdict. They shall elect a member of the jury to serve as foreperson.
4. The foreperson of the jury shall preside during the deliberations. He or she shall call for a vote at various intervals to determine if a verdict has been reached.
5. The vote shall be by secret ballot. No verdict can be reached except by a two-thirds (2/3) majority vote.
6. Only the Regional Presiding Officer has the right to contact the jury, and then only regarding matters not pertaining to the case under consideration and in the presence of the accused minister, the regional representative, and counselors for both sides.
7. The foreperson of the jury may come before the Regional Presiding Officer and in the presence of the accused minister, the regional representative, and

counselors for each side to ask questions concerning the General Constitution or the JP that may not be clear in the minds of the jury. Such conferences must be limited to the purpose of clarification and must not be used to discuss any evidence or testimony.

Section 6. *Verdict.*

1. When the jury reaches a verdict, the foreperson shall so inform the Regional Presiding Officer, who shall call for the announcement of the verdict.
2. The verdict must be in accordance with the instruction given to the jury by the Regional Presiding Officer. If it is not, the Regional Presiding Officer shall instruct the jury to resume deliberations.
3. When multiple charges are filed, the jury shall render a verdict on each charge.
4. The Regional Presiding Officer shall present a written copy of the verdict signed by the jury foreperson to the accused minister and the regional representative by official notice.
5. If the accused minister is found not guilty, the verdict shall be final. He or she shall not be tried a second time on the same charge(s) or in any manner involving the original facts and circumstances.
6. If the accused minister is found guilty of sexual abuse of a minor as defined by Article I, Section 1, Paragraph 23 of the JP, the Regional Presiding Officer shall recommend that the minister's credentials be terminated.
7. A minister who is found guilty may appeal the verdict and/or sentence to the MAC in accordance with Sub-Article G, Sections 1 and 2 of this article.
8. In the event the jury cannot reach a verdict, the Regional Presiding Officer shall declare a mistrial. He or she shall then set the place, date, and time for a new trial, and follow the provisions of this article. No member of the jury or alternate in the first trial shall serve in the second trial.
9. Within thirty (30) days after the conclusion of the trial and appeal process, the General Secretary shall send a letter to the accused minister stating the verdict.
10. If the accused minister is found not guilty of all charges, the General Secretary shall upon a request from him or her send a copy of the letter to every UPCI credentialed minister in the district of the accused minister, as well as every UPCI credentialed minister of the district(s) of the accuser(s). If the accused minister is found guilty on any charge, the General Secretary shall send a letter stating the outcome of the trial to every UPCI credentialed minister in his or her district and to every UPCI credentialed minister of the district(s) of the complainant(s), if different. The identity of the complainants shall not be revealed in the letters.

SUB-ARTICLE G: *APPEALS BY A MINISTER OR A DISTRICT FOLLOWING A TRIAL*

Section 1. *Minister's Appeal of the Verdict of a Trial.*

1. A minister who has been found guilty by a trial may appeal the verdict to the MAC.
2. A minister who appeals a verdict must do so within twenty (20) days after he or she receives the notification of the verdict or else he or she forfeits the right to appeal.
3. He or she must send this appeal by official notice to the General Secretary.
4. He or she may appeal this verdict on one or both of the following grounds.
   (a) The trial was not conducted in accordance with the JP. An appeal on this ground must be based on an objection or objections raised in a timely manner during the trial (when the error may have been corrected).
   (b) The evidence presented at the trial is insufficient to support the verdict.
5. The General Superintendent shall select another Regional Presiding Officer for the appeal.
6. The General Secretary shall send by official notice a copy of the appeal to the

regional representative and to both the original and the new Regional Presiding Officers.

7. The new Regional Presiding Officer shall set the place, date, and time for the MAC to hear the appeal. He or she shall communicate this information by official notice to the minister who has appealed, the regional representative, and the Regional Presiding Officer of the trial.
8. Both the regional representative and the Regional Presiding Officer of the trial may submit written responses to the appeal.
9. The MAC shall not conduct a trial but must limit its inquiry to the grounds allowed for an appeal.
10. Only the Regional Presiding Officer of the trial, the regional representative, his or her counselors, the accused minister, and his or her counselors may appear before the MAC. Their presentation must be pertinent to the grounds stated for appeal.
11. The counselors for the minister making the appeal shall present the case for the appeal first.
12. After the MAC hears the counselors, asks relevant questions, receives information from the Regional Presiding Officer of the trial, and reviews the records of the trial, the appeal, and the written responses, it shall take one of the following actions.
    (a) Uphold the verdict.
    (b) Reverse the verdict if the evidence is insufficient to support the verdict.
    (c) Order a new trial if it finds that the JP was not followed and that the error could have had a material effect on the outcome of the trial. In the case of a new trial, the Executive Board:
        (1) Shall designate another Regional Presiding Officer for the trial.
        (2) Shall refer the case to the Regional Presiding Officer, who shall set the place, date, and time for the new trial and shall follow all applicable procedures for a trial in this article.
13. The Regional Presiding Officer of the MAC shall communicate the decision of the MAC to the minister who has appealed, to the regional representative, to the Regional Presiding Officer of the trial, and to the General Secretary by official notice within ten (10) days of the decision.
14. In the event the MAC overturns the verdict, the Regional Hearing Committee may appeal to the General Board, whose decision shall be final. (See Section 3 of this Sub-Article below.)
15. Within thirty (30) days after the conclusion of the trial and appeal process, the General Secretary shall send a letter to the accused minister stating the verdict.
16. If the accused minister is found not guilty of all charges, the General Secretary shall upon a request from him or her send a copy of the letter to every UPCI credentialed minister in the district of the accused minister, as well as to every UPCI credentialed minister of the district(s) of the accuser(s), if different. If the accused minister is found guilty on any charge, the General Secretary shall send a letter stating the outcome of the trial to every UPCI credentialed minister in his or her district and to every UPCI credentialed minister of the district(s) of the complainant(s), if different. The identity of the complainants shall not be revealed in the letters.
17. If the MAC does not rule in favor of the accused minister under this section, he or she has no further right of appeal of the verdict.

Section 2. *Minister's Appeal of the Sentence Following a Trial.*

1. A minister who has been sentenced may appeal the sentence to the MAC. A minister who appeals a sentence must do so within twenty (20) days after he or she receives official notice of the sentence.
2. The procedure to appeal the sentence shall be the same as the procedure given

for an appeal of a verdict in Section 1 immediately above, except that the minister may appeal on one (1) or both of the following grounds:
(a) The sentence is not consistent with the General Constitution.
(b) The sentence is too severe for the violation.

3. In response to the appeal, the MAC shall take one (1) of the following actions:
(a) Uphold the sentence.
(b) Modify the sentence.
4. In the event the MAC modifies the sentence, the Regional Hearing Committee may appeal to the General Board, whose decision shall be final. (See Section 3 immediately below.)
5. Within thirty (30) days after the conclusion of the trial and appeal process, the General Secretary shall send a letter to the accused minister stating the verdict.
6. If the MAC does not rule in favor of the accused minister under this section, he or she has no further right of appeal of the sentence.

Section 3. *Regional Hearing Committee's Appeal to the General Board of a MAC Decision.*

1. In the event the MAC overturns the verdict of the jury, rules a mistrial, or modifies the sentence, the Regional Hearing Committee may appeal the decision of the MAC to the General Board, whose decision shall be final. Such an appeal must be made within twenty (20) days of the Regional Hearing Committee's being notified of the MAC's decision.
2. The appeal shall be a review of the decision of the MAC and shall not be a new trial.
3. The General Secretary shall send by official notice a copy of the appeal of the Regional Hearing Committee to the accused minister, his or her counselor(s), the Regional Presiding Officer of the trial, and the Regional Presiding Officer of the MAC that heard the appeal.
4. The General Superintendent shall set the place, date, and time for reviewing the appeal, preferably, but not necessarily, at the next General Board meeting, and shall communicate the same by official notice to the accused minister, his or her counselor(s), the Regional Presiding Officer of the trial, the regional representative, his or her counselor(s), the Regional Presiding Officer of the MAC that heard the appeal, and if a special General Board meeting is necessary, to the members of the General Board. He shall be the presiding officer at the appeal.
5. At the appeal, only the members of the General Board, the Regional Presiding Officer of the trial, the regional representative, his or her counselor(s), the accused minister, his or her counselor(s), and the Regional Presiding Officer of the MAC that heard the appeal may be present.
6. During the appeal process, the regional representative and his or her counselors shall present the side of the Regional Hearing Committee first.
7. The counselors for the accused minister shall thereafter be allowed to present the side of the accused minister.
8. The General Board shall (1) sustain the decision of the MAC or (2) overturn the decision of the MAC in favor of the verdict and/or sentence by the jury.
9. Within thirty (30) days of the conclusion of this appeal, the General Secretary shall communicate by official notice the decision of the General Board to the accused minister, his or her counselor(s), the regional representative, his or her counselor(s), the Regional Presiding Officer of the trial, and the Regional Presiding Officer of the MAC that heard the appeal.
10. If the accused minister is found not guilty of all charges, the General Secretary shall upon a request from him or her send a copy of the letter to every minister in the district of the accused minister, as well as to every UPCI credentialed minister of the district(s) of the accuser(s), if different. If the accused minister is found guilty on any charge, the General Secretary shall send a letter stating the outcome of the trial to every UPCI credentialed minister in his or her district

and to every UPCI credentialed minister of the district(s) of the complainant(s), if different. The identity of the complainants shall not be revealed in the letters.

ARTICLE VII
JUDICIAL PROCEDURE ACTIONS INVOLVING GENERAL OFFICERS

Section 1. *Resolution of a Grievance.*

When a general officer is one of the ministers involved in a grievance, the procedures of Article III shall apply, with the following exceptions:

1. In implementing Section 2, the ministers on the arbitration panel shall not be members of the Executive Board.
2. In implementing Sections 3 and 4, an appeal of the decision of the arbitration panel shall be to the Executive Board, who shall take the place of the District Board and whose decision shall be final.

Section 2. *Explanatory Note*

Note: If at any point in the execution of the steps outlined in the following sections of this article the accused minister confesses in writing, the matter(s) to which he/she confessed shall be handled by a District Board Action under Article IV, except that:

- *The Executive Board shall replace the District Board.*
- *There need be no District (Executive) Board Inquiry in that the accused minister has already confessed.*
- *Any appeal of the action taken shall be to the General Board instead of to the MAC.*

Section 3. *Investigation of a Complaint.*

1. A complaint against any general officer except the General Superintendent shall be filed with the General Superintendent.
2. If a complaint is received against a general official, the disposition of that matter shall be handled to its completion under this article, even if the individual resigns his or her office.
3. The General Superintendent is encouraged to communicate and counsel privately with a general officer about whom any question has surfaced in an attempt to resolve the problem.
4. Upon the receipt of a complaint that does not have the required information (see Article I, Section 2, Paragraph 3, the General Superintendent shall inform the signatories of the need of further appropriate information to meet the requirements.
5. The General Superintendent shall notify the general officer that a complaint has been received, stating the nature of the complaint.
6. Within thirty (30) days of receiving the complaint, the General Superintendent shall appoint five (5) members of the General Board, excluding himself, to serve as an investigative committee. The General Superintendent shall appoint one of the committee members to serve as chair. The committee shall follow Article V, Sub-Article B, Section 6 and Article V, Sub-Article B, Section 7, Paragraphs 2, 3, 4, and 5. (See also Article I, Section 1, Paragraph 9.)
7. A complaint against the General Superintendent shall be filed with the General Secretary, who shall designate one of the Assistant General Superintendents to serve as the investigative officer. He shall follow the guidelines given for the General Superintendent in this section, Paragraphs 1-5. He shall select five (5) members of the Executive Board to serve as an investigative committee, which shall follow Article V, Sub-Article B, Section 6 and Article V, Sub-Article B, Section 7, Paragraphs 2, 3, 4, and 5. (See also Article I, Section 1, Paragraph 9.)

8. At the conclusion of the investigation, the committee shall take one of the following actions:
(a) Dismiss the complaint and notify the accused minister and the persons who initiated the complaint.
(b) Refer its findings to the Executive Board for a hearing.

Section 4. *Hearing.*

1. A hearing for general officers shall follow the procedure in Article V, Sub-Article C, with the changes as noted in this section.
2. The General Superintendent and the General Secretary shall take the place of the District Superintendent and District Secretary respectively, and the Executive Board shall take the place of the District Board.
3. In a hearing of a complaint against the General Superintendent, an Assistant General Superintendent shall take the place of the District Superintendent. Consequently, he shall take the place of the General Superintendent in this article when necessary.
4. In implementing Article V, Sub-Article C, Section 4, Paragraph 2, the charge or charges shall be given to the General Superintendent.

Section 5. *Trial of a General Officer.*

If the Executive Board refers the case to a trial, the procedure shall be the same as in Articles V, Sub-Article D and Article V, Sub-Article F, with the following changes.

1. The Executive Board shall take the place of the District Board, the General Superintendent shall take the place of the Regional Presiding Officer, and the General Secretary shall be the recording secretary.
2. The Executive Board shall select one member to present the evidence at the trial. This executive representative takes the place of the district representative.
3. The jury shall consist of nine (9) members with two (2) alternates selected from the General Board by a drawing conducted by the General Secretary. Someone who has formed an opinion on the case or who has a conflict of interest according to Article I, Section 1, Paragraph 9 shall not serve on the jury. Members of the Executive Board and the superintendent of the district of which the officer is a member shall not serve on the jury. (This paragraph takes the place of Article V, Sub-Article E.)
4. Only the General Superintendent, General Secretary, the jury and alternates, the accused officer and his or her counselors, and the executive representative and his counselors may attend the trial. A witness may attend the trial only while giving his or her testimony.
5. Counselors may be members of the Executive Board or General Board.
6. In the event the any member of this process becomes unruly, and after being warned by the General Superintendent persists in being unruly, the General Superintendent may dismiss him or her from the trial and recommend that the Executive Board take disciplinary action against him or her. One of the counselors for the Executive Board shall then present the evidence against the accused general officer.
7. A general officer who is found guilty may appeal the verdict or sentence in accordance with Article V, Sub-Article G, Sections 1 and 2, except that the appeal shall be made to the General Board.

Section 6. *Notification.*

1. Within thirty (30) days after the conclusion of the trial and appeal process, the General Secretary shall send a letter to the accused minister stating the verdict.
2. If the accused minister is found not guilty of all charges, the General Secretary shall upon his or her request send a copy of the letter to every UPCI credentialed minister in the district of the accused minister, as well as to every UPCI credentialed minister of the district(s) of the accuser(s), if different.

ARTICLE VIII
NORTH AMERICAN MISSIONS DISTRICTS

The procedure for a Grievance, District Board Action, Complaint, Investigation, Hearing, Charge, Trial, and Appeal shall be the same as in Articles III, IV, and V, except the Executive Board shall serve as the District Board, the General Secretary shall serve as the District Secretary, and the General North American Missions Director as the District Superintendent.

ARTICLE IX
GLOBAL MISSIONS AREAS

Section 1. *Definition and Scope.*

This article of the judicial procedure shall apply to anyone under appointment to serve in missionary work outside the United States and Canada and to any other minister credentialed with the UPCI living outside the United States and Canada.

Section 2. *Grievance, District Board Action, Complaint, Investigation, Hearing, Charge, Trial, and Appeal.*

The procedure shall be the same as in Articles III, IV, and V, except the Global Missions Board shall serve as the District Board, the Director of Global Missions shall serve as the District Superintendent, and the Secretary of Global Missions shall serve as the District Secretary. Moreover, the Regional Presiding Officer shall be from the region with which the accused minister was most recently affiliated unless otherwise decided by the General Superintendent.

ARTICLE X
JUDICIAL PROCEDURE COMMITTEE

Section 1. *Committee Composition and Appointment*

1. The Judicial Procedure Committee shall be comprised of three members, nominated by the General Superintendent, approved by the General Board, and ratified by the General Conference.
2. The term of appointment is for three years, with one member's term ending each year.
3. Members may serve consecutive terms.

Section 2. *Qualifications of Committee Members.*

1. Shall be ordained ministers, at least thirty (30) years of age.
2. Shall be knowledgeable of the JP and organizational operations.
3. Shall be able to think logically and critically about the JP's application.
4. Shall be able to approach each matter with fairness and impartiality.
5. Shall not be a current Executive Board member, General Board member, District Superintendent or District Secretary.

Section 3. *Duties.*

1. Shall collectively interpret the JP as needed upon a formal request/question by the General Superintendent, General Secretary, or a Regional Presiding Officer and provide its decisions as guidance when there is no other official statement on point or when there is ambiguity about an existing portion of the JP. Its decisions can be modified or overruled by the Executive Board.
   (a) The General Secretary will advise the relevant party or parties of the interpretation.
   (b) In cases involving oversight by the General Superintendent, such as those involving general officers or general divisions, the General Superintendent will advise the relevant party or parties of the interpretation.

2. Shall keep a written record of its interpretations for future guidance, as these have precedential value. The committee members shall make these interpretations available as needed to general or district officials or to parties involved in a JP matter. The committee members shall also make a written copy in each matter available to the General Secretary to compile collectively.
3. Shall make recommendations as needed to the General Board regarding the adoption of relevant General Board Policies.
4. Shall be available individually for consultation with general or district officials, regional presiding officers, or ministers who are the subject of a judicial procedure matter regarding the proper procedural steps to be followed. Such informal conversations are neither precedential nor binding and should not be construed as legal/JP advice by any party.
5. Shall not serve as formal or informal counsellors for any party involved in a judicial procedure action, while serving as a member of the JP Committee.
6. Upon request shall provide a list of ministers with experience willing to serve as counsellors for JP matters. No member of the committee shall recommend one name over another.
7. Shall develop instructional documents and training resources for use by regional presiding officers and district boards.
8. Shall serve as consultants to the Resolutions Committee on any proposed amendments to the Judicial Procedure.

POLICIES

of the
United Pentecostal Church International

General Board
January 1992 – Present

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ANNUAL REPORT IN THE *PENTECOSTAL LIFE*

The General Secretary will each year place a summary of the financial report in the *Pentecostal Life*.

Adopted 2010

ANNULMENT POLICY

An annulment is a determination that a valid marriage was never contracted, that a marriage never existed. The following guidelines apply when a District Board reviews the case of a minister, ministerial applicant, or spouse of a minister or ministerial applicant.

1. According to God's original creative purpose and the teaching of Jesus, a valid marriage is a mutual, exclusive, lifelong commitment between one man and one woman. It consists of three elements, which require mutual consent: (a) a legally recognized leaving or subordination of previous relationships, (b) a legally recognized commitment to lifelong marriage, and (c) becoming one flesh, including sexual consummation. (See Genesis 2:24; Matthew 19:4-6.)

2. The UPCI recognizes the legality of marriages that are contracted under the laws of the state, province, or nation, to the extent that they are consistent with biblical teaching. (Thus, the UPCI does not recognize a same-sex relationship as a marriage.) Likewise, the UPCI recognizes the legality of annulments granted under the laws of the state, province, or nation, to the extent that they are consistent with biblical teaching.

3. Legal annulments are typically granted when there is a lack of legal consent, such as cases of coercion, fraud, and bigamy. If a legal annulment has been obtained, the District Board should review the matter in accordance with biblical teaching. If it recognizes the annulment, then the procedure for handling a divorce does not apply. If it does not recognize the annulment, then the procedure for handling a divorce does apply.

4. Sometimes a person has grounds for an annulment but instead obtains a divorce for practical considerations. The district may follow the procedure for handling a divorce, or it may advise the person to seek an annulment. The legal system is typically the best means of determining the first two elements of a valid marriage (a legally recognized leaving and a legally recognized commitment). If there is evidence that a valid marriage was never consummated, the District Board may review the matter. If it determines that a valid marriage was never consummated, then the procedure for handling a divorce does not apply.

Adopted 2017

APPROVAL FOR REINSTATEMENT POLICY

When a minister is dropped for non-payment of dues, he/she is afforded the opportunity to reinstate by paying the required dues plus a $50 reinstatement fee. Article VII, Section 7, Paragraph 7(e) of the General Constitution requires that the district superintendent or district secretary notifies Church Administration of permission for each dropped minister to do so.

Each district superintendent may establish the administrative practices in his district whereby this permission is given (e.g. he alone can give permission, he can instruct his district secretary to communicate the superintendent's decision, he can empower the district secretary to make the decision himself, etc.)

Adopted 2023

BUILDING THE BRIDGE MINISTRIES

Section 1. *Name*

The name shall be Building the Bridge Ministries, and this ministry operates under the Church Advancement Department.

Section 2. *Purpose and Principles*

1. The purpose of Building the Bridge Ministries (BTB) is to accomplish the organizational goals outlined in the UPCI Position Paper, "Racial and Ethnic Affirmation", (2008), which states:

   > "Because we are a body of Apostolic believers, the UPCI must continue to take deliberate, intentional steps toward inclusion in all areas of the fellowship and at all levels of the General Organization. We recognize that the need for inclusion is a basic human need that must not be ignored so that unity and harmony can be maintained as we see the numbers of disciples of diverse ethnic backgrounds being added to the church."

   BTB will function in an advisory capacity to the General Superintendent, General Board, and District Boards on issues related to the African American/Black communities, and to make recommendations pursuant to deliberate diversity and inclusion within the UPCI.
2. BTB seeks to evangelize the African American community. BTB will provide leadership, tools, and support to evangelize the African American/Black population in the U.S. and Canada. It will also promote the programs and activities of the UPCI among African American/Black pastors and congregations. BTB will:
   a. Encourage and support evangelism and discipleship of African Americans/Black communities.
   b. Encourage the starting of new congregations that minister in African American/Black communities.
   c. Assist in training and equipping African American/Black ministers.
   d. Assist ministers of the UPCI constituency in reaching the African American/Black community with the Gospel.
3. BTB will encourage African American/Black ministers and churches in functioning as integral members of the UPCI.
4. BTB may host conferences and/or training events every year to assist in accomplishing its purposes.

Section 3. *Officers*

1. BTB officers shall be as follows:
   a. Director
   b. Secretary
   c. Director of Promotions
   d. Administrative Regional Board of Directors
   e. Pastoral Advisors
   f. District Directors
   g. North American Missions Administrative Committee Representative – This position has a voice but does not have a vote.
2. The Director of BTB shall be nominated by a majority vote of UPCI credentialed ministers who are regularly involved in BTB and who are present at the annual BTB business meeting. The Director serves on the General Board with full voting privileges. The Director's nomination will be concurrent with that of the General Superintendent and will assume their nominated office upon ratification by the General Board.
3. The Secretary of BTB shall be elected by a majority vote of ministers who are regularly involved in BTB and who are present at the annual BTB business

meeting. The Secretary's nomination will be concurrent with that of the General Secretary and must be ratified by the General Board.

4. The BTB Administrative Board shall be composed of the Director, the Secretary, the Director of Promotions, regional Directors and Pastoral Advisors. Regional Directors shall be nominated by the BTB Board and ratified by the BTB business meeting. All regional Directors shall serve for a term of two (2) years. The regional Directors for regions one, three, and five shall serve concurrently with the Director, while Directors from regions two, four, and six shall serve concurrently with the Secretary. Their terms of office shall begin immediately after the annual BTB Conference business meeting.
5. The Director of Promotions shall be nominated by the BTB Director and ratified by the BTB board. The Director of Promotions shall serve for (2) years concurrently with the term of the Director.
6. There shall be three Pastoral Advisors, each serving a three-year term to be appointed in annual succession by the Director.
7. The district representatives shall be selected according to the method and term designated by each district.
8. Division and ministry liaisons shall serve on committees and boards of the UPCI by mutual agreement of the respective body and BTB. Liaisons shall be nominated by the Director jointly with the division or ministry leadership (pre-approved by their district superintendents), approved by majority vote of the BTB Administrative Board and submitted to the annual BTB business meeting for ratification. Their term of office shall be for two (2) years beginning immediately following the annual BTB business meeting.
9. The Administrative Aide shall be an employee working at the UPCI Headquarters who will provide administrative and logistical support for BTB.

Section 4. *Qualifications*

1. The Director and Secretary shall be ministers of at least thirty (30) years of age who have been credentialed with the UPCI at least five (5) years, have held ordination credentials for at least one (1) year, support their district and the General Organization, and have been involved in BTB.
2. The Director of Promotions shall be a minister of at least twenty-five (25) years of age who has been credentialed with the UPCI at least one (1) year, supports their district and the General Organization, and have been involved in BTB.
3. The BTB Administrative Board members shall be ministers who have held a general license or ordination credentials for at least one (1) year. They must have supported their district and the General Organization and have been involved in BTB.
4. District representatives shall have credentials with the UPCI and fulfill the requirements as stipulated by the policy of their districts.
5. All officers, board members, pastoral advisors, and liaisons of BTB shall conform to the Fundamental Doctrine and Articles of Faith of the UPCI.
6. All elected offices of BTB will adhere to the term limits as set by the UPCI General Conference.

Section 5. *Duties of the Director*

1. The BTB Director shall be accountable to the General Superintendent of the UPCI.
2. To establish the vision and goals of the ministry with the support of the Secretary, BTB Administrative Board, and Pastoral Advisors.
3. To chair meetings of the BTB Board and the annual business meeting.
4. To submit all official actions of boards and business meetings to the General Board/Executive Board and represent its interests during all official meetings.
5. To keep a record of all official acts of all boards and business meetings.

6. To promote and support the vision and goals of the ministry.
7. To represent the ministry to its constituency and the entire constituency of the UPCI.
8. To nominate board members and liaisons and submit their names for ratification.
9. To develop and supervise fundraising programs and oversee the disbursement of funds according to the approved budget.
10. To work with the Secretary to develop and submit an annual budget.
11. To supervise planning and implementation of national events.

Section 6. *Duties of the Secretary*

1. To work under the supervision of the Director and support the Director in developing and accomplishing the vision and goals of the ministry.
2. To maintain records of policies, minutes of meetings, and other documents.
3. To conduct the correspondence of BTB under the supervision of the director.
4. To prepare agendas and reports with the BTB director.
5. To keep an accurate record of all receipts and disbursements and make reports of such funds at the request of the director and the BTB Administrative Board.
6. To approve disbursement of funds according to the budget or as authorized by the Director.
7. To represent the ministry to its constituency and the UPCI when requested by the Director.

Section 7. *Duties of the Director of Promotions*

1. To work under the supervision of the Director and the Secretary to support the ministry in developing and accomplishing the vision and goals of the ministry.
2. To develop a promotional concept that effectively reaches BTB's target audience.
3. To plan, implement, and execute promotion and marketing strategies that lead to the successful accomplishment of the BTB vision.
4. To plan and execute quarterly promotion and marketing campaigns with obtainable and measurable objectives that lead to vision accomplishment.
5. To measure advertisement effectiveness and optimize where/if needed.
6. To develop promotions and marketing budgets and submit them to the Director through the Secretary for approval.
7. To plan and prepare advertising and promotional material to increase ministry involvement working with existing BTB constituents, pastors, and ministers.
8. To inspect layouts and advertising copy, edit scripts, audio and video, and utilize social media sites such as Facebook, Twitter, Instagram, and YouTube to promote BTB to its target audience.

Section 8. *Duties of the BTB Administrative Board Members*

1. To work with the Director and Secretary to support them in developing and accomplishing the vision and goals of the ministry.
2. To aid the Director and Secretary in carrying out their functions.
3. To develop, support, and help implement the programs and policies of BTB.
4. To promote the financial goals of BTB nationally with the district representatives.
5. To prepare an annual regional budget, which must be approved by the BTB Administrative Board.
6. To promote the Building the Bridge events in their particular regions.
7. To represent BTB at events and meetings at the request of the Director.
8. To attend and participate in all BTB Administrative Board meetings.
9. To work with the Director to approve and finalize the BTB annual budget to be submitted.

Section 9. *Duties of the Pastoral Advisors*

1. Shall serve in an advisory capacity to the Director and BTB Administrative Board.
2. Shall attend all scheduled BTB ministry meetings.
3. Shall have a voice on the BTB Board, but no vote.

Section 10. *Duties of the District Representatives*

1. To strengthen the relationship between BTB and each district.
2. To support the national BTB leadership in all functions of the ministry.
3. To promote evangelism within the African American/Black communities of their districts.
4. To attend all duly called meetings and conduct all business as deemed necessary in accordance with the BTB policy.
5. To promote within their district the annual Building the Bridge Conference.

Section 11. *Duties of BTB Liaisons to Other Divisions and Ministries*

1. To provide a connection between BTB and other divisions and ministries of the UPCI by mutual agreement.
2. To promote the goals of each division and ministry within BTB with the oversight of the BTB Administrative Board.
3. To be a resource to the division or ministry in regard to BTB.
4. To plan, organize, and assist in special events for BTB as authorized by the BTB Administrative Board.

Section 12. *Organization of District Directors*

1. Officer
   Any district with a vision to reach the African American/Black population in its district may have a Building the Bridge Ministries Director and other officers as deemed necessary by the district.
2. Elections and Appointments
   The District Director shall be elected or appointed according to the district's policy. The Director shall hold office for a term of two (2) years.
3. Qualification
   The Director must be at least twenty-five (25) years of age; must have been a credentialed minister in good standing with the General Organization for two (2) years; must support the district and the General Organization; and must be involved in Building the Bridge Ministries.
4. Duties
   a. The Director will lead Building the Bridge Ministries in the district according to the district's guidelines, and within the structure as defined by the district's policy.
   b. The Director will serve as a liaison between the African American constituency and the district leadership, working harmoniously with both, and promoting the programs and events of the UPCI to the constituency.
   c. The Director will support the work of BTB, working harmoniously with the leadership, and promoting all its programs and events.
   d. The Director will assist the district leadership at all levels upon request in working with its constituency.
   e. The Director will be a member of the District Representatives Committee and will attend its meetings and support its functions.

Section 13. *Finances*

1. The ministry will operate based on a yearly budget that will be developed by the BTB Director and Secretary and approved by the BTB Administrative Board. The Director and Secretary will be responsible for implementing the budget.

2. Revenue for the functioning of BTB shall come from:
    a. Special offerings taken during events.
    b. Offerings from district BTB with the approval of the district.
    c. Monthly or annual pledges to BTB.
    d. A BTB offering, to be gathered at the annual BTB meetings.

Section 14. *Safeguarding of Funds*

1. The BTB Administrative Board together with the Executive Board shall be responsible for collection, disbursement, and safeguarding of ministry funds.
2. The district BTB Director, together with the District Board, shall be responsible for collection, disbursement, and safeguarding of district ministry funds.

Adopted 2013, Amended 2020

COMMUNICATIONS POLICY OF THE UPCI

Section 1. *Office of Communications*

The Office of Communications manages internal communications and public relations for the UPCI under the guidance of the General Superintendent, the General Secretary, and the editor-in-chief.

The Office of Communications is managed by a Director of Communications to be hired by the General Superintendent.

The Director of Communications is responsible for the following tasks.

1. Execute the decisions of the Communications Council.
2. Facilitate ongoing communication with UPCI members as well as the general public about the UPCI's activities related to its mission.
3. Work closely with the General Superintendent and the Editor-in-Chief to communicate the UPCI's official position on important issues of public interest.
4. Coordinate public relations and press releases related to the UPCI's events, programs, and initiatives.

The Office of Communications will work closely with all divisions to ensure that official communications benefit the work of each division. Special political, legal, and cultural issues require extra care with public communications related to works in nations and territories outside North America. Accordingly, the Office of Communications requires ongoing policy guidance from Global Missions regarding such communications.

Section 2. *Communications Council*

The Communications Council consists of promotional representatives from the divisions, the Director of Communications, and the Editor-in-Chief. Others may be asked to attend as the need arises.

The council is chaired by the General Secretary.

The responsibility of the council is to address five major needs:

1. Coordination of communications from UPCI World Headquarters, fostering a common brand.
2. Public relations.
3. Information on the UPCI website.
4. Email communication to the constituency to highlight the work of the various divisions.
5. Coordination with the Division of Publications, which is the publisher for the UPCI and manages all UPCI imprints.

Section 3. *Outbound Communications*

All outbound communications (print, digital) from UPCI World Headquarters should support the UPCI's mission and comply with the UPCI branding policy. Outbound communications are classified as level one or level two.

Level one communications consist of routine information regarding past, present, or future events, initiatives, published materials, and programs of the UPCI. Level one communications should be copied to the office of communications.

Level two communications represent or could be reasonably construed to represent the position of the UPCI on a matter of doctrine, official policy, or public relations. Level two communications should be approved by the Director of Communications prior to release. Prior to approving level two communications, the director of communications should consult the General Superintendent and the Editor-in-Chief.

All press releases are classified as level two communications.

Intellectual property rights must not be violated in outbound communications. Proper permission must be secured before publishing copyrighted content.

Adopted 2016

COMPLAINT OR CHARGE UNDER JUDICIAL PROCEDURE

A complaint or a charge must be supported by evidence from two or three witnesses. This requirement may be fulfilled by two witnesses who testify to a violation on the same occasion. This requirement may also be fulfilled by one witness who testifies to a violation on one occasion and a second witness who testifies to the same type of violation on another occasion.

Example 1: A minister is charged with violating a tenet of faith. The charge can be supported by one witness who testifies that the minister spoke against that tenet of faith on one occasion and a second witness who testifies that he did so on another occasion.

Example 2: A minister is charged with adultery. The charge can be supported by one witness who testifies that the minister committed adultery on one occasion and a second witness who testifies that he did so on another occasion.

Adopted 1992

CONFLICT OF INTEREST POLICY

Section 1. *Policy and Objective*

1. The Conflict of Interest Policy exists to ensure that business transactions of the UPCI are based on best interests of UPCI by avoiding actual and apparent conflicts of interest.
2. Application. This policy covers all covered personnel as defined in Section IV to include board members and employees.
3. Construction. This policy is intended to be read and understood according to the meaning of its plain text. However, no policy can cover every conceivable circumstance. The aim and spirit of this policy is that those affiliated with UPCI conduct themselves at all times in the highest manner of Christian, ethical, honest, and impartial behavior. (See I Thessalonians 5:22; I Peter 2:12.)
4. Compliance. An unwillingness, inability, or failure to follow the policy, to file an annual statement, to remain free of apparent and actual conflicts of interest, to follow procedures for resolving conflicts, and failing to report conflicts is legitimate cause for adverse employment and other action.
5. Waiver. Conflicts of interest may be waived only by UPCI upon approval of the next higher authority which is not conflicted. Waivers must be specific as to their breadth and scope and should be in writing and filed with the UPCI General Superintendent or designee.

Section 2. *Annual Review*

1. The Board of General Presbyters shall approve this conflict of interest policy as

the governing policy for UPCI. This policy shall remain in force until amended by the board.

2. All covered personnel shall be given an opportunity to review the policy.
3. Upon hiring or upon initiation of a contract for personal or professional services, and at least once annually thereafter, each covered person must acknowledge having read the policy, must disclose any conflicts, and must agree to abide by the policy.
4. Governing boards will perform an annual evaluation of compliance with this policy.

Section 3. *Avoiding and Reporting Conflicts of Interest*

1. All covered personnel have an affirmative duty to prevent actual and apparent conflicts of interest.
2. Upon becoming aware of an actual or perceived conflict of interest, a covered person must cease taking further action and notify his or her next level of supervision.
3. If any board member becomes aware of a conflict, the board member will notify the respective board of the conflict. A person with an actual or apparent conflict will not participate in the discussion on resolving the conflict.
4. A covered person who is not a board member who has an actual or apparent conflict of interest will notify his or her supervisor or superior and will not participate in the discussion on resolving the conflict. The chair of the respective governing board will report an actual or apparent conflict to that board.

Section 4. *Definitions*

1. "Apparent Conflict of Interest" is circumstance under which an objectively reasonable person outside the General Organization would conclude an actual conflict of interest existed or was likely to exist.
2. "Business Transaction" is any sale, purchase, contract, lease, settlement, award of aid, loan, or agreement in which the General Organization is a party or beneficiary. The hiring of any person or making a contract for the personal or professional services of any person or company is also considered a business transaction.
3. "Conflict of Interest" or "Actual Conflict of Interest" occurs when a covered person is in a position to affect the hiring, advancement, reassignment, discipline, or retention by UPCI of an employee, staff member, or consultant and is an immediate family member of the person under consideration. A conflict of interest also occurs when a covered person is in a position that affects the business transactions of UPCI with a person, organization, or business in which the covered person has an interest. A covered person has an interest in an organization or business:
    A. in which that covered person or an immediate family member is an owner, partial owner, director, manager, administrative officer; or
    B. which employs, or has employed in the last twelve (12) months, or has an arrangement to employee, or retain as a consultant, or pay a commission to a covered person or an immediate family member; or
    C. which has retained as a consultant or has hired or contracted for personal or professional services with the covered person or an immediate family member; or
    D. which has provided the covered person or immediate family with a gratuity or gift in the previous twelve (12) months in excess of $100.
4. "Covered Personnel" or a "Covered Person" are individuals affiliated with the UPCI as a board member, administrative officer, employee, or staff.
    A. "Administrative Officer" means an employee of UPCI with duties and responsibilities directly related to the operation of the business affairs of the General Organization, specifically those in a position to

affect decisions as to the purchase or disposal of property or services, settlement of claims, or other business obligations. (The chairman shall develop a list of such staff in a position to affect business transactions.)

B. "Employee" or "Staff" includes any person on UPCI payroll, retained as a consultant, or paid a commission. It also includes anyone who holds a position of authority, supervision or policy making, even if they receive no pay or compensation.

C. "Board Member" is anyone currently serving, selected, or designated to serve on the UPCI Board of General Presbyters or another board that governs the financial operation of a division.

D. "Employee or Staff member" are individuals serving as full time or part time at UPCI.

5. "Immediate Family" is a spouse, parent, child, stepchild, and any spouse of the same. Also, anyone who dwells in the same household with a board member, administrative officer, employee, or staff is considered for purposes of this policy as immediate family.

Adopted 2012

DAUGHTER CHURCHES

A daughter congregation is a congregation which has met at least three months, and is the result of the concerted efforts of an established mother church to plant a new congregation, and holds at least one service per week apart from the mother church, and is under the general oversight of the pastor of the mother church. A daughter congregation must have the approval of either the District North American Missions Executive Committee (in accordance with the *Manual*) or the District Board before they can be listed in the annual UPCI Directory. A list of approved daughter congregations shall be provided to Church Administration annually for printing in the Directory.

Adopted 1998

The listings of daughter churches in the Directory should be done alphabetically by city with an option for listing the mother church pastor as the pastor of the daughter church or the daughter work pastor as pastor. This is to be the option of the mother church pastor. The daughter church should be clearly identified as a daughter church and what church is the mother church. To be listed in the *Manual*, a daughter church must be reported to the General Secretary by the district. A form has been prepared to use in this reporting.

Adopted 2004

DISABLED MINISTER'S STATUS

Disabled applicants must submit a statement from a doctor of their condition, specifying their disability, its severity, and its expected duration.

1. Confirmation is required of their financial need.
2. There will be an annual reconfirmation of their condition, by visit or phone call from their presbyter.
3. The district must also exempt the applicant from district dues.

A letter explaining that exemption is only for those in need (this letter would also cover honorary exempt) should be attached to the application.

Adopted 1999

DISTRICT PRESBYTER'S JOB DESCRIPTION

Section 1. *Overview*.

The Presbyter is an officer of the district and is an integral part of the entire district structure, connecting the ministers within each section to the district office, the district departments, and to the district vision and purpose. The Presbyter serves on the District Board and works under the oversight and at the behest of the District Superintendent.

1. The officers of the district shall be as follows: the District Superintendent, the District Presbyters (one being elected from each section) and the District Secretary-Treasurer (may be one or two persons).
2. The District Board shall consist of District Superintendent, District Secretary, and the District Presbyters.

Section 2. *Qualifications*.

The qualifications for the office of Presbyter are as follows:

1. Must be a male at least thirty (30) years of age, must have been a minister in good standing with the General Organization for at least two (2) years, must have been ordained at least one (1) year, must have proven loyal to the General Organization by cooperation in the upbuilding of the work, and must have been a cooperating member of the district for at least one (1) year. Must conform to the Fundamental Doctrine.
2. The basic and fundamental doctrine of the General Organization shall be the Bible standard of full salvation, which is repentance, baptism in water by immersion in the name of the Lord Jesus Christ for the remission of sins, and the baptism of the Holy Ghost with the initial sign of speaking with other tongues as the Spirit gives utterance.

We shall endeavor to keep the unity of the Spirit until we all come into the unity of the faith, at the same time admonishing all brethren that they shall not contend for their different views to the disunity of the body.

Section 3. *Constitutional Duties*.

The duties of the Presbyter are as follows:

1. The District Presbyter shall work under the direction of and in cooperation with the District Superintendent in carrying out district work.
2. In the event the district is divided into section and a District Presbyter is elected from each section, said District Presbyter shall oversee the work of the section in which he is elected under the supervision of the District Superintendent.
   a. He shall preside as chairman of all sectional business meetings.
   b. He shall endeavor to maintain a spirit of harmony and cooperation in the section with all ministers, churches, departments of the district and general work.
   c. He shall be in charge of all sectional fellowship meetings or appoint a chairman to serve in said capacity.
   d. He shall notify the District Superintendent of all resignations or impending resignations of pastors in the section, and consult with him concerning any complaints that have been brought to his attention regarding any minister in the section, or any difficulty arising between pastors or churches.
   e. As requested by the District Superintendent, he shall assist in securing pastors for assemblies in his section. (See Sample Pastoral Selection Process and See Sample Instructions for Pastoral Election.)
   f. As a member of the District Board, he shall examine all applications for license or credentials in his section in advance of their appearance before the District Board.
   g. He shall supply the District Superintendent with whatever assistance or information he may have which would assist him in carrying out the district work.
   h. In the furtherance of the work in his section, he shall have the right to appeal

to any minister who is a member of his section and any evangelist or missionary currently working in his section.

Section 4. *New Works and Relocation of Existing Works.*

1. The Presbyter should assist the District Superintendent and District Board in processing applications for new preaching points, daughter works, and churches according to district policy. (See also #5.)
2. The Presbyter should inform the District Superintendent if any works are started or relocated without District Board approval and if any works are discontinued.
3. It is the responsibility of the Presbyter to follow up on any applications for church relocations:

No minister, or church congregation pastored by one of our ministers, shall relocate or move an existing church in a city or neighborhood where there is another United Pentecostal Church, without written permission from the District Board. All applications for permission to relocate or move an existing church congregation in a city or neighborhood where there is another United Pentecostal Church must be submitted in writing thirty (30) days prior to the District Board meeting. The district secretary shall notify the Sectional Presbyter of the application at least twenty (20) days prior to the District Board meeting. The Presbyter shall notify the neighboring pastors, if applicable, at least ten (10) days before the District Board meeting.

Section 5. *Other Recommended Duties (subject to district policy and procedure)*

1. The Presbyter chairs an annual sectional planning session including the Sectional Secretary and his department heads. The purpose of this meeting is to coordinate the overall calendar and plans of the section.
2. The Presbyter should communicate regularly with the ministers in the section, individually and collectively, in order to keep every minister connected as much as possible. For section-wide letters or emails, a copy should be sent to the District Superintendent and District Secretary-Treasurer.
3. The Presbyter serves as the ministerial liaison to his section and is urged to communicate with each minister on at least a quarterly basis through phone calls, email, mail, texts, or personal visits.
4. In districts where it applies, the Presbyter serves with the district department director and District Superintendent to form the nominating committee for sectional offices.
5. The Presbyter is the key person in promoting growth of new churches, daughter works, and preaching points in a section.
   a. The Presbyter works with the sectional and district leadership to establish Target Cities where new works can be established.
   b. In metropolitan areas, the Presbyter works with area pastors to identify places where new works can be established.
   c. The Presbyter makes mention of these Target Cities in sectional meetings and communicates the need to start more works.
   d. The Presbyter dialogues with pastors near the Target Cities to ascertain if area pastors may be interested to begin reaching into these targeted areas.
6. The Presbyter assists in processing all applications for new works (preaching points, daughter works, and home missions works) in the following manner:
   a. Required: Contacts any pastor in the same city or community as the proposed new work to notify about the application and to seek input.
   b. Recommended: Contacts applicant to discuss his or her preliminary plans and offers guidance. The Presbyter should approach each application with a predisposition to approve qualified applicants. This predisposition does not overlook issues that must be addressed, but it does view each application as the possibility to reach souls and grow the Kingdom.
7. The Presbyter assists local pastors in activating and training future ministers.

The section may choose to have a section-wide training program for future ministers.

8. The Presbyter seeks to dialogue with and involve the next generation of ministers. Regular meetings or communications should be fashioned for this purpose.
9. In cases of ministerial disagreement or grievance against a minister, the Presbyter should follow the following guidelines:
   a. Encourage reconciliation.
   b. Be objective and impartial.
   c. Treat everyone with respect.
   d. Presume innocence.
   e. Be aware of applicable judicial procedure and follow it carefully.
   f. Inform the District Superintendent of any matter that is not resolved satisfactorily and in a timely manner.

Section 6. *Sectional Matters*.

1. The section shall be an integral part of the district and is under the jurisdiction of the District Conference and District Board.
2. No section in any of our districts shall be permitted to buy or lease real estate for sectional purposes. They shall not hold any sectional camp meetings or youth encampments without the annual permission of the District Board. When such permission is obtained, the District Superintendent and the Presbyter of the said section shall act as a committee to supervise the meeting under the direction of the District Board.
3. No resolutions or bylaws shall be adopted at a sectional conference that conflict with either the General or District Constitution.
4. The District Superintendent shall preside at all elections of District Presbyters and sectional officers at the sectional conference. In the event the District Superintendent cannot attend the sectional conference, the District Secretary shall preside.

Adopted 2017

DIVISIONS IN DEFICIT BUDGETING

All divisions in deficit must annually present to the Budget Committee a balanced budget that is based on not more than ninety-five percent of the said division's actual income from the previous fiscal year.

Any division carrying a deficit must be required to annually allocate a minimum of five percent of actual income to the reduction of said deficit.

Adopted 2009

DUAL MEMBERSHIP

Any religious organization or association that offers the same or similar benefits of the UPCI, requires payment of dues, and subscribing to a set of articles of faith in order to be a member, shall be interpreted as satisfying the description "to hold license or ordination with" in Article VII, Section 2, Paragraph 6, even though those specific words may not be used by said organization or association.

Adopted 2007

EDUCATIONAL PROJECTS SEEKING ENDORSEMENT

It is the policy that all education projects seeking endorsement come first to the Office of Education and Endorsement. These projects will be divided into two catego-

ries that will be reflected as listings in the *Manual* and Directory based on whether the project has a physical campus.

Adopted 2010

FAMILY MINISTRIES COUNCIL POLICY

1. The Family Ministries Council coordinates the work of five divisions/ministries: Children's Ministries, Youth, Ladies, Men, and Education.
2. The council is chaired by the General Secretary and is made up of the division heads of the five divisions.
3. These divisions report directly to the General Secretary for regular operations but have access to the General Superintendent as needed.
4. In addition the council will address four major needs:
   a. Interdivisional communication and coordination
   b. Areas that overlap or fall between divisional mandates
   c. Joint projects
   d. Ministry to families

Adopted 2013

FUNDING PLANS FOR NEW PROGRAMS

No program may be put in place until a realistic funding plan is developed.

Adopted 2004

No program, position, department, or division may be created without advance financing being presented to and approved by the Budget Committee.

Adopted 2009

GENERAL BOARD LIAISONS

The directors of Men's Ministries and Ladies Ministries serve on the General Board by invitation of the General Board.

Adopted 2018

HONORING OUR MINISTERS FLAG CEREMONY

The flag ceremony conducted by Honoring Our Ministers should be limited to UPCI ministers.

Adopted 2009

INTERNATIONAL MINISTRY POLICY

Any minister affiliated with us who receives an invitation to minister outside the United States and Canada should notify the superintendent or the UPCI missionary of the country. In cases where there is no UPCI missionary, the regional director should be notified. This notification will facilitate the minister receiving information concerning, but not limited to, church teachings, culture, legal and financial obligations. Following the visit the minister should provide information to the missionary or superintendent and regional director that will help them follow up contacts and foster good relationships among ministers.

Any minister affiliated with us who wishes to extend a ministerial invitation to a minister from outside the United States and Canada should first contact the regional

director. The inviting minister should also communicate with the United States or Canadian district superintendent concerning the invitation. This will facilitate the regional director receiving information beneficial to the success of the efforts of the visiting minister. Following the visit, the inviting minister should provide any information to the regional director that will assist in fostering good relationships among ministers.

Any minister affiliated with us, whether in the United States, Canada, or overseas, who travels on his or her own initiative without having been formally invited should follow the same protocol as those who have received an invitation, as recommended in the two previous paragraphs.

Adopted 2012

MINISTERIAL CREDENTIAL ACCEPTANCE FROM AFFILIATED UPCI ORGANIZATIONS

The UPCI will accept the ministerial credentials of a minister from another affiliated UPCI organization, issuing credentials based on this acceptance. If the following stipulations are met, the districts will consider issuing credentials at the same level that the minister held in the originating organization.

1. There must be a letter of recommendation from the national board or national superintendent of the affiliated UPCI organization where the minister has been holding credentials.
2. The minister must comply with the bylaws of the UPCI and be in submission to his or her leadership in the UPCI.

Adopted 2011, Amended 2023

MINISTERIAL RESIGNATIONS

When a minister resigns from fellowship with the UPCI, there is an administrative process to be followed involving steps by his or her district board, the executive board, and the staff in Church Administration at World Headquarters. In that membership in the UPCI is voluntary and no one can be retained as a member who chooses to resign, the General Board deems the date on which the minister formally submits his or her resignation or submits his or her fellowship card to be the effective termination date of ministerial credentials and not any future date when the appropriate administrative processes have been completed.

Adopted 2019

Ministers who resign their credentials shall be set to inactive on the computer roll during the period of time between the action of the District Board and the approval of the Executive Board.

Adopted 2007

MINISTERS UNDER QUESTION

This policy provides further explanation of the UPCI General Constitution Article VII, Section 7, Paragraph 6(b) and several other related paragraphs in this section.

When a minister resigns or is dropped from the UPCI or at any point thereafter, a District Board may place him or her "under question" if there is a credible allegation or evidence of "conduct in flagrant violation of the *Manual*." This action is not a ruling that the minister is guilty, but it recognizes that there is a serious question that cannot be investigated or resolved because the minister is no longer a member of the UPCI. If the minister ever wishes to receive UPCI credentials again, this question will

need to be resolved with the District Board that placed the minister under question. A "flagrant violation" may occur in one or more of the following categories.

1. *Moral:* sexual immorality or other inappropriate sexual conduct, including harassment, improper physical contact, and explicit communications.
2. *Ethical:* significant ethical misconduct that causes an unresolved issue with his or her church, another church, or the whole district, such as supporting a church split, starting a church without permission, or continuing to use a minister who is under question.
3. *Financial:* theft, fraud, extortion, embezzlement, or unresolved misappropriation of funds.
4. *Doctrinal:* speaking, writing, or acting contrary to the Articles of Faith.

When a District Board places a minister under question, it should specify to Church Administration which of these categories applies. Since the UPCI has religious freedom to determine qualifications and rules for members, the District Board may report this information on a confidential basis to Church Administration, the Executive Board, and/or the General Board for the proper administration of its religious rules. The General Secretary-Treasurer will maintain a list of ministers who were placed under question and will update this list at least annually for the General Board.

When a minister withdraws or is dropped and a district board places him or her under question at that time, it should notify the minister of this status.

As indicated in Paragraph 6(c)(1), UPCI pastors may not use a minister who has been dropped under question to preach in their local churches, unless the former minister qualifies under one of the exceptions in Paragraphs 6(c)(1) or 6(c)(2). Pastors who violate this rule may be subject to discipline by the District Board.

The District Board may place a former minister under question at any time based on new information or developments. The District Board that placed a minister under question may remove the question at any time if it has been resolved to its satisfaction. The minister may request to provide relevant information to justify such an action, but any review, hearing, or action is in the discretion of the District Board.

If similar concerns arise concerning a minister who has never been credentialed with the UPCI or with a church that is not in fellowship with the UPCI, the District Board may place that minister or church under question and off limits. A UPCI pastor cannot use such a minister to preach, and a UPCI minister cannot preach for such a church. (See Paragraphs 2(e) and 6(c)(1).)

"Conduct unbecoming a minister" is an equivalent concept for a minister who is credentialed with the UPCI. A minister may be subject to discipline for such conduct. If there is no significant factual dispute about the minister's conduct (e.g., the minister has signed a written confession or there is clear, unambiguous evidence through audio, video, or text documentation), the District Board may handle the matter as a District Board action under Judicial Procedure Article IV. (See Paragraph 7(a).) If there is a significant dispute as to whether such conduct occurred, the matter should be handled by a complaint, a hearing, and if necessary, a trial under Judicial Procedure Articles V.

In the specific case of a minister who speaks or writes against the Articles of Faith, the District Board may impose a discipline by a District Board action under Judicial Procedure Article III. (See Paragraph 4(b).)

Adopted 2019, Amended 2020

MINISTERS WORKING OR RESIDING IN ANOTHER COUNTRY

1. Credentialed ministers of an affiliated church of the Global Council of the United Pentecostal Church International desiring to live in foreign fields on a self-sustaining basis and to engage in ministry in those fields may seek for and be granted endorsement by the respective missions-sending body. This constitutes an agreement between the minister, his or her governing board, and the resident ministry that the minister will work in harmony with the objectives of the affiliated church of the Global Council of the United Pentecostal Church International and the missionary endeavors and national church in the desired field.

2. Any persons seeking endorsement and desiring to raise funds for support from outside of their own local church should refer to the constitution of their respective nation or territory of the affiliated organization for more specific requirements.

3. Credentialed ministers should attend a local United Pentecostal Church and work in harmony with the pastor of that church. If there is no local United Pentecostal Church, they should work in harmony with the United Pentecostal Church International superintendent, missionary, area coordinator, or regional director for that country or territory.

4. If they wish to start a new work (church, daughter work, or preaching point) they must follow the policy and procedure of the national church of that country or territory. They must have the approval of and work in harmony with the national church. If there is no UPCI work in that country they should work in harmony and with the approval of the UPCI missionary, area coordinator, or regional director over that nation or territory.

5. If they expect to reside and minister in another country for several years, indefinitely, or permanently, they should seek credentials with the national church of that country or territory. They have the privilege of transferring their credentials according to the policy adopted by the Global Council.

Adopted 2023

MULTICULTURAL MINISTRIES

Section 1. *Name*

The name shall be Multicultural Ministries (MCM), and it shall operate under the oversight of the Church Advancement Department.

Section 2. *Purpose and Principles*

1. The Multicultural Ministries of the UPCI will focus on the coordination of evangelism efforts of the ethnic communities within the United States and Canada (North America).
2. MCM will provide the structure, tools, and support necessary to evangelize the various ethnicities in North America. It will also serve as a vehicle to promote the programs and activities of the UPCI within the ethnic congregations. MCM will:
   a. Provide a forum of expression and ministry for people of other ethnicities.
   b. Assist whenever possible in the transfer of UPCI ministers and saints coming to and going from North America by working with Global Missions.
   c. Assist the local church with evangelizing and discipling those from within the many ethnicities in the United States and Canada.
   d. Encourage the starting of new congregations that minister in a language other than English.
   e. Train and equip indigenous ministers.
   f. Assist indigenous believers, ministers, and churches in functioning as integral members of the UPCI.

Section 3. *Structure*
MCM is a ministry directed by the Executive Committee.

Section 4. *MCM Council*
The MCM Council shall be made up of the coordinators of all ministries under the direction of the MCM Director. The Council shall endeavor to meet at least twice (2) each year for the purpose of planning annual MCM events and budgets.

Section 5. *Intracultural Missionary-Evangelists (I.C.M.E.) Ministries*
The Intracultural Missionary Evangelist Ministries shall be directed by the Multicultural Ministries Director.

Section 6. *Officers*
1. Multicultural Ministries shall be composed of:
   a. Director
   b. Executive Administrative Committee
   c. Ministry Coordinators
   d District Representatives
2. The director of MCM shall oversee all aspects of Multicultural Ministries under the direction of the Executive Committee. The director of MCM will work to promote harmony and cooperation among all cultures represented within the United Pentecostal Churches of the United States and Canada. Special attention will be given to developing daughter, ethnic, and multicultural churches.
3. The MCM Administrative Committee shall be composed of the Director, the Executive Assistant to the Director, and Regional Directors. Regional Directors shall be nominated by the Director and submitted to the Executive Board for ratification. A Regional Director shall serve for a term of two (2) years. The Regional Directors' term of office begins immediately after the annual General Conference.
4. The ministry coordinator of a specific cultural/language group shall oversee all aspects of the ministry under the direction of the director of MCM. He/she will cooperate with all leaders (general and district), will give special attention to evangelism and discipleship, and will maintain a spirit of participation with the various ministries and departments of the UPCI.

Section 7. *Term of Office*
1. The director of MCM shall be appointed by the General Superintendent of the UPCI and be ratified by the UPCI General Board for a term of two (2) years.
2. MCM coordinators will come by recommendation from the director of MCM. The Executive Committee shall receive said recommendations and shall nominate one (1) person to be ratified by the Executive Board for a term of two (2) years.

Section 8. *Qualifications*
1. The director shall be a minister of at least thirty (30) years of age who, for at least two (2) years, is licensed with the UPCI and has held ordination credentials for a minimum of one (1) year. He/she must be a member of the UPCI who believes and conforms to the Fundamental Doctrine of the UPCI and has proven loyal to the General Organization.
2. Each ministry coordinator shall be a minister of at least thirty (30) years of age who, for at least two (2) years, is licensed with the UPCI and has held ordination credentials for a minimum of one (1) year. He/she must have the recommendation of his/her District Superintendent, be a member of the UPCI who believes and conforms to the Fundamental Doctrine of the UPCI, and has proven loyal to the General Organization.

Section 9. *Duties of the Director*
1. The MCM director shall serve on the General Board with full voting privileges.
2. He/she may serve as the ministry coordinator of any of the ministries under the

direction of MCM until such time as a qualified candidate is appointed.
3. To constantly promote awareness of the cultural diversity that exists across North America.
4. To facilitate training and development of effective leaders within various culture groups.
5. To connect the various culture groups and their leaders to the UPCI at large.
6. To provide resources for the local church to be aware of and effective in reaching the cultures in its community.
7. The MCM director shall be responsible for the promotion of the All Nations Sunday (ANS) initiative.
8. The MCM director shall be responsible for the oversight of the Global Tracts website (www.globaltracts.com).

Section 10. *Duties of the Administrative Committee*
1. To work with the director to support in developing and accomplishing the vision and goals of the ministry.
2. To aid the director in carrying out their functions.
3. To develop, support and help implement the programs and policies of MCM.
4. To promote the financial goals of MCM with the district representatives.
5. To promote the annual ALL NATIONS SUNDAY offering as defined in Section 11, Paragraph 5.
6. To represent MCM at events and meetings at the request of the director.
7. To attend and participate in all MCM Administrative Committee meetings.

Section 11. *Duties of the Ministry Coordinators*
1. To coordinate all activities of the specific cultural/language group through the framework of MCM policy.
2. To work in cooperation at all times with the policies and officials of each district in fulfilling the responsibilities of the MCM coordinator position.
3. To constantly promote awareness of the cultural diversity that exists across North America.
4. To facilitate training and development of effective leaders within the specific cultural/language group.
5. To connect the various culture groups and their leaders to the UPCI at large.
6. To provide resources for the local church to be aware of and effective in reaching the cultures in its community.

Section 12. *Deaf Evangelism Ministry*
1. Deaf Evangelism Ministry is a ministry of Multicultural Ministries.
2. Every district is encouraged to appoint a Deaf Evangelism Ministry Coordinator.

Section 13. *Duties of the District Representatives*
1. To strengthen the relationship between MCM and each district.
2. To support the national MCM leadership in all functions of the ministry.
3. To promote evangelism with in the many different cultures/language communities of their districts.
4. To attend all duly called meetings and conduct all business as deemed necessary in accordance with the MCM policy.
5. To promote the annual All Nations Sunday initiative recommending an ANS offering be received from the churches for the support of North American Multicultural Ministries. Forty percent (40%) of the district All Nations Sunday offering will remain in the district. Sixty percent (60%) will be sent to the general Multicultural Ministries fund.
6. To schedule services for deputizing Intra-Cultural Missionaries as called upon.

Section 14. *Finances*

Every effort will be made to keep all MCM accounts with a positive balance through the raising of monthly donors and offerings at MCM events. A voluntary offering can be solicited from the fellowship to help cover the promotional expenses of the All Nations Sunday initiative and to support the work of Multicultural Ministries.

1. Raising of Funds
   a. Each district is requested to cooperate financially with the All Nations Sunday initiative.
   b. Each local church is requested to receive a sacrificial offering on the date of the All Nations Sunday service to support Multicultural Ministries and All Nations Sunday promotion.
2. Allocation of Funds
   a. Forty percent (40%) of the total district offering shall be retained in the district Multicultural Ministries fund for ministries, programs, and projects of the district Multicultural Ministries team as designated by the District MCM representative, subject to the approval of the District Board and disbursed according to district policy.
   b. Sixty percent (60%) of the total offering shall be sent to the General Secretary-Treasurer. Funds shall be allocated by the MCM Executive Administrative Committee subject to approval by the Budget Committee or Executive Board.

Adopted 2016, Amended 2020

MUSIC MINISTRY POLICY

Section 1. *Name*

The name of the ministry will be called UPCI Music Ministry, UCPI Music Ministry operates under Division Of Publications

Section 2. *Mission and Objectives*

1. The mission of this ministry shall be to assist the local church and all divisions within the UPCI in providing resources, training, and community for those who facilitate worship.
2. The objectives of this ministry shall be as follows:
   a. To develop and implement resources, systems, and training in order to support churches and individuals.
   b. To provide an Apostolic voice of influence for music ministry in the UPCI.
   c. To assist divisions within the General Organization through initiatives and projects that benefit from music ministry.

Section 3. *Committee*

The committee shall be selected as follows:

1. The committee chair is appointed by the President and Editor-in-Chief of the Pentecostal Resources Group in consultation with the General Superintendent and ratified by the Executive Board.
2. Committee members are recommended by the chair and appointed by the President and Editor-in-Chief of the Pentecostal Resources Group in consultation with the General Superintendent.
3. Members should be active in music ministry in the UPCI and reflect the diverse ministries of the UPCI. Each member must have the recommendation of his or her pastor.

Section 4. *Music Publishing and Operation*

1. Music Ministry is an operating agency of DOP but maintains separate accounting and a separate fund.
2. Music Ministry makes their own presentation to the UPCI General Board Budget Committee.
3. Operating profits generated by Music Ministry are kept in Music Ministry's funds. Operating losses are the responsibility of Music Ministry and will not become the responsibility of DOP.
4. Lyrics and songs developed or released by Music Ministry must receive approval of the DOP editor in chief before being published.
5. All significant or long-term financial decisions will be presented to the DOP editor in chief and DOP finance director before they are made.

Adopted 2015, Amended 2021, Amended 2023

MY HOPE RADIO POLICY

Section 1. *Name*.

The name of this ministry is *My Hope Radio* (MHR).

Section 2. *Mission and Objectives*.

1. The mission of this ministry is to be the internet radio voice of the UPCI.
2. The objectives of this ministry are to:
   a. Give Apostolic artists a platform from which to share their music and ministry.
   b. Encourage and strengthen believers in their walk with God.
   c. Serve as an outreach for sharing the gospel in song.

Section 3. *Operations*.

1. The web producer is appointed by the General Superintendent and operates the ministry under the General Superintendent's oversight.
2. The duties of the web producer are to:
   a. Manage and maintain MyHopeRadio.com and related social media.
   b. Solicit and add new music and artists.
   c. Manage finances including allocations and gifts.
3. Operations and budget should be coordinated with the UPCI Chief Administrative Officer.
4. MHR will coordinate with the Office of Communications in order to comply with branding and public relations decisions to ensure cooperation with other divisions and the UPCI as a whole.

Adopted 2016

"NON-COOPERATING MEMBER OF THE DISTRICT" AND QUALIFICATIONS FOR OFFICE

As the *Manual* states, qualifying committees may only consider the criteria specified for the office under question. It is further to be understood that "cooperating member of the district" and "loyal to the General Organization" are instructions to the voters and not subject for the qualifying committee's deliberations; therefore one cannot be disqualified upon the basis of being declared a non-cooperating member.

Adopted 2004

NORTH AMERICAN MISSIONS POLICY

Whereas, there is a stated desire to simplify the Constitution of the UPCI to its core purposes and remove operational issues that should be more properly placed in a policy manual, and;

Whereas, The North American Missions Policy Resolution coming before the floor at the 2019 General Conference deletes (extracts) the following policies from the North American Missions *Manual* Policies for the express purpose of more properly placing them in a policy manual, therefore

Be it resolved, That the following North American Missions policies be added to Policies of the General Board of the United Pentecostal Church.

Section 1. *Christmas for Christ*

1. Selection of Missionaries:
   (a) Applicants requesting consideration as missionaries shall complete a detailed application along with a financial statement, which shall be considered by the Administrative Committee. Applicants must make application through the District North American Missions Director of their home district.
   (b) A questionnaire relative to the prospective missionary shall be completed by the Superintendent and the North American Missions Director of his or her home district which shall provide the Administrative Committee with further material for their information on the prospect.
   (c) Recommendations shall be solicited from ministerial and other acquaintances of the prospective missionary.
   (d) Permission shall be secured from the District Superintendent and/or the District Board of the district to which the missionary will be assigned.
   (e) When necessary, the Administrative Committee shall require an appearance of the applicant before the Committee.
2. Missionary Options and Continued Support:
   (a) The appointed missionary may request the manner of his or her support from several options such as full time, partial, delayed, extended, or property support.
   (b) If continued support is desired after the initial allocation, the missionary shall apply to the District North American Missions Director. After a thorough investigation and consultation with the District Superintendent, a letter of application from the District North American Missions Director and District Superintendent shall accompany the applicant's request to the Administrative Committee. A copy shall be sent to the District Secretary.
3. Responsibilities of the missionary shall be as follows:
   (a) To send a monthly report to the General North American Missions Director, his or her District Superintendent, and District North American Missions Director.
   (b) To work in harmony with the Administrative Committee and support General North American Missions programs.
   (c) To lend cooperation to his or her district and section, working in harmony and under the direction of the District Superintendent and District North American Missions Director.
   (d) To understand that his or her purpose is to establish a church and that their services are not to be terminated under three (3) years except by mutual agreement between themselves, the District Superintendent, and District North American Missions Director.
   (e) To conscientiously give full service to the stewardship for which he or she is commissioned. Any departure from this, such as revivals, should only be with the consent of the District North American Missions Director.
   (f) Inasmuch as the missionary and spouse work as a team and are

commissioned as a unit, the spouse should not work on a secular job when the missionary is receiving full-time sponsorship.

4. Safeguarding of Property:
   (a) All church property purchased with Christmas for Christ funds or under the direction of an appointed missionary shall be subject to Article XII, Section 16, Paragraphs 1-7 (Regulations Governing Investment of Funds for Property).
   (b) It is recommended that all church property holdings by a Christmas for Christ missionary be in a manner approved by the District North American Missions Executive Committee.
   (c) As a part of the missionary's approval for appointment, he or she must agree to affiliate the new assembly immediately.

Section 2. *Regulations Governing Investment of Funds for Property*

1. All applications for grants must have the endorsement of the District North American Missions Executive Committee. When the application pertains to a new work or the purchasing of property, it shall be the responsibility of the District North American Missions Executive Committee to investigate the property, check city regulations, and all other matters relative to church property.
2. Churches must be set in order according to the *Manual* of the UPCI, Article XVIII, Section 1, Paragraph 1. It is advisable that churches be locally incorporated.
3. North American Missions funds shall not be invested in property, etc., in which the title of ownership is held in question or where the ownership is in the name of an individual.
4. Recognizing that the success of our North American Missions program to a large extent is dependent upon the missionaries who are sponsored in a new field, it shall be the duty of the District North American Missions Executive Committee to determine in the fear of God the qualifications of those desiring North American Missions assistance.
5. The District North American Missions Executive Committee shall have the right to refuse an application if they have good reason to believe it is not in the best interest of the district work.
6. It shall be the responsibility of the General North American Missions Executive Committee to review and act upon applications for loans and grants presented to North American Missions.
7. All funds allocated for property by North American Missions shall be held in the North American Missions fund until such time that money is to be disbursed for the purpose of an approved business transaction. All property funds disbursed by North American Missions through the District Treasury for missionary property shall be returned to North American Missions within ninety (90) days in the event the business transaction involved is not completed. This time may be extended if mutually agreed upon by the General North American Missions Director and the district involved.
8. All property funds allocated by North American Missions shall be released for reallocation by North American Missions in the event that funds are not discreetly used within a period of two (2) years from time of allocation. In the case of Move the Mission funds, they shall be returned to North American Missions to be reallocated by the General North American Missions Director and the UPCI Youth Ministries President. Said Move the Mission funds shall be returned to the UPCI Youth Ministries until reallocation.
9. When a church property is sold, in which North American Missions funds have been invested and the outreach terminated, the funds received by the district from the sale shall be reallocated by the General and District North American Missions

Executive Committee. In the event of the involvement of Move the Mission grants, the General Youth President shall also be a part of this committee.

Section 3. *Christian Prisoner Ministry*

1. Name:
   The name of this ministry shall be Christian Prisoner Ministry (CPM).
2. Purpose:
   (a) To encourage and assist churches to begin ministries in all correctional facilities.
   (b) To develop effective teaching materials for ministries in all correctional facilities.
   (c) To provide credentials for volunteer and paraprofessional chaplains.
   (d) To coordinate nationally the ministries in all correctional facilities.
3. CPM Organization:
   (a) CPM shall consist of a General Chaplain, Regional Chaplains, District Chaplains, and Local Chaplains.
   (b) CPM General Chaplain
      (1) The qualifications for the General Chaplain are as follows:
         (i) Must be at least thirty (30) years of age, a minister in good standing with the General Organization for at least two (2) years, ordained at least one (1) year, proven loyal to the General Organization and the upbuilding of the work, and a cooperating member of his or her district.
         (ii) Must conform to the Fundamental Doctrine of the UPCI.
         (iii) Must have participated in CPM for at least one (1) year.
         (iv) Must hold a Volunteer or Paraprofessional CPM certification.
      (2) Term of Office
         The General NAM Director shall appoint the General Chaplain, who shall be ratified by the General North American Missions Administrative Committee and the General Board or the Executive Board, for a term of two (2) years.
      (3) The duties of the General Chaplain shall be as follows:
         (i) To lead CPM in cooperation with NAM and under the direct supervision of the General NAM Director.
         (ii) To inspire, assist, and coordinate ministry to all those in correctional facilities.
   (c) CPM Regional Chaplains
      (1) Method of Appointment of Regional Chaplains
         The General Chaplain shall nominate one (1) CPM Chaplain for each region, who will be ratified by the General North American Missions Administrative Committee.
      (2) Term of Office
         The Regional Chaplains shall serve for a term of two (2) years.
      (3) The qualifications for Regional Chaplains are as follows:
         (i) Must be a minister with at least a local license, in good standing with the General Organization for at least one (1) year, proven loyal to the General Organization and the cause of NAM by cooperation with the upbuilding of the work, and a cooperating member of his or her district.
         (ii) Must conform to the fundamental doctrine of the UPCI.
         (iii) Must have participated in CPM for at least one (1) year.
         (iv) Must hold a Volunteer or Paraprofessional CPM certification.
      (4) The duties of the Regional Chaplains shall be as follows:
         (i) To work under the direction of the CPM General Chaplain.
         (ii) To inspire, assist, and coordinate the ministry to all those in

correctional facilities within his or her region.
(iii) To attend and assist with the annual CPM National Conference.
(iv) To assist each CPM District Chaplain to start, maintain, train and grow a CPM Chapter in each district in his or her region.
(v) To assist churches in starting CPM Chapters when requested by a district or local pastor.

(d) CPM District Chaplains.
(1) The qualifications for District Chaplains are as follows:
(i) Must be a minister in good standing with the General Organization for at least one (1) year, proven loyal to the General Organization and cause of NAM by cooperation with the upbuilding of the work, and a cooperating member of his or her district.
(ii) Must conform to the fundamental doctrine of the UPCI.
(iii) Must have participated in CPM for at least one (1) year.
(iv) Must hold a Volunteer or Paraprofessional CPM certification.
(2) Term of Office
The District NAM Director, in collaboration with the District Superintendent, shall nominate a candidate for District Chaplain for approval by the District Board for appointment to a two (2) year term.
(3) The duties of the District Chaplain shall be as follows:
(i) To work under the direction of the District NAM Director and in cooperation with the District Board.
(ii) To lead the District Chapter of CPM.
(iii) To inspire, assist, and coordinate the ministry to all those in correctional facilities within his or her district.
(iv) To assist local churches in starting a CPM Chapter when requested.

(e) CPM Certified Local Chaplains.
(1) The qualifications for certified Local Chaplains are as follows:
(i) Must be in good standing with the local church and pastor.
(ii) Must be either actively involved or desire to be involved in CPM.
(iii) Must conform to the fundamental doctrine of the UPCI.
(2) Qualifications for Certification:
(i) Local chaplains must be endorsed by their pastor.
(ii) Upon completion of the Volunteer or Paraprofessional CPM training, an application for certification must be submitted to General North American Missions.
(iii) In order to maintain certification, each certified chaplain is required to pay an annual or biannual fee to the General Christian Prisoner Ministry. This entitles the chaplain to a CPM Chaplain's Certification Card and publications of CPM.
(3) The duties of the Local Chaplain shall be as follows:
(i) To work under the authority and supervision of the pastor.
(ii) To minister in correctional facilities within the local area.
(iii) To minister to those released from correctional facilities.
(iv) To aid in areas of follow-up, prison transfers, referrals, monthly reports, and newsletter distribution.
(v) To maintain a good relationship with the correctional facility administrative staff.
(vi) To minister to the spiritual needs of inmates.
(vii) To become acquainted with the rules of the correctional facility within which they are working and to minister within the framework of these rules.

Section 4. *Director of Education and Short-Term Missions*

1. The Director of Education and Short-Term Missions shall be an executive

nominated by the North American Missions Administrative Committee and ratified by the General Board for a two-year term.

2. The duties of the Director of Education and Short-Term Missions shall be as follows:
   (a) To coordinate the development of all programs for the training of church planters.
   (b) To assist in the implementation of all training programs which assistance may include on-site involvement, at the direction of the General Director of North American Missions.
   (c) To coordinate the development and implementation of all North American Missions' short-term missions programs.
   (d) To represent the work of Education and Short-Term Missions to the constituency.
3. The Director of Education and Short-Term Missions shall serve as a member of the North American Missions Administrative Committee.

Section 5. *Enrolled Evangelists*

1. Purpose.
   To facilitate ongoing revival within the UPCI, it is essential to have qualified, full-time evangelists to help reap the harvest and maximize our potential for growth. North American Missions (NAM) desires to assist evangelists by:
   (a) Raising awareness of evangelists' ministry within the UPCI.
   (b) Providing training, support, and resources to evangelists.
   (c) Encouraging and facilitating networking with other evangelists.
2. Qualifications.
   The qualifications for an Enrolled Evangelist are as follows:
   (a) Must be a credentialed minister of the UPCI in good standing.
   (b) Must have the approval of his or her district.
   (c) Must have been a full-time evangelist for one year, defined as follows:
      (i) Involved in revival services outside his or her home church seventy-five percent of the year (i.e. 39 Sundays/weeks).
   (d) Must be accountable to a pastor and home church in his or her district.
   (e) Contact information should be on file with the District Evangelist Coordinator. (If a District Evangelist Coordinator has not yet been appointed, the District NAM Director will serve as District Evangelist Coordinator.)
   (f) Pay an annual enrollment fee to the Evangelist Ministry of the UPCI. This annual fee may be waived if the evangelist is currently a sponsor of the Partners in Evangelism (PIE) program for at least $250.00 per year.
3. Benefits.
   Enrolled Evangelists will be offered the following benefits:
   (a) Added to the Enrolled Evangelists' listing in the UPCI Directory.
   (b) Listed on the evangelists' online directory.
   (c) Access to the NAM Evangelist Coordinators in each District.
   (d) Can request assistance from the Enrolled Evangelist Emergency Assistance Fund.
   (e) Receive per diem expenses relating to the annual Evangelists' Conference.
4. Initial Enrollment Process.
   The process for initial enrollment in the Evangelist Ministry program is as follows:
   (a) Must be a UPCI minister in good standing and current on all ministerial dues by September 1.
   (b) Must submit the Enrolled Evangelist online application between August 1 and August 31, which is then submitted to the District Evangelist Coordinator (if applicable), the District NAM Director, and District

Superintendent for approval.

(c) Must have the approval of the Evangelist Ministry Coordinator.

(d) Enrollment fee must be paid between August 1 and August 31 of the desired enrollment year.

5. Re-enrollment Process.

The process for re-enrollment in the Evangelist Ministry program is as follows:

(a) Must be a UPCI minister in good standing and current on all ministerial dues by September 1.

(b) Must agree to the Enrolled Evangelist Policy.

(c) Must submit the Enrolled Evangelist re-enrollment online application between August 1 and August 31.

(d) Must have met, for the prior year, the requirements of a full-time evangelist set forth by the evangelist's district and the General Evangelist Department.

(e) Must pay the annual dues between August 1 and August 31 of that year.

(i) It is the responsibility of the evangelist to make sure that his or her dues are current; no statement will be sent.

Adopted 2020, Amended 2021

OFFICE OF EDUCATION AND ENDORSEMENT POLICIES

Section 1. *Purpose of the OEE.*

1. To preserve apostolic doctrine, experience, and practice in the endorsed educational, training, and ministerial projects of the UPCI.
2. To maintain a system of policies that provide for supervision and continued endorsement for the educational and training institutions and other endorsed projects within the UPCI and to provide support and partnership between the General leadership of the UPCI and the projects that have been endorsed by it. This includes a pathway of communication, a method to provide an assurance of quality and fidelity to the fellowship for endorsed projects, and raising the profile of the brand "endorsed project" for all who see it.
3. To encourage the consistent upgrading of our educational and training institutions and other endorsed projects.
4. To serve as a resource agency, developing and making available materials and information regarding governmental and social trends.
5. To assist in any problem area that may arise in the endorsed institutions or projects.
6. To encourage active financial support for all endorsed educational, training, and ministerial entities.
7. To develop and manage opportunities and advantages that enhance the status and benefit of endorsement in the UPCI.

Section 2. *Function of the OEE.*

The Office of Education and Endorsement shall function as an integral part of the UPCI and shall be responsible to the General and Executive Boards and to the General Conference.

Section 3. *Enabling Policies*

1. Pursuant to the *Manual*, these policies may only be changed by the action of the General Board. All policies remain in effect until so changed.
2. In no way is it the purpose of the OEE to interfere in the operations and structure of any endorsed project beyond the collection and presentation to the General Board of annual financial and progress reports, and periodic site visits.
3. The OEE shall oversee future applications for endorsement, providing preliminary fact gathering, consulting with the applicant to ensure the application and information are complete, and presenting their findings to the Executive Board to begin the endorsement process.
4. In the event an endorsed project repeatedly fails to provide the required financial information, is deviating from the area of ministry for which they have been endorsed, deviates from the Articles of Faith of the UPCI, or otherwise egregiously violates the trust of the UPCI, the OEE will investigate the problems, and if necessary, present their findings to the Executive Board for a decision in the matter, including endorsement probation or revocation.
5. Site visits will be conducted for all endorsed projects as OEE resources allow. No visits may be done without prior notice of at least one month.
6. Each endorsed project will be assessed a $500.00 fee per year.
7. The OEE will do all within its power and resources to aid endorsed projects to promote their schools and ministries, including free booth space at an Endorsed Project area at General Conference, and deep discounts on the production and presentation of video advertisement at the conference, as well as free mailing lists available from the UPCI church administration.
8. Endorsed entities are divided into 6 groupings each of which have their own policies:

a. General Ministry
   i. Apostolic Chamber of Commerce
   ii. Apostolic Healthcare International
   iii. Apostolic Legal Association
   iv. Apostolic Moral Purity
   v. Compassion Services International
   vi. IMPACT Community
   vii. Life in Focus Education
   viii. Lifeline-Connect
   ix. LifeSprings Charitable Trust
   x. Lighthouse Ranch for Boys
   xi. National Apostolic Christian Leadership Conference
   xii. New Beginnings
   xiii. Nonprofit Translation Solutions
   xiv. Occupational Chaplains Association
   xv. Points of Refuge
   xvi. Reach Out America
   xvii. The Center for Apostolic Counseling
   xviii. Second Chance Network
   xix. The Jesus Message
   xx. Tupelo Children's Message
b. Higher Education
   i. Apostolic Bible Institute
   ii. Centro Teologico Ministerial
   iii. Christian Life College
   iv. Indiana Bible College
   v. North Texas Christian College
   vi. Northeast Christian College
   vii. Texas Bible College
   viii. Urshan College
   ix. Urshan Graduate School of Theology
c. Elementary and Secondary Education
   i. International Association of Apostolic Educators
d. Military Chaplaincy
e. Clinical Chaplaincy
f. Ministry Training
   i. Christian Service Training Institute
   ii. Covenant Educational Center
   iii. Florida Apostolic Bible Center
   iv. Genesis Institute of Theology, Evangelism & Leadership
   v. Purpose Institute

9. It is the policy of the OEE that in the event of a change in ownership of any endorsed entity, its endorsement becomes provisional for one year, to allow new ownership to reapply for endorsement.

Section 4. *Duties of Officers*.

1. The duties of the Chairperson of the Education and Endorsement Board shall be as follows:
   a. To preside over all meetings of the Education and Endorsement Board.
   b. To initiate ideas for the advancement of the endorsed projects of the UPCI.
   c. To supervise and execute the policies of the OEE.
2. The duties of the Secretary of the Education and Endorsement Board shall be as follows:
   a. To serve as the recording secretary for the Board, and to keep a record of all official acts.

b. To conduct correspondence relative to the OEE.
c. To perform such other duties as pertains to the OEE under the supervision of the Chairperson.

3. The duties of the Education and Endorsement Board shall be as follows:
   a. To execute the functions and purposes of the OEE as described in the *Manual* of the UPCI and the policies as adopted.
   b. To receive and evaluate all applications for endorsement and recommend their consideration by the Executive Board.
   c. To oversee compliance to the requirements for continued endorsement.
   d. Upon the receipt of a written complaint, the Board shall be empowered to inquire as to the nature of a course or instructional material and request a discontinuation of any that they deem contrary to our Articles of Faith and Fundamental Doctrine. Any endorsed entity having been asked to discontinue such a course or instructional material has the right to appeal to the General Board.
   e. To serve in an advisory capacity to the Endorsing Agent for Military Chaplaincy in the endorsement and placement of chaplains within the military.

Section 5. *General Ministries Policies*

1. The OEE Relationship with Endorsed General Ministry Institutions:
   a. The OEE will have the jurisdiction of all endorsed institutions according to the *Manual* of the UPCI.
   b. The OEE will direct the policies of the overall endorsed projects program of the UPCI, and will accept suggestions from the endorsed projects and make recommendations to the General Board as they deem advisable.
   c. The OEE will bring a written report to the General Board concerning the status of the endorsed projects program of the UPCI.
   d. The OEE will have the authority to recommend to the Executive and General Boards the endorsement of a project, or to recommend that current endorsement be withdrawn from an endorsed project, after proper procedure. The project will be informed of the recommended action of the OEE and permitted to present its reasons for continued endorsement.
   e. The OEE may inspect the operations and premises of endorsed projects, or those seeking endorsement, with 30 days' notice.
2. Privileges and Obligations of Endorsed General Ministry Institutions.
   a. All endorsed ministries and educational institutions must conform to the Articles of Faith. Officials and faculty members must annually affirm their belief in the divine inspiration and infallibility of the Bible as stated in the Preamble of the Articles of Faith.
   b. All endorsed institutions shall furnish the OEE with a copy of the current bylaws should any changes be made after endorsement is granted.
   c. No endorsed project shall be permitted to use ministers either to teach or preach who are under question by any District Board of the UPCI.
   d. Endorsed institutions will be permitted to solicit and receive funds and promote their ministries among the churches and districts of the UPCI.
   e. Each institution will receive free booth space at an Endorsed Project area at General Conference, deep discounts on the production and presentation of video advertisement at the conference, and free mailing lists available from the UPCI church administration.

Section 6. *Policy and Procedures for Ministry Application Process*

The Office of Education and Endorsement (OEE) serves as an extension of the General Board and General Conference to fulfill the requirements of the UPCI *Manual* regarding the OEE role to vet, present, and monitor.

A member of the OEE Board will serve as a liaison between the OEE board and the Endorsed Ministry to represent the Endorsed Ministry and provide support, supervision, and accountability.

Procedurally, in harmony with the UPCI *Manual*, the OEE's criteria to consider a ministry's approval for OEE endorsement includes:

1. UPCI affiliation: that is, the primary leadership and influence of the organization must be UPCI. Specifically:
   a. A majority of the ministry's governing board must be UPCI credentialed ministers or members of a UPCI church.
   b. Consideration should be given to using at least one UPCI official to serve as either a de facto or ex-officio board member.
   c. The governing board must represent more than one local church; that is, the governing board must consist of multiple UPCI churches, UPCI officials, and/or UPCI ministers from more than one church.
2. UPCI presentation: that is, the overarching scope and public presentation should be Apostolic. Therefore, all media, including social media, advertising or otherwise, should demonstrate consistency to UPCI Articles of Faith and Position Papers.
3. History: that is, the ministry has a history and successful track record with positive results and evidence of success and viability for at least one year of a fully functional, operating ministry.
4. Written recommendation from an appropriate UPCI authority: that is, OEE seeks a written notice of recommendation from whoever serves as the appropriate authority connected to the ministry, such as a member of the UPCI World Headquarters Senior Leadership Team, a Divisional Executive, or a General Board member, that has supervision over or interest in the ministry. The written notice should indicate that the ministry is in "good standing" and worthy of UPCI endorsement and promotion. The OEE Board may request additional documentation.
5. *Manual* requirements:
   a. Non-refundable application fee,
   b. Application submission 90 days prior to Executive Board meeting,
   c. Proof of the need of the ministry (expanded below),
   d. Proposed structure described in detail (including incorporation listed below),
   e. Proposed financial support plan,
   f. Future viability and growth plan,
   g. Dissolution plan,
   h. Proof of not-for profit nature of the ministry (including 501(c)(3) listed below).
6. Written statement of need—expanding the *Manual* requirement of 5(c) above, proof of the need of the ministry—that explains:
   a. Why the ministry seeks UPCI endorsement and how UPCI endorsement will benefit the ministry,
   b. Why the ministry is needed and what the ministry will purportedly accomplish,
   c. How the ministry differs from other previously endorsed UPCI ministries, with particular focus, comparing and contrasting the ministry applying for endorsement to other previously endorsed UPCI ministries of the same field or ministry niche,
   d. How the ministry will fulfill a unique need so that OEE does not endorse competing UPCI ministries,
   e. How the ministry already has gained a broad scope beyond the local church or location, and preferably has gained preferably a regional, national, or international scope of impact or influence.

7. Additional OEE requirements:
   a. Bylaws,
   b. 501(c)(3) when possible and appropriate (Canada has different laws than USA),
   c. Articles of Incorporation,
   d. Proof of liability insurance or a written explanation of why insurance is not necessary,
   e. Mission statement, core values, and any other relevant material.

Section 7. *Higher Education Policies*

1. Recognized Institutions of Higher Education

The OEE shall recognize three categories of institutions of higher education:

   a. Bible College: An educational institution whose primary purpose is the training of students in Bible related fields and whose curriculum is Bible and ministry centered.
   b. Christian College: An educational institution whose curriculum is Bible centered but offers degrees in fields of a secular nature such as business or accounting.
   c. Seminary: An educational institution that offers graduate level degrees in theology and ministry-related fields.

2. Privileges and Obligations of Endorsed Institutions of Higher Education
   a. All colleges shall procure the written endorsement of the pastor before enrolling a student from a United Pentecostal Church.
   b. No students in a recognized Bible school shall be permitted to transfer from their home church or their home district into the church or district where they are students as long as they are enrolled as students in the same. All students who are attending a United Pentecostal Church are to attend a local church in fellowship with the UPCI while attending Bible school. Students remaining on campus during summer vacation are subject to jurisdiction of the Bible school and must continue attending the local church during that time.
   c. No applicant for UPCI credentials shall be considered by any district board if he or she has a delinquent, outstanding balance due to any institution of higher education endorsed by the UPCI until said balance has been satisfied.
   d. Endorsed Bible colleges shall confine their efforts to religious education, college leadership, and prescribed curriculum in accordance with the *Manual* of the UPCI. The president and faculty members shall refrain from including in their teaching, leadership, and college publications anything of a personal inference that would tend to engender political inter-church activity within the student body and the college directed against any official of the general, district, and local organization, or that would reflect upon the integrity and teaching of another Bible college.

Section 8. *Elementary and Secondary Education Policies*

See General Policies as outlined above.

Section 9. *Military Chaplaincy Policies*

1. The OEE Relationship with Endorsed Military Chaplains:
   a. The OEE will have the jurisdiction of all endorsed chaplains according to the *Manual* of the UPCI.
   b. The OEE will bring a written report to the General Board concerning the status of the endorsed chaplains program of the UPCI.
   c. All chaplains are to be endorsed by the OEE, through the Endorsing Agent for Military Chaplaincy who is recognized by the United States government as the official endorsing agent of the UPCI. To receive endorsement, a letter of approval is required from the District Superintendent and the pastor of

the applicant.

2. Privileges and Obligations of Endorsed Chaplains:
   a. All military chaplains shall meet the professional qualification requirements for appointment as military chaplains as outlined in Department of Defense Instruction, and in the regulations of the respective service to which the chaplain is seeking appointment. All chaplain candidates shall also obtain a Certificate in Apostolic Studies.
   b. Chaplain Candidates should be integrated and paired with active duty (or Reserves Component) Chaplain or retired Chaplain as a Sponsor (Mentor) as soon as they are in the program. Sponsor Chaplains should communicate with Candidate periodically (at least quarterly) to encourage, provide guidance and offer support. Chaplain Candidates will submit quarterly reports to the OEE on their education status and endorsing status or progress.
   c. The Active Duty Military Chaplain's first responsibility is to the military. Chaplains are not to be responsible to any local church or district where they are stationed. They are, however, to attend a local church whenever possible. They are to work in harmony with the District Superintendent. They are to attend district functions only as these do not interfere with their military duty.
   d. Significant career events (i.e. Promotions/School Selections/Awards) should be acknowledged with a letter from the Endorser. It is required that all Chaplains notify OEE Department of Chaplaincy of such career events ASAP.
      i. Chaplains and their Spouse (where applicable) should receive a letter from the UPCI General Superintendent upon retirement from military Service (and Major Awards and Sr. Level promotions).
      ii. Upon retirement from military service, each chaplain and their spouse (if applicable) should receive a symbolic gift recognizing the achievement and ministry of the Chaplain and family.
      iii. Retirement and Major events (Promotions/Awards) should be recognized during the Chaplain Banquet at UPCI General Conference. All Chaplains are required to notify OEE Department of Chaplaincy of such Retirement and Major events before the UPCI G.C.
   e. Chaplain (Active and Reserves) and Chaplain Candidates actively attending military drills/assembly, are required to pay tithes from their military income to the Office of Education and Endorsements (OEE).
   f. Chaplains will submit a report of activities and status updates (ministry, schools) to include location (PCS) and contact updates, family updates, military profile updates (pending promotions, awards, separation, and retirement), and civilian activities (ministry) update. Chaplains (and Candidates assigned to Reserve Component Units) will also submit their Annual evaluations (i.e. OER, FITREP, OPR, DA1059, etc.) to the OEE.
   g. Chaplains will notify the OEE when a change in UPCI District affiliation has taken place.
   h. Chaplains are required to attend the General Conference of the UPCI.
      i. The OEE will send out a formal letterhead Memorandum to all Chaplains notifying them of the scheduled Annual UPCI General Conference with language indicating attendance expectations as a basis for continued endorsement. Language should include General Conference's "general religious holiday" recognition for Reserve Component and Chaplain Candidates to advise their Civilian employers.
      ii. During the Conference, there should be one formal Chaplain banquet with guests determined by the OEE and the Endorsing Agent.
      iii. During Conference, there will be a Chaplain meeting with the OEE

Staff to provide, share, update and brief Chaplains on relevant and important (policy) information. Chaplain specific/relevant training will also be provided.

iv. Fifty per cent (50%) of their individual tithes will be available to the Chaplain and/or family if they are able to attend UPCI general conference.

i. As funds allow, the Endorsing Agent will make every effort to attend graduations of Chaplains (and Candidates) attending Chaplain related Schools. The Endorsing Agent should attempt to visit (where operation security allows) endorsed military Chaplains periodically (NCMAF recommends every three years) to maintain endorser/endorsee integrity and accountability.

j. When assignments or deployment result in family separations, the affected chaplain or family will contact the OEE. The OEE will provide support for the family, which may consist of an email, telephone call, letter, and or fellowship visits if possible. The deployed Chaplain will provide monthly updates to the OEE.

k. The OEE will create and maintain a family care and critical incident plan to care for our Chaplain families going through death or serious injury.

l. Chaplains and Candidates who fail to meet reporting, financial, and attendance requirements will be considered for removal of endorsement by the UPCI.

m. UPCI services which are conducted on military installations are often required to have denominational endorsement. The requirement for endorsement is a letter of approval from the District Superintendent and the sponsoring church pastor. Civilian ministry conducting services on military installations are to recognize the chaplains on said installations that grants them the privilege to conduct services. The chaplains should be honored, and nothing negative should be said about the chaplains or other denominations during the service.

n. The Military Chaplains as a group will receive free booth space at an Endorsed Project area at General Conference, deep discounts on the production and presentation of video advertisement at the conference, and free mailing lists available from the UPCI church administration. These will be administered by the Endorsing Agent, who may call upon the chaplains and their families to help man the booth during the conference.

o. UPCI Chaplains will minister to all service members, their families, and authorized Department of Defense civilians regardless of race, gender, education, religion, rank, or sexual orientation within the framework of the UPCI tenets of faith and biblical teachings. In the event that UPCI Chaplains are not able to perform ministry to individuals due to conflicts with UPCI Articles of Faith and/or biblical teachings, they will make every effort to provide for the religious needs of these individuals by referring them to other chapel or community resources.

p. UPCI Chaplains may attend and/or facilitate retreats and relationship events attended by lesbian, gay, transgender, or gender nonconforming individuals (LGT) or couples provided the curriculum/materials used to conduct the event does not expressly approve or affirm unions and lifestyles contrary to a biblical view of human sexuality. (See General Board Position Paper, "The Biblical View of Human Sexuality".) UPCI Chaplains' participation in such events does not constitute approval or affirmation of sinful lifestyles practiced by attendees, including cohabitation. Furthermore, the General Board fully supports UPCI Chaplains who choose to exercise a more restrictive approach to these activities due to matters of personal conscience.

q. Due to the pluralistic and ecumenical environment of the military, UPCI Chaplains are permitted to participate in services/activities with non-LGT

clergy endorsed by organizations that approve or affirm an LGT lifestyle. However, UPCI Chaplains will refrain from leading religious services/activities with LGT chaplains. The General Board trusts our chaplains to exercise wisdom and sound judgment in these matters.

r. UPCI Chaplains are permitted to counsel LGT individuals provided their lifestyles are neither approved of nor affirmed.

s. UPCI Chaplains will refrain from performing or sponsoring marriage or covenant ceremonies for LGT individuals.

t. UPCI Chaplains will refrain from performing premarital, marital and/or relational counseling to partners of the same sex or persons who have attempted to surgically change their gender.

u. UPCI Chaplains are not permitted to provide prayers, etc. for LGT-sponsored events or activities.

v. The General Board recognizes that no one can compel a UPCI endorsed chaplain to violate the teachings and/or policies of the UPCI. If a UPCI Chaplain believes someone in his/her supervisory chain of command is requiring an action that goes against UPCI policy, the UPCI Chaplain will immediately contact the Ecclesiastical Endorser at the UPCI World Headquarters in Weldon Spring, Missouri.

w. UPCI Chaplains are encouraged to provide feedback to the UPCI Ecclesiastical Endorser as new situations arise within various contexts of ministry that might impact the principles outlined in this resolution.

Section 10. *Clinical Chaplaincy Policies*

1. The Credential Requirements for Clinical Chaplains

In accordance with the Common Standards for Professional Chaplaincy, any board certified chaplain seeking endorsement with the UPCI will have the following basic qualifications and accountabilities:

a. Obtained a bachelor's degree from a college or university that is appropriately accredited.

b. Obtained an appropriately accredited master's degree in theological studies or its equivalent.

c. Ordained by the UPCI.

d. Completed four units (1600 hours) of Clinical Pastoral Education as accredited by the Association for Clinical Pastoral Education (ACPE), the United States Conference of Catholic Bishops Commission on Certification and Accreditation, or the Canadian Association for Pastoral Practice and Education (CAPPE/ACPEP); one of these units may be an equivalency.

e. Met competencies for chaplaincy as established by the Spiritual Care Collaborative.

f. Remain accountable to the UPCI, their employer, and their certifying body.

g. Affirm and practice chaplaincy according to the Common Code of Ethics.

h. Maintain membership in a certifying body by participating in a peer review every five years, documenting at least 50 hours of continuing education each year, and providing documentation of endorsement with the UPCI every five years.

Section 11. *Ministry Training Policies*

1. See General Policies as outlined above.

Adopted 2016

PENTECOSTAL HERITAGE SOCIETY POLICY

Section 1. *Name*.

1. The name of this ministry of the UPCI shall be *Pentecostal Heritage Society*.

Section 2. *Purpose*.

1. The purpose of this ministry shall be as follows:
   a. To promote, through publication, social media, and historical conferences, the preservation of our Pentecostal heritage among the ministers and constituents of the UPCI.
   b. To help adequately fund the Center for the Study of Oneness Pentecostalism through donations, membership dues, and other efforts.
   c. To promote the collection of historical artifacts, documents and photographs that could become a part of the digital library or displayed in the museum area at the Center for the Study of Oneness Pentecostalism.
   d. To celebrate anniversaries and dates corresponding to significant events in the Oneness Pentecostal history.
   e. To review and select applicants for nomination to the Order of the Faith. The committee shall forward their recommendations to the Executive Board for their consideration for induction into the Order of the Faith.

Section 3. *Officers*.

1. The leadership of the Pentecostal Heritage Society will consist of:
   a. The Heritage Committee shall be composed of up to 11 members, seven of which shall be appointed by the Executive Board for a term of five years. The initial appointment shall be as follows: Two for five years, two for four years, one for three years, one for two years and one for one year.
   b. The director of the Center for the Study of Oneness Pentecostalism shall serve as ex-officio committee person. Other advisors may be appointed to the committee by the General Superintendent as needed and shall be ratified by the Executive Board.
   c. The General Superintendent shall appoint the chair of the committee. This appointment shall be ratified by the Executive Board.

Section 4. *Qualifications*.

1. The chair and the committee members shall be licensed or ordained ministers of the United Pentecostal Church. Any exceptions to these qualifications shall be with the approval of the Executive Board.
2. All committee members must possess a passion for preserving our rich Pentecostal heritage.

Section 5. *Funds*.

1. All fundraising efforts and ideas to secure funds for the Center for the Study of Oneness Pentecostalism shall be under the direct supervision of the Executive Board.
2. All funds for the operation of this committee shall be under the direct supervision of the General Superintendent.

Adopted 2015, Amended 2023

PLATFORM POLICY AND GUIDELINES

The people who minister on our platform and in leadership or public roles are the most visible representatives of our fellowship and should mirror the spirit and standards we teach. Ministry is not the performance of an hour; it is the example of a godly lifestyle. Our character and devotion to God must be the foundation of what we project publicly.

Should you choose not to meet these minimum requirements, integrity and ethics would require that you not participate in public ministry at national meetings.

GENERAL GUIDELINES

1. All participants must be actively involved in a local UPC church and must have the endorsement of their district superintendent and pastor to participate.
2. Must have experienced the new birth according to Acts 2:38 and must be endeavoring to live a holy life.
3. Any guest may be used with the approval of the general superintendent or his designee, (i.e., a politician, official, or other person who has a need to be on the platform.)

DRESS CODE FOR MEN

1. Long sleeve shirts and a tie are to be worn. A coat is recommended. (Exception: when casual attire is allowed, ties and suit coats are optional, and sleeves should be to the elbow.)
2. No tight fitting trousers or pants that leave the leg exposed.
3. Can remove coat if necessary.
4. Modest necklines.
5. No long hair below the collar or reaching over the ears or down in the eyes or outlandish styles are acceptable.
6. No jewelry of any kind allowed except engagement and or wedding ring and watch.

DRESS CODE FOR LADIES

1. Sleeves to the elbows. You are to be modest even when raising your hands.
2. Modest necklines, front and back, not low cut.
3. Hem length is to be below the knees, both while standing and sitting down.
4. Splits in the skirts must end below the knee. Wrap-around skirts, should follow this same principle.
5. Slacks and pants are not acceptable. Gauchos, culottes, tights or any other garment that divides the legs may not be worn as an outer garment.
6. No attire that immodestly draws attention to the body by being too tight fitting. No sheer material that immodestly exposes the body. Sheer material should not come above elbows or knees.
7. Hair must be worn in a neat fashion. If you have cut your hair in the past and have been restored, your hair must be fixed to look uncut, if possible.
8. No jewelry of any kind except engagement and or wedding ring and watch.
9. No make-up, no colored fingernails or toenails.

Modest apparel draws attention to the countenance. Let your countenance testify to the joy of the Lord in your heart!

Adopted 2007

PREACHING POINTS

Preaching Point Definition: A preaching point is a regular service or meeting:

- Distinct from the mother church as to location or language.
- Designed to reach people who are currently unchurched.
- The regular service or meeting is seen as a first step toward possibly starting a daughter work or church. The definition of a preaching point does not include a church having a service in a prison, nursing home, jail, on a college campus or in any other institutional setting.

Establishing a Preaching Point

With approval of a District North American Missions Executive Committee, an existing church can establish a preaching point in any city or town that does not have a United Pentecostal Church.

In the event there is a United Pentecostal Church in the town or city where the preaching point is being considered, the approval of the District Board is required.

The existence of a preaching point in a town/city does not preclude another church from applying to start another preaching point or daughter church. It also does not preclude someone applying to start a self-governing church in that town/city.

Presenting Preaching Points in the Directory

Preaching points will be listed in the Directory in following way:

Quebec

*Montreal (Saint Laurent) – Saint Laurent UPC, 1375 Poirier, Saint Laurent, (H4L 5K7), Ph. (514) xxx-xxxx, Paul M. Graham

French Preaching Point – Eglise Pentecotiste Unie (514) xxx-xxxx for time and location

The name of a person licensed with the United Pentecostal Church who pastors or oversees the preaching point may or may not be listed. This is at the discretion of the mother church pastor.

Terrebonne Preaching Point – 5436 East Main Street; Terrebone, QC, (514) xxx-xxxx

St. Charles Preaching Point (514) xxx-xxxx for location of meeting

Adopted 2010

RACIAL AND ETHNIC AFFIRMATION

All World Headquarters executives and divisional leaders should reflect the intent of our worldwide, all-nation vision in executive appointments, hiring of World Headquarters employees, curriculum writers, appointments on committees and all other areas of our church that would reflect our all-nations concepts.

Adopted 1999

SAFECHURCH UPCI

Section 1. *Name*

The name of this initiative will be SafeChurch UPCI.

Section 2. *Purpose and Principles*

1. SafeChurch UPCI will provide resources to the organization and its members regarding matters of abuse. Abuse refers to situations in which an individual's behavior results in intentional harm to another individual, typically by exploiting a power differential within the relationship. The scope of the committee's focus will include but not be limited to:
   a. Sexual abuse of children/minors
   b. Sexual misconduct

c. Physical abuse
d. Emotional abuse

2. The SafeChurch Committee will develop policies, procedures, and training materials to assist churches in preventing abuse.
3. The SafeChurch Committee will provide resources to prepare churches to respond properly when abuse does occur, particularly regarding ensuring the safety of victims, providing them with appropriate support, and abiding by ethical and legal requirements (including mandatory reporting requirements).
4. The SafeChurch Committee will be available to consult with district superintendents, investigative committees, and district boards to provide preliminary information and guidance regarding treatment of alleged victims when a complaint of this nature is filed.
5. The SafeChurch Committee will advise the General Superintendent and General Board regarding the organization's policies and procedures related to abuse.

Section 3. *Appointment of Committee*

1. The SafeChurch Committee chair is appointed by the General Superintendent for a two-year tearm and ratified by the Executive Board.
2. Committee members are recommended by the chair and appointed by the General Superintendent for a two-year term. There shall be a minimum of three committee members. Initial terms will be offset administratively.
3. Committee members shall be knowledgeable of issues related to abuse and support of survivors. Consideration shall be given to individuals with expertise to address abuse in the church, including ministerial, clinical, and legal professionals.

Adopted 2022

SAGES MINISTRY

Section 1. *Name*

The name shall be Sages Ministry, and it shall operate under the oversight of the Church Advancement Department, in cooperation with the Stewardship Group.

Section 2. *Purpose and Principles*

1. Sages Ministry will exist to provide resources and ministry outlets to our constituents that are over the age of 55.
2. Sages Ministry will provide programs and tools to assist with incorporating our constituents that are over the age of 55 into their local churches with the purpose of edifying the church and evangelizing the lost.
3. Sages Ministry will connect members with opportunities to assist and serve our churches across the fellowship, with the approval of their pastor.
4. Sages Ministry will develop and implement relevant educational programs for church and district leaders to involve the Sages in the Kingdom, using their God-given talents for Him

Section 3. *Officers*

1. The Sages Ministry shall be composed of:
   a. Director
   b. Secretary
   c. Administrative Committee
   d. District Representatives Committee
   e. Division and Ministry Liaisons
2. The director and secretary of the Sages Ministry shall be appointed by the General Superintendent, approved by their District Superintendent, and ratified by the Executive Board. The term of these offices shall be two (2) years.
3. The Sages Ministry Administrative Committee shall be composed of the direc-

tor, the secretary, and regional directors. Regional Directors shall be nominated by the Director, approved by their district, and submitted to the Executive Board for ratification. A Regional Director shall serve for a term of two (2) years, and their term of office begins immediately after the annual General Conference.

4. The district representatives shall be selected according to the method and term designated by each individual district.
5. Division and ministry liaisons shall serve on committees and boards of the UPCI by mutual agreement of the respective body and the Sages Ministry. Liaisons shall be appointed by the director jointly with the division or ministry leadership (preapproved by their district superintendent), approved by majority vote of the Sages Ministry Administrative Committee, and submitted to the Executive Board for ratification. The term of office shall be for two (2) years beginning immediately following the annual General Conference.

Section 4. *Qualifications*

1. All officers, committee members, and liaisons of the Sages Ministry shall conform to the Fundamental Doctrine and Articles of Faith of the UPCI.

Section 5. *Duties of the Director*

1. To establish the vision and goals of the ministry with the support of the Secretary and Administrative Committee.
2. To chair meetings of the Sages Ministry Administrative Committee.
3. To promote and support the vision and goals of the ministry.
4. To nominate liaisons and submit their names for ratification.
5. To develop and supervise fundraising programs and oversee the disbursement of funds according to the approved budget.
6. To work with the secretary to develop and submit an annual budget.
7. To supervise planning and implementation of national events.

Section 6. *Duties of the Secretary*

1. To work under the supervision of the director and support him/her in developing and accomplishing the vision and goals of the ministry.
2. To maintain records of policies, and of all official acts of all said committees and business meetings.
3. To conduct the correspondence of the Sages Ministry under the supervision of the director.
4. To prepare agendas and reports with the Sages Ministry director.
5. To keep an accurate record of all receipts and disbursements and make reports of such funds at the request of the director and the Sages Ministry Administrative Committee.
6. To approve disbursement of funds according to the budget or as authorized by the director.
7. To represent the ministry to its constituency and the UPCI when requested by the director.

Section 7. *Duties of the Sages Ministry Administrative Committee*

1. To work with the director and secretary to support them in developing and accomplishing the vision and goals of the ministry.
2. To aid the director and secretary in carrying out their functions.
3. To develop, support and help implement the programs and policies of the Sages Ministry.
4. To promote the financial goals of the Sages Ministry nationally with the district representatives.
5. To represent the Sages Ministry at events and meetings at the request of the director.

6. To attend and participate in all Sages Ministry Administrative Committee meetings.

Section 8. *Duties of the District Representatives Committee*

1. To strengthen the relationship between the Sages Ministry and each district.
2. To support the Sages Ministry leadership in all functions of the ministry.
3. To promote the Sages Ministry within their district.
4. To attend all duly called meetings and conduct all business as deemed necessary in accordance with the Sages Ministry policy.

Section 9. *Duties of the Sages Ministry Liaisons to Other Divisions and Ministries*

1. To provide a connection between the Sages Ministry and other divisions and ministries of the UPCI by mutual agreement.
2. To promote the goals of each division and ministry within the Sages Ministry with the oversight of the Sages Ministry Administrative Committee.
3. To be a resource to the division or ministry regarding the Sages Ministry.
4. To plan and organize special events for the Sages Ministry as authorized by the Sages Ministry Administrative Committee.

Section 10. *Organization of District Sages Ministry Officers*

1. Any district may have a Sages Ministry Director and other officers as deemed necessary by the district. The district coordinator works under the oversight of the district superintendent and District Board.
2. Elections and Appointments
   The district Sages Ministry Director shall be elected or appointed according to the district's policy. The director shall hold office for a term of two (2) years.

Section 11. *Safeguarding of Funds*

1. The Sages Ministry Administrative Committee, together with the General Board, shall be responsible for collection, disbursement, and safeguarding of ministry funds.
2. The district Sages Ministry director, together with the District Board, shall be responsible for collection, disbursement, and safeguarding of district ministry funds.
3. The ministry will operate based on a yearly budget that will be developed by the Sages Ministry director and secretary and approved by the Sages Ministry Administrative Committee. The director and secretary will be responsible for implementing the budget.
4. Revenue for the functioning of the Sages Ministry shall come from:
   a. Registration and special offerings received during events.
   b. Offerings from district Sages Ministry with the approval of the district.
   c. Monthly or annual pledges to Sages Ministry.

Section 12. *Partnership with The Stewardship Group*

The Stewardship Group will partner with Sages Ministry to provide materials at events, seminars, websites, and other venues to promote:

a. Time, Talent, and Treasure
b. Methods of giving gifts to churches, districts, ministries of the United Pentecostal Church through planned giving.

Adopted 2022

SECTIONAL CONFERENCE VOTING PRIVILEGES

Select categories of those qualified to vote at Sectional Conferences as found in the District Constitution shall be applied as follows:

1. Daughter Work Pastors: The general overseer of a Daughter Work is the pastor of the mother church. (See the General Board Policy on "Daughter Churches.)

Therefore, the leader of the Daughter Work, though often called the "Daughter Work Pastor," does not qualify to vote as a pastor. He or she is deemed a pastoral assistant of the mother church and may vote if he or she meets the qualifications of a voting pastoral assistant.

2. Evangelists: In harmony with North American Missions' Registered Evangelist policy, "regularly engaged in preaching revivals" shall be deemed to include at least thirty-nine (39) Sundays/weeks per year typically.
3. Elected or Appointed Officials: To qualify to vote under this category, the minister must hold an office that is defined in the General Constitution or District Constitution as found in the current version of the *Manual*. Merely holding a position listed in the index pages in the front of the *Manual* or the UCPI Directory shall not confer on a minister the right to vote at a sectional conference.
4. Honorary Ministers: This term refers to those ministers who have applied for this status per the instructions in Article VII, Section 7 of the General Constitution and have had their applications approved by the applicable District Board and the Executive Board. The minister may or may not also have been granted Exempt Status either at the same time or later.
5. Retired Ministers: This is meant to apply to a minister who previously was typically qualified to vote but who has retired from the ministry position that provided him or her that said right. For example, a pastor or an evangelist who has retired from active ministry may continue to vote because the office he or she held before retirement provided voting privileges. However, a minister who was not holding an office that typically qualified him or her to vote previously is not granted voting privileges merely because he or she retired from a secular job.

If a district mistakenly has permitted a minister to vote even though he or she did not meet the voting qualifications, this past error does not confer the right to vote in future sectional elections.

Adopted 2021

SINGLE ADULT MINISTRY

Section 1. *Name*

The name shall be Single Adult Ministry, and it shall operate under the oversight of the Church Advancement Department.

Section 2. *Purpose and Principles*

1. To affirm adults who are single by choice or by circumstance as whole, worthwhile persons, and meet their unique spiritual and social needs.
2. To endeavor to reach out to all singles (i.e., never married, divorced, single parents, young adults, and widowed) by compiling relevant resources and by providing a wide array of opportunities for personal enrichment and service to others.
3. To offer many ports of entry to supportive fellowship through a variety of activities and programs.
4. To build a strong single-adult constituency for the purpose of edifying the church and evangelizing the lost.
5. To develop and implement relevant educational programs for church leaders and single adults.

Section 3. *Officers*

1. The Single Adult Ministry shall be composed of:
   a. Director
   b. Secretary
   c. Administrative Committee

d. District Representatives Committee
e. Division and Ministry Liaisons

2. The director and secretary of the Single Adult Ministry shall be appointed by the General Superintendent, approved by their District Superintendent, and ratified by the Executive Board. The term of these offices shall be two (2) years.
3. The Single Adult Ministry Administrative Committee shall be composed of the director, the secretary, and regional directors. Regional Directors shall be nominated by the Director, approved by their district, and submitted to the Executive Board for ratification. A Regional Director shall serve for a term of two (2) years, and their term of office begins immediately after the annual General Conference.
4. The district representatives shall be selected according to the method and term designated by each individual district.
5. Division and ministry liaisons shall serve on committees and boards of the UPCI by mutual agreement of the respective body and Single Adult Ministry. Liaisons shall be appointed by the director jointly with the division or ministry leadership (preapproved by their district superintendent), approved by majority vote of the Single Adult Ministry Administrative Committee, and submitted to the Executive Board for ratification. The term of office shall be for two (2) years beginning immediately following the annual General Conference.

Section 4. *Qualifications*

1. All officers, committee members, and liaisons of Single Adult Ministry shall conform to the Fundamental Doctrine and Articles of Faith of the UPCI.

Section 5. *Duties of the Director*

1. To establish the vision and goals of the ministry with the support of the Secretary and Administrative Committee.
2. To chair meetings of the Single Adult Ministry Administrative Committee.
3. To keep a record of all official acts of all said committees and business meetings.
4. To promote and support the vision and goals of the ministry.
5. To nominate liaisons and submit their names for ratification.
6. To develop and supervise fundraising programs and oversee the disbursement of funds according to the approved budget.
7. To work with the secretary to develop and submit an annual budget.
8. To supervise planning and implementation of national events.

Section 6. *Duties of the Secretary*

1. To work under the supervision of the director and support him/her in developing and accomplishing the vision and goals of the ministry.
2. To maintain records of policies, minutes of meetings, and other documents.
3. To conduct the correspondence of Single Adult Ministry under the supervision of the director.
4. To prepare agendas and reports with the Single Adult Ministry director.
5. To keep an accurate record of all receipts and disbursements and make reports of such funds at the request of the director and the Single Adult Ministry Administrative Committee.
6. To approve disbursement of funds according to the budget or as authorized by the director.
7. To represent the ministry to its constituency and the UPCI when requested by the director.

Section 7. *Duties of the Single Adult Ministry Administrative Committee*

1. To work with the director and secretary to support them in developing and accomplishing the vision and goals of the ministry.
2. To aid the director and secretary in carrying out their functions.

3. To develop, support and help implement the programs and policies of the Single Adult Ministry.
4. To promote the financial goals of Single Adult Ministry nationally with the district representatives.
5. To represent Single Adult Ministry at events and meetings at the request of the director.
6. To attend and participate in all Single Adult Ministry Administrative Committee meetings.

Section 8. *Duties of the District Representatives Committee*

1. To strengthen the relationship between Single Adult Ministry and each district.
2. To support the Single Adult Ministry leadership in all functions of the ministry.
4. To promote Single Adult Ministry within their district.
5. To attend all duly called meetings and conduct all business as deemed necessary in accordance with the Single Adult Ministry policy.

Section 9. *Duties of Single Adult Ministry Liaisons to Other Divisions and Ministries*

1. To provide a connection between Single Adult Ministry and other divisions and ministries of the UPCI by mutual agreement.
2. To promote the goals of each division and ministry within Single Adult Ministry with the oversight of the Single Adult Ministry Administrative Committee.
3. To be a resource to the division or ministry in regard to Single Adult Ministry ministry.
4. To plan and organize special events for Single Adult Ministry as authorized by the Single Adult Ministry Administrative Committee.

Section 10. *Organization of District Single Adult Ministry Ministry Officers*

1. Any district may have a Single Adult Ministry Director and other officers as deemed necessary by the district. The district coordinator works under the oversight of the district superintendent and District Board.
2. Elections and Appointments

The district Single Adult Ministry Director shall be elected or appointed according to the district's policy. The director shall hold office for a term of two (2) years.

Section 11. *Safeguarding of Funds*

1. The Single Adult Ministry Administrative Committee, together with the General Board, shall be responsible for collection, disbursement, and safeguarding of ministry funds.
2. The district Single Adult Ministry director, together with the District Board, shall be responsible for collection, disbursement, and safeguarding of district ministry funds.
3. The ministry will operate based on a yearly budget that will be developed by the Single Adult Ministry director and secretary, and approved by the Single Adult Ministry Administrative Committee. The director and secretary will be responsible for implementing the budget.
4. Revenue for the functioning of the Single Adult Ministry shall come from:
   a. Registration and special offerings received during events.
   b. Offerings from district Single Adult Ministry with the approval of the district.
   c. Monthly or annual pledges to Single Adult Ministry.

Adopted 2018

SPANISH EVANGELISM MINISTRY

Section 1. *Name*

1. The name shall be Spanish Evangelism Ministry (SEM) and shall operate under the oversight of the Church Advancement Department.

Section 2. *Purpose and Principles*

1. The Spanish Evangelism Ministry of the United Pentecostal Church International will facilitate ministry in the Spanish language within the United States and Canada. SEM is organized on the basis of language and culture, not race or national origin.
2. The Spanish Evangelism Ministry will provide leadership, tools and support to evangelize the Spanish-speaking population in the US and Canada. It will also serve to promote the programs and activities of the UPCI among the Spanish-speaking congregations. SEM will:
   a. Encourage and support evangelism and discipleship of Spanish-speaking people in the United States and Canada.
   b. Encourage the starting of new congregations that minister in the Spanish language.
   c. Assist in training and equipping Spanish-speaking ministers.
   d. Assist non-Spanish speaking ministers and churches to reach out to Spanish-speaking people with the gospel.
   e. Assist Spanish-speaking believers, ministers and churches in functioning as integral members of the UPCI.

Section 3. *Officers*

1. The Spanish Evangelism Ministry shall be composed of:
   a. Director
   b. Secretary/Treasurer
   c. Director of Promotions
   d. Administrative Aide
   e. Executive Committee
   f. SEM Board of District Directors
   g. Ministry Representatives
   h. Auxiliary Ministry Representatives
2. The Director and Secretary/Treasurer of the Spanish Evangelism Ministry shall be elected by a majority vote of UPCI credentialed ministers involved in Spanish Evangelism in the continental US and Canada, who are present at an annual SEM Business Meeting. The Director and Secretary/Treasurer shall be ratified by a majority vote of the General Board. The Director's election will be concurrent with that of the General Superintendent; the Secretary/Treasurer's election will be concurrent with that of the General Secretary. Their term of office will begin with the ratification of the General Board at General Conference.
3. The Director of Promotions shall be appointed by the Director of SEM and ratified by the SEM Board to serve for a two-year term concurrent with the Secretary.
4. The Administrative Aide shall be an employee working at the UPCI Headquarters that will provide administrative and logistics support for SEM. He/she shall be appointed by the SEM Director and will work directly under his supervision.
5. The Executive Committee shall be composed of the Director, the Secretary/Treasurer, three SEM Regional Directors (Eastern Continental US, Western Continental US and Canada), and at least two members chosen from and by the SEM Board of District Directors. The Director of Promotions and the SEM Administrative Aide may have a voice but no vote on the Executive Committee.
   a. The Regional Directors shall be nominated by the SEM Board of District Directors (2 nominees per position) and elected by the licensed ministers present at the SEM Annual Business meeting. The SEM board of District Directors will do a straw poll prior to the nomination process.
   b. Regional Directors shall meet the qualifications for office as required for

members of the Executive Committee in Section 4.

c. Ministry Representatives shall be nominated by the Executive Committee (2 nominees per position) jointly with the Division or Ministry leadership (pre-approved by their District Superintendent), and elected by the licensed ministers present at the SEM Annual Business meeting. They will serve on committees and boards of the UPCI by mutual agreement of the respective body and SEM. The term of office shall be for two (2) years beginning immediately following the annual SEM Business Meeting, and they may be appointed for a maximum of four terms.

d. The terms of office of the Regional Directors, Ministry Representatives and the two members of SEM District Board of Directors shall begin immediately after the SEM Annual Business Meeting. The Canada Regional Director, the Eastern Regional Director and one member of the SEM District Board of Directors shall be elected concurrent with the Director. The Western Regional Director and the second member of SEM District Board of Directors shall be elected concurrent with the Secretary/Treasurer.

e. All Regional Directors and Ministry Representatives shall serve for a term of two (2) years.

f. Auxiliary Ministers shall be nominated by the SEM director and ratified by SEM Board of District Directors.

g. Ministry Representatives may have a secretary or promotional director appointed by the Executive Committee and contingent upon the approval of the general division or ministry.

6. The District Representatives shall be selected according to the method and term designated by each individual District.

Section 4. *Qualifications*

1. The Director and Secretary/Treasurer shall be ministers of at least thirty (30) years of age who have been licensed with the UPCI at least five (5) years, have held Ordination Credentials for at least one (1) year, support their District and the organization, and have been involved in Spanish Ministry. Due to the requirements of their offices, the Director and Secretary/Treasurer shall be bilingual in Spanish and English.
2. The SEM Executive Committee members shall be ministers who have held a General License or Ordination Credentials for at least one (1) year. They must have supported their District and the organization, and have been involved in Spanish Ministry. Due to the requirements of their offices, the SEM Executive Committee members shall be bilingual in Spanish and English.
3. District Directors shall have ministerial license with the UPCI and fulfill the requirements as stipulated by the policy of the District that they represent.
4. All officers, committee members, and representatives of the Spanish Evangelism Ministry shall conform to the Fundamental Doctrine of the United Pentecostal Church International.
5. Voting procedures shall be consistent with the approved election process used currently by the UPCI Conference.
6. All elected offices of SEM will adhere to the term limits as set by the UPCI General Conference unless otherwise noted.
7. Any elected or appointed official of SEM may be removed from office (due to malfeasance, misfeasance or failure to conform to the Fundamental Doctrine of the UPCI) by a 2/3 vote of the SEM Board.

Section 5. *Duties of the Director*

1. To establish the vision and goals of the Ministry with the support of the Secretary/Treasurer and SEM Administrative Board.
2. To chair meetings of the Spanish Evangelism Ministry Executive Committee,

Board of District Directors and an annual Business Meeting.
3. To submit all official actions of said Committees and Business Meetings to the General Board and represent its interests during meetings of the General Board.
4. To keep a record of all official acts of all said Boards and Business Meetings.
5. To promote and support the vision and goals of the Ministry.
6. To represent the Ministry to the Spanish constituency and the UPCI in general. The SEM Director serves on the General Board with full voting privileges.
7. To develop and supervise fundraising programs and oversee the disbursement of funds according to the approved budget.
8. To work with the Secretary/Treasurer to develop and submit an annual budget.
9. To supervise planning and implementation of national events.

Section 6. *Duties of the Secretary/Treasurer*
1. To work under the supervision of the Director and support him in developing and accomplishing the vision and goals of the Ministry.
2. To maintain records of policies, minutes of meetings, and other documents.
3. To conduct the correspondence of SEM under the supervision of the Director.
4. To prepare agendas and reports with the SEM Director.
5. To keep an accurate record of all receipts and disbursements and make reports of such funds at the request of the Director and the SEM Administrative Board.
6. To approve disbursement of funds according to the budget or as authorized by the Director.
7. To represent the Ministry to its constituency and the UPCI when requested by the Director.

Section 7. *Duties of the SEM Executive Committee*
1. To work with the Director and Secretary/Treasurer to support them in developing and accomplishing the vision and goals of the Ministry.
2. To aid the Director and Secretary/Treasurer in carrying out their functions.
3. To develop, support and help implement the programs and policies of SEM.
4. To promote the financial goals of SEM nationally with the District Representatives.
5. To prepare an annual budget for SEM and provide oversight of SEM funds.
6. To prepare a Conference calendar, and organize all events and speakers of the Conference for submission to the SEM Board.
7. To prepare the Agenda of the annual Business meeting of ministers and submit for approval to the SEM Board.
8. To promote the annual The Harvest (“La Cosecha”) offering.
9. To represent SEM at events and meetings at the request of the Director.
10. To attend and participate in all SEM Administrative Board Meetings.

Section 8. *Duties of the SEM Board of District Directors*
1. To strengthen the relationship between SEM and each District.
2. To set up Committees as needed to carry out the work of SEM according to its vision and purposes.
3. To oversee and approve all actions of the SEM Officers and the Executive Committee.
4. To approve an annual Budget for SEM and its various departments and ministries.
5. To approve the Conference calendar and all events and speakers as submitted by the SEM Executive Committee.
6. To approve the business Agenda of the annual ministerial Business meeting.
7. To support the national SEM leadership in all functions of the Ministry.
8. To promote evangelism within the Spanish speaking communities in their District.

9. To attend all duly called meetings and conduct all business as deemed necessary in accordance with the SEM policy.
10. To promote the annual The Harvest (La Cosecha) offering.
11. To help with casting and planning the efforts of SEM to the UPCI.
12. To take action as necessary to remove an official from office as referenced above.

Section 9. *Duties of SEM Representatives to Other Departments and Ministries*

1. To provide a connection between SEM and other Departments and Ministries of the UPCI by mutual agreement.
2. To promote the goals of each Department and Ministry within SEM with the oversight of the SEM Executive Committee.
3. To be a resource to the Department or Ministry in regard to Spanish Ministry.
4. To plan and organize special events for SEM as authorized by the SEM Executive Committee.
5. To prepare an annual budget for the Ministry work within the SEM structure and submit it to the SEM Secretary for approval by the SEM Board of Directors.

Section 10. *Organization of District Spanish Ministry*

1. Officers
   a. Any District with a Spanish-speaking population may have a Spanish Ministry Director.
2. Elections and Appointments
   a. The District Spanish Ministry Director shall be elected or appointed according to the District's policy. The Director shall hold office for a term of two (2) years.
3. Qualifications
   a. The Director must be at least twenty-five (25) years of age; must have been a licensed minister in good standing with the organization for two (2) years; must support their District and the organization, and be involved in Spanish Ministry. Due to the requirements of the office, it is recommended that the Director be bilingual in Spanish and English.
4. Duties
   a. The Director will lead the Spanish Ministry in the District according to the District's guidelines, and within the structure as defined by the District's policy.
   b. The Director must serve as a liaison between the Spanish constituency and the District leadership, working harmoniously with both, and promoting the programs and events of the UPCI to the Spanish constituency.
   c. The Director will support the work of the Spanish Evangelism Ministry, working harmoniously with the leadership, and promoting all its programs and events.
   d. The Director will assist the District leadership at all levels upon request in working with its Spanish-speaking constituency.
   e. The Director will be a member of the Board of District Directors, and will be required to attend its meetings and support its functions.

Section 11. *Finances*

1. The Ministry will operate based on a yearly budget that will be developed by the SEM Director and Secretary/Treasurer and approved by the SEM Executive Committee. The Director and Secretary/Treasurer will be responsible for implementing the budget.
2. Revenue for the functioning of the Spanish Evangelism Ministry shall come from:
   a. Special offerings taken during events.

b. Offerings from District Spanish Ministries with the approval of the District.
c. Monthly or annual pledges to SEM.
d. A Spanish Evangelism Ministry offering, The Harvest (La Cosecha).

Section 12. *Safeguarding of Funds*

1. The SEM Executive Committee, together with the General Board, shall be responsible for collection, disbursement, and safeguarding of ministry funds.
2. The District Spanish Evangelism Director, together with the District Board, shall be responsible for collection, disbursement, and safeguarding of District Ministry funds.

Section 13. *Amendments to the SEM Policy*

This Constitution may be amended at the SEM Annual Business Meeting by a majority of the votes cast thereon in favor of any such amendment and each amendment shall be voted upon separately.

During the SEM Annual Business Meeting, amendments will be considered that have been passed by the majority of those in the SEM Board of District Directors, or by 2/3 vote of the ministers present during the National Conference.

All amendments that will be presented to the SEM Annual Business Meeting from the SEM Board of District Directors shall be mailed to all ministers no later than sixty (60) days prior to the National Conference.

Any amendment approved by the SEM ministers during the SEM Annual Business Meeting shall be submitted to the General Board for approval.

Adopted 2011, Amended 2022

TERM LIMITS

If someone is appointed or elected to fill less than half of an unexpired term, this service would not count toward the four consecutive term limit. If someone is appointed or elected to fill more than one half of an unexpired term, this service would count as the first term toward the four consecutive term limit.

1. If a new district is formed in such a way that an incumbent continues in office in the new district, the years spent serving in the old district do not count.
2. If no one is qualified for a particular office, the term limit can be extended.

Adopted 1999, Amended 2022

In the event an office falls under the two-thirds requirement for an incumbent to be returned to that office, the chair must announce that the office is indeed under term-limit restrictions immediately prior to conducting the voting for that office.

Adopted 2011

If a new section is formed in such a way that an incumbent continues in office in the new section, the years spent serving in the old section do not count.

Adopted 2014

It is at the discretion of district conference; which sections are new sections.

Adopted 2016

THE STEWARDSHIP GROUP

Section 1. *Department Structure*
The Stewardship Group is a department under the Church Administration.

Section 2. *Name*
The name of this department is "The Stewardship Group."

Section 3. *Purpose*
The Stewardship Group shall provide management of stewardship-related services for divisions, departments, districts, churches, endorsed projects, and members of the UPCI.

Section 4. *Director of Stewardship*
1. Director shall be appointed by the Board of General Presbyters for a two (2) year term, the appointment to be ratified by the General Conference, concurrent with the term of the general superintendent. His or her term of office shall expire on or before January 1, following the appointment of a successor.
2. The director of stewardship shall have the same qualifications as in Article IV, Section 3, Paragraph 1 of the General Constitution, and further shall have an adequate educational background.

Section 5. *Duties of Director*
1. The director shall work under the direction of the general superintendent.
2. The director shall prepare biannual reports to the General Board of all activities of The Stewardship Group.
3. The director shall be responsible for marketing of all stewardship-related services.
4. The director shall serve as president of the United Pentecostal Foundation.
5. The director shall serve as president of the United Pentecostal Church Loan Fund.
6. The director shall serve as officer and director of United Insurance Solutions, Inc.
7. The director shall serve at the direction of the general superintendent on any additional boards or corporations that fulfill the purpose of The Stewardship Group.

Section 6. *Assistant Director of Stewardship*
1. The assistant director shall be an at-will employee of The Stewardship Group, recommended by the Director of Stewardship, approved by the General Superintendent and ratified by the Executive or General Board.
2. The Assistant Director of Stewardship shall have the same qualifications as in Article IV, Section 3, Paragraph 1 of the General Constitution, and further shall have an adequate educational background.

Section 7. *Duties of Assistant Director of Stewardship*
1. The assistant director shall work under the direction of the Director of Stewardship to fulfill the purpose of The Stewardship Group.
2. The assistant director may serve as Vice President of the United Pentecostal Church Loan Fund upon approval of the UPCLF Board of Directors.
3. The assistant director may serve as Vice President of the United Pentecostal Foundation upon approval of the UPF Board of Directors.
4. The assistant director may serve an officer of United Insurance Solutions upon approval of the UISI Board of Directors.
5. The assistant director may serve when appointed on any additional boards or corporations that fulfill the purpose of The Stewardship Group.

Section 8. *Additional Executive Positions*
The Director of Stewardship may recommend additional positions to the General Superintendent and ratified by the Executive or General Board as The Stewardship Group expands.

Section 9. *The Stewardship Group Advisory Council*

1. The objective of this council is to assist The Stewardship Group in developing long-term plans, budgetary guidelines, and allocation standards for surplus funds.
2. The Council would is composed of:
   a. Stewardship Director - Chair
   b. A current General Board Member
   c. A current or former board member of either the Loan Fund or Foundation
   d. A current UPCI minister with a financial background who has his or her district superintendent's approval
   e. A businessperson with a financial background who is a member of a UPCI church and who has his or her pastor's approval
3. These members will be nominated by the Stewardship Director and approved by the Executive Committee.
4. Recommendations of the council will be submitted to the General Superintendent for final approval before implementation.
5. The council will convene in-person once annually and as-needed via Zoom or conference calls throughout the year.

Adopted 2011, Amended 2022

UPCI YOUTH MINISTRIES

This policy defines the name, mission, resource responsibility and leadership structure of the ministries facilitated and funded by the UPCI Youth Ministries:

Section 1. *Apostolic Youth Corps:*

1. AYC is a ministry that provides short term mission trips.
2. Mission: to facilitate the pairing of ministry minded Pentecostal youth with North American and international sites which need and desire evangelism assistance. AYC mission trips are for the purpose of providing exposure to the mission field, evangelism opportunities to share the gospel, ministry experience, the development of Christian character and to cultivate the call of God.
3. Resources: AYC seeks to develop resources and provide training to equip youth for more effective ministry in the kingdom of God.
4. Leadership:
   a. The director shall be appointed for a one year term by the Executive Youth Committee and ratified by the Executive Board or General Board.
   b. The director shall serve as a non-voting member of the General Youth Committee.
   c. The director shall appoint a ministry team with the approval of the Executive Youth Committee.

Section 2. *Campus Ministry International:*

1. CMI facilitates ministry chapters on college and university campuses.
2. Mission: to enable and encourage local churches to effectively evangelize the college and university populations in their vicinities with the gospel of Jesus Christ.
3. Resources: CMI seeks to develop resources and provide training to equip apostolic students to fulfill their God-given purpose in a secular environment.
4. Leadership:
   a. The director shall be appointed for a one year term by the Executive Youth Committee and ratified by the Executive Board or General Board.
   b. The director shall serve as a non-voting member of the General Youth Committee.
   c. The director shall appoint a ministry team with the approval of the Executive Youth Committee.

Section 3. *Hyphen:*

1. Hyphen is a young adult ministry.
2. Mission: Hyphen seeks to connect 18-30 year olds to service, with purpose, through resources, for a mission
3. Resources: Hyphen seeks to develop resources and provide training for the purpose of elevating the effectiveness of young adult ministry on the local, district and global levels.
4. Leadership:
   a. The director shall be appointed for a one year term by the Executive Youth Committee and ratified by the Executive Board or General Board.
   b. The director shall serve as a non-voting member of the General Youth Committee.
   c. The director shall appoint a ministry team with the approval of the Executive Youth Committee.

Section 4. *Project 7 Bible Clubs:*

1. P7 Clubs are student-led and student-driven opportunities for apostolic students to participate in a spiritually-inspired, relationship-oriented, community-serving project in their middle school, junior high or high school. Students have seven years of secondary education to complete a project that will bring fulfillment to their calling
2. Mission: P7 Club leaders and members are encouraged to unlock their faith, unleash truth, elevate Christ, and serve others.
3. Resources: P7 seeks to develop resources and provide training for students to utilize for the purpose of starting and running Bible clubs.
4. Leadership:
   a. The director shall be appointed for a one year term by the Executive Youth Committee and ratified by the Executive Board or General Board.
   b. The director shall serve as a non-voting member of the General Youth Committee.
   c. The director shall appoint a ministry team with the approval of the Executive Youth Committee.

Section 5. *Senior Bible Quizzing*

1. SBQ is a leadership development ministry facilitated through Scripture memorization and team competition that tests retention and comprehension.
2. Mission: to instill the Word of God in the hearts of young people; to develop within them Christian character and leadership skills; to partner with their parents and church leaders in maturing them spiritually, emotionally, and intellectually.
3. Resources: SBQ seeks to develop resources, provide training and define the competitive structure to facilitate the Bible quizzing program.
4. Leadership:
   a. The director shall be appointed for a one year term by the Executive Youth Committee and ratified by the Executive Board or General Board.
   b. The director shall serve as a non-voting member of the General Youth Committee.
   c. The director shall appoint a ministry team with the approval of the Executive Youth Committee.

Adopted 2017

UPCI YOUTH MINISTRIES
ANNUAL FUNDRAISING CAMPAIGN – ALLOCATION POLICY

Section 1. *Name:*
The name of this annual fundraising campaign shall be Move the Mission.

Section 2. *Allocation of Funds* The sixty percent (60%) of the total offering that is sent to the General Secretary-Treasurer of the UPCI shall be allocated as follows:

1. Administration expenses for the ministries, programs, resources, events, and promotional efforts of the Youth Ministries division.
2. The remaining funds shall be allocated to missions and ministry efforts throughout North America and around the world.

Section 3. *Permanent allocation partners*

1. Global Missions
2. North American Missions
3. Tupelo Children's Mansion
4. Lighthouse Ranch for Boys
5. New Beginnings International Children's & Family Services
6. Urshan College & Graduate School of Theology
7. Scholarships for higher education at UPCI endorsed institutions

Section 4. *Non-permanent allocation partners*

1. UPCI divisions, departments, ministries, and programs not already a permanent allocation partner.
2. UPCI endorsed ministries
3. Youth ministry projects
   a. All recipients shall be involved in a ministry that directly blesses and /or involves young people.
   b. All requests shall come through the District Youth President for the district where the youth ministry is based. The request must be accompanied by a letter of recommendation from the District Superintendent and/or District Board.
4. Any other projects designated by the General Youth Committee and approved by the General Board.

Section 5. *Non-permanent allocation partner policy*

1. The annual fundraising campaign must have an increase over the previous campaign's offering in order to consider non-permanent allocation requests. The General Youth Committee may vote to waive this provision with a 2/3 majority.
2. Specific recipients will be designated without commitment toward future support.
3. A complete list of the proposed recipients will be presented to the General Board for their review and approval at General Conference.

Section 6. *Allocation Process*

1. Representatives from the requesting parties shall appear before the General Youth Committee at General Conference to present their allocation request.
2. The General Youth Committee shall decide by vote the total allocation amounts for each respective allocation request.
3. The Executive Youth Committee shall present the allocation proposal to the General Board at General Conference for final approval.

Section 7. *Disbursement of annual fundraising campaign funds to allocation partners*

1. The Youth Ministries division will notify the allocation partners (permanent and non-permanent) to share the outcome of the allocation process.
2. When the Youth General Ministries division has received 90 percent of the expected annual fundraising campaign funds from District Secretary-

Treasurers, the first disbursement will be made to allocation partners based on the percentage received.
3. The remaining funds will be disbursed based on the receipt of expected district funds.

Adopted 2017

UPCI YOUTH MINISTRIES PROJECTS AS MTM ALLOCATION CATEGORY

An eighth "category" of Move the Mission allocations is allowed for "Youth Ministry Projects." The allocation of money within this category is governed and conducted as follows:

1. All recipients from this category shall be involved in a ministry that directly blesses and /or involves young people.
2. All requests for support from this category shall come through the district youth president for the district where the youth ministry is based. The request must be accompanied by a letter of recommendation from the district superintendent and/or District Board.
3. Specific recipients will be designated without commitment toward future support.
4. A complete list of the proposed recipients will be presented to the General Board for their review and approval when the overall allocation request is brought before them at General Conference.

Adopted 2000, Amended 2020

WOMEN IN MINISTRY NETWORK

Section 1. *Name*.
The name of this ministry shall be Women in Ministry Network (WMN), and it shall operate under the oversight of the Church Advancement Department.

Section 2. *Mission and Objectives*.
1. The mission is to facilitate communication, coordination, visibility, mentoring, and training tools for women involved in ministry in the UPCI.
2. The objectives of WMN shall be as follows:
   a. To provide a network for credentialed women ministers to connect with one another.
   b. To develop tools to benefit training and mentoring of women involved in ministry.
   c. To provide a secure means to offer encouragement, support, and communication regarding pertinent information pertaining to the credentialed lady minister by means of social media.

Section 3. *Women in Ministry Committee*.
1. The general superintendent serves as the head of this network and appoints the committee chair.
2. The general superintendent and the committee chair recommend and approve the committee members.
3. Committee members are to be credentialed UPCI women ministers in good standing in the district in which they are licensed and have the approval of their district superintendent. One or two committee members may be male or not credentialed.

Adopted 2016

WORLD NETWORK OF PRAYER POLICY

Section 1. *Name*.

The name of this ministry is *World Network of Prayer* (WNOP).

Section 2. *Mission and Objectives*.

1. The mission of this ministry shall be to promote and engage people in fervent prayer and to provide effective prayer support for UPCI leaders, constituents, and people worldwide.
2. The objectives of this ministry are as follows:
   a. To provide quality prayer resources, tools, and services for individuals, prayer leaders, local churches, and districts.
   b. To serve as a resource center for receiving and distributing prayer agenda and needs.
   c. To involve individuals and churches in prayer ministry to support the UPCI's mission to carry "the whole gospel to the whole world by the whole church."
   d. To provide an Apostolic voice of influence in the world by effectively transmitting the vision of prayer to result in revival, harvest, and church growth.

Section 3. *Administration, Staff, and Committee Members*.

1. Executive director (international coordinator), appointed by the general superintendent and ratified by the Executive Board.
2. Staff assistants, such as strategic prayer coordinator, children/youth prayer coordinator, and additional staff assistants as needed and feasible. Staff assistants are appointed by the general superintendent with input from the executive director.
3. District prayer coordinators, appointed by district superintendents or district boards.
4. In consultation with the executive director, the general superintendent may appoint a Planning Committee to include the executive director as the chair, the staff assistants, selected district prayer coordinators, and representatives of local church prayer ministries.

Section 4. *Qualifications*.

1. The executive director should be a licensed minister of the UPCI. The Executive Board may make an exception to this qualification.
2. All administration, staff, and committee members should be active in prayer ministry in the UPCI, reflect godly character and integrity, be loyal to the General Organization, be a member in good standing of a local UPCI church, and conform to the Fundamental Doctrine.

Section 5. *Operations*.

1. The executive director manages operations under the oversight of the general superintendent.
2. Operations and budget should be coordinated with the UPCI chief administrative officer.
3. The Planning Committee should discuss and recommend plans for major events, initiatives, and resources and review overall operations on an annual basis.
4. Events and major initiatives are subject to approval by the Executive Board.
5. The executive director should communicate regularly with the district prayer coordinators about events, initiatives, and resources. District events should be planned in coordination with the district superintendent and the district prayer coordinator.
6. WNOP will coordinate with the office of communications in order to comply with branding and public relations decisions to ensure cooperation with other divisions and the UPCI as a whole.

Adopted 2016

POSITION PAPERS

United Pentecostal Church International

by United Pentecostal Church International
Weldon Spring, Missouri

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ABORTION

(1)

Adopted by the General Conference in 1974

Be it resolved that the UPCI go on record as being opposed to legalized abortion.

(2)

Adopted by the General Conference in 1988

Whereas our world has been wracked for a number of years by the corporate sin of abortion, and

Whereas the UPCI must confront this moral and ethical challenge in our [North] American society, and

Whereas the Holy Bible does provide insight into this climate of sexual permissiveness prevalent in our generation, and

Whereas the Bible acknowledges God as totally involved in the creation of new life (Jeremiah 1:5; Psalm 139:13-16; Isaiah 44:24), and

Whereas the Bible further acknowledges that a woman is with child at conception (Luke 1:31-36), and

Whereas the church of the living God has a responsibility in protecting the rights of the unborn,

Be it therefore resolved that the UPCI go on record as opposing abortion on demand.

Be it further resolved that we voice our opposition to any legislation at provincial, state, or national levels which would bring about a climate designed to undermine the sanctity of human life, further destroying the moral fiber of our society.

Be it further resolved that we give ourselves to earnest prayer during the time of [the revival endeavor called Global] Conquest for an awakening in our North American society of moral consciousness concerning this issue.

Be it further resolved that we encourage and help provide for proper biblical solutions to this problem and that we continue to reach out through pastoral counseling, through biblically-based maternity care and adoption ministries, and through biblically-based crisis pregnancy services, to those who have been caught or blighted in any way by the effect or contemplation of abortion.

Be it further resolved that we encourage our ministers, churches and other counselors, who assist and counsel those who are faced with unplanned pregnancy situations, to offer a full range of biblically-based alternatives, including maternity care, foster care and adoption, so that more birthmothers will choose life for their babies.

Be it further resolved that we again reaffirm that we want to minister with compassion to those who may presently suffer the trauma of having had an abortion.

(3)

Adopted by the General Board 2009

"General Board declares the third Sunday in January of each year to be Sanctity of Life Sunday and urges all of our churches to join in commencing this year."

ABUSE AND SEXUAL MISCONDUCT

Adopted by the General Board in 2019, Amended 2021

The UPCI opposes all types of abuse and sexual misconduct. The church should do everything within its power to prevent the occurrence or coverup of abuse and exploitation of children, the elderly, and other vulnerable populations. When an allegation of abuse is presented, it should be investigated and considered with both great diligence and discretion, in addition to being referred for investigation and adjudication by appropriate authorities when so directed by the law and/or ethical standards.

All church leaders involved in an investigation or hearing must keep confidentiality, but exceptions are to be made when it is appropriate to notify the proper authorities of abuse or sexual assault.

Guiding Philosophy

It is the responsibility of every local church to cultivate a culture of protection, both to prevent abuse and to support victims who have been abused. The UPCI condemns any instance in which a leader uses his or her position of authority in a sexually inappropriate manner. Further, we repudiate the abuse of power by any leader who attempts to silence or marginalize victims or to protect perpetrators of sexual abuse. The local church should have clear procedures governing interactions between leaders and the populations they serve. If these guidelines are violated, local church discipline should be administered. Such forms of church discipline, however, do not negate the fact that sexual abuse and some other forms of abuse are crimes to be investigated and prosecuted in the context of governmental entities. Moreover, certain church leaders and administrators may be required by state or provincial law to report child and/or sexual abuse to the authorities.

The UPCI charges our ministers and our institutions to create a culture in which victims can safely share instances of abuse and receive necessary care and protection throughout the process. We urge all church leaders to implement policies designed to protect against and confront any form of abuse, and to do everything possible to ensure the safety of the abused. We call all ministers to report allegations of sexual or other child abuse immediately to the proper authorities as required by law and/or ethical standards, and to exercise appropriate church discipline upon those who have committed such abuse.

While both victim(s) and perpetrator(s) are created in the image of God, and as such, are His children, the primary responsibility of the church must be to protect and support the victim(s), then attempt to restore the perpetrator(s) spiritually to forgiveness and right fellowship with God. True repentance for perpetrating abuse requires an acceptance of the consequences of sin, both in the context of governmental entities and in the context of the local church. Through the grace of God, survivor(s) of sexual abuse can forgive their abuser(s), but such forgiveness is not a substitute for justice for the crime of sexual abuse. Forgiveness also does not require victims to have an ongoing relationship with their abuser(s) in order to be in right standing with God or their church.

Sexual Misconduct

- Within the United Pentecostal Church, the term "sexual misconduct" means any behavior not in keeping with biblical guidelines regarding human sexuality. This would include, but not be limited to, those behaviors listed in the Position Paper adopted by the General Board in September 2015 titled "The Biblical View of Human Sexuality."
- Further, sexual misconduct would include acts of sexual harassment which is defined as unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature when (1) submission to such conduct is made either explicitly or implicitly a term or condition of an individual's employment, (2) submission to or rejection of such conduct by an individual is used as the basis for employment decisions affecting such individual, or (3) such conduct has the purpose or effect of unreasonably interfering with an individual's work performance or creating an intimidating, hostile, or offensive working environment.
- We encourage all local churches and all districts with employees to adopt a written policy which specifically prohibits sexual harassment. Such a policy can be adopted by the board of directors and should also (1) contain

a procedure for filing complaints of harassment with the employer, (2) encourage victims to report incidents of harassment, (3) assure employees that complaints will be investigated promptly, (4) assure employees that they will not suffer retaliation for filing a complaint, (5) discuss the discipline applicable to persons who violate the policy, and (6) assure the confidentiality of all complaints and complainants.

- It is to be understood that for churches, the courts may well treat volunteers as employees for legal purposes, and pastors may be deemed the equivalent of supervisors since they are in a position of authority. All our ministers are encouraged to understand that there are legal as well as moral ramifications for sexual misconduct, even when the conduct may be considered private activity between consenting adults whether or not it rises to the level of adultery.
- Under the UPCI Judicial Procedure, the district must investigate all formal complaints received by it of sexual misconduct against a credentialed minister.
- Under the UPCI General Constitution, if a credentialed minister is found guilty of a sexual offense such as those described in the above-referenced position paper, then his or her credentials must be revoked and cannot be reinstated. If a credentialed minister is found guilty of sexual harassment, appropriate discipline will be enacted by the governing district board depending on the severity of the conduct, up to a lifetime revocation of his or her ministerial credentials.
- The UPCI Employee Manual contains a section on "Sexual and Other Harassment" for the definition, prevention, reporting, and prompt investigation of alleged sexual misconduct on the part of all staff and/or volunteers at UPCI World Headquarters.

Abuse

- Abuse is generally defined as physically, sexually, or mentally injuring a person. This broad term incorporates specific categories of abuse, including but not limited to child abuse, domestic abuse, and sexual abuse.
- The term "child abuse" is understood to mean any act or failure to act on the part of a parent or caretaker which results in death, serious physical or emotional harm, sexual abuse or exploitation, or an act or failure to act which presents an imminent risk of serious harm. Such "caretakers" could include any church employee, volunteer, or attendee.
- All UPCI ministers and churches are expected to abide by all federal, state or provincial, and local laws regarding mandatory reporting of abuse of a child, the elderly, the disabled, or other vulnerable populations. They are further expected to cooperate fully with all proper authorities investigating the same.
- All formal complaints of abuse against credentialed ministers must be investigated by the governing district board according to the UPCI Judicial Procedure. A credentialed minister found under the UPCI Judicial Procedure to have engaged in abuse may have his or her ministerial credentials revoked, whether or not he or she is charged with a crime.
- No individual having pled guilty or having been adjudicated guilty by a court of law of sexual abuse of a child shall be granted ministerial credentials with the United Pentecostal Church. Any credentialed minister having pled guilty or having been adjudicated guilty by a court of law of sexual abuse of a child will immediately have his or her ministerial credentials permanently revoked.
- The UPCI Global Council Policy and Procedures (which governs churches outside of the United States and Canada) contains a sample Judicial Procedure for every national church "to prevent the occurrence or coverup of abuse and exploitation of children, the elderly, and other vulnerable populations."

- Every effort should be made to provide professional counseling to victims of abuse. If the abuse was committed by a credentialed minister, the governing district board is encouraged to fund such as a gesture of compassion, though not as any admission of liability. If the abuse was committed by a non-credentialed member or volunteer of a local congregation, that church is encouraged to pay for the needed counseling.

Governance & Awareness

- The UPCI has a congregational form of church government, which means the local church is self-governing. The UPCI does not own or have an ownership interest in local churches or their property. The UPCI does not operate or supervise local churches or ministries. The UPCI does not control, and does not have the authority to control, the manner, means, methods, or daily activities by which local churches operate. Local churches and ministers are not subsidiaries, employees, or agents of the UPCI. The local church is responsible for the screening, hiring, supervision, and retention of its ministers, employees, and volunteers, and of those of any subsidiaries. The UPCI does not assign ministers to churches or transfer ministers from one church to another and does not have the authority to terminate the employment of a minister by a church. The doctrinal and disciplinary jurisdiction exercised by the UPCI, or available for its exercise, is guided by religious conviction and religious law, not by employment relationships. It is ecclesiastical and not temporal.
- The UPCI encourages its ministers to stay abreast of evolving issues involving such matters as negligent hiring, negligent supervision, sexual misconduct, and child abuse. All congregations are encouraged to cooperate with their individual insurance companies regarding these issues.

THE BIBLICAL IDEAL OF MARRIAGE AND FAMILY

Adopted by General Conference in 1990, Amended 2012

Inasmuch as modern society has eroded the biblical ideal of the family and its practical existence, and

Inasmuch as homosexual couples, unmarried heterosexual couples, and even groups of persons simply maintaining a common household are seeking to gain legal and social status as families, with all due rights and privileges given to families, including but not limited to social benefits or rights such as child rearing and custody, spousal or dependent insurance, inheritance rights, and tax exemptions, and

Inasmuch as a growing number of states, with the support of certain national leaders, have attempted to change the legal definition of marriage to include same-sex couples.

Be it resolved that the UPCI uphold the biblical ideal of the basic family as one man and one woman (Genesis 2:24; Matthew 19:4-9; Ephesians 5:22-25, 28), married by law in accordance with all biblical injunctions; and all offspring of such a couple, biological or adopted (Psalm 127:3; Leviticus 14:29; James 1:27); with the extended family being comprised of the various relatives of blood and marriage resulting from the lawful union of a man and woman (Leviticus 25:25, 47-49; Numbers 27:6-11; Judges 18:19; Acts 10:2, 11-14; 16:31-32).

Be it further resolved that the UPCI and its constituent ministers uphold the biblical ideal of the family in doctrine and example, publicly defending the family as the most critical social institution ordained by God, while making all reasonable, practical efforts to resist legal recognition of persons or groups as families when such persons or groups contradict biblical teaching on morality and the family.

And be it further resolved that the UPCI go on record as actively opposing any attempt to change the definition of marriage that broadens this sacred institution from the union of one man and one woman.

BIBLE TRANSLATIONS

Adopted by the General Board in 2022

The United Pentecostal Church International (UPCI) holds that the Holy Scriptures were inspired by God and that they constitute the infallible Word of God (II Peter 1:21). Since they are the only God-given authority that humankind possesses, all doctrine, faith, hope, and all instruction for the church must be based upon, and harmonize with, the Scriptures. (See II Timothy 3:16.)

Because the Scriptures were principally written in Hebrew and Greek, they need to be translated into vernacular languages, including English, to be understood by people around the globe. It was the desire for common people to know and understand the Scriptures that led to the development of the English versions, beginning with John Wycliffe's translation in 1384, William Tyndale's Bible in 1526, and subsequent editions including the Great Bible, the Bishops' Bible, the Geneva Bible, and the King James Version (KJV). These versions, especially the KJV, not only shaped the faith of millions, but also influenced the very contours of the English language.

As the 1611 King James translators themselves understood, no language is static. The English language has changed substantially over the course of the four hundred years since then. While it is certainly possible for those raised with the English versions from the Reformation Era to grasp the fundamental meaning of the biblical text, the purpose of Bible translations is to make its message as accessible as possible to common people.

In addition, the UPCI is a global church whose members speak and read a multitude of languages. Many, if not most, use Bibles translated from the original languages rather than being re-translated from an English version. Given the growth and spiritual maturity of the global church, it is evident that there are Bible versions available in their language that are sufficient for correct doctrine and a healthy devotional life.

Views of the nature of inspiration as well as translation theory influence the final form of any Bible version. A high view of inspiration holds that not only is the entire volume of original Scripture inspired and infallible, but also each word is significant. Therefore, for authenticity and primary study we recommend a relatively literal translation developed by a committee of scholars who hold a high view of inspiration and infallibility. We recommend only the translations in English or other languages that meet these guidelines.

We continue to recognize the King James Version of the Bible, because of its historic influence, as a trusted and prominent translation of the Scriptures to be used in our churches and among our people.

THE BIBLICAL VIEW OF HUMAN SEXUALITY

Adopted by the General Board, September 2015

Human sexuality was given by God both as a means of human reproduction and as a means to help bond a male and a female in a one-flesh union (Genesis 2:24). Because of its inherent power, God placed restrictions on human sexuality. As such the Bible presents fornication, adultery, polygamy, homosexuality, bestiality, incest, and transgenderism as improper expressions of human sexuality.

The UPCI will continue to uphold by teaching, preaching, and practice the biblical ideal of human sexuality and to stand against all improper expressions of human sexuality, including, but not limited to the following:

Fornication is defined as "sexual intercourse between unmarried people" and often is interpreted as sexual immorality, including all sexual sins. It is a sexual sin classified by the Bible as a work of the flesh. The Bible records, "Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness . . .

that those who practice such things will not inherit the kingdom of God" (Galatians 5:19-21). This principle is echoed when the Bible warns, "Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites . . . will inherit the kingdom of God" (I Corinthians 6:9-10). Further, the Bible notes, "Now the body is not for sexual immorality but for the Lord, and the Lord for the body" (I Corinthians 6:13). The Bible states plainly that believers should, "because of sexual immorality, let each man have his own wife, and let each woman have her own husband" (I Corinthians 7:2). During times of temptation the Bible teaches believers, "Flee sexual immorality. Every sin that a man does is outside the body; but he who commits sexual immorality sins against his own body" (I Corinthians 6:18). Finally, the Bible instructs, "For this is the will of God, your sanctification: that you should abstain from sexual immorality" (I Thessalonians 4:3).

Adultery is defined as "a married man having sexual relations with anyone other than his wife or a married woman having sexual relations with anyone other than her husband." God forbade His people to commit adultery (Exodus 20:14). Jesus taught, "You shall not commit adultery" (Matthew 5:27-28). Jesus gave his approval of the Old Testament commandments against adultery when He quoted the commandment in Luke 18:18-20. Adultery defiles a person (Matthew 15:19-20). God will judge adulterers (Hebrews 13:4). When an individual commits adultery he or she destroys himself or herself (Proverbs 6:32). Unless the adulterer repents and is forgiven by God, he or she shall not inherit the kingdom of God (I Corinthians 6:9).

Polygamy is defined as "marriage that includes more than two people." Even with numerous examples of polygamy in the Old Testament, monogamy was God's intent (Genesis 2:22-24). Jesus reinforced and emphasized the original plan in citing Genesis 2:24 in Matthew 19:3-6.

The practice of polygamy developed first in fallen humanity in the line of the murderer Cain, not the line of Seth, through the murderer Lamech (Genesis 4:23). Wherever instances of polygamy are recorded, we also see sociological disaster that created heartbreak and sowed familial discord, such as in the families of Abraham, Jacob, and David.

Homosexuality is defined as "sexual attraction and behavior between members of the same sex or gender." God's Word is very clear regarding homosexual behavior. In the Old Testament, God commanded His people, "You shall not lie with a male, as with a woman. It is an abomination" (Leviticus 18:22). In the New Testament, Paul wrote, "For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due" (Romans 1:26-27). Paul asked: "Do you not know that the unrighteous will not inherit the kingdom of God? . . . Neither fornicators, . . . nor homosexuals . . ." (I Corinthians 6:9).

Bestiality is defined as "cross-species sexual activity between human beings and animals." The Bible condemns this act for both men and women in four different Old Testament passages: Exodus 22:19; Leviticus 18:23; Leviticus 20:15-16; and Deuteronomy 27:21. This act of perversion was punishable by death to both the human being and the animal. God designed human beings to mate with other human beings, as shown in the creation account when none of the animals were found suitable for Adam (Genesis 2:20). God created humans in His image (Genesis 1:27), and bestiality diminishes this uniqueness to that of a beast unable to distinguish the difference between right and wrong, natural from unnatural, and love from lust.

Incest is sexual activity between family members or close relatives; it is prohibited by Scripture. The first occurrence of incest is recorded in Genesis 19. Lot's daughters, fearing they would not find husbands, conspired to make their father drink

wine and then lie with him to preserve seed of their father. The result was that both of Lot's daughters were with child by their father. The Bible classifies incest as a wicked thing, noting, "If a man takes his sister, his father's daughter or his mother's daughter, and sees her nakedness, and she sees his nakedness, it is a wicked thing. And they shall be cut off in the sight of their people. He has uncovered his sister's nakedness. He shall bear his guilt" (Leviticus 20:17). These sentiments can also be found in Leviticus 18:6-18. Ultimately, the Bible warns, "Cursed is the one who lies with his sister, the daughter of his father or the daughter of his mother," and "Cursed is the one who lies with his mother in law" (Deuteronomy 27:22-23).

Transgenderism is defined as "appearing as, wishing to be considered as, or having undergone surgery to become a member of the opposite sex." God's plan for gender identification (Genesis 1:26-27) clearly defines differences between maleness and femaleness. God has a specific design for everyone at conception (Psalm 139:13-16).

Gender identification is a biological issue rather than merely self-perception. The fact that some individuals are born with evidence of mutations in their sex-determining genes does not change their value in God's eyes or His plan any more than someone born with a mutation that causes any other developmental, physical, or emotional problem.

The Genesis account shows God's intent as heterosexuality, with definite boundaries between sexes in both appearance and behavior. Men are to act and appear as men; women are to act and appear as women (Deuteronomy 22:5; I Corinthians 6:9).

Attempts to alter gender as in hormonal intervention or sex-reassignment surgery must be seen as a form of bodily mutilation (Leviticus 22:24-25) and an attempt to alter God's design.

The UPCI and its constituent ministers will continue to uphold the biblical ideal of human sexuality in doctrine and example and publicly defend the beauty of human sexuality as ordained by God and presented in His Word. At the same time the UPCI will continue to proclaim the gospel of Jesus Christ, who did not come into the world to condemn the world but in order that the world might be saved through Him (John 3:17). "God was in Christ, reconciling the world to Himself" (II Corinthians 5:19). Likewise our mission is not condemnation but reconciliation; we implore everyone to be reconciled to God (II Corinthians 5:18-20).

*All quoted Bible passages are from the New King James Version.

CHURCH AND STATE RELATIONS

Adopted by the General Conference in 1984

Inasmuch as there are referendums that are presented in local communities for public vote, and

Inasmuch as these referendums on occasion represent items of a moral and ethical nature, and

Inasmuch as pastors and/or churches have a scriptural obligation and Constitutional protection to speak out publicly about such matters in the printed news media and/or to offer appropriate support to certain organized efforts designed to influence the outcome of the referendums containing moral issues, and

Inasmuch as some churches who have already done this have been declared in some instances as "political action committees" and thereby have been instructed to file certain financial disclosure forms or face criminal prosecution, and they are now engaged in legal proceedings to determine the validity of such laws and directives,

Be it therefore resolved that we as an organization reaffirm our position of maintaining that churches and ministers have scriptural precept and Constitutional protection for freedom of speaking on matters of moral and ethical nature.

Be it further resolved that we deny the designation of churches as "political action committees" when voicing opinions on public referendums of moral and ethical

consequence and that we disapprove of filing financial disclosure forms.

Be it further resolved that we authorize whatever action be taken in support of our opposition to the progressive intrusions into the ministries of churches by governmental agencies with these actions being directed by general and executive boards to be sure that they are in harmony with our purpose as a church.

CHURCH GOVERNMENT

Adopted by the General Board in 2019

The church is the body of believers who are born again, living by faith in Jesus Christ, and pursuing holiness. The term *church* refers both to the local congregation and to the universal body of believers. (See Matthew 16:18; I Corinthians 1:2.)

The UPCI does not claim to be equivalent to the body of Christ, but it is part of the universal church and it plants and nurtures local churches. We do not believe someone must belong to the UPCI to be saved or to have a valid ministry, but we have covenanted together to fulfill scriptural teachings of identity, unity, fellowship, worship, evangelism, and discipleship. As our name indicates, we are more than a ministerial fellowship; we are an organized part of the New Testament church. All faithful disciples in local churches, both "preachers" and "saints," are members of the UPCI. (See General Constitution, Article II.) Credentialed ministers vote in district and general conferences, while all members vote in local church business meetings. This pattern is similar to the early church in that the members participated in the selection of seven administrators for church business in Acts 6:2–4, while the elders participated in the decision of the first general council in Acts 15:6.

Biblical Principles

The Bible does not give detailed instructions for church governance. Evidently this is because needs and methods can vary based on time, culture, and circumstances. Thus, there is considerable liberty in forms of local church government. Nevertheless, the New Testament reveals principles for church structure and organization. Ministers should meet qualifications, be approved by elders, and seek ordination. Believers should belong to local churches, and local churches should be led by pastors. Each local church should be connected in an international body that maintains the apostolic doctrine, promotes fellowship and missions, provides accountability and mutual submission, and recognizes spiritual authority. (See Acts 2:42–47; 14:23; 16:4–5.) When a church implements these principles in its own culture and circumstances, God honors its efforts. In the context of church discipline Jesus said, "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matthew 18:18). He further promised to honor the church's united prayers and meetings (Matthew 18:19–20). The church and its leaders are not infallible, for no authority is absolute except God's, but God instituted the principle of church government and uses it to accomplish His purposes.

The specific structures of any local church and the General Organization are constructed and administered by fallible humans. This does not mean we can simply disregard them, however. Both are part of God's plan for His work in this world. Churches have different policies and procedures, and sometimes we change them, so we cannot say a particular one is essential. Nevertheless, they are our attempt to fulfill biblical principles, and thus God expects us to cooperate with them and be accountable to them. We should respect the structure, delegated authority, and decisions of both the local and the general church. For instance, when God calls people to preach, they should first obtain approval from their local pastor and church and then from the general body.

The New Testament pattern is that once a local church grows to maturity, it governs its own affairs with its own pastor or pastors rather than being controlled by an

external hierarchy. Although Paul was an apostle and the founding pastor of many churches, when he later dealt with problems in those churches he did not simply issue decrees but appealed to their leaders to address the problems. He asked a coworker in Philippi, probably the senior pastor, to mediate a dispute between two women ministers (Philippians 4:2–3). In a case of incest in the Corinthian church, Paul did not directly excommunicate the sinning member but advised the church on dealing with him (I Corinthians 5:1–5). In the case of a rebellious member who had repented, again he advised the local church, promising that if they forgave the man, he would also (II Corinthians 2:5–11).

At the same time, the local churches were not independent, or completely autonomous. They received guidance from external leaders such as Paul. They were connected to the general body and accepted its general decisions. In Acts 15, the apostles and elders met in Jerusalem to consider the acceptance of Gentiles into the church. The delegates debated, consulted Scripture, sought the leading of the Spirit, achieved consensus, and announced their decision by letter to all local churches. They did not expect any church or pastor to reject the decision or to leave the fellowship but to accept the conference's action.

In the New Testament we find much evidence of organization and operations beyond the local church. On the general or international level, we find the following examples:

- Ministerial business conferences (Acts 15:6, 22–29)
- Recognized leaders (Galatians 1:18–19; 2:9)
- Organized missions, including appointment, oversight, and support of missionaries (Acts 13:1–4; 14:26–27; Romans 15:24; Galatians 2:7–10; Philippians 4:14–19)
- Reports to, investigations by, and assistance from leaders (Acts 8:14; 11:1–4, 22; 15:1–4; 21:17–19)
- Special offerings (Romans 15:26; I Corinthians 16:1–4)
- Regional or district oversight (Titus 1:5)

On a regional or district level, we find the following examples:

- Implementation of ministerial qualifications (I Timothy 3:1–7; Titus 1:5–9)
- Recommendation of ministers, or granting of ministerial credentials (II Corinthians 8:23; Colossians 4:10; I Thessalonians 5:12–13; III John 12)
- Withdrawal of recommendation, or placing ministers under question (II John 9–11; III John 9–10)
- Ministerial discipline (I Timothy 1:19–20; 5:19–20; II Timothy 2:16–18; Titus 3:10)

We find at least four levels of authority and responsibility in the general church, although the exact nature, relation, and operation of these levels are not described fully:

- Paul submitted to the general body and reported to its leadership in Jerusalem (Acts 15:1–35; 21:18–26).
- The leaders recognized Paul as apostle to the Gentiles (Galatians 2:6–10).
- With Paul's instruction, Titus had responsibility for the island of Crete (Titus 1:5).
- Pastors ordained by Titus led the local churches in Crete (Titus 1:5).

The Ministry

In the New Testament church everyone is a priest before God (I Peter 2:5–9; Revelation 1:6; 5:10). Through Jesus Christ, our high priest, we approach God directly and confidently in prayer, offering the sacrifices of praise, good works, and sharing (Hebrews 4:15–16; 13:15–16). As priests, we confess sins directly to God in the name of Jesus and by the blood of Jesus. We can intercede on our own behalf and on behalf of others (I John 1:9; James 5:13–16). Some have compared Old Testament priests to pastors and preachers, but the better comparison for Old Testament priests

is to all believers today. Because of the priesthood of all believers, the UPCI is basically congregational in structure rather than hierarchical, with each member having a voice and expected to participate in the worship, life, ministry, and governance of the local church.

Ephesians 4 identifies five types of leaders whom God has called to preach, teach, and lead His church, and the UPCI grants ministerial credentials to these leaders. They are stewards of the gospel and of God's people (I Thessalonians 2). They are not dictators, but they lead by service and by example (Matthew 20:25–28; I Peter 5:1–5). Today we often call them the "fivefold ministry" or "ministers of the gospel" (Ephesians 3:7). Specifically, the Lord has given to the church apostles, prophets, evangelists, pastors, and teachers to equip the saints, so that all the believers can do the work of ministry (Ephesians 4:11–12). The word *ministry* here simply means "service," and in this sense everyone should have a ministry. When every believer is trained for a place of service and functions accordingly, then the body of Christ will be built up.

The twelve apostles had unique qualifications and a unique foundational role in the early church and were not replaced upon their death (Acts 12; Revelation 21:14), but others also served as *apostles* in the sense of pioneer missionaries or key regional or ethnic leaders. (See Acts 14:14; Romans 16:7; Galatians 1:19.) *Prophets* had a special ministry as God's spokespersons in certain situations to give insight, encouragement, warning, and guidance. (See Acts 13:1.) Some have wrongly used these two titles to assert authority over everyone else, and thus the UPCI does not use these designations as official titles. (See II Corinthians 10:18; 11:13; Revelation 2:2, 20.) Moreover, the recipients of such a ministry must decide how to interpret and apply it. (See Acts 21:10–14.) Those who exercise this type of ministry may or may not serve as organizational leaders, but they are generally recognized as preachers to preachers and leaders of leaders. However, their ministries do not confer the right to bypass or supersede pastoral authority or church government (whether local or general). For example, Peter and Paul submitted to the leadership of the general body, recognized one another's roles, and respected local church government. (See Acts 11; 15; 21:17–26; Galatians 2; II Corinthians 2:10; 8:8–12; 9:5.)

An *evangelist* focuses on proclaiming the gospel to the lost. Today, we often use the term for an itinerant preacher, but the two are not necessarily equivalent. The word *pastor* literally means "shepherd." The pastor is responsible to lead, feed, protect, care for, and grow the local assembly. Finally, we have the *teacher*, or instructor. While not every teacher is a senior pastor, every pastor must exercise or facilitate the ministry of teaching (Titus 1:9).

God has appointed these leaders to guide and protect us spiritually, and they are accountable to Him to fulfill this responsibility (Hebrews 13:17). We follow leaders as they follow God and teach God's Word. We should not follow anyone into unethical conduct, sin, or false doctrine. By having godly leaders, we fulfill a principle established by our unchanging Lord (Hebrews 13:7–8). We are to recognize our leaders and hold them in high regard (I Thessalonians 5:12–13). Their job is to govern, preach, and teach, and we are to give double honor to leaders who serve well, which includes financial support (I Timothy 5:17). This principle of authority applies to all Christians, including leaders, and to the larger fellowship of believers as well as the local church. Even the highest leaders must be accountable to one another and submit to spiritual authority in the body of Christ.

The New Testament uses three Greek terms for those who lead the local church: *poimēn,* pastor or shepherd; *episkopos*, bishop or overseer; and *presbyteros*, presbyter or elder. Believers in a city met in multiple locations but were all described as part of the church of that city. Each church had multiple elders or bishops (e.g., Acts 20:17; Philippians 1:1). We can regard them as the pastoral team of a large church or pastors of individual house churches in a city (e.g., Romans 16:3–5; Colossians

4:15; Philemon 1). It appears that each house church had a senior elder or lead pastor (e.g., Philippians 4:3; Colossians 1:7; Revelation 2:1, 8, 12, 18). According to Paul, the elders (*presbyteros*) are to shepherd/pastor (*poimainō*) the church and to serve as overseers/bishops (*episkopos*) of the flock (Acts 20:17, 28). Similarly, according to Peter, the elders (*presbyteros*) are to both shepherd/pastor (*poimainō*) and oversee (*episkopeō*) the flock, under the Chief Pastor/Shepherd (*archi-poimēn*) (I Peter 5:1–4). Of the three biblical terms, the UPCI has chosen the title of *pastor* as its primary designation, because other denominations have historically used *bishop* for hierarchical (episcopal) church government and *elder* for presbyterian church government, whereas the UPCI is basically congregational.

In the second century, the term *bishop* came to be used for the senior pastor of the mother church of a city or region. Similarly, today we sometimes use this title unofficially for an organizational leader or a minister who leads other ministers. When a senior pastor retires from primary service in a church, we may call him a bishop, signifying advisory pastor or honorary pastor. Some pastors and churches refer to a founding pastor or another former long-term pastor as their bishop, meaning spiritual leader. These additional uses of the term *bishop* are accepted as these leaders have a type of oversight. At the same time, in New Testament congregations the elders were simultaneously pastors and bishops (e.g., Titus 1:5–9). The senior leader who has the foremost spiritual and operational authority in the local church can be considered both a pastor and a bishop. The first title speaks primarily of responsibility; the second title speaks primarily of authority. The minister who has the ultimate responsibility of shepherding (leading and feeding) the flock should have the corresponding authority as overseer. While pastors should be accountable to spiritual leaders beyond the local church (e.g., Acts 16:4–5), no one should seek to override the authority and responsibility of the senior pastor in the local church.

Because the term *bishop* has hierarchal connotations today, it could cause confusion if not explained properly. In the UPCI, local churches may use various titles for their leaders, including pastor, assistant pastor, and bishop. In official UPCI terminology the leader who exercises senior spiritual and administrative authority is designated as the pastor (senior pastor or lead pastor) and should be listed as such in the Church Directory. The UPCI also uses the term *presbyter* with the special meaning of sectional leaders ("district presbyters") and district superintendents ("general presbyters").

Some leaders who assist pastors are called *deacons*, from the Greek *diakonos*, meaning "servant, minister." (See Romans 16:1–2; Philippians 1:1; I Timothy 3:8–13.) This office possibly originated in Acts 6, when the apostles asked the congregation to select seven men who could assist them in the business and practical affairs of the church, specifically the distribution of food to widows. This duty probably involved the collection of food and finances as well. In today's terminology, church board members, department heads, and other lay leaders could fill the function of deacons.

Affiliation

The UPCI has an optional status for local churches called "affiliation," which is a procedural safeguard for maintaining church identity. When church members vote to affiliate, they choose to have UPCI identity, a UPCI pastor, and a form of government compatible with the UPCI. For a church to disaffiliate, it must conduct a vote of the members and allow district officials to represent the UPCI in the meeting. Affiliation does not replace the need for incorporation or bylaws, although a church may use the UPCI Local Church Government as its bylaws. Affiliation does not place a church under UPCI ownership or control or make it liable for any UPCI obligations, as an affiliated church remains its own distinct, self-governing legal entity. A church that is not officially affiliated is still part of the UPCI as long as it has a UPCI pastor. When church members vote to disaffiliate, they delegate to the pastor the sole authority to determine the church's future relationship with the UPCI; at any time he or she may terminate its fellowship with the UPCI without notice or vote.

Summary

- The UPCI seeks to implement biblical principles for the structure and operations of the church. In doing so it recognizes that there is considerable diversity, liberty, and flexibility in both local and general church government.
- Each local church is self-governing. Its form of government should provide for both pastoral leadership and membership participation. The UPCI does not advocate authoritarian control, control by an external hierarchy, governance by members without pastoral oversight, or a hierarchical network for established churches. (See General Constitution, Article XVIII, and see the Local Church Government in the *Manual*.)
- Each local church is connected to the general body for identity, fellowship, accountability, and cooperation. Based on New Testament examples, the UPCI is an international organization and fellowship of ministers, churches, and local members formed to promote world missions, coordinate efforts, and uphold ministerial qualifications. As stated by the General Constitution, Article I, "The purpose of the UPCI is to take 'the whole gospel to the whole world by the whole church,' effectively and in an organized manner; to encourage the establishment of new works; to evangelize the world by every righteous means possible; and to produce and maintain a morally clean ministry and strong fellowship."

CHURCH SCHOOLS

Adopted by the General Conference in 1983

Inasmuch as the UPCI is a worldwide organization of more than 9,000 local assemblies existing to propagate the gospel of the Lord Jesus Christ, and

Inasmuch as this proclamation includes the discipling of constituents and the training of children, and

[Inasmuch as it is] furthermore our firm conviction that this training of children can be extended to their proper education within a Christian environment, and

Whereas it is within our rights as citizens of these United States [of America] to consider our parochial Christian schools an extension of our local church ministry, and

Whereas there are areas of these United States [of America] where this freedom of choice concerning the education of our children is being assailed and denied by certain states within this union,

Be it resolved that this 59th General Conference of the UPCI go on record as upholding this basic liberty of a local church to provide for its constituents a private parochial school without interference from any external authority with reference to its curriculum or teachers.

Furthermore, we go on record as opposing an effort by any governmental agency to impede this right; we dedicate ourselves this day as a unified body to protect, stand with, pray for, and lend assistance in all practical ways to any assembly whose right as described herein has been violated.

We further reiterate that inasmuch as our educational concepts are rooted in scriptural Judeo-Christian principles that it is not incumbent upon our schools to accept any curriculum imposed upon them by the education proponents of secular humanism that would violate these principles.

THE COMING OF THE LORD

Adopted by the General Board in 2005

In this increasingly post-denominational world, there is decreasing emphasis on doctrinal teaching. In such a climate, mention of the coming of the Lord is often absent from songs, teaching, and preaching. Even in the Oneness Pentecostal church, there has sometimes been a de-emphasis on this important doctrine, leading to apathy and in some cases acceptance of erroneous teaching. One false teaching, generally

termed preterism, alleges that the coming of the Lord was fulfilled in the first century. Preterists teach that most if not all of the scriptural prophecies of the coming of the Lord addressed judgment upon the Jews, which culminated in the destruction of Jerusalem in A.D. 70.

While the UPCI allows diversity in views regarding the timing of the coming of the Lord, particularly with reference to the Tribulation, the expectation of the soon return of the Lord is integral to our identity as a movement. In fact, the modern Pentecostal movement was reborn at the beginning of the twentieth century, out of the anticipation that the Lord wanted to prepare His bride for His soon return. We believe that when the New Testament speaks of the "soon" return of the Lord, it gives the promise to assure the church of its future hope. Paul expressed this anticipation, for although he expected martyrdom, he promised that a crown was not merely waiting for him alone but for all those who love His appearing. (See II Timothy 4:8.)

We reject preterist notions that the prophecies of Revelation 4-19 were fulfilled prior to A.D. 70, that Satan is bound, and that we are now living during the thousand years described in Revelation 20. As Oneness Pentecostals, we believe New Testament prophecies of the return of Christ are literal, still to be fulfilled. Further, while Israel has been blinded in part, there will come a time when they will be grafted in again (Romans 11:17-26). We look forward to a time when the church will reign with Christ in the Millennium, a time when Christ will reign supreme and will restore peace on the earth.

The early church universally believed the prophecies of Revelation and the promise of the return of Christ to be future and not past. It was the medieval church that formally did away with a futurist reading of the Book of Revelation and taught that the church was living in the Millennium. As Oneness Pentecostals, we reject any new "revelation" which suggests that the consistent teaching of the ancient and modern Oneness Pentecostal church is in error and that the medieval teaching is in fact correct. We are looking for the catching away of the saints, the return of the Lord Jesus Christ to earth, the establishing of Christ's millennial kingdom, and ultimately the institution of the new heaven, the new earth, and the New Jerusalem.

COMPUTERS AND THE INTERNET

Adopted by the General Board in 1998

One of the new technologies that have been introduced to society in recent years is known as the Internet. This innovation literally brings the entire spectrum of information available in the world into any computer screen. While much of this information is wholesome and useful, a great amount is lewd, pornographic, or dangerous. In addition, the Internet provides a forum for direct interpersonal relationships via "chat rooms" and "e-mail." Many people have been unwittingly snared into corruption by participating in these forums.

The UPCI recognizes that the widespread use of the Internet among our people in the workplace and in the home may not be reversed. At the same time, the very real dangers presented must not be ignored. We, therefore, submit the following guidelines to monitor the access and use of the Internet:

1. *Placement of the computer*. Any computer used for Internet access should be located in an area of the home that is used by the entire family. This discourages the wrong use by the operator because he or she knows that others will have knowledge of all sites visited on the Internet and what files or pictures are downloaded.
2. *Blocking software*. A number of programs may now be purchased which prevent vulgar or sexually explicit material from appearing on the computer screen. We urge our people to protect themselves and their families by placing one or more of these programs on each computer used for Internet access.
3. *Shared passwords*. Unauthorized or unsupervised use of a computer by a minor or a person who is not a family member may be easily stopped by passwords.

It is also possible for two people to compose the password with each knowing only a part, thus insuring that two are required to access or unlock a program or Internet site.

4. *Log of visited sites*. Nearly all Internet browsers include a function that records all sites a user accesses. This log may be reviewed at any time. We recommend that all users be apprised of this feature and a regular evaluation of sites visited be made.
5. *Time-consuming*. The interactive nature of the Internet lures many users into spending inordinate amounts of time exploring it. Not only does it waste time, it is addictive as well. We urge our people to exercise great caution and restraint in their use of this medium.

The word that best enables us to regulate the use of the Internet is *accountability*. Anyone who makes use of this technology ought to recognize the insidious nature of the Internet, and that it especially affects users who access the sites secretly or without the knowledge of others. There are few other areas where the biblical principle of accountability means more than Internet usage. We believe that every effort to establish and maintain accountability is vital to our people who are involved in the Internet.

ETHICS (MINISTERIAL)

Adopted by the General Conference in 1964

My Code of Ethics

(Not laws to govern but principles to guide)

Striving to be a good minister of the Lord Jesus Christ,

I will constantly prepare myself in body, mind, and spirit.

I will safeguard the good name of the ministry; [I will] speak the truth in love, live honestly, and avoid embarrassing debts.

I will hold as sacred all confidences shared with me.

I will exercise the authority of a spiritual leader rather than that of a dictator.

I will seek to minister rather than to be ministered unto, placing service above salary and personal recognition, and the unity and welfare of the church above my own personal welfare.

I will seek to lead my church to accept its full responsibility for community and world service.

I will seek to build my church without discrediting other churches, soliciting members therefrom, or casting reflection on other ministers.

I will not compete with another minister for a call to a pastorate in an unethical manner.

I will, with my resignation, sever my pastoral relations with any former parishioner and will not make pastoral contacts in the field of another pastor without his or her knowledge and consent.

I will not accept the pastorate of a United Pentecostal Church unless I am in accord with the Articles of Faith and Constitution of the general church body.

Having accepted a pastorate, I will not use my influence to alienate the church or any portion thereof from the fellowship or support of the UPCI. If my convictions change, I will be honorable enough to withdraw.

GAMBLING

Adopted by the General Board in 1994

Inasmuch as gambling is one of the greatest blights of our society and is an encroachment upon every segment of life, it becomes necessary for the General Board of the UPCI to address the issue of gambling.

The following is a position paper from the highest board of our church addressing this moral fungus that eats at the very core and fabric of our society.

Gambling has been defined as "to bet on an uncertain outcome, to stake something on a contingency, playing the game of chance for stakes."

There are those who do not feel the Bible clearly speaks out against this malady. Our consensus is that the Bible speaks to the gambling issue as it does to all the issues of life. The moral ideals of the Bible and the Bible's insistence on obedience to the will of God are crucial for our examination and assessment of any issue involving human behavior, including the issues of gambling. Biblical faith with its emphasis on loyalty to God and its call to a life of trust tolerates no bowing of the knee to luck and no dependence on chance. Gambling appears to offer something for nothing when in reality it is nothing for something.

The first clear and direct reference to gambling occurs in Isaiah 65:11: "But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number." The prophet's protest was against those Israelites who trusted in the false gods of chance rather than in the living God.

Matthew 27:35 states they cast lots, or threw dice, for our Lord's garments. Could it be that one of the last things our Lord beheld during His cross experience was gamblers at Golgotha.

James 5:1-6 speaks of rich men who defraud the less fortunate for their personal gain.

Proverbs 23:4-5 is also a strong indictment. It reads, "Labour not to be rich; cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven."

I Corinthians 6:8-10 teaches us contentment. Gambling, lottery, casinos create a spirit of covetousness which opposes the plain teaching of the Scriptures. Jesus further underscored this in Luke 12:15 when He warned, "Beware of covetousness."

I Corinthians 10:21 declares you cannot drink of the cup of the Lord and eat at the devil's table. Is a gambling table anything less than that of Satan?

Gambling violates the biblical principles of stewardship with regard to property, money, and its appropriate use. The Bible blesses the use of money or property which are in accord with the intention of God. Thus, money may be used to provide for our basic needs (II Thessalonians 3:10), support of one's family (I Timothy 5:8), to contribute to the Lord's work (I Corinthians 16:1-3), to meet human need (Ephesians 4:28, II Corinthians 9:6-15), to give to the poor (John 13:29), and to pay taxes (Matthew 22:21, Romans 13:7). Such conscientious handling of one's resources precludes gambling. Giving to a game of chance with the blessings of God is not mentioned anywhere in the Holy Writ.

Gambling is greed and exploitation of others. It ignores the command to love our neighbor. We are enjoined to abstain from all appearance of evil (I Thessalonians 5:22), to hate what is evil (Romans 12:9). The actions of the individual Christian are to be disciplined toward the moral and spiritual welfare of others (Romans 14:13-21). Our influence as Christians is to be exerted in a positive, aggressive, and godly fashion for the building of a Christian influence in the community.

Gambling contributes nothing to the common good. It undermines values, mocks work, finances crime, robs children, enslaves its addicts, subverts government, and poisons whatever it touches. Biblical insights lead us to reject the false promise of gambling and to cleanse ourselves from all filthiness of the flesh and spirit.

There are those who state that the activity of gambling is no more than any other activity of life that involves risk. They will mention the purchasing of stock. They will mention the purchasing of property that may decline in value, insurance, or other investments. They say that since the outcome is unpredictable, loss can occur. This, they proclaim, is the same as gambling.

L. M. Starkey, Jr. made the following helpful observation: "Life does have its normal risk which one must accept with faith and courage. These normal risks are in no sense equivalent to the risk in a game of chance. Gambling devises artificial risks

in the hope of excessive gain far beyond what the investment of time, money, or skill would justify. In gambling, the chance is unrelated to any creative effort called for by the farmer or stock broker in the responsible investment of mental, monetary, and physical funds."

It has been well-stated that gambling is recognized as any activity in which wealth changes hands, mainly on the basis of chance and with risk to the gambler. Creative effort, useful skills, and responsible investments are not integral factors.

The General Board of the UPCI, on behalf of our constituency, does firmly affirm its conviction that gambling is both un-biblical and morally wrong. Politicians may tell us that it is the way to raise revenue for the needs of education, roads, etc. If something is morally wrong it cannot possibly be politically right.

Gambling is wrong because it is addictive. Gambling is wrong because it is not consistent with the scriptural work ethic. Gambling is wrong because it ignores valid stewardship. Gambling is wrong because it involves monetary gain to the hurt and suffering of the less fortunate.

In the light of biblical revelation, we cannot sit idly by while this plague rips our nation apart. Neutrality is impossible. There are certain responsibilities to speak out. We cannot ignore them. We urge those who want to live in harmony with the Almighty and whose lives are dedicated to His pleasure to refrain from any form of gambling. We call upon our people everywhere to do all within their power to discourage the legalization of gambling.

GENDER DISTINCTION

Adopted by the General Board 2014

Swiftly changing cultural expectations have created pressures to compromise many biblical principles, but it is vital for the church to continue to firmly and faithfully embrace and teach scriptural truths. Regardless of cultural changes or pressures, Bible principles should always be the final authority in governing how we reflect the gender distinction with which God has blessed us as individuals.

Gender distinction is of utmost importance to God because it relates to His most precious creation and the object of His love: the people He created. We should celebrate the distinction and differences God made within the genders, which complement and complete us as His unique created beings, made in His image and after His likeness.

"So God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1:27).

"And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man" (Genesis 2:22).

God first made a man and from that man He made a woman. This foundational truth is important for at least three primary reasons:

1. *A basic aspect of His beloved creation is their unique gender roles, rights, and responsibilities*. The Scriptures outline the important roles that men and women have and how they relate in a harmonious family unit.

2. *The procreative power of the human race depends on the union of those of the opposite sex: male and female*. Gender identification then becomes central to the definition of the family, which in turn is the core of any healthy society. Jesus reaffirms this truth in Matthew 19:4-6 and furthermore regards it as the motivation to begin a marriage and family. To blend, confuse, or distort proper gender roles is to bring confusion to the heart of human society.

3. *A social group or society that begins to blur clear gender representations also tends toward unhealthy sexual practices and follows a downward digression away from God and His fundamental plan for humankind*. This degradation leads to the disintegration of the most basic roles of men and women (Romans 1:24-28).

In the beginning the enemy of humanity, in the form of a serpent, advanced his

agenda of the destruction of God's people and their paradise. Eve's deception and Adam's disobedience led to the complete loss of their innocence and paradise. In response to their shame and nakedness, the first man and woman clothed themselves, albeit improperly. The Lord graciously intervened. He mercifully covered and clothed them, forever answering the question of God's involvement and interest in the apparel that men and women wear. In their fallen condition, they needed clothes to cover them, and they needed God's guidance for proper clothing choices. In short, clothing mattered to God then, and it still matters to Him today. The Lord provides parameters and principles concerning our clothing: modesty, costliness , and distinctiveness (I Timothy 2:9; Deuteronomy 22:5) .

Gender Distinctions: The Mandate

Men and women are to maintain a visibility in their gender distinction. God created men and women to fulfill unique roles and to illustrate those roles in specific ways. The Lord utilizes two primary symbols that provide a clear visible distinction between male and female: hair and clothing.

1. *Hair*. Paul wrote of definite distinctions between men and women in I Corinthians 11 as is reflected by their hair: long, uncut hair for women and short hair for men. Paul affirmed the order of creation in Genesis (vs. 3, 8-9) and wrote that "even nature" innately teaches us this truth: "Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (I Corinthians 11:13-15).

2. *Clothing*. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God" (Deuteronomy 22:5).

Attire should be distinctive to one's own sex. Scripture is clear that God requires a definite distinction between the sexes. In virtually every ethnic group there is clothing that is perceived to be feminine and clothing that is perceived to be masculine. While the modern age has exerted tremendous pressures of influence upon basic gender distinctions in dress, God has clearly stated that to fail to maintain distinction between the genders is an abomination to Him. An abomination is an extreme term that relates to a variety of evil practices and is something that is detestable and abhorrent to God.

God emphasized the distinction between men and women in the New Testament when Paul wrote that effeminate men would not inherit the kingdom of God. The obvious deduction is that God expects women to be feminine and men to be masculine, not effeminate.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (I Corinthians 6:9-10).

Gender Distinctions: The Application

Since God desires and expects humankind to maintain a distinction between the sexes, how are we to reflect that distinction?

First, our hair should reflect our gender. I Corinthians 11:5-6 teaches that it is a dishonor and a shame for a woman to cut her hair, but it is glory for her to keep her long hair, which is a gift from God to cover her (I Corinthians 11:15). Men should cut their hair and keep it short (I Corinthians 11:14).

Second, our attire should be distinctive to our gender and not reflective of the dress of the opposite sex.

Deuteronomy 22:5 defines in the strictest of terms God's distaste and abhorrence of cross-dressing and the blurring of clear male and female distinctions. Men are to strive to be masculine in all they do, including their choices of clothing. Women are

to strive to be feminine in their behavior and attire as well. God abhors the confusing of femininity and masculinity between the sexes. It is an abomination to God, whether it is a man wearing feminine clothing or a woman wearing masculine clothing.

Reason would dictate there must be a clear application of biblical truth or truth ultimately becomes lost. How does a conscientious child of God apply this strong passage of God's Word concerning clothing? For centuries the male-only garment has been pants in the majority of culture groups, particularly in Western society. The woman has distinguished herself from the man regardless of activity by wearing a skirt or dress, which she has accomplished with feminine grace and beauty. For example, when North American society began to change this norm, it was not out of a desire to further fulfill God's commands for distinction, but rather for women's perceived convenience and equivalence to men. When women began wearing pants it was seen as a violation of social norms and values that distinguished men and women. Whatever culture does, our aim is God's pleasure. We want to please God and represent our gender clearly and practically. Therefore, in the modern Western culture, our men wear pants and do not wear skirts or dresses. Our women wear skirts or dresses and do not wear pants.

God's people are given the redemptive responsibility to reflect the values of God and exemplify to an unsaved society God's perfect will. May we, as God's people, ever be vigilant to fulfill this privileged and high calling (I Peter 2:9).

HOLINESS

Adopted by the General Board in 1977

"Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy" (Leviticus 19:2). *Webster's Dictionary* defines *holiness* as "the quality or state of being holy; purity or integrity of moral character; freedom from sin; sanctity."

Since the Lord actually commands His people to become holy because He is holy, the question arises: How does a sinful person receive the holiness of God in order to become as holy as God?

In the Old Testament, God imputed His holiness to the priesthood, commanding them to engrave the words "HOLINESS TO THE LORD" upon a plate of pure gold and to place it upon the "forefront of the mitre" (Exodus 28:36-37). This sign of imputed holiness allowed the priest to come into the presence of God without dying.

Holiness in the New Testament Dispensation

II Corinthians 5:17 states, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The word *new* is translated from a Greek word that means "sanctified," carrying the meaning that the person become a spiritual creation of God.

This new creation is accomplished by the new birth of water and the Spirit as described in John 3:5-6: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Thus in the New Testament, man's holiness is God's character inborn into his or her nature by the infilling presence of the Spirit of God.

The birth of the Spirit makes a person a new creature. His old life is exterminated, obliterated, and buried; the power of sin in the flesh is destroyed. In the Old Testament, "HOLINESS TO THE LORD" was written across the priest's mitre; in the New Testament, "HOLINESS TO THE LORD" is written on the heart of the "new creature."

The baptism of the Spirit makes God's love a blessed reality to the soul, out of which come hope and peace and joy and all other foretastes of heaven. His coming into the heart brings such disclosures of the divine nature, such revelations of mercy and grace, and such exhibitions of infinite affections that the heart feels itself surrounded and bathed in the love of God.

Holiness Demonstrated and Typified in the Personal Life

Old Testament Separation

Holiness is not only an inward presence of God, but it is also reflected in the outward life of the Christian in his or her conduct in this world. Holiness was a demand placed upon the Israelites that had to do with almost every act of their daily performance. For example, an Israelite could not sow different seeds in his vineyard, for to do so was an act of defilement against Almighty God. (See Deuteronomy 22:9-11.) This command reminded the Israelites that they were different from other people in the world.

The principle of separation unto God was almost a continuous experience for the Israelites: in their working, dressing, eating, and fellowship, they were not to mix with the heathen or to indulge in the customs of heathenistic nations. This command from God was for the purpose of holiness: "For thou art an holy people unto the LORD thy God" (Deuteronomy 7:6).

New Testament Teaching

The New Testament is clear and certain about the necessity of holiness. The apostle Paul wrote, "For this is the will of God, even your sanctification, that ye should abstain from fornication" (I Thessalonians 4:3). A Christian who commits an act of fornication or adultery loses his or her sanctification. Thus Paul explained that every Christian "should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence," which means unbridled sexual desires. It is the Holy Spirit within a human heart that gives a person the assistance he or she needs in restraining the forces of lust.

Another thing taught in this passage is that Christians are to be honest in matters of business and daily duties. Christians are so to practice the highest ideals of principle in monetary matters and social relationships that they will not be a reproach to God or the church.

Holiness in the Character of Man

Scripture references:
(I Samuel 16, 17; Philippians 4:1-9; Romans 12:1-2)

Inward and Outward Holiness

Jesus spoke of the need of both inward and outward holiness when he scourged the scribes and Pharisees: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess" (Matthew 23:25).

The apostle Paul wrote, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians 7:1). This verse reveals the importance of both inner and outward holiness before God.

The apostle Peter also wrote of the need for inner sanctification: "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Peter 3:4). This is the "inner parts" of holiness about which David wrote in Psalm 51:6; it refers to the real person (motives and secretive thoughts) that nobody else sees.

Jesus taught that evil and goodness both emerge from the heart, which is the center of a person's life. Concerning evil, He said, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23). Thus true holiness is not possible without an inner sanctification of the heart by the Holy Spirit.

Holiness and Modesty

One area of outward holiness is the matter of modesty. Modesty is not confined to dress alone. It also includes conversation and manners. The Bible teaches us, "Let

your moderation be known unto all men. The Lord is at hand" (Philippians 4:5).

The apostle Peter admonished wives about both their behavior and appearance: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Peter 3:1-4).

The Word of God teaches a distinction between the dress of a woman and a man: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God" (Deuteronomy 22:5). The word *abomination* used by God in this verse indicates that this rule will not change through all generations. Christian men are not to wear women's clothing, and Christian women are not to wear men's clothing.

Holiness and Make-Up

Today's Western society reveals a desire for a synthetic appearance; dye for the hair, paint for the face, mascara and liner for the eyes, and other forms of make-up create artificiality rather than reality. These practices of using make-up are not new, for Queen Jezebel, whose very image speaks of rebellion and opposition to all that is godly and Christ-like, used facial paint and other make-up in her vanity to attract the attention of men: "And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out a window" (II Kings 9:30).

The prophet Jeremiah condemned the actions of Israel by describing the nation as a lewd woman: "And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life" (Jeremiah 4:30).

The prophet Ezekiel wrote along the same lines: "And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments" (Ezekiel 23:40).

The New Testament also addresses this matter: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array" (I Timothy 2:8-9).

Holiness and Jewelry

The Scriptures teach us that the wearing of ornamental jewelry and expensive, showy clothing is not in harmony with the Christian lifestyle. Paul wrote, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array" (I Timothy 2:9). Peter's writings agree: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel" (I Peter 3:3).

The apostle John described the harlot in Revelation by her attire: "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication" (Revelation 17:4).

Holiness and Separation

We are entrusted with living in a world made by God but into which mankind's sinfulness has brought corruption to economic, political, religious, and social institutions. As pilgrims and strangers looking for a city whose builder and maker is God, the people of God are not to follow the fads and fashions of this world. On the contrary,

they are to maintain holiness in their personal lifestyle even in a wicked and perverted generation. The Bible tells us, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:15-16).

There is some good achieved in bodily exercise while participating in some physical games and activities, but it must be done in a godly atmosphere. For example, the evils associated with competitive sports prohibits Christians from participating in this area.

Separation from worldliness also involves the length of hair for men and women. The apostle Paul wrote, "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman is of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (I Corinthians 11:1-15).

Holiness and Television Programs

It is very evident that spirituality and holiness are deeply entwined together. The Scriptures teach that carnality is enmity toward God. The use of media must therefore be carefully considered so that we do not take the beautiful truths of God unto areas that will contribute to the downfall of a child of God.

The use of television in the home has become a serious concern to parents, teachers, sociologists, politicians, and religious leaders. Statistically, evidence indicates that the increase in violence, sexual immorality, and destruction of the family is in part caused by the display of these evils on television. We must strive always for a spiritual position in our living, and wisely, the UPCI has warned its members of the evils displayed on television programs and admonished them not to have television sets in their homes for the sake of their spiritual welfare.

Holiness and Morality

The Bible teaches us that people are saved out of all kinds of sinful backgrounds, but they are not to continue to practice these sins after they become Christians: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Corinthians 6:9-11).

In this verse, the permissive, promiscuous, degenerative sins are clearly outlined as transgressions of the past life of Christians. The born-again person has been washed, sanctified, and justified, and no longer commits fornication, adultery, homosexuality, drunkenness, and all other sins.

We oppose the drinking of alcoholic beverages, either moderately or otherwise. Moreover, since the homosexual lifestyle is condemned in the Bible, we teach and preach against this sin just as we do other sins. Furthermore, the practice of aborting life is a serious violation of the sanctity of life, and the church therefore cannot condone the abortion of children.

Holiness and Physical Education

We are not opposed to physical education; we do not disqualify the possible good of physical exercise. However, since scriptural modesty is commanded in I Timothy 2:9, we stand against unduly exposing the body in public as an important matter to our Christian conscience. And since modesty in dress is taught and practiced in our churches, we cannot approve the integrating of male and female in physical education classes in which scanty clothing, on the gymnasium floor or in the swimming pool or in an outdoor stadium, is required.

When religious freedom is part of the Constitution of the United States and our people do their best to fulfill a scriptural role in behavior, we cannot accept the authoritarian declaration from the federal government program called Title IX that places our moral and scriptural conscience in jeopardy. We therefore strongly advise our pastors, ministers, educators, leaders, members of local churches, and all related believers either to request their children be excused from the physical education program in the school or to insist that their children be allowed to wear modest clothing when participating in the activities in the physical education program. This important position of Christian behavior will help to staunch the flow of nudity, perversion, degeneracy, and immodesty that threatens not only the nation but also the spiritual life of the church.

Note: In accordance with the action of the General Board on October 10, 1995, this position paper on holiness has been condensed.

HUMAN LIFE

Adopted by the General Board in 2014

Humanity was created in and exists as the image of God (Genesis 1:26-27). Humans were created to live eternally, though death entered the race as a result of the sin condition, which resulted from the Fall. (See Genesis 2:17; 3:3; Romans 5:12.) Accordingly, death is the ultimate and common foe of humanity. The redemptive work of Christ conquered death and brings hope of eternal life. The ultimate victory over sin will be the final abolishment of death. (See II Timothy 1:10; I Corinthians 15:26, 54-55; Revelation 21:4.) Since God is the giver of life, and since Jesus Christ came to redeem life, Christians are to be champions of life. (See Matthew 16:18; John 1:4; 10:10; I John 1:1-2; Genesis 2:7.) As Christians our highest allegiance is to God and to His kingdom. We are called to live a life that adheres to Kingdom principles, and these sometimes transcend the morality of our society and restrain us from fully engaging in things allowed by the laws of our secular governments.

We condemn the elective taking of human life whether by murder, abortion, infanticide, or euthanasia. Although there are circumstances that may require difficult choices in order to save the life of a pregnant woman, we wholeheartedly condemn elective abortions. (See Position Paper on Abortion.) And while there is no obligation to use artificial means to prolong the life of one who is terminally ill, we do not object to such measures so long as they are aiding in natural processes and are compassionate measures that minimize suffering. However, we wholeheartedly disapprove of assisted suicide, euthanasia, or any elective procedures intended to terminate a life prematurely.

In situations of self-defense and defense of the innocent and helpless, we urge restraint. The goal should be to use the minimal force necessary to stop the aggressor without the intention of causing death.

While many view capital punishment as divinely ordained justice, we recognize that a diversity of opinions exists in our movement. We urge that opinions be rooted in justice, not revenge.

We recognize a state's right and obligation to maintain law and order, to mete out justice, and to protect its citizens from aggression. Human government is ultimately derived from God (Romans 13:1-4), and God requires justice. We urge those who serve as officers of the peace to carry out their duties on behalf of society with respect for life and to exercise restraint when the use of force is required.

We further recognize that due to sin and the hardness of people's hearts, war may be necessary, and circumstances may lead Christians to conclude that a particular war is just. The world community must band together to defend against unprovoked acts of aggression, genocide, and slaughter of innocents. However, due to the complexity of the political process and countless details that are unavailable to the public, the true motivations and reasons for war are often concealed from soldiers on all sides. Accordingly, military personnel are often placed in a position to take human life based on reasons unknowable to them or even reasons that do not promote justice. This potentially places Christians in the armed services in the precarious predicament of following an order for which there may not be moral justification to take human life on the behalf of a human government. With the spread of Christianity around the world, Christian soldiers on all sides could be in the tragic position of taking the lives of other Christians. We recognize there are diverse opinions on these matters among our constituents, and we also recognize a strong tradition of conscientious objection that has been part of the Oneness Pentecostal movement. While we support this tradition, we urge those who believe it is consistent with their Christian conviction to serve in the armed services to do so only after thoughtful and prayerful reflection, to carry out their duties with respect for life, to exercise restraint when the use of force is required, and to comply with all pertinent laws, at the same time recognizing that the laws of God transcend the laws of secular governments.

JUDICIAL PROCEDURE: SPIRIT OF INTENT

Adopted by the General Board in 1992

From the inception of the judicial procedure, neither the General Board nor the General Conference of the UPCI intended for the judicial procedure to supersede the Word of God. It was always the intent that grievances, complaints, charges, and other matters brought against a minister be handled with the utmost integrity and discretion within the bounds of the Bible. The judicial procedure is not intended to be the stream but merely the channel through which positive spiritual scriptural flow can be given to negative situations.

In both the older version of the judicial procedure as embodied in the 1989 *Manual* and the current version embodied in the 1992 *Manual*, provisions are made for the resolution of grievances before they erupt into complaints and charges. All parties are enjoined to follow the mandates of Matthew 18:15-16: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 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."

The 1989 *Manual*, Article II, Section 2 stated: "In the event the differences are not resolved in the above suggested manner, the two or three witnesses should consult with the District Superintendent and give him an opportunity to settle the matter." It is quite apparent that the District Superintendent has always been enjoined to settle matters before they are locked into a full judicial procedure.

The 1992 Judicial Procedure further states: "This Judicial Procedure seeks a simple means of resolving ministerial problems in an orderly and Christian atmosphere without regard to any legal training. No person should attempt to use its

provisions to evade guilt or to bend its authority to create confusion. We are further enjoined by this Procedure, "since the Bible instructs us to resolve ministerial and church problems within the church (I Corinthians 6:1-8), the UPCI does not approve of any minister in the General Organization resorting to the civil courts to seek resolutions of conflicts that arise with the structure of the General Organization."

The 1992 Judicial Procedure, Article V, Section 1, plainly states: "The District Superintendent is encouraged to communicate and counsel privately with the minister about whom any question has surfaced in an attempt to resolve the problem." It fully empowers the District Superintendent to try to resolve a matter before further action is taken.

The Judicial Procedure was never intended to supersede the obligations of the ministry as found in Article VII, Section 7 of our General Constitution. There are numerous challenges in this article that are left to arbitration by the District Superintendent or the District Board, such as the holding of a meeting in a town or community where there is an affiliated church or pastor, the starting of a new work in a specific area, the moving of a church from an existing location to a different neighborhood, and the accepting of an invitation to minister in a church that is held in question. It would appear from these that there is a spirit of brotherhood that would transcend any judicial procedure that should be adhered to by all parties involved. The District Superintendent or his designee does have the right to counsel with, assist, and even make preliminary judgment in obvious cases. Why would a District Superintendent want to subject a brother to the trauma of a full investigation and trial when it is obvious at the outset that there is insufficient evidence? One of the main criteria should be, "What would Jesus Christ do in this case?" Jesus individually told the woman caught in adultery, "Go, and sin no more." The strictures of the judicial structure must not take precedent over a District Superintendent or any official or any brother who is seeking to amicably before God settle a matter in the fear and love of the Lord.

This concern is redemptive in nature and protective of the rights and privileges of all persons accused of violations as well as those who file complaints in compliance with the judicial procedure.

Any effort to justify the guilty or to condemn the innocent is viewed with abhorrence. In view of these facts, we urge all officials involved in the judicial procedure to utilize any means proper and just to both protect the rights of the innocent and bring about the just judgment of the guilty.

The purpose of this position paper is to allow an amicable and mutually agreed settlement of any and all disagreements, complaints, and/or charges without initiation or furtherance of any judicial process. It is not intended to circumvent, obstruct, or deny any minister due process by judicial action.

MEDIA TECHNOLOGY

Adopted by the General Conference in 2013

Our elders took an important, principled, and correct stand against the evils of television in 1954 when they adopted the fourth paragraph on holiness in our Articles of Faith in response to the invention of television and other changes in society. It follows that we need to enunciate the principles upon which our elders acted and apply them in light of technological changes and more complex choices today. Specifically traditional television is now merging with other technologies that we have accepted, such as computers, online media, satellite and cable deliveries, media players, smart phones, tablets, and game consoles.

Therefore we must give appropriate guidance to a new generation of believers with regard to all use of communications technology in language that is understandable and meaningful to them so we can continue to uphold our position on holiness of life and holiness in the use of all communications technology. In view of the nature

of media and our movement, we must be careful not to signal any compromise of belief or lifestyle.

The UPCI accepts only the Bible and the Holy Spirit as its guides to determine the correct standards of conduct in this world, and it recognizes the responsibility to apply biblical principles in a changing world. Neither the Bible nor the UPCI teaches that salvation can be earned by good works, but both contend that holiness in behavior results from a transforming experience of the Holy Ghost, and is therefore incumbent upon each Christian. The church has an obligation to establish standards of conduct when necessary, but it refuses to make rules for every aspect of daily living. Each Christian is responsible to God to maintain holiness in his or her life, for God alone is the judge, but the church is also responsible to teach biblical standards of holiness. Holiness as a spiritual experience and a way of life is not an option for a Christian, but a biblical injunction (II Corinthians 7:1; Romans 12:1-2; John 17:14-16; I John 2:15-16; Ephesians 5:11).

It is very evident that spirituality and holiness are deeply entwined together. The Scriptures teach that carnality is enmity toward God. The use of media must therefore be carefully considered so that we do not take the beautiful truths of God unto areas that will contribute to the downfall of a child of God. The influence of sinful media programming is so grave and damaging to Christian living that conscience demands it be battled in a principled way. The biblical safeguard against rapid cultural or technological change is to build upon timeless principles. Scripture elegantly solves the proper management of media technology with a single verse: "I will set no wicked thing before mine eye…" (Psalm 101:3). A consistent and principled position on media programming does not constitute a threat to our core stand on issues of separation from the world, but only strengthens our position by casting in principle the manner in which we are already solving this issue in practice.

Historic guidelines regarding television and video were written in light of the technology of the 1950s and 1980s, demonstrating a common desire for the homes of our families to be sanctuaries governed by Godly principles. In today's world, we apply these guidelines as follows. We recognize that similar content is available through mediums such as computers, online media, media players, tablets, smart phones, and game consoles. What we have traditionally called television is merging with other devices that are commonly used. Therefore in these cases and with all other communications technology, we teach responsible use that is strictly in accord with wholesome Christian principles. As new media appear in the marketplace, the Christian must not accept their usage without evaluation of their impact on his or her spiritual walk with God. We are to "walk circumspectly [looking around us], not as fools, but as wise, redeeming the time, because the days are evil" (Ephesians 5:15-16).

RACIAL AND ETHNIC AFFIRMATION

Adopted by the General Board in 2008

Inasmuch as we are commanded to make disciples of every nation, and

Inasmuch as the Scriptures declare that "by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (1 Corinthians 12:12-13), and

Inasmuch as the stated mission of the UPCI is to take the "Whole Gospel to The Whole World"

We earnestly contend that the following is true: the UPCI practices and teaches racial equality and our fundamental conviction is that the "Whole Gospel" is to be preached to "every creature."

In support of this earnest contention, we submit the following:

1. The Word of God assures us that racial and cultural differences have no bearing on an individual's worth to God. "For there is no difference between the Jew

and the Greek: for the same Lord over all is rich unto all that call upon him" (Romans 10:12).

2. Racial prejudice, bigotry, and/or discrimination are inconsistent with the truth of the Gospel. These do not represent God's design for the Apostolic church and must be boldly and lovingly confronted and universally denounced as unrighteous living, in the same manner as was declared by the apostle Paul when he observed Peter's behavior toward the Gentiles. "But when I saw that they walked not uprightly according to the truth of the gospel" (Galatians 2:14).
3. No person should be denied entry or membership, nor discouraged from attending churches or schools on the grounds of race, color, or ethnicity where there is a pastor licensed with the UPCI. "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35).
4. The use of racial slurs and other negative pejoratives used to describe people of a different race, color, or ethnicity is not conversation becoming of a Christian and undermines the holiness message and testimony of the UPCI. "But now ye also put off all these ... filthy communication out of your mouth" (Colossians 3:8).
5. Because acts of racial prejudice are a sin against both our brother and the body of Christ, we declare such behavior worthy of correction and rebuke. These things are to be observed without partiality. "But if ye show partiality, ye commit sin" (James 2:9 NKJV) and "Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (1 Timothy 5:20-21).
6. Because we are a body of Apostolic believers, the UPCI must continue to take deliberate, intentional steps toward inclusion in all areas of the fellowship and at all levels of the General Organization. We recognize that the need for inclusion is a basic human need that must not be ignored so that unity and harmony can be maintained as we see the numbers of disciples of diverse ethnic backgrounds being added to the church.
7. The UPCI is committed to making sure that it operates in harmony with its true passion and purpose by attempting within all reasonableness to ensure inclusion of all special events and other non-elected functions to reflect the unity and diversity of the UPCI.
8. As the largest and leading Apostolic holiness movement in the world, the UPCI is dedicated to overcoming any appearance of racism within the church by making a deliberate effort toward inclusion and a firm open stand against racial bigotry and segregation. "Prove all things; hold fast that which is good. Abstain from all appearance of evil" (1 Thessalonians 5:21-22).
9. Finally we declare that as children of God it is not enough to avoid evil. We must proactively take advantage of every opportunity to do what is right especially to those who are of the household of faith. (See I John 3:10, Galatians 6:9-10, James 4:17.) To do otherwise is sin.

RESTORATION OF MINISTERS

Adopted by the General Conference in 1990

From the Garden of Eden to the New Jerusalem, the Bible traces God's plan to restore fallen man to Himself. The focus of the plan is Jesus Christ, who as God manifest in flesh was the substitutionary sacrifice that opened the door to forgiveness, justification, regeneration, sanctification, and reconciliation. "To wit, that God was in Christ, reconciling the world unto himself" (II Corinthians 5:19).

The parables of the lost sheep, lost coin, and lost son illustrate that God wants to restore to Himself that which was lost by man's sin. All three parables emphasize

the recovery of something lost, and while they may merely reflect God's desire to save lost humanity, they may equally reveal God's desire to restore backslidden Christians. This is especially true in the parable of the lost son, who left home, lived sinfully, repented, and returned to ask forgiveness and to be a servant. Of course, the father restored him to be his son, illustrating that restored backsliders have the same status as before they backslid.

John wrote, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:1-2). In this passage, he stated that the same "propitiation" takes away the sins committed by both Christians and sinners who are coming to God for the first time.

John also wrote that Christians are to pray that a brother who sins be forgiven: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death." Since Jesus said that there was only one sin that cannot be forgiven, the sin of blasphemy against the Holy Ghost (Matthew 12:31; Mark 3:28-29), almost all fallen Christians can be restored.

Galatians 6:1 specifically instructs "spiritual" Christians to restore brethren who have been "overtaken in a fault." Prayer, perhaps the first and most important step in restoring a fallen brother, should be followed by other steps to help the fallen person regain his standing with God and the church.

In I Corinthians 5:1-13, Paul addressed a problem in the church that concerned a brother who committed fornication with his father's wife. Apparently the church did not condemn the sin or remove the sinning brother from the church membership. Therefore Paul reproved them harshly and instructed them to "deliver such an one unto Satan for the destruction of the flesh . . . [to] Purge out therefore the old leaven, that ye may be a new lump . . . [and] not to company with fornicators: yet not altogether with the fornicators of this world . . . But now have I written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." The church was to sever its relationship with the brother who fell into the sin of fornication.

The question arises: Should a fornicator be restored to the church if he or she repents? It appears that Paul's stern rebuke caused the church to shun the fornicator even after he or she repented. Thus Paul in his second letter to the church in Corinth instructed the church to restore the repentant fornicator to the church as a fellow Christian: "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him" (II Corinthians 2:6-8).

Jesus told us that the forgiveness of our trespasses depends upon our forgiving others their trespasses (Matthew 6:14-15). The Bible admonishes us to be kind "one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:32). Only in a climate of kindness, tenderheartedness, and forgiveness can restoration be accomplished; a harsh, judgmental climate acts contrary to the love and mercy of God.

The Bible clearly teaches that every Christian who fails God, except those who blaspheme against the Holy Ghost, can be restored to salvation (Matthew 12:31; Mark 3:28-29). Restoration therefore includes both laypeople and ministers, even if they commit fornication, fall prey to greed, become a drunkard, lose self-control, or turn to the worship of idols. Moreover, all who are restored become free from condemnation before God and should be welcomed and trusted by the church.

The Bible is not so clear about restoring a person to a place of leadership in the church. Although the word *restore* indicates a return to the original position, favor,

and acceptance, its use in Galatians 6:1 deals with the restoration to salvation and not with a restoration to a position in the church. To use this verse to teach more than a restoration to salvation extends it beyond its scriptural context.

Restoration of a fallen minister to his or her ministry finds at best weak support in the Old Testament. It is true that King David was restored to God after his sin with Bathsheba, including both adultery and murder, and that he was not removed from his role as king of the nation. But the position of king is not a type of the New Testament ministry, which is patterned more after the priests and the prophets. Although David prophesied and wrote prophetic Scripture after his restoration, even his psalm of repentance, David was not recognized as a prophet as was Nathan. He did not occupy the office of a prophet. In other words, during his life, David was known as a king, not as a prophet. Perhaps his prophetic writings can be compared with the spiritual gifts in I Corinthians 12 and 14, but it is doubtful that his life can serve as a type for the New Testament ministry.

One looks in vain for a prophet who backslid and was restored to his office or a priest who became corrupt and was restored to his priesthood. While some restoration of these religious leaders may have occurred, the Old Testament is silent on the restoration of prophets and priests.

The same silence prevails in the New Testament, for there is no example of a minister who backslid away from God and the church being restored to his or her ministry. This does not mean that ministers did not fail, for all the disciples failed Jesus in some way during the time of His trial and crucifixion. John Mark left the mission field apparently because of a character flaw, and Peter showed prejudice against the Gentiles in order to appease Jewish Christians.

At the time of the Crucifixion, the failure of two disciples stands out, Judas' betrayal of Christ and Peter's denial of Him. To both of these men, Jesus apparently offered the opportunity to be restored, but only Peter found restoration. Judas tried to undo his deed and, having failed, he committed suicide. On the other hand, Peter wept bitter tears of sorrow and regret over his sin and was restored to God's favor and even to his apostleship. The restoration of Peter is the nearest example of a restored minister in the New Testament, but the example is not perfect since the sin and restoration predate the Day of Pentecost, the birth date of the church.

What can we infer from the silence of the Bible on the subject of restoring ministers? At least three answers are possible: (1) The silence indicates that ministers are to be restored to salvation in the same manner as other backsliders, and this restoration means to their ministry in the church. (2) The silence indicates that restoration of a fallen minister to the ministry is not possible. (3) The silence indicates that God has delegated authority to the church to set the limits and develop the process of restoring fallen ministers to the ministry. The UPCI has followed the third interpretation.

Several questions confront an organization in deciding who can be restored to the ministry: (1) Can a minister who commits a sexual sin such as fornication and adultery be restored to the ministry? In other words, are sexual sins so different from other sins that they forever disqualify a person from being restored to the ministry? Further, if a sexual sin committed by a minister forever disqualifies him or her from the ministry, does committing a sexual sin disqualify a sinner from becoming a minister? (2) Are all sexual sins to be treated the same? (3) Can a minister who commits a serious violent sin such as murder or attempted murder be restored to the ministry? (4) Can a minister who commits a serious crime against society be restored to the ministry? (5) Can a minister who turns from the faith to a false religion such as idolatry be restored to the ministry?

The New Testament lists several qualifications for ministers in I Timothy 3:1-7; 6:11, II Timothy 2:22-25, Titus 1:5-9, and various other places. These biblical qualifications serve as guidelines for issuing licenses and restoring a fallen minister to the ministry. Moreover, New Testament ministers serve as examples for us to follow.

One minister, Demas, who forsook Paul and returned to worldly pursuits, serves as a warning against loving this present world. With these qualifications and examples, and with the guidance of the Holy Ghost, a church governing body can establish qualifications for the ministry and set limits and procedure for restoring fallen preachers to the ministry.

One of the qualifications for the office of bishop is that he "must have a good report of them which are without" (I Timothy 3:7), indicating the importance of the reputation of a minister. The committee noted that according to Proverbs 6:32-33 adultery brings a reproach that can never be erased: "But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away."

If a comparison of I Timothy 3:7 and Proverbs 6:32-33 is interpreted to disqualify a fallen minister from being restored to the ministry, the same interpretation would also exclude any person who commits adultery before entering the ministry, even if the sin is committed before salvation. To interpret the phrase in I Peter 4:17, "For the time is come that judgment must begin at the house of God," to mean that the reproach of adultery is removed by the blood of Jesus when a person comes into the church but the same blood cannot cleanse the reproach of a Christian who commits adultery fails to correctly interpret the verse. While the new convert begins a new life with his or her sins washed away, it is equally true that a Christian who sins and repents also has his or her sins washed away.

In the UPCI, restoration of a fallen minister is limited to those who do not commit sexual sins: "Any credentialed UPCI minister proven guilty immoral conduct by confession, by a court of law, or by the Judicial Procedure of the UPCI offense, shall forfeit his or her credentials papers immediately and shall never be qualified for reinstatement." (Article VII, Section 9, Paragraphs 2, *Manual*).

A fallen minister may be used in his or her local church under the direction of the pastor. Although he or she may never again hold ministerial credentials, he or she can feel restored not only to God but also to an active role in the church.

All ministers should extend a hand of mercy, compassion, and love in an effort to restore fallen ministers. We are to restore them not with harsh judgment but in a spirit of meekness and love, taking heed that we will not fail God ourselves. This is the admonition of the Bible.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. But if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:1-10).

SOCIAL MEDIA USE

Adopted by the General Board in 2017

The UPCI is committed to proclaiming the gospel of Jesus Christ to the whole world by the whole church. Christians, and particularly ministers of the gospel, must demonstrate Christian love, respect, kindness, gentleness, peace, mercy, fairness, and authenticity. "But the wisdom that is from above is first pure, then peaceable, gentle,

and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17).

Social media presents the church with new and unique opportunities to spread the gospel, connect with and edify family and friends, and engage in public discourse. As with most technology, the potential also exists for damage to our Christian character, witness, and influence. James warned of the evil potential of the tongue, the oldest tool for transmitting thoughts between minds (James 3:1–12). Social media platforms are merely extensions of this powerful member of our body, and due to their impersonal nature, they can bring out the worst in us. As with every other aspect of our lives, our communication—both what we allow to enter our own eyes and ears and what we transmit to others—should be governed and guided by the Word of God. Christian communications should be different from non-Christian communications, especially the communication expressed by ministers. (See I Timothy 3:1–13; 4:12; II Timothy 2:24–26.)

The UPCI encourages all ministers to consider that the tone and language of all communications, including social media, should reflect Christian decorum, civility, and integrity. Moreover, one should never assume anonymity, privacy, or confidentiality of anything posted on social media. Because any post can easily be reposted, in whole or in part, to an open forum, posts to social media hold the potential to damage our public Christian witness. For this reason and in light of biblical principles, posts made to any social forum should not be demeaning, defamatory, divisive, or derogatory. Nor should they contain gossip, ethnic slurs, coarse language, or other such communication. The apostle Paul clearly asserted that communication becoming to saints does not include "filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks" (Ephesians 5:4).

Additionally, although spirited discussions and dialogue can bring greater understanding of varying beliefs and convictions, our ministers should be careful not to contend for their own beliefs in ways that bring disunity to the body or slander or insult others. We encourage our ministers to address disagreements and grievances in a biblical fashion. (See Matthew 18:15-17; Galatians 6:1; Ephesians 4:1, 5; II Thessalonians 3:14-15.). In light of the divisive social and political climate of our society we must be careful that our social media communication is not spoiled by "philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Colossians 2:8), by the tone and context of what we communicate.

Social media is often used to propagate unconfirmed, erroneous, or fabricated information. Such information should not be shared or forwarded as if it were verified and accurate. Even when sharing true information, one should consider whether it is constructive and edifying. We should convey love and respect for all through our communications since every human is created in the image of God and because Jesus' sacrifice was offered for everyone without exception. Paul highlighted the value of clear, pleasant, and redemptive speech (Colossians 4:2–6). Additionally, a commitment to truth spoken in love separates those in the church from those in the world. (See I John 2:24; 4:1–3, 15.)

We stand out as witnesses to God's transforming power in an evil world by living righteous lives, which includes portraying such on social media and everywhere else. (See I John 1:8–2:6, 28–29; 3:2–10.) Paul described believers as living epistles "known and read of all men" (II Corinthians 3:1–3). Jesus also taught that our good works should cause people to glorify God (Matthew 5:16). Presenting our lives to others through social media gives us an opportunity to demonstrate the blessed life made available through the gospel of Jesus Christ. Everything that we say and do should be characterized by love for the world Jesus came to save. (See John 3:15–17.)

In conclusion, Proverbs 15:1–3 gives sound advice that should inform our contributions on social media: "A soft answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness. The eyes of the LORD are in every place, beholding the evil and the good."

This passage of Scripture teaches us the following principles that apply to social media:

- Respond with a soft answer. We should not allow ourselves to be provoked and respond harshly to others.
- Grievous words bring anger. We should not use harsh or incendiary words to provoke others or escalate anger.
- Wisely use knowledge. We should wisely use our words to proclaim the gospel and to influence others for good.
- Folly pours out of foolish people. We will be identified by what we say or post.
- The eyes of the Lord are watching. God holds us responsible for what and how we communicate.

The UPCI encourages our ministers to communicate in light of and in submission to these sound biblical principles.

SPORTS (ORGANIZED)

Adopted by the General Board and presented to the General Conference in the form of a recommendation in 1984

Whereas the General Board has carefully and prayerfully considered the matter of organized sports and the effects it could have upon our churches, and

Whereas organized sports as the world knows it has an attitude and appearance that oppose Pentecostal principles, teachings, and standards, and

Whereas we would be entering into an area that could adversely affect our doctrine of separation, and

Whereas in the interest of preserving the beautiful things of holiness and dedication given to us by prayerful, godly men who sacrificed and suffered for the great cause we represent,

The General Board recommends that United Pentecostals refrain from participating in organized sports. This recommendation is not to restrict the local church in its recreational activities which offer good wholesome exercise and Christian fellowship.

TRANSCENDENTAL MEDITATION

Adopted by the General Conference in 1976

Whereas the United States Constitution guarantees the separation of church and state, and

Whereas the program of Transcendental Meditation and the Science of Creative Intelligence is a religious system embracing Hindu principles and rituals, and

Whereas this religious system is detrimental to the Christian fundamentals of our American heritage, and

Whereas Transcendental Meditation promoted as only a system of mind relaxation has been funded by several thousand dollars from various federal agencies to be taught as a course of study in colleges, public schools, and armed forces, and

Whereas several Congressmen are promoting the further use of this subject in our nation's educational system,

Be it therefore resolved that the UPCI go on record as strongly objecting to the further funding, promotion, or teaching of this subject in the classrooms and institutions of America.

THE TRUE HUMANITY OF JESUS CHRIST

Adopted by the General Board in 2004

Introduction

Uncompromising monotheism is one of the clearest themes of Scripture. Simply stated, God is absolutely and indivisibly one. "Hear, O Israel: The LORD our God is one LORD" (Deuteronomy 6:4). There are no essential distinctions in His eternal nature. All names and titles of the Deity—such as God (Elohim), Jehovah (Yahweh), Lord, Father, Word, and Holy Spirit—refer to one and the same being. Any plurality associated with God merely relates to attributes, titles, roles, manifestations, or aspects of God's self-revelation to humans.

God is holy—pure, perfect, undefiled by sin or evil (Leviticus 11:45). Therefore, God cannot be defiled by matter or flesh. He is absolute, incorruptible, immutable, unchanging. (See Psalm 102:27; Malachi 3:6; Hebrews 1:12; 6:17-18; James 1:17.)

Jesus Christ is the one God "manifest in the flesh" (I Timothy 3:16). "God was in Christ, reconciling the world unto himself" (II Corinthians 5:19). "For it pleased the Father that in him should all fulness dwell" (Colossians 1:19). "In him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9).

"Manifest in the flesh" means much more than "inhabiting flesh." The use of the word *bodily* in Colossians 2:9 eliminates the idea of God merely dwelling in a fleshly container. Rather, all the fullness dwelt "in him" and "in him . . . bodily." "In him" is a reference to Christ in all the scriptural significance of the title and person. For this reason, we should avoid terminology that does not fit scriptural usage or reflect the full meaning. For example, it is erroneous to say that God dwells in flesh like water in a glass. The glass is merely a container, but when God came in flesh, deity and humanity were joined together in the one person of Jesus Christ. Christ was the Word become flesh (John 1:14). He was "conceived" by a virgin (Luke 1:31; 2:21), gestated in her womb (Luke 2:5-6), and born of her (Luke 1:35; 2:7; Matthew 1:16-25).

Jesus is God in the Old Testament sense; that is what New Testament writers meant when they called Jesus God. Jesus accepted Thomas's confession of Him as "My Lord and my God" (John 20:28-29). Many other scriptural passages reveal the identity of Jesus as God. (See Isaiah 7:14; 9:6; 35:4-6; 45:21-23; John 1:1-14; 8:56-58; 10:30-38; 14:9-11; Acts 20:28; Romans 9:5; II Corinthians 4:4; Colossians 1:15-19; Titus 2:13.) Some people maintain that only one of three divine persons, a second person who is called "God the Son," came in flesh, but the Bible does not make such a claim; it simply says that God was manifest in the flesh. Jesus is not the incarnation of one person of a trinity but the incarnation of all the identity, character, and personality of the one God.

When God came in the flesh, God did not become defiled, for He is unchanging in holiness and incorruptible (Romans 1:23). Instead, He made it possible for sinners to become pure, and indeed our salvation rests upon this truth. Therefore, when Jesus was conceived in the womb of the virgin Mary, He was not tainted by the nature of sin. Instead, the Spirit of God caused the child to be holy (Luke 1:35).

Jesus is unchanging as to His deity and holiness (Hebrews 13:8). He cannot be defiled by sin, flesh, or matter: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Hebrews 7:26). When humans touch something unclean, it does not become holy; rather, they become unclean. (See Haggai 2:11-14.) For example, under Old Testament law, people became unclean when they touched a corpse, a leper, or someone with a discharge of bodily fluid (Numbers 5:1-3). Because Jesus was God manifested in the flesh, however, when He touched something unclean, He did not become unclean: instead the unclean thing became clean. When Jesus touched a leper, the leper was healed. When He touched the bier of a dead man, the man was raised from the dead. When a woman with an issue of blood touched Jesus, He was not defiled, but the woman was healed. When Jesus took a dead girl by the hand, the girl came back to life. (See Luke

5:12-14; 7:14-15; 8:43-44, 53-55.) Thus Jesus could come "in the likeness of sinful flesh, and for sin" in order to become the sacrifice for sin, yet without being tainted by sin; instead He "condemned sin in the flesh" and "taste[d] death for every man." (See Romans 8:3; II Corinthians 5:21; Hebrews 2:9.) Although Jesus can be touched with the feeling of our infirmities, He is without sin (Hebrews 4:15).

The Scriptures proclaim the genuine and complete humanity of Jesus. (See Romans 1:3; Hebrews 2:14-17; 5:7-8.) "The Word was made flesh" (John 1:14). Here, "flesh" does not merely mean a physical body but true and complete human identity. In whatever way that we define the essential components of humanity, Christ had them. He was human in body, soul, spirit, mind, and will. (See Matthew 26:38-39; Luke 23:46; Acts 2:27-31.) Jesus was both the Son of God and the Son of man (Son of humanity). God's Spirit caused a virgin to conceive; therefore, the holy child to whom she gave birth is the Son of God (Luke 1:35). Because "that holy thing" which was born of her was God manifest in the flesh, He is also the Son of man.

"Son of" also means "having the nature or character of," as in "sons of thunder," "sons of Belial," and "son of consolation." Jesus had the very character of God as well as that of perfect humanity, for no one can be like God in every way, be equal with God, or have God's complete character without being the one God Himself. (See Isaiah 46:9; 48:11; John 5:18.) The identification of Jesus as the unique Son of God signifies that He is God in flesh. Jesus was a perfect human. He was more than a visible appearance of God, and He was more than God animating a human body. He was actually God incarnate—God dwelling and manifesting Himself as a true human, with everything humanity includes except for sin. If He had anything less than full humanity, the Incarnation would not be genuine and the Atonement would not be complete.

Christ's true humanity does not mean He had a sinful nature, for sin cannot attach itself to deity. Moreover, a sinful nature was not originally part of the human race. (See Genesis 1:27, 31.) Christ was subject to all human temptations and infirmities, but He was without sin (Hebrews 4:15). He committed no sin, and sin was not in Him (I Peter 2:22; I John 3:5).

The Union of Deity and Humanity in Christ

A true Christology must distinguish between God in His transcendence and God as manifested in the flesh. Otherwise, there is no way to explain the prayers of Christ, His submission to the Father's will, the Son's lack of independent knowledge and power, and so on. Oneness theology stresses that these examples and others like them do not prove a plurality of divine persons but simply demonstrate and arise from the authentic humanity of Jesus Christ. He was a real man in every way, and He underwent everything in the human experience, except for sin. His humanity, as well as His deity, was full and complete. In every way that we humans can speak of our humanity and our relationship to God, so could Jesus, except for sin. Yet He could also speak and act as God, for He was simultaneously God and man.

Sometimes He acted and spoke from the human perspective, as when He hungered; and sometimes He acted and spoke from the divine perspective, as when He fed a multitude from five loaves of bread and two fish. On the cross, He cried from the depths of His humanity, "I thirst," "My God, my God, why hast thou forsaken me?" and "Father, into thy hands I commend my spirit." Yet on the cross He also exercised the prerogative of God alone when He promised the repentant thief, "To day shalt thou be with me in paradise." (See Matthew 27:46; Luke 23:43, 46; John 19:28.)

When the Bible says Christ died, it refers to the death of the human manifestation, for deity cannot die. When it says Christ dwells in the hearts of believers, it refers to His divine Spirit. Only as a human could Jesus be born, grow, be tempted by the devil, hunger, thirst, become weary, sleep, pray, be beaten, die, not know all things, not have all power, be inferior to God, and be a servant. Yet because He was also God, He could

exist from eternity, be unchanging, cast out demons by His own authority, be the Bread of Life, give living water, give spiritual rest, calm the storm, answer prayer, heal the sick, raise His body from death, forgive sin, know all things, have all power, be identified as God, and be King of kings. In an ordinary person, these two contrasting lists would be mutually exclusive, yet the Scriptures attribute both to Jesus.

This distinguishing between deity and humanity explains the biblical difference in the use of the titles "Father" and "Son." Any attempt to identify two persons from these two titles falls into either the error of ditheism or the error of subordinationism.

Although we can recognize both deity and humanity, it is impossible to separate the two in Christ. It is apparent that Jesus was human in every way, but it is equally apparent that in Him dwells all the fullness of the Godhead bodily. Humanity and deity were inseparably joined in His one Spirit. (See John 1:1, 14; 10:30, 38; 14:10-11.) While there was a distinction between the divine will and His human will, He always submitted His human will to the divine will. (See John 5:19, 30; 8:28; 12:49-50; 14:10.)

There is no way to glorify God except through this union of deity and humanity we know as Jesus Christ, for He is God's permanent self-revelation (Romans 16:27). He will never cease to be God and man united. (See Hebrews 13:8; Revelation 22:3-4.)

While on earth Jesus was fully God, not merely an anointed man. At the same time, He was fully human, not just in the appearance of a human. He was God by nature, by right, by identity; He was not merely deified by an anointing or indwelling. (See John 3:34.) The humanity of Jesus was inextricably joined with all the fullness of God's Spirit. (See Colossians 1:19.)

Christ did not have two personalities. He had a unique personality that was the perfect union of deity and humanity. The divine personality permeated and colored every aspect of the humanity.

Scriptural Truths about Christ's Humanity

From Scripture we discover the following truths about Christ's humanity.

1. *Jesus did not inherit sin, for deity cannot be tainted by sin.* Instead, sinful flesh is made pure by the touch of deity. (See Isaiah 6:5-7.) The child Jesus was born holy because He was the Word become flesh and because His conception was the result of the overshadowing of the Holy Spirit. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

2. *Jesus was the biological descendant of Adam and Eve, Abraham, and David.* He was born with the same kind of human identity that Adam and Eve had when they were first created. (See John 1:14; I John 4:2; I Timothy 3:16.) He was the seed of the woman, "the seed of Abraham," "the seed of David," and "the offspring of David." (See Genesis 3:15; John 7:42; Acts 13:23; Romans 1:3; Galatians 3:16; II Timothy 2:8; Hebrews 2:16; Revelation 22:16.) Jesus was a natural Israelite in the same way as Paul. (See Romans 9:3-5.) The Messiah was "of the fruit of his [David's] loins, according to the flesh" (Acts 2:30).

In the New Testament passages that say Jesus is the "seed" of Abraham and of David, the Greek word *sperma* is used, meaning biological offspring. It is erroneous to say that the word *seed* refers metaphorically to Jesus Christ without reference to physical descent. God gave promises to Abraham's seed, who are identified first and foremost as his physical descendants (plural). (See Genesis 17:7-13.) Galatians 3:16 points out that Jesus is the supreme descendant (singular) of Abraham through whom these promises would be fulfilled in the ultimate sense and made available all who have faith in Christ.

From a study of many passages, we see that both the Hebrew and Greek words translated "seed" in the Bible refer primarily to biological offspring of men and women and only secondarily serve as a metaphor for spiritual offspring. Jesus Himself identified the Jews, even those who sought to kill Him, as being Abraham's seed (John 8:37). Mary understood Abraham's seed to include "the fathers," to whom God's promises were made (Luke 1:55). Stephen, the church's first martyr, identified Abraham's child Isaac and his offspring as Abraham's seed (Acts 7:5-6). Peter understood that the "men of Israel" were the covenant seed (Acts 3:12, 25). Paul wrote of "all the seed," demonstrating that the word applies to all believers as well as all of Abraham's physical offspring (Romans 4:16; 9:29). Paul included the many nations that came from Abraham's offspring in the seed of which God spoke (Romans 4:18; 11:1; II Corinthians 11:22). Moreover, Paul extended the scope of the word *seed* to include all who would become believers in Christ as the spiritual offspring of Abraham and the children of God (Romans 9:7-8; Galatians 3:29).

Finally, God's Word specifically uses the word *sperma* as a reference to the sex cell of a woman as well as that of men. In fact, the Bible uses no other word to refer to the female sex cell. "Through faith also Sara herself received strength to conceive seed [*sperma*], and was delivered of a child when she was past age, because she judged him faithful who had promised" (Hebrews 11:11). Sara "conceived seed." While it is true that women do not have sperm, the meanings of the Hebrew word (*zera*) and the Greek word (*sperma*) are not limited to the male sex cell, or to Christ. Thus, Scripture clearly teaches that Jesus Christ was biologically and genetically related to Adam, Abraham, Isaac, Jacob, Judah, and David through Eve and the virgin Mary, His mother.

3. *Jesus was the biological descendant of Mary*. Mary was not an "incubator" for "divine flesh." She did not merely bear Christ, but she "conceive[d]" Christ in her womb (Luke 1:31). The Scriptures identify Mary as the mother of Jesus (Matthew 1:18; 2:11; Luke 2:34, 43, 48, 51). The angels specifically identified her as the true mother of Jesus (Matthew 2:13, 19-20). The word *mother* cannot be applied to a mere incubator. It demands a biological relationship. Jesus was "made of a woman, made under the law" (Galatians 4:4).

4. *It was necessary for Jesus to come as one of us, to be genetically part of the human race, with human flesh and blood, and yet without sin, in order to be our High Priest and to reconcile us to God*. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Hebrews 2:14-18). "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:14-15).

5. *As a human, Jesus grew mentally, physically, spiritually, and socially*. "And Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52). "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:7-9).

6. *There was a change in Christ's body at His resurrection*. Before His

resurrection, Jesus had a flesh-and-blood body capable of suffering, death, and decay, but in His resurrection His body was changed to be incorruptible (incapable of decay) and immortal (incapable of death). "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him" (Romans 6:9). David prophesied of Christ, "Thou wilt not leave my soul in hell: neither wilt thou suffer thine Holy One to see corruption" (Psalm 16:10; Acts 2:27). Peter explained that this prophecy was fulfilled by the resurrection of Christ: "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption" (Acts 2:31). Likewise, Paul quoted the same verse from Psalms, stating that Christ was resurrected from the dead "now no more to return to corruption" (Acts 13:34-35). According to this prophecy, as applied by both Peter and Paul, the body of Christ would have decayed except for the miracle of His resurrection.

In His resurrection, Christ is "the firstfruits of them that slept" (I Corinthians 15:20). Through Christ came "the resurrection of the dead" (I Corinthians 15:21). I Corinthians 15:42-44 explains what happens at "the resurrection of the dead": "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

Our resurrection will be the same as His and will give us a body like His. In both cases, "resurrection" refers to the same process, so that Christ's resurrection made Him the "firstfruits" of believers. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (I Corinthians 15:50-53). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).

In short, the Bible reveals that the humanity of Christ had to qualify for exaltation and glorification, which occurred by His death, resurrection, and ascension. (See Psalm 2:7 with Acts 13:32-34; Psalm 110:1-3 with Ephesians 1:19-23; Psalm 110:4 with Hebrews 5:1-11; Isaiah 28:16 with I Peter 2:6-8; John 7:39; 17:1; Acts 2:33; 3:13; 4:10-12; 5:31; Romans 1:3-4; Philippians 2:5-11.) If Jesus Christ were not truly human with full human potential for suffering, experience, obedience, growth, and transformation, then these texts would be meaningless when they speak of Him as becoming perfect through suffering and being exalted by resurrection. If His body had no biological or genetic relationship to other human beings, if He were "divine flesh" or otherwise exempt from human frailty, such qualifications would be meaningless, because deity does not need to qualify for glorification, exaltation, or any role He chooses to take in the affairs of His creation.

Only when we acknowledge Jesus was a true human being descended through the human race can we understand these statements. The man Christ Jesus had to demonstrate Himself worthy of the task and titles He was sent to fulfill. "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:1-5). In this regard, Hebrews 5:5-9 explains, "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though

he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."

Summary

In denominational Christendom, Christology, or the doctrine of Christ, was defined by the Council of Chalcedon (A.D. 451) as follows: Christ has two natures in one person. The technical terms *nature* and *person*, however, are not suitable under all circumstances. Derived from Greek philosophy and colored by trinitarian usage, they are inadequate to convey the full biblical concept of the Incarnation. For example, it is inaccurate to say one nature prayed to another or one nature loved another. It is more accurate to say simply that Christ prayed as an authentic human and that the Son loved the Father as all humans are to love God. We cannot speak of persons in the Godhead, but we can say Christ is a person who lived on earth.

In short, we cannot accept the trinitarian presuppositions and concepts of Chalcedon, nor do we endorse Chalcedon's designation of Mary as the mother of God. Neither can we accept any doctrine that espouses a corruptible deity or that divorces Jesus Christ from a biological and genetic relationship to humanity. But we do accept the basic idea that humanity and deity are inseparably united in the one person of Christ.

In the final analysis, rather than debating Christology in historical and philosophical terms, from the Oneness perspective it is preferable to pass over the ancient creeds and councils and go back to Scripture. Based on Scripture we can make five important affirmations regarding the doctrine of Christ:

1. *Christ is full and perfect God, the one true God incarnate*.
2. *Christ is full and perfect human, without sin*.
3. *There is a distinction between the transcendent, eternal Deity and His manifestation in flesh as the man Christ Jesus*. The Gospels reveal that Christ is both human and divine. Some scenes and sayings primarily demonstrate His humanity and some His deity. None of the demonstrations of His humanity deny His deity, and none of the demonstrations of His deity deny His humanity. His humanity did not exist separately from His deity, and His deity was not fully revealed without His humanity.
4. *Deity and humanity are inseparably united in Christ*. Christ is not a Spirit-filled person as we are, capable of living as a human apart from the Spirit. Rather, while we can recognize both deity and humanity in Christ, they are so united that Christ is one person in every way. Jesus is God manifest in the flesh—not God by an indwelling, but by incarnation, identity, and essence.
5. *The genetic relationship of Christ to humanity was inherited through His mother, Mary*. He is thereby part of the human race; the biological descendant of Adam and Eve, Abraham, and David; and qualified to reconcile sinful humans to God. Because the Holy Spirit overshadowed Mary, Jesus was the unique, holy union of the Word of God and true genetic humanity. The doctrine of the "divine flesh" or "heavenly flesh" of Christ—defined as the denial that Jesus Christ was biologically or genetically related to humanity through His mother Mary—is scripturally false. Moreover, the denial of the biological or genetic relationship of Jesus Christ to other human beings is contrary to both the Articles of Faith and the International Articles of Faith of the UPCI, which state, "Jesus on His Father's side was divine, on His mother's side, human; thus, He was known as the Son of God and also the Son of man, or the God-man."

Jesus Christ is the fullness of God dwelling as perfect humanity; God manifested Himself as a perfect human being. Jesus Christ is not a mere man, a demigod, a second person "in" the Godhead, a divine person temporarily stripped of some divine attributes, the transmutation of God into flesh, the manifestation of a portion of God, the animation

of a human body by God, God manifesting Himself in an incomplete humanity, God coming in a "human" identity that is not biologically related to Adam and Eve, or God temporarily dwelling in a separate human person. Jesus Christ is the incarnation, the embodiment, the human personification and manifestation of the one God.

UNITY OF ONENESS BELIEVERS

Adopted by the General Conference in 1975

Inasmuch as the return of our Lord and Savior Jesus Christ is so near at hand and the church called by His name who are the elect of Christ, known as His bride, shall all, both the dead in Christ and those who remain and are alive, be caught up together to meet the Lord in the air and shall forever be with Him, and

Inasmuch as the Lord Himself prayed that we all be one (John 17:11, 15, 20-23), and the apostle Paul emphatically told us [that] the body is one and further [that] "there should be no schism [division] in the body; but that the members should have the same care one for another" (I Corinthians 12:12-13, 25), and in I Corinthians 1:13 he asked, "Is Christ divided?" thus admonishing us that as Christ prayed we be one and that we are one in spirit and body, and God is not the author of confusion and division, and we have knowledge of forty, fifty, or more different factions, organizations, and/or groups who believe the same gospel; also realizing [that] we the UPCI are one of these and probably the largest group of this number, thus making our position the "big brother" in the family and thus laying upon us the burden and responsibility of concern about this ill which violates the prayer, plan, and purpose of our Lord and the teachings of the apostle Paul and all of heaven and the Bible, our eternal road map, and

Inasmuch as we are taught to "do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10), and "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Timothy 5:8); and be it further acknowledged that there does exist among the people of God such ills as jealousy, pride, lack of brotherly love, disrespect, undue criticism, possibly hatred, slander, and numerous other such ills which should have no place in the body of true Christian believers, and which shall have no place in heaven,

Be it resolved that the UPCI in this conference take steps to endeavor to eliminate the division that is among brethren of like precious faith: first by humbling our hearts before God asking His forgiveness and mercy and help that we might have the right attitude toward all clean, holy Oneness people of God; [and second] by extending an open-door invitation to any who desire to meet any of our boards, officials, or ministers to discuss and consider grounds of fellowship; [and third] in the event of mutual agreement for basis of fellowship with the consent of the District Board each fellowship be approved.

Be it further resolved that we request our General Board to call a General Conference of Oneness Pentecostal ministers regardless of organization or independent persuasion for the purpose of striving together for true Christian fellowship with closer and more peaceful relationship, and if possible a reunion of oneness in body and effort toward preaching the gospel to the whole world as one united people with the same spirit [so] that we might wipe away the reproach of division and all its ills which our Lord is not pleased with and which brings due criticism from the world and religious denominations and which shall have no place in heaven; thus with one accord, one mind, and one spirit, [and] with boldness and real love, present one solid front against the devil and sin, and with the power of God and strength of unity reach arms around the world to help save the lost before the soon and certain coming of our Lord.

RESOURCES FOR LOCAL CHURCHES

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The following resources for local churches and those posted on upciministers.com are provided as sample documents only to assist you in developing your own. While they are designed to be accurate and informative, UPCI is not rendering legal or other professional services. Because laws may change over time and may have unique application in any given congregation, decisions regarding the exact procedures a congregation follows and the specific policies it or its board adopts should be made in consultation with its own legal and financial professionals and in consideration of local, state or provincial, and national laws.

RESOLUTIONS FOR ALL CHURCHES (LEGAL ORGANIZATION, CANADA)

When a new church is planted, it is important for it to be organized legally. The purpose of this document is to provide guidelines, recommendations, and samples of what needs to be accomplished in the process of the legal set up of a church in Canada. It is not exhaustive, and readers are encouraged to engage multiple sources for guidance in this activity (as suggested herein). This should include the counsel of District leadership, along with others who have experience and have successfully completed this process. These same recommendations apply where unincorporated congregations move to become incorporated.

Please note that the Meeting Minutes included here are only a sample. They contain general information, but not every provision may apply in every jurisdiction or to every situation. They are not intended to provide legal advice. In all cases, a lawyer in your jurisdiction should be consulted for final advice in preparing organizational documents and initial meeting agenda and minutes. Moreover, these samples do not contain everything that is necessary. In particular, the articles of incorporation, the bylaws, the application for affiliation with the UPCI, and the application to become a registered charity all need to be prepared as separate documents (valuable guidelines and content are available for Local Church Government in the *Manual*).

The underlined wording/titles in the initial meeting minutes will vary depending on the individual situation. Bracketed wording is optional and may also vary with the situation.

Each congregation seeking to incorporate should, with the advice of local legal counsel, put in place articles of incorporation (or Letters Patent), bylaws and minutes of its first organizational meetings.

These steps will be treated in order, below.

- INCORPORATION OF THE CONGREGATION
- ORGANIZATIONAL MEETING OF FIRST BOARD OF DIRECTORS
- Exhibit A SAMPLE – INITIAL CHURCH BUSINESS MEETING AGENDA
- Exhibit B SAMPLE – MINUTES OF ORGANIZATIONAL MEETING OF BOARD OF DIRECTORS
- Exhibit C SAMPLE – MINUTES OF FIRST MEETING OF MEMBERS
- Appendix A – CORPORATION'S PURPOSES
- Appendix B – NOTES ON PASTORAL COMPENSATION

For further discussion of legal, compensation, and tax issues, see the current edition of the following resources.

1. Canadian Council of Christian Charities website: https://www.cccc.org/resources_and_downloads
2. Canada Revenue Agency (CRA) website for Charities: https://www.canada.ca/en/services/taxes/charities.html
3. Aptowitzer, Adam LL.B *Starting and Maintaining a Charity in Canada*, Civil Sector Press
4. Corporations Canada website: https://www.ic.gc.ca/eic/site/cd-dgc.nsf/eng/h_cs03925.html

INCORPORATION OF THE CONGREGATION

In Canada, a church may incorporate either federally or provincially, and each jurisdiction will have its own particular procedure for the establishment of a not-for-profit corporation (or society, depending on the province) for church purposes. Therefore, legal counsel should be consulted at the early stages of adopting articles of incorporation by which the church is formed. The articles of incorporation should carefully state the purposes of the corporation in advancing the Christian faith, in

order to fully comply with the Canada Revenue Agency (CRA) requirements for a Registered Charity, under the Income Tax Act.

These must be clear, defensible, and in full compliance, since these articles must be included in any Application to the CRA, and both the Articles and Application must align. The CRA currently refers to a church's purpose to be that of "Advancing Religion". It is recommended that those involved in the incorporation process visit the CRA website to thoroughly familiarize themselves with the requirements, in order to avoid challenges downstream: https://www.canada.ca/en/services/taxes/charities.

Also, excellent guidance can be accessed through the Corporations Canada website: https://www.ic.gc.ca/eic/site/cd-dgc.nsf/eng/h_cs03925.html

In addition, the articles of incorporation shall state an initial board of directors (must be at least three individuals). The articles of incorporation should state that the corporation shall have members, and only one class of members. Finally, CRA regulations require certain provisions mandating the distribution of assets upon dissolution to another registered charity be included in the articles of incorporation. The distribution recipient should be clearly identified as one who would use the assets in a manner consistent with the purposes of your Local Church to avoid the distribution of assets to a charity of divergent purposes or beliefs.

Attached as Appendix A are these suggested provisions. However, legal counsel should be consulted for final approval of all provisions of the articles of incorporation, and this should include a NUANS name search for any incorporation names or trade names being considered. In addition, the leadership should determine in advance the need for and timing of the appointment of an auditor or accountant for the management and compliance of the financial records for the church.

A congregation may be incorporated by filing the articles of incorporation with either the appropriate provincial office of business or industry, or appropriate Federal department under the Canada Not-for-profit Corporations Act. These may be signed by "incorporators." The incorporators may be a small number of the organizing members of the church, typically not including the pastor nor the legal counsel for the congregation.

An Application for Incorporation will include:

- Name of Corporation
- Identity of Incorporators
- Purpose of the Corporation
- Establishment of one class of voting members
- Defining of restrictions on activities
- Distribution of property on dissolution
- Provisions for initial and subsequent Directors
- Names of the initial Directors of the Corporation
- Filing of a Constitution and/or Bylaws *Note (i)
- Additional initiatives to be put in place for the general organization of a church will include:
- Banking and the related signing requirements
- Insurance requirements for the church
- Budget and financial statements
- Application to become a Registered Charity with the CRA. Prerequisites for this step require: Incorporation, operating business number, church constitution, church bylaws, budget and financial statements.

*** Note (i).** When incorporating a not-for-profit organization in Canada (federally or provincially), a constitution and/or set of bylaws must also be filed. The filing of these may occur after the submission and approval of the application for incorporation, but may be done within 12 months after the members have confirmed them (if dealing with Corporations Canada).

As an accelerant, the Local Church may leverage the Local Church Government guidance in the *Manual*, however it cannot be adopted exclusively. The constitution/bylaw of the Local Church needs to meet the particular requirements set out in the governing corporate legislation under which the Local Church is incorporated, including provisions that reflect Canadian charity law requirements.

It is a good practice (but not mandatory) to have separate Constitution and Local Bylaws, in order to minimize the amount of effort and obligation to keep them current with your Incorporation Records (either federal or provincial), since any changes must be filed. Separating your operating construct and rules allows for (i) a Constitution (filed) to contain the important membership requirements and business rules of the church (that do not change often), and (ii) the Local Bylaws to deal with the roles, responsibilities, obligations, and requirements for each leader and department within the church, (which may be subject to frequent change) – to avoid filing these changes with the government. Any initial filings may be changed through an approved amendment process. It is also a good practice to have copies of these documents filed and held remotely with the governing bodies to mitigate the possibly of loss due to fire, theft, or other circumstances.

As an interim step, before Incorporation and Registered Charity status is achieved (which may take weeks to months), the Local Church may operate under the blanket of the District office or the District North American Missions office, as decided by the District Superintendent or the District NAM Director.

*** Note (ii).** In most jurisdictions in Canada, since the Pastor (the religious leader) will invariably be receiving a salary from the Local Church (or the general organization), they cannot be a member of the controlling board of the Local Church at common law. However, to ensure that they have an effective role in the operation of the Church, the description of this person's role in the by-laws could provide them with additional rights (akin to an Officer or a CEO), such as the right to be present and participate at board and members meetings, ensure no congregational business meeting or board meeting may be held in their absence without written authorization, or to chair board and members' meetings where appropriate.

It is insufficient to describe the Pastor (the religious leader) as being a non-voting member of the board, since the trustee-like fiduciary obligations that are imposed upon all directors would apply to a non-voting member of the board.

ORGANIZATIONAL MEETING OF FIRST BOARD OF DIRECTORS

The first organizational meeting of the congregation as a corporation may be held by those who are the initial board of directors named in the articles of incorporation, and others who are interested as organizing members of the church may also attend this meeting. However, for legal purposes, separate minutes of the initial meeting of the board of directors of the corporation should be kept from the minutes of the first meeting of the members, described below.

The central elements of the meeting of the first board of directors (those appointed in the articles of incorporation as filed) can include some of the following provisions. However, in addition to properly identifying the pastor of the corporation, the following should specifically be addressed and adopted by the initial board of directors.

1. The pastor should confirm, in the minutes of the board meeting, the other board members and officers of the corporation.
2. The initial constitution and/or bylaws of the corporation should be prepared to be adopted.
3. The officers should be appointed, including confirming the pastor of the congregation.
4. Pastor's initial compensation, and related guidelines. Ideally, these terms should be documented in a formal, signed employment agreement, subject to legal advice since employment matters are governed by Provincial law, and

not subject to subsequent variances of board resolutions or church membership reviews and approvals.

5. Church affiliation with the UPCI. (See the *Manual* of the UPCI.)
6. Other provisions that may be included in the organizational meeting of the first Board of Directors are shown in sample minutes of the meeting.

It is important to maintain records of annual meetings of members, and meetings of the Board, within the Corporate Minute Book, which is initially prepared by the lawyer for the Local Church.

EXHIBIT A (Canada)

SAMPLE
INITIAL CHURCH BUSINESS MEETING AGENDA

Nominate Chair
Call to order
Congregational prayer
Introductory comments
Appointment of recording Secretary
Recognition of attendance and quorum
Motion to read/waive reading of minutes of any previous meeting
Motion to adopt Constitution for Incorporation
Motion to adopt Church Bylaws
Nomination or acceptance, and endorsement of Church Directors
Nomination and endorsement of Church Council members (if appropriate)
Nomination and endorsement of Bank
Nomination and endorsement of Secretary
Nomination and endorsement of Treasurer (if separate from Secretary)
Other business
Adjournment

EXHIBIT B (Canada)

SAMPLE
MINUTES OF ORGANIZATIONAL MEETING OF BOARD OF DIRECTORS
(*First Pentecostal Church of Anytown, Inc.*)
(*January XX, 20XX*)

1. Call and Notice of Meeting

These are the minutes of the organizational meeting of the board of directors of (*First Pentecostal Church of Anytown, Inc.*) (referred to as the "church"), a (federal/provincial) not-for-profit corporation. This meeting was held at (*100 Main Street, Anytown, on January XX, 20XX, at 7:30 PM.*) This meeting was called by Pastor, the incorporator named in the incorporation. Notice of the time and place of this meeting was communicated by telephone and mailed on (*Date XX, 20XX*), to each church board member named in the articles of incorporation.

2. Attendance and Quorum

(*Pastor*) and (*Presbyter*) and the board members who are named in the articles of incorporation as directors were present at this meeting. These persons constituted a quorum. (District North American Missions Director), attended the meeting by speaker telephone.

3. Chair and Secretary

On a motion duly made and seconded, [by unanimous vote,] (*Presbyter*) was elected to act as chair of the meeting and (*Other Person*) was elected to act as recording secretary of the meeting. Both persons accepted the election and acted in their respective capacities.

4. Bylaws

A document of (*X*) pages entitled "Bylaws of (*First Pentecostal Church of Anytown, Inc.*)" was presented. After discussion, on a motion duly made and seconded, by a unanimous vote, the church board:

Resolved, that the bylaws so presented to and considered at this meeting be adopted as the Bylaws of (*First Pentecostal Church of Anytown, Inc.*) The secretary is directed to certify a copy of the bylaws and insert them in the minute book of the church. The secretary is directed to certify another copy of the bylaws and maintain them in the principal office of the church.

5. Affiliation

On a motion duly made and seconded, [by a unanimous vote,] the church board:

Resolved, that the church affiliate with the United Pentecostal Church International, headquartered in Weldon Spring, Missouri, USA in accordance with the guidelines and requirements within the current *Manual* of the UPCI.

6. Officers

Pursuant to the bylaws, the church board [unanimously] chose (*Pastor*) as the founding pastor.

The Pastor then appointed the following individuals to serve as members of the church board for a term of one year: _____ _____ _____

The pastor then appointed Other Person as secretary-treasurer for a term of one year.

7. Bank Account

On a motion duly made and seconded, [by a unanimous vote,] the church board:

Resolved, that the church establish in its name one or more accounts with (*First Bank in* (*city*)), and adopt the resolutions required by the bank. The Pastor and Treasurer are authorized to establish accounts for the church. The Pastor and

Treasurer are authorized to withdraw funds of the church from the church's accounts by signing cheques or other instruments, provided that both signatures shall be required on any cheque in the amount of $_____ or greater or any cheque paid to the order of the Pastor or the Treasurer. (Bank) is authorized to honor and pay any and all cheques and other instruments so signed, including those drawn to the individual order of any officer or other person authorized to sign the cheque or other instrument.

8. Organizational Expenses

On a motion duly made and seconded, [by a unanimous vote,] the church board:

Resolved, that the treasurer be directed to pay the expenses of incorporation and organization of the church.

9. Compensation of Pastor

(See Appendix B for additional notes on the Pastor's compensation, benefits and expenses)

On a motion duly made and seconded, [by a unanimous vote,] the church board:

Resolved, that the following goal be set for the pastor's total annual compensation (salary, housing, insurance, retirement): (*$XX,000.00, plus or minus $X,000.00*). It is understood that the church may not be able to pay this amount at present, but the pastor's compensation will be increased gradually to meet this goal as the budget permits. In the meantime, the compensation may be set below or within this range by mutual agreement of the pastor and treasurer. However, any changes in salary or benefits must be included within the annual budget and be approved by the Church Board.

The pastor shall retain the intellectual property rights on all books, papers, and other works that he or she creates, and he/she shall have full rights to all royalties from the sale of his or her books, papers, and other such works, in accordance with CRA requirements.

10. Housing Allowance for Pastor (if applicable)

On a motion duly made and seconded, [by a unanimous vote,] the church board:

Resolved, that of the pastor's compensation, (*$XX,000*) is hereby designated to be a housing allowance subject to CRA requirements as a taxable benefit. This designation shall apply to calendar year (*20XX*) and all future years unless otherwise provided.

11. Non-taxable Benefits for Pastor and Other Full-time Employees

On a motion duly made and seconded, [by a unanimous vote,] the church board:

Resolved, that in addition to the foregoing compensation, the church will provide the following benefits to full-time employees, when the pastor and treasurer jointly determine that such action is desirable and financially feasible, and when the necessary funds are included in the annual budget approved by the Church Board.

For the purpose of these benefits, the pastor is deemed to be a full-time employee, even if he has other sources of income. When the church is ready to add a full-time employee other than the pastor, the church board will review this policy and seek professional advice to ensure that the church provides and administers these benefits in a tax efficient way.

a. *Optional Medical or travel insurance*. Payment of medical and travel insurance premiums on behalf of the employee and his/her family, to the extent allowed by the CRA, for a policy or policies to be approved by the pastor and treasurer.

b. *Optional Medical cost reimbursement plan*. Reimbursement of medical costs incurred by the employee and his/her family that are not covered by insurance may occur, for items such as specialist doctor's bills, hospital bills, prescriptions, vision care, and dental care for the employee and his/

her dependents. The maximum reimbursement allowed each year shall be (*$X,000*). It is the employee's responsibility to submit medical expenses to the church for reimbursement.

c. *Optional Retirement Payments*. Payments to a tax-deferred, qualified retirement plan, up to the amounts permitted by the CRA.

d. *Optional Group term life insurance*. The purchase of up to (*$XX,000*) of group term life insurance.

12. Accountable Expense Reimbursement Policy

On a motion duly made and seconded, [by a unanimous vote,] the church board adopted the following accountable expense reimbursement policy:

Resolved, that (*First Pentecostal Church of Anytown, Inc*.). hereby adopt a reimbursement policy pursuant to applicable income tax regulations upon the following terms and conditions:

a. Any ministerial employee of the church will be reimbursed for any ordinary and necessary business and professional expense incurred on behalf of the church, if the following conditions are satisfied: (a) the expenses are reasonable in amount; (b) the minister documents the amount, time, place, business purpose, and business relationship of each such expense with the same kinds of documentary evidence as would be required to support a deduction of the expense on the minister's federal income tax return; and (c) the minister documents such expenses by providing the church treasurer with an accounting of such expenses, no less frequently than monthly. In no event will an expense be reimbursed if substantiated more than 60 days after the expense is paid or incurred by a minister.

b. The church will not include in a minister's Federal tax form the amount of any business or professional expense properly substantiated and reimbursed according to the preceding paragraph, and the minister should not report the amount of any such reimbursement as income on his/her tax filing.

c. Any church reimbursement that exceeds the amount of business or professional expenses properly accounted for by a minister pursuant to this reimbursement policy must be returned to the church within 120 days after the associated expenses are incurred by the minister, and shall not be retained by the minister.

d. If, for any reason, the church's reimbursements are less than the amount of business and professional expenses properly substantiated by a minister, the church will report no part of the reimbursements on the minister's federal tax form, and the minister may deduct the unreimbursed expenses as allowed by law.

e. Under no circumstances will the church reimburse a minister for business or professional expenses incurred on behalf of the church that are not properly substantiated according to this policy. Church and staff understand that this requirement is necessary to prevent the reimbursement plan from being classified as a "nonaccountable" plan.

f. The minister shall retain all receipts and other documentary evidence to substantiate the business nature and amount of his/her business and professional expenses incurred on behalf of the church and shall provide to the church copies of such receipts and evidence.

g. The church will reimburse business use of a vehicle at the standard mileage rate currently allowed by the CRA, and shall not be deemed as a taxable benefit.

h. This accountable expense reimbursement plan extends to non-ministerial employees and volunteer workers whom the pastor designates. Their expenditures are subject to advance approval by the pastor.

13. No Compensation for Board Members

On a motion duly made and seconded, [by a unanimous vote,] the church board:

Resolved, that no church board member, nor the pastor, has received or shall receive any compensation for his or her duties as a church board member, or a participant in such meetings.

14. Adjournment

On a motion duly made and seconded, [by a unanimous vote,] the church board voted to adjourn the meeting.

EXHIBIT C (Canada)

SAMPLE
FIRST MEETING OF MEMBERS
Minutes of First Meeting of the Members
(*First Pentecostal Church of Anytown, Inc.*)
(*Date XX, 20XX*)

1. Call and Notice of Meeting

These are the minutes of the organizational meeting of the Members of (*First Pentecostal Church of Anytown, Inc.*) (referred to as the "church"), a (Prov./Fed) not-for-profit corporation. This meeting was held at (*100 Main Street, Anytown, prov), on date XX, 20XX, at 7:30 PM*). This meeting was called by Pastor and initial board of directors named in the articles of incorporation. Notice of the time and place of this meeting was communicated by telephone and mailed on (*date XX, 20XX*), to each person who has expressed an interest in being admitted into membership of the church.

2. Attendance and Quorum

(*Pastor*) and (*Presbyter*) were present at this meeting in person. These persons and the others who are named as the initial board members (directors) of the church in the articles of incorporation, and their attendance constituted a quorum. Also present at the meeting were Other Persons. The foregoing persons represent their desire to constitute the initial membership of the church. The following persons were received into membership: _____ _____ _____
The total number of persons in attendance was (*XX*).

3. Chair and Secretary

On a motion duly made and seconded, [by unanimous vote,] (*Presbyter*) was elected to act as chair of the meeting and (*Other Person*) was elected to act as recording secretary of the meeting. Both persons accepted the election and acted in their respective capacities.

4. Bylaws

On a motion duly made and seconded, [by a unanimous vote,] the church membership:

A document of (*X*) pages entitled "Bylaws of (*First Pentecostal Church of Anytown, Inc.*)" was presented. After discussion, on a motion duly made and seconded, by a unanimous vote, the church board and membership:

Resolved, that the bylaws presented to and considered at this meeting be adopted as the Bylaws of (*First Pentecostal Church of Anytown, Inc.*) The secretary is directed to certify a copy of the bylaws and insert them in the minute book of the church. The secretary is directed to certify another copy of the bylaws and maintain them in the principal office of the church.]

5. Affiliation

On a motion duly made and seconded, [by a unanimous vote,] the church membership:

Resolved, that the church affiliate with the United Pentecostal Church International, headquartered in Weldon Spring, Missouri, in accordance with the guidelines and requirements within the current *Manual* of the UPCI.

6. Officers

Pursuant to the bylaws, the church board [unanimously] chose (*Pastor*) as the founding pastor. The church membership [unanimously] endorsed this choice.

The pastor then appointed the following individuals to serve as members of the church board for a term of one year: _____ _____
_____

The church membership [unanimously] endorsed each appointment.

The pastor then appointed (*Other Person*) as secretary and/or treasurer for a term of one year. The church membership [unanimously] endorsed this appointment.

7. No Compensation for Board Members

On a motion duly made and seconded, [by a unanimous vote,] the church members:

Resolved, that no church board member, nor the pastor, has received or shall receive any compensation for his or her duties as a church board member, or a participant in such meetings.

8. Adjournment

On a motion duly made and seconded, [by a unanimous vote,] the church membership voted to adjourn the meeting.

_____

(Other Person), Secretary

Approved by:

_____

(*Presbyter*), Chair

APPENDIX A (Canada)

CORPORATION'S PURPOSES

(SAMPLE GUIDELINES)

The purposes for which the Corporation is organized are as follows:

(A) The Corporation is organized exclusively to carry out and fulfill its purposes, in advancing the Christian faith, within the meaning of applicable Provincial (or Federal) incorporation requirements, as amended, or any corresponding provision of any current or future federal tax law under the CRA requirements for a Registered Charity. In furtherance, but not in limitation of such purposes, and subject to the limitations and restrictions set forth in subparagraph (B) below, the Corporation may:

1. (SAMPLE) Preach and advance the teachings of the Apostolic Christian faith, and the religious tenets, doctrines, observances, and culture associated with that faith.
2. (SAMPLE) Establish, maintain and support a place of worship and education, with services conducted in accordance with the tenets and doctrines of the Apostolic Christian faith.
3. (SAMPLE) Support and maintain missions and missionaries in order to propagate the Apostolic Christian faith.

Additionally, the Corporation may:

a. Solicit and receive gifts, contributions, bequests, devises and grants of property, whether real or personal, whether outright or in trust, from individuals, foundations, partnerships, associations, organizations, corporations, legal entities and governmental agencies and units.
b. Hold, invest, and distribute the Corporation's assets for the benefit and use of (i) any organization or entity to which is considered a Registered Charity by CRA, (ii) any other organization or individual, provided that such contribution (a) will constitute a direct charitable act or (b) will be used exclusively for charitable purposes as acceptable by CRA.
c. Do everything necessary in the proper management and administration of the affairs of the Corporation, including, but not by way of limitation, the holding, purchase, lease, sale, exchange and receipt of property, real and personal, in the manner and subject to the restrictions set forth in these Articles of Incorporation and in the Bylaws of the Corporation.

(B) Notwithstanding anything herein to the contrary:

1. No part of the activities of the Corporation shall be the carrying on of propaganda, and the Corporation shall not participate in, contribute to, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of or in opposition to any candidate for public office. The Corporation shall not contribute in any form or manner to a Political Party or cause. In Canada, the Income Tax Act permits a charity to fully engage without limitation in public policy dialogue and development activities (PPDDAs) that further its stated charitable purpose, provided they never directly or indirectly support or oppose a political party or candidate for public office. In other words, under the Income Tax Act, a charity is free to advocate for any change to a law, policy, or decision of government that would further its stated charitable purpose.
   CRA guidance on this topic may be found at:
   https://www.canada.ca/en/revenue-agency/services/charities-giving/charities/policies-guidance/public-policy-dialogue-development-activities.html
2. The Corporation shall not carry on any activities not permitted to be carried

on by a corporation exempt from Federal income tax under CRA requirements of a Registered Charity.

3. No part of the net earnings of the Corporation shall inure to the benefit of, or be distributable to its Directors, Officers, or other private persons except that the Corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in this Article.

(C) Subject to the foregoing, the Corporation may engage in any lawful, religious, educational, or charitable activity for which corporations may be organized under the CRA requirements of a Registered Charity.

APPENDIX B (Canada)

Notes on the Pastor's Compensation, Benefits, and Expenses

Church contributions are used to fund the pastor's salary, benefits, and ministerial expenses. Compensation should not be stated as a percentage of tithes or contributions, but should be stated as a flat salary to avoid the appearance of private sharing of the church's income, which is prohibited for not-for-profit organizations. The church board or a special committee can research the typical compensation given to ministers in North America and recommend a salary or salary range.

Ideally, any employment or compensation terms should be documented in a formal, signed employment agreement, subject to legal advice since employment matters are governed by Provincial law, and not subject to subsequent variances of board resolutions or church membership reviews and approvals.

Income as a Housing Allowance is a taxable benefit to the Pastor, and additive to their total taxable income. However, it may be palatable and optically beneficial to the Board and Membership to show this as a separate component of the Pastor's total compensation, in light of the potential high cost of living in certain urban environments, and a necessary expense to be able to attract a Pastoral Candidate.

Where the Church provides a residence if any kind, such as a Parsonage, the fair-rental value may be deducted by the employee from income. Where the employee provides their own housing, they are entitled to claim fair-rental value of the principle residence occupied, up to certain limits, based on number of months occupied and a percentage of the employee's salary. CRA refers to this as the Clergy Residence Deduction.

A qualified accountant should be consulted in either scenario to ensure that the pastor would qualify for the clergy housing deduction in Canada, and that accurate and maximum deductions are achieved.

The church board should determine and approve the housing allowance before the end of each year for the upcoming year.

In addition to reimbursing the pastor for ministerial expenses, the church can also pay bills that he/she incurs on behalf of the church. The pastor can charge ministerial expenses to a church credit card used solely for that purpose, and the church can pay the monthly bill. Here are examples of expenses that the church can pay or reimburse: mileage at the CRA rate for church-related business travel, books and periodicals for ministerial research, and ministerial dues (which are required professional dues), entertainment of counselees and church guests, purchase of supplies for the church, expenses of attending church conferences and seminars, and long-distance telephone charges for church-related calls.

An automobile allowance that is not subject to an accountable expense reimbursement policy must be treated as salary. If the pastor operates an automobile owned by the church, then they must comply with the applicable CRA regulations for use of a vehicle.

Other components that should be taken into consideration and defined as part of the compensation agreement include: vacation and outside speaking engagements, plus Canadian permanent resident status (if the pastor is not a Canadian citizen). The Church must budget for the coverage of their portion of any tax requirements obligated to an employer (example: Canada Pension Plan, and Employment Insurance).

Note: It is important that the Local Church review and address the compensation and benefits package for their pastor and staff in accordance with the laws and practices that apply to their particular jurisdiction.

RESOLUTIONS FOR ALL CHURCHES (LEGAL ORGANIZATION, U.S.)

INTRODUCTION

In the US, churches are automatically exempt from federal income taxes. Churches listed in the UPCI Directory, especially affiliated churches, are covered by the UPCI's group exemption number, which is 1411. To document a church's federal tax exemption, which is called 501(c)(3) status, a pastor may obtain a copy of the group exemption letter of determination from the IRS in the name of his or her church at upciministers.com. 501(c)(3) status also means that donations to your church are tax deductible by the donor. It is not necessary for a local church to file separately for 501(c)(3) status. However, each church must file for its own employer identification number (EIN), which is needed to open a bank account, to take out a loan, and to pay employees. The EIN can be obtained online at irs.gov by completing Form SS-4. A local church should NOT use the UPCI's EIN number, for the UPCI is a separate legal entity. (The UPCI does not own local church properties, and local church employees are not employees of the UPCI.) In some states, churches will need to file for exemption from state income tax. Churches that own property will also need to file for exemption from state and local property taxes.

When a new church is planted, it is important for it to be organized legally. The following are a sample of what should be done. The underlined wording of initial meeting minutes will vary depending on the individual situation. Bracketed wording is optional and may also vary with the situation.

Please note that these minutes included are only a sample. They contain general information, but not every provision may apply in every state or province or to every situation. They are not intended to provide legal advice. In all cases, an attorney in your state or province should be consulted for final advice in preparing organizational documents and initial meeting minutes. Moreover, these minutes do not contain everything that is necessary. In particular, the articles of incorporation, the bylaws, and the application for affiliation with the UPCI all need to be prepared as separate documents.

Each congregation seeking to incorporate should, with the advice of local legal counsel, put in place articles of incorporation, bylaws, and minutes of its first organizational meetings.

These three steps will be treated in order, below.

For further discussion of legal, compensation, and tax issues, see the current edition of the following resources.

1. Hammar, Richard. *Pastor, Church and Law*, Matthews, NC: Christian Ministry Resources.
2. Hammar, Richard. *Church & Clergy Tax Guide*. Carol Stream, Ill.: Christianity Today International.
3. Cobble, James F., Jr., and Richard R. Hammar. *Compensation Handbook for Church Staff*. Matthews, NC: Christian Ministry Resources.

INCORPORATION OF THE CONGREGATION IN THE UNITED STATES

Note: New churches in Canada may follow a similar procedure, but Canadian churches should seek local counsel.

Each state will have its own particular procedure for the establishment of a nonprofit corporation for church purposes. Therefore, legal counsel should be consulted at the early stages of adopting articles of incorporation by which the church is formed. The articles of corporation should carefully state the religious, educational and charitable purposes of the corporation in order to fully comply with Internal Revenue Service requirements under Section 501(c)(3) of the Internal Revenue Code. In addition, in most states, the articles of incorporation may state an initial board of directors (usually at least three individuals). Also, in most states, the articles of incorporation should state that the corporation shall have members. Finally, Internal Revenue Service regulations require certain provisions against private benefit and the distribution of assets upon dissolution to be included in the articles of incorporation. Attached as Exhibit A are these suggested provisions. However, legal counsel should be consulted for final approval of all provisions of the articles of incorporation.

A congregation may be incorporated by simply filing the articles of incorporation with the state, usually its office of the Secretary of State. These may be signed by "incorporators." The incorporators may be a small number of the organizing members of the church, typically including the pastor, but may also include the attorney for the congregation.

ORGANIZATIONAL MEETING OF FIRST BOARD OF DIRECTORS

The first organizational meeting of the congregation as a corporation may be held by those who are the initial board of directors named in the articles of incorporation, but those who are also interested as organizing members of the church may also attend this meeting. However, for legal purposes, separate minutes of the initial meeting of the board of directors of the corporation should be kept from the minutes of the first meeting of the members, described below.

The central elements of the meeting of the first board of directors, those appointed in the articles of incorporation as filed with the state, may include any or all of the provisions detailed in the sample minutes included in this document. However, the following four items should specifically be addressed and adopted by the initial board of directors as they are essential to identifying properly the officers and pastor of the corporation,.

1. The officers should be appointed, including confirming the pastor of the congregation.
2. The bylaws of the corporation should be adopted.
3. The pastor should confirm in the minutes of the board meeting the other board members and officers of the corporation.
4. Other provisions that may be included in the organizational meeting of the first board of directors follow in sample minutes of the meeting.

Minutes of Organizational Meeting of Board of Directors
(*First Pentecostal Church of Anytown, Inc.*)
(*January XX, 20XX)*

1. Call and Notice of Meeting

These are the minutes of the organizational meeting of the board of directors of (*First Pentecostal Church of Anytown, Inc*.) (referred to as the "church"), a (*State*) nonprofit corporation. This meeting was held at (*100 Main Street, Anytown, State, on January XX, 20XX, at 7:30 PM*). This meeting was called by (*Pastor*,) the incorporator named in the articles of incorporation. Notice of the time and place of this meeting was communicated by telephone and mailed on (*December XX, 20XX*), to each church board member named in the articles of incorporation.

2. Attendance and Quorum

(*Pastor*) and (*Presbyter*) and other board members named in the articles of incorporation were present at this meeting. These persons are named as board members (directors) of the church in the articles of incorporation, and their attendance constituted a quorum. District North American Missions Director, the only other board member of the church, attended the meeting by speaker telephone.

3. Chair and Secretary

On a motion duly made and seconded, [by unanimous vote,] (*Presbyter)* was elected to act as chair of the meeting and (*Other Person*) was elected to act as secretary of the meeting. Both persons accepted the election and acted in their respective capacities.

4. Bylaws

A member of the board of directors moved that the church adopt as its bylaws the Local Church Government in the current *Manual* of the United Pentecostal Church International, as it may be amended from time to time.

[*Alternate*: A document of seven pages entitled "Bylaws of (*First Pentecostal Church of Anytown, Inc*.)" was presented. After discussion, on a motion duly made and seconded, by a unanimous vote, the church board:

Resolved, that the church adopt as its bylaws the Local Church Government in the current *Manual* of the United Pentecostal Church International, as it may be amended from time to time

[*Alternate*: A document of seven pages entitled "Bylaws of (*First Pentecostal Church of Anytown, Inc.*)" was presented. After discussion, on a motion duly made and seconded, by a unanimous vote, the church board:

Resolved, that the bylaws so presented to and considered at this meeting be adopted as the Bylaws of (*First Pentecostal Church of Anytown, Inc.*), Inc. The secretary is directed to certify a copy of the bylaws and insert them in the minute book of the church. The secretary is directed to certify another copy of the bylaws and maintain them in the principal office of the church.]

5. Affiliation

On a motion duly made and seconded, [by a unanimous vote,] the church board:

Resolved, that the church affiliate with the United Pentecostal Church International, headquartered in Weldon Spring, Missouri.

6. Officers

Pursuant to the bylaws, the church board [unanimously] chose (*Pastor*) as the founding pastor.

The pastor then appointed the following individuals to serve as members of the church board for a term of one year: Pastor, Presbyter, and District North American Missions Director.

The pastor then appointed (*Other Person*) as secretary-treasurer for a term of one year.

7. Bank Account

On a motion duly made and seconded, [by a unanimous vote,] the church board:

Resolved, that the church establish in its name one or more accounts with (*First Bank in Anytown, State*), and adopt the resolutions required by the bank, which are stated on its signature card. The pastor and treasurer are authorized to establish accounts for the church. The pastor and treasurer are authorized to withdraw funds of the church from the church's accounts by signing checks or other instruments, provided that both signatures shall be required on any check in the amount of $_____ or greater or any check paid to the order of the pastor or the treasurer. (*First Bank*) is authorized to honor and pay any and all checks and other instruments so signed, including those drawn to the individual order of any officer or other person authorized to sign the check or other instrument.

8. Organizational Expenses

On a motion duly made and seconded, [by a unanimous vote,] the church board:

Resolved, that the treasurer be directed to pay the expenses of incorporation and organization of the church.

9. Compensation of Pastor

(See Exhibit B for additional notes on the Pastor's compensation, benefits and expenses)

On a motion duly made and seconded, [by a unanimous vote,] the church board:

Resolved, that the following goal be set for the pastor's total annual compensation (salary, housing, insurance, retirement): (*$XX,000.00, plus or minus $X,000.00*). It is understood that the church will not be able to pay this amount at present, but the pastor's compensation will be increased gradually to meet this goal as the budget permits. In the meantime, the compensation may be set below or within this range by mutual agreement of the pastor and treasurer. However, any increase must be included within the annual budget that is approved by the church board.

The pastor shall retain the intellectual property rights on all books, papers, and

other works that he or she creates, and he/she shall have full rights to all royalties from the sale of his or her books, papers, and other such works.

10. Housing Allowance for Pastor

On a motion duly made and seconded, [by a unanimous vote,] the church board: *Resolved*, that of the pastor's compensation, (*$XX,000*) is hereby designated to be a housing allowance pursuant to section 107 of the Internal Revenue Code. This designation shall apply to calendar year (*20XX*) and all future years unless otherwise provided.

11. Nontaxable Benefits for Pastor and Other Full-time Employees

On a motion duly made and seconded, [by a unanimous vote,] the church board:

Resolved, that in addition to the foregoing compensation, the church will provide the following nontaxable fringe benefits to full-time employees, when the pastor and treasurer jointly determine that such action is desirable and financially feasible and when the necessary funds are included in the annual budget approved by the church board. For the purpose of these benefits, the pastor is deemed to be a full-time employee, even if he or she has other sources of income. When the church is ready to add a full-time employee other than the pastor, the church board will review this policy and seek professional advice to ensure that the church provides and administers these benefits in a nontaxable way.

a. *Medical insurance*. Payment of medical insurance premiums on behalf of the employee and his/her family, to the extent allowed by federal and state law, for a policy or policies to be approved by the pastor and treasurer. If the employee is covered by other medical insurance (such as through a retirement plan, other employment, or a spouse), then he/she can sign a statement waiving participation in this plan.
b. *Medical cost reimbursement plan*. Reimbursement of medical costs incurred by the employee and his/her family that are not covered by insurance, to the extent allowed by federal and state law. Such reimbursement is to be administered in accordance with IRS regulations, and it shall be for the type of medical expenses that a medical insurance policy would ordinarily cover except for rules regarding deductibles, co-payments, and cost caps. The reimbursement may cover doctor's bills, hospital bills, prescriptions, vision care, and dental care for the employee and his/her dependents. The maximum reimbursement allowed each year shall be (*$X,000.00*). After the church has been in existence for (*X*) years, for an employee to qualify he/she must have been employed full time for (*X*) consecutive years. It is the employee's responsibility to submit medical expenses to the church for reimbursement.
c. *Retirement Payments*. Payments to a tax-deferred, qualified retirement plan, up to ten percent of salary.
d. *Group term life insurance*. The purchase of up to $50,000 of group term life insurance, or the maximum allowed as nontaxable by the Internal Revenue Service.

12. Accountable Expense Reimbursement Policy

On a motion duly made and seconded, [by a unanimous vote,] the church board adopted the following accountable expense reimbursement policy:

Resolved, that (*First Pentecostal Church of Anytown, Inc*.) hereby adopt a reimbursement policy pursuant to applicable federal income tax regulations upon the following terms and conditions:

a. Any ministerial employee of the church will be reimbursed for any ordinary and necessary business and professional expense incurred on behalf of the church, if the following conditions are satisfied: (a) the expenses are

reasonable in amount; (b) the minister documents the amount, time, place, business purpose, and business relationship of each such expense with the same kinds of documentary evidence as would be required to support a deduction of the expense on the minister's federal income tax return; and (c) the minister documents such expenses by providing the church treasurer with an accounting of such expenses, no less frequently than monthly. In no event will an expense be reimbursed if substantiated more than 60 days after the expense is paid or incurred by a minister.

b. The church will not include in a minister's W-2 form the amount of any business or professional expense properly substantiated and reimbursed according to the preceding paragraph, and the minister should not report the amount of any such reimbursement as income on his/her Form 1040.

c. Any church reimbursement that exceeds the amount of business or professional expenses properly accounted for by a minister pursuant to this reimbursement policy must be returned to the church within 120 days after the associated expenses are paid or incurred by the minister, and shall not be retained by the minister.

d. If, for any reason, the church's reimbursements are less than the amount of business and professional expenses properly substantiated by a minister, the church will report no part of the reimbursements on the minister's W-2 form, and the minister may deduct the unreimbursed expenses as allowed by law.

e. Under no circumstances will the church reimburse a minister for business or professional expenses incurred on behalf of the church that are not properly substantiated according to this policy. Church and staff understand this requirement is necessary to prevent the reimbursement plan from being classified as a "nonaccountable" plan.

f. The minister shall retain all receipts and other documentary evidence to substantiate the business nature and amount of his/her business and professional expenses incurred on behalf of the church and shall provide to the church copies of such receipts and evidence.

g. The church will reimburse business use of a car at the standard mileage rate currently allowed by the Internal Revenue Service.

h. This accountable expense reimbursement plan extends to nonministerial employees and volunteer workers whom the pastor designates. Their expenditures are subject to advance approval by the pastor.

i. Failure by an individual to comply with any provision or provisions contained in this plan may, at the option of the corporation, render the expenses related to such failure non-reimbursable.

j. In limited circumstances, advances of authorized business expenses to be incurred by an employee on behalf of the corporation may be granted by and at the sole discretion of the corporation. The amount of money advanced by the company to an employee must be reasonably calculated not to exceed the amount of anticipated expenditures and made on a day within thirty (30) days of the day that the anticipated expenditures are paid or incurred. All other substantiation rules apply in this case.

13. No Compensation for Board Members

On a motion duly made and seconded, [by a unanimous vote,] the church board: *Resolved*, that no church board member, including the pastor, has received or shall receive any compensation for his or her duties as a church board member.

14. Adjournment

On a motion duly made and seconded, [by a unanimous vote,] the church board voted to adjourn the meeting.

ORGANIZATIONAL MEETING OF FIRST MEMBERS

Minutes of First Meeting of the Members
(*First Pentecostal Church of Anytown, Inc.*)
(*January XX, 20XX*)

1. Call and Notice of Meeting

These are the minutes of the organizational meeting of the Members of (*First Pentecostal Church of Anytown, Inc*.) (referred to as the "church"), a (*State*) nonprofit corporation. This meeting was held at (*100 Main Street, Anytown, State), on (January XX, 20XX, at 7:30 PM*). This meeting was called by (*Pastor*) and initial board of directors named in the articles of incorporation. Notice of the time and place of this meeting was communicated by telephone and mailed on (*December XX, 20XX*), to each person who has expressed an interest in being admitted into membership of the church

2. Attendance and Quorum

(*Pastor*) and (*Presbyter*) were present at this meeting in person. These persons and others are named as the initial board members (*directors*) of the church in the articles of incorporation, and their attendance constituted a quorum. Also present at the meeting were (*Other Persons*). The foregoing persons represent their desire to constitute the initial membership of the church.

3. Chair and Secretary

On a motion duly made and seconded, [by unanimous vote,] (*Presbyter*) was elected to act as chair of the meeting and (*Other Person*) was elected to act as secretary of the meeting. Both persons accepted the election and acted in their respective capacities.

4. Articles of Incorporation

A document of five pages entitled "Articles of Incorporation of (*First Pentecostal Church of Anytown, Inc*.)" was presented. After discussion, on a motion duly made and seconded, [by a unanimous vote,] the church membership:

Resolved, that the articles of incorporation presented to and considered at this meeting be adopted as the Articles of Incorporation of (*First Pentecostal Church of Anytown, Inc*.)

5. Bylaws

Resolved, that the church adopt as its bylaws the Local Church Government in the current

Manual of the United Pentecostal Church International, as it may be amended from time to time.

[*Alternate*: A document of seven pages entitled "Bylaws of (*First Pentecostal Church of Anytown, Inc*.)" was presented. After discussion, on a motion duly made and seconded, by a unanimous vote, the church board and membership:

Resolved, that the bylaws presented to and considered at this meeting be adopted as the Bylaws of (*First Pentecostal Church of Anytown, Inc*.) The secretary is directed to certify a copy of the bylaws and insert them in the minute book of the church. The secretary is directed to certify another copy of the bylaws and maintain them in the principal office of the church.]

6. Affiliation

On a motion duly made and seconded, [by a unanimous vote,] the church and membership:

Resolved, that the church affiliate with the United Pentecostal Church International, headquartered in Weldon Spring, Missouri.

7. Officers

Pursuant to the bylaws, the church board [unanimously] chose (*Pastor*) as the founding pastor. The church membership [unanimously] endorsed this choice.

The pastor then appointed the following individuals to serve as members of the church board for a term of one year: Pastor, Presbyter, and District North American Missions Director.

The church membership [unanimously] endorsed each appointment.

The pastor then appointed (*Other Person*) as secretary-treasurer for a term of one year. The church membership [unanimously] endorsed this appointment.

8. No Compensation for Board Members

On a motion duly made and seconded, [by a unanimous vote,] the church members:

Resolved, that no church board member, including the pastor, has received or shall receive any compensation for his or her duties as a church board member.

9. Adjournment

On a motion duly made and seconded, [by a unanimous vote,] the church membership voted to adjourn the meeting.

_____
(*Other Person*), Secretary
Approved by:_____
(*Presbyter*), Chair

EXHIBIT A
Corporation's Purposes

The purposes for which the Corporation is organized are as follows:

(A) The Corporation is organized exclusively to carry out and fulfill religious, charitable, and educational purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986, as amended, or any corresponding provision of any future federal tax law (the "Code"). In furtherance, but not in limitation of such purposes, and subject to the limitations and restrictions set forth in subparagraph below, the Corporation may:

1. _____
2. _____
3. Solicit and receive gifts, contributions, bequests, devises and grants of property, whether real or personal, whether outright or in trust, from individuals, foundations, partnerships, associations, organizations, corporations, legal entities and governmental agencies and units.
4. Hold, invest, and distribute the Corporation's assets for the benefit and use of (i) any organization or entity to which contributions are deductible under Section 170(c)(1) of the Code, (ii) any organization or entity (a) which is exempt from federal income taxation under Section 501(c)(3) of the Code and (b) to which contributions are deductible under Section 170(b)(2) of the Code or (iii) any other organization or individual, provided that such contribution (a) will constitute a direct charitable act or (b) will be used exclusively for charitable purposes described in Section 170(c)(2)(B) of the Code and will be made in full compliance with all requirements imposed upon the Corporation by the Code and the Treasury Regulations thereunder.
5. Do everything necessary in the proper management and administration of the affairs of the Corporation, including, but not by way of limitation, the holding, purchase, lease, sale, exchange and receipt of property, real and personal, in the manner and subject to the restrictions set forth in these Articles of Incorporation and in the Bylaws of the Corporation.

(B) Notwithstanding anything herein to the contrary:

1. No substantial part of the activities of the Corporation shall be the carrying on of propaganda, or otherwise attempting to influence legislation, and the Corporation shall not participate in, or intervene in (including the publishing or distribution of statements), any political campaign on behalf of or in opposition to any candidate for public office.
2. The Corporation shall not carry on any activities not permitted to be carried on by (a) a corporation exempt from Federal income tax under Section 501(c)(3) of the Code or (b) a corporation, contributions to which are deductible under Section 170(c)(2) of the Code.
3. No part of the net earnings of the Corporation shall inure to the benefit of, or be distributable to its Directors, Officers, or other private persons except that the Corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in this Article VII.

(C) Subject to the foregoing, the Corporation may engage in any lawful, charitable activity for which corporations may be organized under the [TITLE OF STATE NONPROFIT CORPORATION LAW].

EXHIBIT B

Notes on the Pastor's Compensation, Benefits, and Expenses

Church contributions are used to fund the pastor's salary, benefits, and ministerial expenses. Compensation should not be stated a percentage of tithes or contributions, but should be stated as a flat salary to avoid the appearance of private sharing of the church's income, which is prohibited for nonprofit organizations. The church board or a special committee can research the typical compensation given to ministers in the United States and recommend a salary or salary range. (See *Compensation Handbook for Church Staff*.)

The amount designated as housing allowance does not increase the pastor's compensation. It simply reclassifies compensation in accordance with tax law to provide an additional benefit to the pastor at no extra cost to the church. Actual housing expenses may be less than the stated allowance (in which case the pastor can only exclude from income actual expenses). However, the housing allowance should be set high enough to cover the maximum housing expenses the pastor might incur in a given year, including down payment, mortgage payments (principal and interest), taxes, insurance, utilities, maintenance, furnishings, household supplies, and rent. The housing allowance is not subject to federal income tax to the extent it is does not exceed any of the following three amounts: the actual amount designated by the church, the actual amount spent for housing, and the fair rental value (market costs that would be incurred by a renter for house, furnishings, utilities, and upkeep). The church board should pass the housing allowance before the end of the year for the upcoming year.

In addition to reimbursing the pastor for ministerial expenses, the church can also pay bills that he/she incurs on behalf of the church. The pastor can also charge ministerial expenses to a church credit card used solely for that purpose, and the church can pay the monthly bill. Here are examples of expenses the church can pay or reimburse: mileage at the IRS rate for church business travel, books and periodicals for ministerial research, ministerial tithes and ministerial dues (which are required professional dues), entertainment of counselees and church guests, purchase of supplies for the church, expenses of attending church conferences and seminars, and long-distance telephone charges for church-related calls.

An automobile allowance not subject to an accountable expense reimbursement policy must be treated as salary. If the pastor operates an automobile owned by the church, then he/she must reimburse the church for personal mileage, which includes commuting from home to church.

CHILD PROTECTION POLICY

(Abbreviated Policy)

This sample is intended to generate ideas for each Church's own separate and distinct policy development. Each Church should secure legal counsel to determine what provisions of this policy should be adopted and to ensure any that are adopted are in compliance with all applicable federal, state/provincial, and local laws and regulations.

General Purpose Statement

(*First Pentecostal Church of Anytown, Inc.*) seeks to provide a safe and secure environment for the children who participate in our programs and activities. By implementing the below practices, our goal is to protect the children of (*First Pentecostal Church of Anytown, Inc.*) from incidents of misconduct or inappropriate behavior, while also protecting our staff and ministry workers from false accusations.

Definitions

For purposes of this policy, the terms "child" or "children" include all persons under the age of eighteen (18) years and individuals who are eighteen (18) years or older but, due to a significant physical, mental or emotional disability, are unable or unlikely to be able to report possible child abuse without assistance from a competent adult. The term "ministry worker" includes both paid and unpaid persons who work with children at (*First Pentecostal Church of Anytown, Inc.*). This includes anyone involved in a day care or church school, in overnight activities involving minors, in counseling of minors, or in one-on-one mentoring of minors.

Selection of Ministry Workers

All persons ("ministry workers") who desire to work with the children participating in our programs and activities will be screened. This screening includes the following:

a) Six Month Rule
   No person will be considered for any ministry position involving contact with minors until he/she has been involved with (*First Pentecostal Church of Anytown, Inc.*) for a minimum of six (6) months. This time of interaction between our leadership and the applicant allows for better evaluation and suitability of the applicant for working with children.

b) Written Application
   All persons seeking to work with children must complete and sign a written application in a form to be supplied by us. The application will request basic information from the applicant and will inquire into previous experience with children, previous church affiliation, reference, and employment information, as well as disclosure of any previous criminal convictions. The application form will be maintained in a secure and confidential file in the church office.

c) Personal Interview
   Upon completion of the application, a face-to-face interview may be scheduled with the applicant to discuss his/her suitability for the position.

d) Reference Checks
   Before an applicant is permitted to work with children, at least two of the applicants' references will be checked. These references should be of an institutional nature as opposed to personal or family references, preferably from organizations where the applicant has previously worked with children. Documentation of the reference checks will be maintained in a secure and confidential file in the church office.

e) Criminal Background Checks
   A national criminal background check and/or applicable or additional state criminal background check are required for all staff (regardless of position)

and ministry workers. [Depending on location, also consider fingerprint background checks.]

Before a background check is run, prospective ministry workers will be asked to sign an authorization form or forms allowing (*First Pentecostal Church of Anytown, Inc*.) to run the check. If an individual declines to sign any authorization form, he/she will be unable to work with children.

A disqualifying offense that will keep an individual from working with children will be determined by **<IDENTIFY TITLE/POSITION OF RESPONSIBLE PERSON OR TEAM>** on a case-by-case basis in light of all the surrounding circumstances and in accordance with federal and state law. Unless federal and/or state law prohibit, generally, convictions for an offense involving children and/or for offenses involving violence, dishonesty, illegal substances, indecency, and any conduct contrary to our mission will preclude someone from being permitted to work with children, as well as the failure to disclose a criminal conviction on any application form.

The background check authorization form and results will be maintained in a secure and confidential file in the church office.

Two Adult Rule

It is our goal that a minimum of two unrelated ministry workers will be in attendance at all times when children are being supervised during our programs and activities. We do not allow minors to be alone with one adult on our premises or in any sponsored activity unless in a counseling situation. In a counseling situation, the Open Door Policy shall apply.

Responding to Allegations of Child Abuse

For purposes of this policy, "child abuse" is any action (or lack of action) that endangers or harms a child's physical, psychological or emotional health and development. Child abuse occurs in different ways and includes, but is not limited to, the following:

- **Physical abuse** – any physical injury to a child that is not accidental, such as beating, shaking, burns, and biting.
- **Emotional abuse** – emotional injury when the child is not nurtured or provided with love and security, such as an environment of constant criticism, belittling, and persistent teasing.
- **Sexual abuse** – any sexual activity between a child and an adult or between a child and another child, including activities such as fondling, exhibitionism, intercourse, incest, explicit sexual verbal enticements, pornography, and other conduct for the purpose of sexually arousing or gratifying either person.
- **Neglect** – depriving a child of his or her essential needs, such as adequate food, water, shelter, and medical care.

Ministry workers may become aware of abuse or neglect of the children under our care. In the event that an individual involved in the care of children at (*First Pentecostal Church of Anytown, Inc*.) becomes aware of suspected abuse or neglect of a child under his/her care, this should be reported immediately to the **<IDENTIFY TITLE OF PERSON TO WHOM ABUSE SHOULD BE REPORTED>** and to the pastor. The incident must be reported to authorities, as mandated by state law. The ministry worker, **<IDENTIFY TITLE OF PERSON TO WHOM ABUSE SHOULD BE REPORTED>**, and pastor should make the reporting call together and must not delay reporting, as abuse or suspicions of abuse must be reported to authorities immediately. All details of the incident that were shared by the victim should be thoroughly documented and communicated to authorities, and the call to report the abuse to authorities should also be documented.

In the event that an incident of abuse or neglect is alleged to have occurred at (*First Pentecostal Church of Anytown, Inc*.) or during our sponsored programs or

activities at any location, the following procedure shall be followed and **<IDENTIFY TITLE OF PERSON>** will be responsible that the following occurs:

1. The parent or guardian of the child shall be notified, and a commitment will be expressed to provide comfort and spiritual and emotional support, which may include an offer of counseling, spiritual assistance, or other services as may be mutually agreed upon.
2. All allegations of abuse shall be reported to the civil authorities, and the organization will comply with the mandatory reporting of abuse as required by law. The organization will fully cooperate with the investigation of the incident by civil authorities.
3. The worker or church member alleged to be the perpetrator of the abuse or misconduct (the "accused") will immediately be placed on leave pending an investigation. The accused shall be instructed orally and in writing to remain away from the premises, not to have any contact with the victim, his or her family, or with any witnesses or potential witnesses, that the civil authorities are investigating, and of his or her right to retain an attorney.
4. The insurance company will be notified, and the organization will complete an incident report. Any documents received relating to the incident and/or allegations will immediately be forwarded to the insurance company.
5. (*First Pentecostal Church of Anytown, Inc*.) will designate a spokesperson to the media concerning incidents of abuse or neglect. The advice of legal counsel will be sought before responding to media inquiries or releasing information about the situation to the congregation.
6. A pastoral visit will be arranged for those who desire it. This should be for the purpose of providing pastoral support during the time of crisis, and not for the purpose of investigating the incident or influencing the investigation. Additional support such as offering professional counseling, etc., can also be provided to anyone who desire it.
7. Any person who is not found innocent of the alleged abuse or misconduct will be removed from their ministry position.

Open Door Policy

Classroom doors should remain open unless there is a window in the door or a side window beside it.

Teenage Workers

We recognize there may be times when it is necessary or desirable for workers (paid or volunteer) who are themselves under age eighteen to assist in caring for children during programs or activities. The following guidelines apply to teenage workers:

- Must be at least age fourteen.
- Must be screened as specified above in Selection of Workers.
- Must be under the supervision of an adult and must never be left alone with children.

Check-in/Check-out Procedure

For children through fifth grade, a security check-in/check-out procedure will be followed. The child will be signed in by a parent or guardian, who will receive a "child check" for the child similar to a claim check. The parent or guardian must present the "child check" in order to sign out the child from our care. In the event that a parent or guardian is unable to present the "child check," **<INSERT TITLE OF CHILD CARE LEADER>** the ministry director will be contacted.

He or she will be responsible for releasing the child to the care of a parent or guardian after discussing the surrounding circumstances with the parent or guardian. If the parent is unknown to the ministry director, the parent can use his/her driver's license or another form of legal ID to authorize pick up.

Sick Child Policy

It is our desire to provide a healthy and safe environment for all of the children at (*First Pentecostal Church of Anytown, Inc*.). Parents are encouraged to be considerate of other children when deciding whether to place a child under our care. In general, children with the following symptoms should NOT be dropped off:

- Fever, diarrhea, or vomiting within the last forty-eight hours;
- Coughing, sneezing or green or yellow runny nose;
- Eye or skin infections;
- Lice or nits; and/or
- Other symptoms of communicable or infectious disease.

Children who are observed by our workers to be ill will be separated from other children and the parent or guardian will be contacted to request that the child be picked up for the day.

Medications Policy

It is the policy of (*First Pentecostal Church of Anytown, Inc*.) not to administer either prescription or non- prescription medications to the children under our care. Medications should be administered by a parent at home. Parents are reminded of our sick child policy.

Exceptions to the medications policy may be granted to parents of children with potentially life- threatening conditions (such as asthma or severe allergic reactions). Parents of such children should address their situation with the ministry director to develop a plan of action.

Discipline Policy

It is the policy of (*First Pentecostal Church of Anytown, Inc*.) not to administer corporal punishment, even if parents have suggested or given permission for it. There should be no spanking, grabbing, hitting, or other physical discipline of children. Workers should consult with the ministry director if assistance is needed with disciplinary issues.

Training

(*First Pentecostal Church of Anytown, Inc*.) will provide training on this child protection policy, as well as mandated reporting, to all new childcare workers and will strive to provide opportunities for additional training classes or events on an annual basis. All workers must attend these training events.

Restroom Guidelines

Children five years of age and younger should use a classroom bathroom if one is available. If a classroom bathroom is not available, workers should escort a group of children to the hallway bathroom. The workers should check the bathroom first to make sure that it is empty, and then allow the children inside. The workers should then remain outside the bathroom door and escort the children back to the classroom. If a child is taking longer than seems necessary, the worker should open the bathroom door and call the child's name. If a child requires assistance, the worker should coach the child from outside the stall. If there is an emergency, two workers should help address the problem, with the stall door open while they assist the child, and possibly call for the parent(s)/guardian.

For children over the age of five, at least one adult male should take boys to the restroom and at least one adult female should take girls. The worker should check the bathroom first to make sure that the bathroom is empty, and then allow the children inside. The worker should then remain outside the bathroom door and escort the children back to the classroom.

For the protection of all, workers should never be alone with a child in a bathroom with the door closed and never be in a closed bathroom stall with a child. Parents are strongly encouraged to have their children visit the bathroom prior to each class.

Accidental Injuries to Children

In the event that a child or youth is injured while under our care, the following steps should be followed:

1. For minor injuries, scrapes, and bruises, workers will provide First Aid (Band-Aids, etc.) as appropriate and will notify the child's parent or guardian of the injury at the time the child is picked up from our care.
2. For injuries requiring medical treatment beyond simple First Aid, the parent and/or guardian will immediately be summoned in addition to the worker's supervisor. If warranted by circumstances, an ambulance will be called.
3. Once the child has received appropriate medical attention, an incident report will be completed in the case of injuries requiring treatment by a medical professional.

Policy Considerations

This policy applies to all people (regardless of age, status or training) who have interaction with children at (*First Pentecostal Church of Anytown, Inc*.).

This policy is not exhaustive and cannot address all situations. Any questions regarding the applicability of this policy should be directed to the ministry director and/or pastor(s).

Special Needs: Ministries that affect people with special needs will use this policy as a guideline for establishing protocols and will broaden the terms "child" or "minor" to include all persons dependent upon care beyond that which they are able to give to themselves.

Please note: *This policy is offered as a sample only. Each church should secure legal and financial counsel as appropriate to determine what policies/resolutions should be adopted and to ensure any that are adopted are in compliance with all applicable federal, state/provincial, and local laws and regulations.*

CONFIDENTIALITY POLICY

Confidentiality is a basic element of the operation of this corporation. To protect the confidentiality of fellow employees, donors, and the organization, no information concerning employees, donors, receivers of benevolence, or organizational business is to be discussed with anyone except when authorized as necessary for the purpose of conducting corporate and organizational business.

All organizational information shall be kept strictly confidential. Only authorized personnel directly responsible for services to the members or for Church business shall discuss or have access to this information. Care must be exercised to be certain that unauthorized individuals do not overhear discussion nor have access to confidential information.

Employees, officers, and directors of this organization understand and agree that during their employment and/or service they may obtain information and documents which are confidential and/or privileged and proprietary in nature and which must be kept confidential both during and after their term of employment or service.

As such, all employees, officers, and directors are required to return any such documents containing privileged or confidential information whenever requested or at the time of termination of employment or expiration of service. This would include but not be limited to and financial statements or reports, donor records, corporate records such as by-laws, resolutions, article of incorporation, etc., and any banking information. In addition, all keys, passwords, or other information allowing access to this organization's data shall be returned when leaving employment or position.

Any such employee or director that divulges confidential or privileged information, whether during or after his term of employment or service, is subject to appropriate discipline, including dismissal, or other civil or criminal sanctions as allowed by law. Employees, officers, and directors recognize that the employer has a proprietary interest in any such information and/or documents and irreparable damage could be caused as a result of any disclosure or dissemination thereof.

Breaches of confidential information are subject to full disciplinary action as allowed by this organization or according to the laws of the State in which this corporation is incorporated. This action may be up to and including immediate termination and/or removal, including legal sanctions as necessary, such as civil or criminal penalties or charges.

Approved this _____ day of _____ 20____

President _____

Corporate Secretary _____

Board Members:

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Note: The Organization maintains this approved policy as a permanent part of their records.

Please note: *This policy is offered as a sample only. Each church should secure legal and financial counsel as appropriate to determine what policies/resolutions should be adopted and to ensure any that are adopted are in compliance with all applicable federal, state/provincial, and local laws and regulations.*

CONFIDENTIALITY POLICY AND AGREEMENT FOR EMPLOYEES, OFFICERS, DIRECTORS, AND VOLUNTEERS

Confidentiality is a basic element of the operation of this corporation. To protect the confidentiality of fellow employees, donors, and the organization, no information concerning employees, donors, receivers of benevolence, or organizational business is to be discussed with anyone except when authorized as necessary for the purpose of conducting corporate and organizational business.

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Breaches of confidential information are subject to full disciplinary action as allowed by this organization or according to the laws of the State in which this corporation is incorporated. This action may be up to and including immediate termination and/or removal, including legal sanctions as necessary, such as civil or criminal penalties or charges.

Note: This page is to be given to the employee, officer, director, or volunteer for their personal file.

CONFIDENTIALITY AGREEMENT

I, as an employee, officer, director, or volunteer of this organization do verify that I have been provided with a copy of and have read the Confidentiality Policy and fully understand its contents. I agree to abide by this policy as written and provided to me.

_____

Signature (Employee, officer, directors, volunteer)

_____

(Print Name)

_____

Date

Witnesses:

_____ Date:_____

Please note: *This policy is offered as a sample only. Each church should secure legal and financial counsel as appropriate to determine what policies/resolutions should be adopted and to ensure any that are adopted are in compliance with all applicable federal, state/provincial, and local laws and regulations.*

CONFLICT OF INTEREST POLICY

(*First Pentecostal Church of Anytown, Inc.*) is committed to fulfilling its mission and responsibilities in a manner that reflects the highest degree of Christian ethical, honest and impartial behavior. See I Thessalonians 5:22; I Peter 2:12. All business transactions and activities of (*First Pentecostal Church of Anytown, Inc.*) shall be carried out in a manner that serves the best interests of (*First Pentecostal Church of Anytown, Inc.*).

An individual serving as an officer, board member, staff person, employee, paid consultant, or uncompensated person having decision-making authority relating to the business affairs of(*First Pentecostal Church of Anytown, Inc.*) shall not engage in any activity determined by the Board of (*First Pentecostal Church of Anytown, Inc.*) to be a conflict of interest that is detrimental to the interests of (*First Pentecostal Church of Anytown, Inc.*).

Conflicts of interest of an individual that may be detrimental to the interests of (*First Pentecostal Church of Anytown, Inc.*) include the following:

- Board membership, ownership, or employment by, the individual, or a relative of the individual in any business engaged in providing goods or services to (*First Pentecostal Church of Anytown, Inc.*).
- The use of information acquired by the individual in the course of carrying out duties for (*First Pentecostal Church of Anytown, Inc.*) to advance the individual's business interests or employment other than for (*First Pentecostal Church of Anytown, Inc.*).
- The receipt of gifts, honoraria, or payments in excess of $100, by the individual from any individual or entity providing goods or services to (*First Pentecostal Church of Anytown, Inc.*).

Conflicts of interest or potential conflicts of interest of the pastor or of an officer or board member shall be reported to the Chairman of the Board of (*First Pentecostal Church of Anytown, Inc.*) or to another member of the same board if the potential conflict involves the chairman of said board.

Conflicts of interest or potential conflicts of interest of all other individuals shall be reported to the [*Insert Title of the Administrative Church Officer or the Pastor Having Supervisory Authority Over the Individual*] and the officer or the pastor shall report the conflict of interest or potential conflict of interest to the Chairman of the Board of (*First Pentecostal Church of Anytown, Inc.*).

The Board of (*First Pentecostal Church of Anytown, Inc.*) upon receipt of a report of a conflict of interest or potential conflict of interest, shall determine, by vote of those who are not involved in it, whether it is detrimental to the interests of (*First Pentecostal Church of Anytown, Inc.*). Individuals involved in the conflict of interest or potential conflict of interest shall not be present during the Board's deliberations or actions taken in response to the reported conflict of interest or potential conflict of interest. If the Board determines the conflict of interest or potential conflict of interest is not detrimental to the interests of (*First Pentecostal Church of Anytown, Inc.*), the activity or transaction constituting the conflict of interest or potential conflict of interest may continue or be entered into. If the Board votes the conflict of interest or potential conflict of interest is detrimental to the interests of (*First Pentecostal Church of Anytown, Inc.*), the conflict of interest or potential conflict of interest shall cease or be prevented by the method, action or means decided upon by the Board's vote.

Individuals to whom this Policy applies shall sign a copy of this Policy upon entering their service to (*First Pentecostal Church of Anytown, Inc.*) and annually thereafter.

The failure of any individual to whom this Policy applies to comply with it, shall be subject to removal from the position of service to (*First Pentecostal Church of Anytown, Inc.*) held by that individual.

SIGNATURE DATE:_____ PRINT NAME:_____

SIGNATURE:_____

Please note: *This policy is offered as a sample only. Each church should secure legal and financial counsel as appropriate to determine what policies/resolutions should be adopted and to ensure any that are adopted are in compliance with all applicable federal, state/provincial, and local laws and regulations.*

DAUGHTER WORK POLICY

SAMPLE

1. *Ministry*. (*Joe Doe*) will serve as the pastor for the approved daughter work of (*First Pentecostal Church of Anytown, Inc*.) (the mother church). The daughter work pastor's primary responsibility will be to evangelize and disciple people in the designated area.
2. *Church Membership*. The daughter work pastor and family, along with all team members and their families will be members of the mother church, and they are encouraged to participate in the main services and activities. They will attend at least one service per week at the mother church.
3. *Accountability*. The daughter work pastor will report directly to the senior pastor and is also encouraged to consult the associate pastor for assistance and advice. In the organizational structure of the mother church, the daughter work pastor is considered a pastoral assistant.
4. *Ministerial Responsibilities*. The daughter work pastor's responsibilities are as follows:
   a. Conduct all daughter work services and activities, coordinating with the senior pastor. Special services and guest speakers should be approved by the senior pastor.
   b. Maintain contact records on all visitors and regular attendees (name, address, telephone, email), follow up all visitors and absentees, and conduct outreach activities, including home Bible studies.
   c. Provide pastoral guidance and care to daughter work attendees.
   d. Organize and administrate the daughter work congregation.
   e. Meet regularly with the senior pastor (once a week or as designated), inform the senior pastor of all important developments, and submit a weekly attendance report.
   f. Serve the whole church as a minister and attend the ministers' meetings. As applicable, the daughter work pastor's wife is urged to attend meetings of the ministers' wives.
5. *Participants*.
   a. By mutual agreement between the senior pastor and the daughter work pastor, members of the mother church may participate in activities of the daughter work.
   b. A few members may be transferred to the daughter work, in which case they will look to the daughter work pastor for their primary pastoral care and pay tithes to the daughter work.
   c. Some members may be assigned to assist in certain roles for a designated time of six months to one year, subject to mutual review after that time. They will continue to look to the senior pastor for primary pastoral leadership and care, and they will pay tithes to the mother church. The daughter work pastor will keep the senior pastor fully informed of any issues or developments regarding them.
6. *Service Schedule*. Daughter work services will be at the times and locations agreed upon by the senior pastor and the daughter work pastor.
7. *Building*. Initially the mother church will provide the building, insurance, utilities, equipment, and supplies for daughter work services. As the daughter work grows and its budget permits, it will assume these financial responsibilities. If the daughter work shares the use of the mother church's building, it will be

responsible to clean all areas after use.

8. *Vehicles*. A church van may be available to transport people for services and special trips. Its use must be scheduled according to church policy. The driver must be at least 25 years of age, with a valid driver's license and a good driving record. The group using the van is responsible to purchase gas and oil. (Oil should be checked weekly or on each out-of-town trip.) For vehicle maintenance, contact the designated coordinator.
9. *Finances*.
    a. All income will be deposited every week with the mother church under the oversight of its treasurer, will be used for the benefit of the daughter work, and will be accounted for by a separate fund in the general ledger.
    b. The mother church will keep financial records for the daughter work and generate financial statements as needed. The mother church's treasurer or bookkeeper will give a weekly offering report and a monthly financial report to the daughter work pastor and the senior pastor and will provide individual tithing reports upon request.
    c. The treasurer or bookkeeper will pay bills and reimbursements according to the church's policies and a budget approved by the senior pastor. After the first year of operation, the daughter work pastor will submit an annual budget for approval by the senior pastor and is accountable to operate according to that budget.
    d. As income increases, the spending priorities shall be determined jointly by the senior pastor and daughter work pastor. Priority will be given to: (i) facilities expenses, with the goal of acquiring land and building; and (ii) support for the daughter work pastor, with the goal of full-time employment.
    e. When there is sufficient tithing income, the daughter work pastor will receive a monthly housing allowance and/or salary as approved by the senior pastor.
10. *Expenses*. The daughter work pastor will be entitled to reimbursement of all ministerial and church-related expenses in accordance with the mother church's accountable expense reimbursement policy, up to a maximum of ($100) per month or the money available in the daughter work fund. Specific types of reimbursable expenses include mileage, gas and oil for the church van, business entertainment, supplies, research, and ministerial dues. Any expenses over ($100) should be approved in advance by the senior pastor.
11. *Policies*. Unless otherwise specified, all policies of the mother church shall be in effect for the daughter work, including the guidelines for leadership and public ministry.
12. *Other Ministry and Trips*. The daughter work pastor is expected to have some outside speaking engagements and trips. The schedule should be coordinated with the senior pastor.
13. *Self-Governing Church Status*.
    a. The daughter work is a ministry of the mother church, and as such it functions under the incorporation, bylaws, tax-exempt status, and affiliation of the mother church.
    b. The long-term goal is for the daughter work to become an established congregation and to acquire its own affiliated church status with the United Pentecostal Church International. It must first demonstrate its ability to be self-supporting, self-propagating, and self-governing. The mother church intends to support this effort with prayer, guidance, finances, and volunteer assistance to the extent possible.
    c. When the senior pastor and the daughter work pastor agree that the time is right, the daughter work will apply to the district to become a self-governing, affiliated church.

d. When the daughter work receives approval as a self-governing church, it will be set in order with its own incorporation, bylaws, policies, and insurance.

e. The assets designated for the daughter church's exclusive use will be transferred to the new legal entity, along with any related liabilities. If the mother church has invested any funds in land or building for the daughter work, it may ask the daughter work to execute a lien in favor of the mother church for the amount invested. This lien must be paid if the daughter work ever sells its property or disaffiliates from the UPCI.

f. If the new church continues to use facilities of the mother church, it will pay a monthly use fee for utilities, maintenance, and wear and tear.

g. If the mother church continues to pay a loan on land and/or building of the new church, then title shall remain in the name of the mother church, and the new church shall make payments to the mother church. When the daughter church pays off the loan or secures financing in its own name, then title shall be transferred to the new church, along with the associated equity.

14. Either the senior pastor or the daughter work pastor may terminate the employment of the daughter work pastor by giving thirty days' notice. The time of notice may be shortened by mutual consent.
15. These arrangements may be modified by mutual consent.
16. This policy is not intended to be a legally binding contract but simply a mutual understanding of the working relationship. If any misunderstandings or disagreements arise and the two ministers cannot resolve them, they will ask the district superintendent or the sectional presbyter to help them with mediation or arbitration.

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DOCUMENT RETENTION AND DESTRUCTION POLICY

I. Purpose

In accordance with the need to maintain certain documents for verification and future usage, this policy provides for the systematic review, retention, and destruction of documents received or created by this organization in connection with the transaction of organizational business. This policy covers all records and documents, regardless of physical form, contains guidelines for how long certain documents should be kept, and details how records should be destroyed. The policy is designed to eliminate accidental or innocent destruction of records and to facilitate the organization's operations by promoting efficiency and freeing up valuable storage space. Nothing in this policy shall negate any legal requirements regarding the retention of documents or records pertaining to any matter under investigation by civil authorities.

II. Document Retention

This organization follows the document retention procedures outlined below. Documents that are not listed but that are substantially similar to those listed in the schedule will be retained for the appropriate length of time.

Corporate Records:

Annual Reports to Secretary of State/Attorney General	Permanent
Articles of Incorporation	Permanent
Board Meeting and Board Committee Minutes	Permanent
Annual Meeting Minutes	Permanent
Board Policies/Resolutions	Permanent
By-laws Permanent	
Construction Documents	Permanent
Fixed Asset Records15 years after disposal of item	
IRS Application for Tax-Exempt Status (Form 1023)	Permanent
IRS Non-Profit Determination Letter	Permanent
State Sales Tax Exemption Letter	Permanent
Contracts (after expiration)	7 years
Correspondence (general)	3 years
Email Messages (general)	3 years

Accounting and Corporate Tax Records:

Annual Audits and Financial Statements	Permanent
Depreciation Schedules	15 years after disposal of item
General Ledgers8 years	
IRS Tax Returns8 years	
Business Expense Records	5 years
IRS Forms 1099's5 years	
Journal Entries5 years	
Purchase/sales Invoices	5 years
Sales Records (book sales, concessions, gift shop)	5 years
Petty Cash Vouchers3 years	
Cash Receipts	3 years
Credit Card Receipts/invoices	3 years

Bank Records:	
Check Registers	7 years
Bank Deposit Slips	7 years
Bank Statements and Reconciliation	7 years
Electronic Fund Transfer Documents	5 years
Payroll and Employment Tax Records:	
Payroll Registers	7 years
State Unemployment Tax Records	7 years
Earnings Records	7 years
Garnishment Records	5 years
Payroll Tax returns	7 years
W-2 Statements	7 years
Employee Records:	
Employment and Termination Agreements	Permanent
Retirement and Pension Plan Documents	Permanent
Records Relating to Promotion, Demotion, or Discharge	5 years after termination
Accident Reports and Worker's Compensation Records	6 years
Salary Schedules	5 years
Employment Applications	3 years
I-9 Forms & W-4 Forms	3 years after termination
Time Cards	4 years
Contribution Records:	
Donor Records and Acknowledgement Letters	7 years
Grant Applications and Contracts	6 years after completion
Offering Envelopes	3 years
Legal, Insurance, and Safety Records:	
Appraisals	Permanent
Copyright Registrations	Permanent
Environmental Studies	Permanent
Insurance Policies	7 years after cancellation
Real Estate Documents	Permanent
Stock and Bond Records	Permanent
Trademark Registrations	Permanent
Leases	6 years after expiration
OSHA Documents	5 years
General Contracts	3 years after termination
Correspondence regarding legal matters	6 years

III. Electronic Documents and Records

Electronic documents will be retained as if they were paper documents. Therefore, any electronic file, including records of donations made online, that fall into one of the document types on the above schedule will be maintained for the appropriate amount of time. If a user has sufficient reason to keep an email message, the message should be printed in hard copy and kept in the appropriate file or moved to an "archive" computer file folder. Backup and recovery methods will be tested on a regular basis. It is recommended that donor records be printed and preserved in addition to having the information stored electronically.

IV. Emergency Planning
The organization's records will be stored in a safe, secure, and accessible manner. Documents and financial files that are essential to keeping the organization operating in an emergency will be duplicated or backed up at least every week and maintained off site. All computerized accounting records, payroll records, personnel records, tax records, contribution records, and any other vital records used on a regular basis shall be backed up at least weekly and kept off premises. A standard procedure for backup shall be implemented and maintained by the chief financial officer.

V. Document Destruction
The organization's chief financial officer is responsible for the ongoing process of identifying its records that have met the required retention period and for overseeing their destruction. Destruction of financial and personnel-related documents will be accomplished by shredding.

Document destruction will be suspended immediately upon any indication of an official investigation or when a lawsuit is filed or appears imminent. Destruction will be reinstated upon conclusion of the investigation or when the lawsuit is settled or dismissed, and all applicable appeal windows have passed.

VI. Compliance
Failure on the part of employees to follow this policy can result in possible civil and criminal sanctions against the organization and its employees and possible disciplinary action against responsible individuals. The chief financial officer and finance committee chair or Board of Directors will periodically review these procedures with legal counsel or the organization's public accountant to ensure that they are in compliance with new or revised regulations.

Approved this _____day of _____,
20____ in a qualified meeting of the District Board of the [Insert Church's Legal Name here].

President _____

Corporate Secretary _____

Board Members:

_____ _____

_____ _____

_____ _____

_____ _____

_____ _____

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FACILITIES USE POLICY AND STATEMENT OF PRINCIPLES

The congregation of (*First Pentecostal Church of Anytown, Inc.*) exists to glorify God through its worship, lifestyle, doctrinal adherence, and outreach. Weddings and other special events conducted on the premises therefore should adhere to the doctrines and teachings of (*First Pentecostal Church of Anytown, Inc.*).

Marriage. God has ordained marriage. This church defines "marriage" as the exclusive covenantal union of one man and one woman who commit to each other for a lifetime. A civil government's sanction of a union will be recognized as a legitimate marriage by the church only to the extent it is consistent with marriage as defined by the church.

Human Sexuality. God established the genders and sexuality in creation (Genesis 2:21-24) and creates each person as either male or female at birth. Scripture teaches that sexual relations are to be exercised solely within marriage (Matthew 19:4-9, Ephesians 5:22-28, Hebrews 13:4). In accordance with Scripture, (*First Pentecostal Church of Anytown, Inc.*) views illicit sexual relations to include adultery, premarital sex or cohabitation, homosexuality, polygamy, prostitution, pedophilia, bestiality, lascivious conduct, gender-alteration, and the viewing of pornography. While each person, regardless of belief and lifestyle, is welcome to worship and attend functions in this assembly, (*First Pentecostal Church of Anytown, Inc.*) limits membership to those who hold to its Articles of Faith and this Statement of Principles and who conduct themselves in a manner consistent therewith.

Church Weddings. Since marriage is a divine institution emblematic of Christ's love for His church, (*First Pentecostal Church of Anytown, Inc.*) adopts the following statement of principles regarding weddings conducted on the premises of (*First Pentecostal Church of Anytown, Inc.*):

1. Clergy.
   a. Only the pastoral staff of (*First Pentecostal Church of Anytown, Inc.*) or approved and duly authorized clergy who hold to the doctrinal teachings of this assembly shall officiate wedding ceremonies on the premises of (*First Pentecostal Church of Anytown, Inc.*).
   b. Clergy employed by the church shall be subject to dismissal for officiating at a wedding ceremony or similar function, whether or not on the premises of (*First Pentecostal Church of Anytown, Inc.*), that violates either this Statement of Principles or the Articles of Faith.
2. Couple seeking to be married.
   a. Shall be a man and a woman, each with no prior marriage or who have a biblical reason for remarriage.
   b. Shall each affirm their agreement with the Articles of Faith of this assembly and with this Statement of Principles and shall conduct themselves in a manner consistent therewith.
   c. Shall each have followed the premarital counseling program of (*First Pentecostal Church of Anytown, Inc.*) or gained specific exemption therefrom by the pastoral staff of (*First Pentecostal Church of Anytown, Inc.*).
3. Premises.
   a. Any marriage performed on the campus of (*First Pentecostal Church of Anytown, Inc.*) requires prior permission from the pastoral staff and must be performed by approved clergy, as stated in section 1(a) above.
   b. The pastoral staff shall have the sole responsibility for implementing

and enforcing this Statement of Principles and other policies of (*First Pentecostal Church of Anytown, Inc*.). The pastoral staff may, in their sole discretion, decline to make the facilities of (*First Pentecostal Church of Anytown, Inc*.) available and/or decline to officiate at a ceremony.

Other Special Functions. (*First Pentecostal Church of Anytown, Inc*.) may, at the sole discretion of the pastoral staff, open the premises for other purposes, including, but not limited to, community service or outreach events. It is acknowledged that individuals attending such events may not subscribe to (*First Pentecostal Church of Anytown, Inc*.) Articles of Faith or Statement of Principles. However, under no circumstances shall (*First Pentecostal Church of Anytown, Inc*.) permit any events or functions which, in the sole discretion of the pastoral staff, demonstrate or exhibit lifestyles and/or practices that are contrary to the definition of marriage as provided by this Statement of Principles and/or the Articles of Faith.

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HOUSING ALLOWANCE RESOLUTION

The Board of Directors of this organization hereby establishes a qualified housing allowance for

Rev. _____

in accordance with the Internal Revenue Code Section 107 and authorizes this individual to pay all qualified housing expenses under this plan.

The housing expenses that can be included in this allowance are utilities, taxes, insurance, repairs and maintenance, the cost of furnishing the home, and the rent or payment for the use of the home. The maximum amount allowed for the current year under this plan shall not exceed $_____.

This shall be effective beginning for the year _____.

It is the responsibility of the minister to maintain all necessary records, documents, and other supporting evidence to verify the allowance. It is understood, based on Code Section 107, that the amounts paid by the church are not taxable for Federal and/or State Income Tax purposes; however, the amounts are subject to self-employment taxes unless the individual minister has elected to opt out of the social security program by having an approved Form 4361 on file.

This designated housing allowance will remain in effect each year hereafter unless and until it is amended and approved by the Board of Directors of this organization.

Approved this _____ day of _____, 20____

President _____

Corporate Secretary _____

Board Members:

_____ _____

_____ _____

_____ _____

_____ _____

_____ _____

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INDEMNITY OF DIRECTORS/OFFICERS/AGENTS

At a duly called and assembled meeting of the Board of Directors of the undersigned corporation, the following resolution was passed:

I. The corporation may indemnify any person who was or is a party or is threatened to be made a party to any threatened, pending, or complete action, suit, or proceeding, whether civil, administrative, criminal, arbitrative, or investigative (including an action or suit by or in the right of the corporation to procure a judgment in its favor) by reason of the fact that he or she is or was a director or officer of the corporation or is or was serving at the request of the corporation as a director or in any other capacity, against judgments, fines, amounts paid in settlement, and expenses, including attorney's fees, actually and reasonably incurred by him or her in connection with such action, suit or proceeding if he or she acted in good faith and in a manner he or she reasonably believed to be in or not opposed to the best interest of the corporation, and, with respect to any criminal actions or proceeding, had no reasonable cause to believe that his or her conduct was unlawful. The termination of any action, suit, or proceeding by judgment, order, settlement, conviction, or upon a plea of nolo contendere or its equivalent shall not of itself create a presumption that the person did not act in good faith and in a manner he or she reasonably believed to be in or not opposed to the best interest of the corporation, and, with respect to any criminal action or proceeding, had reasonable cause to believe that his or her conduct was not unlawful.

II. No indemnification shall be made in any action as to which such person shall have been adjudged grossly negligent or in willful misconduct in the performance of any duty.

III. The determination of any fact or issue concerning indemnification shall be determined by the Board of Directors of the corporation and in so determining they may rely upon advice of independent legal counsel.

IV. The corporation may obtain and maintain any insurance policy that it deems appropriate for any liability assumed by it under this resolution.

V. Indemnification hereunder shall not be exclusive of any other rights or policies of insurance that any individual may have independent of this resolution. In the event of reimbursement from other sources, indemnification hereunder shall be abated.

Approved this _____ day of _____, 20____

President _____

Corporate Secretary _____

Board Members:

_____ _____

_____ _____

_____ _____

_____ _____

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QUALIFIED ACCOUNTABLE REIMBURSEMENT PLAN

This corporation hereby establishes a Qualified Accountable Reimbursement Plan (QARP) in accordance with the applicable federal income tax regulations for all employees and/or officers of the corporation to reimburse them for qualified business expenses incurred in the normal operation of the organization's business arrangements with the following guidelines:

1. Any ministerial employee of the church will be reimbursed for any ordinary and necessary business and professional expense incurred on behalf of the church, if the following conditions are satisfied: (a) the expenses are reasonable in amount; (b) the minister documents the amount, time, place, business purpose, and business relationship of each such expense with the same kinds of documentary evidence as would be required to support a deduction of the expense on the minister's federal income tax return; and (c) the minister documents such expenses by providing the church treasurer with an accounting of such expenses, no less frequently than monthly. In no event will an expense be reimbursed if substantiated more than 60 days after the expense is paid or incurred by a minister.
2. The church will not include in a minister's W-2 form the amount of any business or professional expense properly substantiated and reimbursed according to the preceding paragraph, and the minister should not report the amount of any such reimbursement as income on his/her Form 1040.
3. Any church reimbursement that exceeds the amount of business or professional expenses properly accounted for by a minister pursuant to this reimbursement policy must be returned to the church within 120 days after the associated expenses are paid or incurred by the minister, and shall not be retained by the minister.
4. If, for any reason, the church's reimbursements are less than the amount of business and professional expenses properly substantiated by a minister, the church will report no part of the reimbursements on the minister's W-2 form, and the minister may deduct the unreimbursed expenses as allowed by law.
5. Under no circumstances will the church reimburse a minister for business or professional expenses incurred on behalf of the church that are not properly substantiated according to this policy. Church and staff understand this requirement is necessary to prevent the reimbursement plan from being classified as a "nonaccountable" plan.
6. The minister shall retain all receipts and other documentary evidence to substantiate the business nature and amount of his/her business and professional expenses incurred on behalf of the church and shall provide to the church copies of such receipts and evidence.
7. The church will reimburse business use of a car at the standard mileage rate currently allowed by the Internal Revenue Service.
8. This accountable expense reimbursement plan extends to nonministerial employees and volunteer workers whom the pastor designates. Their expenditures are subject to advance approval by the pastor.
9. Failure by an individual to comply with any provision or provisions contained in this plan may, at the option of the corporation, render the expenses related to such failure non-reimbursable.

10. In limited circumstances, advances of authorized business expenses to be incurred by an employee on behalf of the corporation may be granted by and at the sole discretion of the corporation. The amount of money advanced by the company to an employee must be reasonably calculated not to exceed the amount of anticipated expenditures and made on a day within thirty (30) days of the day that the anticipated expenditures are paid or incurred. All other substantiation rules apply in this case.

Approved this _____ day of _____, 20____

President _____

Corporate Secretary _____

Board Members:

_____ _____

_____ _____

_____ _____

_____ _____

_____ _____

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SEXUAL HARASSMENT POLICY

The sexual harassment of our employees is wrong and damaging to both morale and productivity. It is (*First Pentecostal Church of Anytown, Inc.*)'s policy to prohibit sexual harassment absolutely and totally. Any employees or supervisors who engage in such conduct violate their responsibilities to (*First Pentecostal Church of Anytown, Inc.*) and run the risk of adversely affecting their future opportunities and possibly losing their jobs. Because sexual harassment interferes with work performance; creates an intimidating, hostile, or offensive work environment; influences or tends to affect the career, salary, working conditions, responsibilities, duties, or other aspects of career development of an employee or prospective employee; or creates an explicit or implicit term or condition of an individual's employment, it will not be tolerated.

While it is not easy to define sexual harassment precisely, the term clearly includes unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature when: (1) submission to such conduct is explicitly or implicitly made a term or condition of an individual's employment, (2) submission to or rejection of such conduct by an individual is used as a basis for employment decisions affecting such individual, or (3) such conduct has the purpose or effect of interfering with an individual's work performance or creating an offensive or hostile work environment.

Sexual advances by supervisors toward the people who work for them are especially troublesome, because of the power that (*First Pentecostal Church of Anytown, Inc.*) has placed in the supervisor's hand over the careers of subordinates. For this reason, (*First Pentecostal Church of Anytown, Inc.*) considers all proposals or advances of a sexual nature to subordinates to be harassment and contrary to its policy.

(*First Pentecostal Church of Anytown, Inc.*) has established a procedure for dealing with sexual harassment swiftly and effectively. Any employee who feels that he or she has been sexually harassed should report the matter immediately to their immediate supervisor or to the pastor. A complaint against the pastor should be reported to a member of the church board. The employee must make a written statement of the complaint. The matter will be fully investigated and the identity of the complaining party will be kept in strictest confidence to the extent possible. If the charges have merit, appropriate corrective action, ranging from reprimand to discharge, will be imposed. Employees are earnestly encouraged to utilize this procedure whenever they feel they might have a sexual harassment problem so that management can properly protect the workplace for everyone. No employee will be retaliated against for reporting an unlawful harassment matter or complaint, or for participating in (*First Pentecostal Church of Anytown, Inc.*)'s investigation of any such complaint.

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SPOUSAL ACCOUNTABILITY POLICY

Inasmuch as the ministers and/or employees of this organization are required to attend meetings, seminars, camps, conferences, hospital visits, and other required functions on behalf of the organization, and

Whereas it is necessary at times for the minister to entertain guests, speakers, members, and prospective members, and

Inasmuch as the minister/employee is at times required to travel out of town for various meetings conferences and organization related business as required by the organization,

Be it hereby resolved that the (*First Pentecostal Church of Anytown, Inc.*) authorizes the spouse of the minister/employee to accompany the minister on out of town trips for the purpose of accountability. It is also necessary that the spouse accompany the minister/employee during many types of entertainment and guest relationships. The spouse's presence is required on as many of these trips and entertainment occasions as possible to reduce the risk of inappropriate conduct and/or false accusations that could harm the minister's and/or the organization's reputation and future.

As a result of this requirement, the organization agrees to pay for or reimburse to the spouse all the qualified accountable business expenses incurred based on the organization's Qualified Accountable Reimbursement Plan.

Approved this _____day of _____,
20____ in a qualified meeting of the District Board of the [Insert Church's Legal Name here].

President: _____

Corporate Secretary _____

Board Members:

_____ _____

_____ _____

_____ _____

_____ _____

_____ _____

The goal of printing an up-to-date Directory can only be obtained by working together. Requests for changes must be sent quickly to the UPCI World Headquarters and then properly updated in all areas.

In order to reduce mistakes, a form is hereby provided for the purpose of unifying the procedure.

Please fill out and mail the form immediately upon any change of address, name of church, change of pastors, or any other need which affects the Directory. Additional forms will be sent upon request.

Changes throughout the year are updated in the downloadable, digital version before **June 1**, and in the printed copy before **October 1**. These two deadlines allow us to make the newest copies available on schedule.

For your convenience and to expedite the entry of your information, you may choose to update via the web instead of mailing this form. To update your information, go to *www.upciministers.com*. This area is restricted to Ministers and is not available to the general public.

MINISTER INFORMATION FORM

For the UPCI Directory **ID Number** _____

NAME _____
(Please print)

ADDRESS _____

CITY _____ **STATE** _____ **ZIP** _____

TELEPHONE ( ) _____

CHURCH ADMINISTRATION
United Pentecostal Church International

MINISTER INFORMATION FORM

For the UPCI Directory **ID Number** _____

NAME _____
(Please print)

ADDRESS _____

CITY _____ **STATE** _____ **ZIP** _____

TELEPHONE ( ) _____

CHURCH ADMINISTRATION
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CHURCH INFORMATION FORM

For the UPCI Ministerial Directory **ID Number** _____

NAME _____
(Please print)
ADDRESS _____
(Physical)
CITY _____ **STATE**_____ **ZIP** _____

TELEPHONE ( ) _____

NAME _____
(Please print)
ADDRESS _____
(Mailing)
CITY _____ **STATE**_____ **ZIP** _____

CHURCH INFORMATION FORM

For the UPCI Ministerial Directory **ID Number** _____

NAME _____
(Please print)
ADDRESS _____
(Physical)
CITY _____ **STATE**_____ **ZIP** _____

TELEPHONE ( ) _____

NAME _____
(Please print)
ADDRESS _____
(Mailing)
CITY _____ **STATE**_____ **ZIP** _____