Manual
2019

UPCI

UNITED PENTECOSTAL CHURCH INTERNATIONAL

Articles of Faith

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Constitution

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Position Papers

36 Research Park Court, Weldon Spring, Missouri, USA

THE WHOLE GOSPEL • TO THE WHOLE WORLD • BY THE WHOLE CHURCH

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BOARD OF GENERAL PRESBYTERS

GENERAL OFFICIALS

*David K. Bernard ..... General Superintendent
*Stan O. Gleason ..... Assistant General Superintendent
*Paul D. Mooney ..... Assistant General Superintendent
*Scott Graham ..... General Secretary-Treasurer
*Bruce A. Howell ..... Director of Global Missions
*Scott Sistrunk ..... Director of North American Missions
Robin M. Johnston ..... Editor in Chief and Publisher
Steve L. Cannon ..... General Children's Ministries Director
Joshua Carson ..... Youth Ministries President

GENERAL EXECUTIVE PRESBYTERS

*Jerry Holt ..... Northwest
*Mark Johnson ..... North Central
*Randy Ensey ..... South Central
*Art Hodges III ..... Western Zone
*Doug Davis Jr. ..... Northeast
*Kenneth Stewart ..... Southeast
*Gary Hogan ..... Southwest
*Darrell Johns ..... Eastern Zone
*Raymond Woodward ..... Canada

GENERAL PRESBYTERS

Robert Allen - AZ
L. Royce Andrus - NJ/DE
James Booker - WI
G. Terry Brewer - Atlantic
Ronald Brown - TN
Steve D. Carrington - Texico
Brent Coltharp - IL
J. Marrell Cornwell - KS
Kevin Cox - LA
Jack Cunningham - VA
J. Stanley Davidson - AL
Devon D. Dawson - NYM
Dean Dickinson - NS
Andrew Dillon - BC
Irvin Fields - SD
Daniel J. Flemming - IA
Richard Flowers - NTX
Jesus B. Fortaleza - Cent. Can.
Tim Gaddy - AR
Edward Goddard - SC
Percel T. Graves - OR
Ken Gurley - STX
Nathaniel Hampton - ID
John W. Hanson - CT
Arthur Hodges III - SO CAL
Wayne Huntley - NC
Greg Hurley - WV, Western MD
Darrell W. Johns - GA
Ron Lichtle - MN
Dan McAllister - NH/VT
Richard K. McGriffin - HI
Arnold MacLauchlan - ON
Scott Marshall - KY
Matthew Martin - OK
Mark Morgan - Western
Bryan Parkey - MO
Gordon Parrish - AK/YT
Henry Poitras- Can. Plains
Myron Powell - NE
Kevin Prince - TX
David D. Puckett - ND
Ronald F. Ramsey - N/CJ
Nathaniel Scoggins - SCTX
Edward Sermon - Rocky Mt.
Scott Sistrunk - QC
James Stark - OH
Jay Stirnemann - MA/RI
Rick Stoops - ME
Robert Stroup - IN
David D. Tipton - MS
Jerry Tipton - PA
G. David Trammell - MI
Marney Turpin - CO
Robert P. Wahler - NY
C. Patton Williams - FL
Raymond Woodson Sr. - WA
Chester Wright - MD/DC

*Executive Board Members
(Continued on next page)

BOARD OF GENERAL PRESBYTERS

(Continued from previous page)

HONORARY GENERAL PRESBYTERS

J. R. Blackshear
L. Daniel Garlitz
Arless Glass
John Grant
Billy Hale
Tommy Hudson
M. David Johnson
Jerry Jones
J. Mark Jordan
Carrol D. Kennedy
Carl Lagow
Roger Lewis
Ralph McIntyre
John D. Mean
James Merrick
Ron Mullings
Paul Price
Paul Reynolds
Harry Scism
Scotty Teets
B. J. Thomas
Wayne Trout
G. L. Vittitow
Ted Wagner
R. D. Whalen

LIAISONS AND REPRESENTATIVES

Building the Bridge Ministries Director ..... Michael Mitchell
Chairperson of the Education and Endorsement Board ..... Daniel Batchelor
Global Missions Regional Director ..... G. Randy Adams
Global Missions Regional Director ..... Roger D. Buckland
Global Missions Regional Director ..... Darry V. Crossley
Global Missions Regional Director ..... David H. Schwarz
Global Missions Regional Director ..... Lynden G. Shalm
Global Missions Regional Director ..... Michael L. Tuttle
Ladies Ministries President ..... Linda Gleason
Men's Ministries President ..... Michael Williams
Multicultural Ministries Director ..... Brocc Chavis
Spanish Evangelism Ministries Director ..... Raul Orozco

GLOBAL COUNCIL

David K. Bernard ..... Chairman
Bruce Howell ..... Co-Chair
Marco Tulio Oviedo ..... Secretary

(Continued on next page)

CHURCH ADMINISTRATION

Chief Administrative Office

Billy Babb ..... Weldon Spring, MO

PRESIDING OFFICERS FOR JUDICIAL PROCEDURE

David MacDonald ..... Northeast
William Singleton ..... Southeast
Raymond Sirstad ..... Northwest
Tommy Hudson ..... Southwest
Rufus Parker ..... North Central
Kevin Borders ..... South Central

MINISTERS APPEAL COUNCIL

Marvin Walker ..... Rochester, MI
Gary Gleason ..... Oregon City, OR
Terry Shock ..... Alexandria, LA
Ronald Becton ..... Kingston Springs, TN
Robert Myre ..... Paris, TX

MINISTERS RETIREMENT FUND ADMINISTRATIVE COMMITTEE

David K. Bernard (ex officio ..... Weldon Spring, MO
Scott Graham (ex officio ..... Weldon Spring, MO
B. J. Thomas, Chairman ..... Fort Smith, AR
Aubrey Jayroe, Secretary ..... Forrest City, AR
R. G. Walls ..... Marion, IL
John Larson ..... Stockton, CA
Tom Spall ..... Livingston, TX
Rob Rodenbush ..... Indianapolis, IN
Sharon Davis ..... Florissant, MO
Tom Harding ..... Lake Saint Louis, MO

CHURCH ADMINISTRATION

CHURCH ADVANCEMENT DEPARTMENT

Errin Bryant ..... Executive Assistant

BUILDING THE BRIDGE MINISTRIES

(Evangelism to African American Community)

Micheal Mitchell ..... Director
Dave Henry ..... Secretary
Michael Delgado ..... SW Regional Coordinator
John Russell ..... SC Regional Coordinator
Jessica Marquez ..... SE Regional Coordinator
Michael Robinson ..... NE Regional Coordinator
Melvin Gray ..... NC Regional Coordinator
Greg Carter ..... NW Regional Coordinator
Tonda Henry ..... Ladies Ministries Coordinator
Lauren Crutchfiel ..... Children's Ministries Coordinator
Dorion Norton ..... Youth Coordinator
Wilbert Blandon ..... Men's Ministries Coordinator
Rashidi Collins ..... Media & Promotion Coordinator
Ryan Allmon ..... NAM Coordinator
David Tipton ..... General Board Advisor

BUILDING THE BRIDGE ADVISORY COUNCIL

Alonzo Terry ..... College Park, GA
Art Wilson ..... Romulus, MI
Raymond Watson ..... Pastoral Advisor

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CHURCH ADMINISTRATION

CHURCH ADVANCEMENT DEPARTMENT

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MULTICULTURAL MINISTRIES

Brocc Chavis ..... Director of Multicultural Ministries

EXECUTIVE ADMINISTRATIVE COMMITTEE

Jeffery Chavis ..... Executive Assistant to the Director
..... Northwest Region Representative
Robert Bibb ..... Southwest Region Representative
Kevin Howard ..... South Central Region Representative
Arthur Wilson ..... North Central Region Representative
Donald Hanscom II ..... Southeast Region Representative
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Robert Martin, MA ..... Baton Rouge, LA
Mark McCool ..... Knoxville, TN
Indira Petoskey, PhD ..... Manchester, CT
Aaron Soto ..... Greenville, WI

HONORARY MEMBERS

Honorary Members: Evelyn Drury, Stan Gleason, Rod Pamer, J. Mark Jordan, Clifford Readout, Janet Trout

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 infilli g 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 this 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 this 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 SON OF GOD*
See Position Paper entitled "THE TRUE HUMANITY OF JESUS CHRIST" on page 210

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, Counseller, 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).

CREATION OF MAN AND HIS 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. Hence by one man's disobedience, sin entered into the world (Genesis 1:27; Romans 3:23, 5:12).

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."

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).

**HOLINESS*
See Position Papers entitled "HOLINESS" on page 195 "MEDIA TECHNOLOGY" on page 202
**CONSCIENTIOUS SCRUPLES*
See Position Papers entitled "HUMAN LIFE" on page 200

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).

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 financi l 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 indorsed 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.)

**MARRIAGE AND DIVORCE*
See Position Paper entitled "THE BIBLICAL IDEAL OF MARRIAGE AND FAMILY" on page 186

**SECOND COMING OF JESUS*
See Position Paper entitled "THE COMING OF THE LORD" on page 190

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).

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 is to carry the whole gospel to the whole world by the whole church; to establish an effective organized effort; to encourage the opening and establishing of new works; to evangelize the world by every means possible; and to produce and maintain a clean ministry and fellowship.

ARTICLE II
MEMBERSHIP

Membership in the United Pentecostal Church International shall consist of all ministers and missionaries holding an accredited credential or license, and all members of local assemblies which are affiliated with us, and shall be called "Organization."

ARTICLE III
THE GENERAL CONFERENCE

Section 1. *Meetings*.

1. A regular session of our organization shall be held annually, the same to be called a General Conference, which is the highest authority in declaration of the Articles of Faith, and determines the policy and bylaws by which all aspects of the General Organization shall operate.

Section 2. *Date and Place*.

1. 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.
      (1) All reports shall be printed.
      (2) Printed reports shall be distributed to ministers and delegates who are present at conference.
   (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, and such committee 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. All resolutions that will be presented to the

General Conference shall be mailed to all ministers no later than sixty (60) days prior to the General Conference, with the Resolutions Committee meeting set to accommodate this mailing deadline. A resolution must have the author's signature. 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 by a vote of two-thirds of those in attendance at the General Conference entitled to vote thereat may force such resolution or amendment to a vote of the General Conference. 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 published and distributed to the voting constituency in attendance at least twenty-four (24) hours before being presented to the conference for consideration.

3. All resolutions that remove or change a portion of text from the Manual of the United Pentecostal Church International must be presented in such a way that the removed or changed text appears in context, and the removed text is printed in "strike-through" character text format, added text appears in underlined character text format, and unaltered text appears in normal character text format.
4. All resolutions affecting the Articles of Faith of the United Pentecostal Church International shall be presented to the Resolutions Committee and the General Board of said 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 be there to take part in the voting.
5. All resolutions passed at General Conference affecting the Articles of Faith shall be taken to every district conference to be voted on, requiring two-thirds of the district's voting constituency present for ratification, as well as two-thirds of the districts ratifying before it can be implemented.
6. All resolutions affecting the method of election, requirements to hold office, or length of term in office may be passed in any conference, but in an election conference they may be passed only after the elections are complete.
7. All business meetings in the General Conference shall be conducted according to and in harmony with *Robert's Rules of Order Revised*.

ARTICLE IV
GENERAL OFFICERS

Section 1. *Names of Officers*.

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

Section 2. *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, for a maximum of eight (8)

consecutive years. All the above offices shall be full time with the exception of the Assistant General Superintendents. After any general official has served four (4) consecutive terms in an elected office, the official would be required to be elected by a two-thirds vote to a fifth term and all consecutive terms. In the event the incumbent does not receive a two-thirds vote on the nominating ballot, a new nominating ballot would be called for and the incumbent's name would be deleted.

2. The General Superintendent and the General Secretary-Treasurer shall be elected on alternating years. The Division 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 the 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. The nominees from within each zone shall be presented to the General Conference. These General Executive Presbyters shall be elected from the nominees by the General Conference. The term of each office shall be for a two (2) year period.
   (c) The General Executive Presbyter shall not be allowed to serve two (2) consecutive full terms with the exceptions of the Canadian Regional Executive Presbyter who shall be allowed to succeed himself. The name of the Executive Presbyter for Canada 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) In the event that a Regional Executive Presbyter no longer resides in the region for which he was elected, he may continue to serve until the next General Conference, at which time his successor shall be elected.
   (e) In the event 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 Conference for a term of two (2) years, or until their successors are elected.

Section 3. *Qualifications and Restrictions*.

1. In order to hold a general office in our organization, the following qualific - tions are required: A general officer must be at least thirty (30) years of age, must conform to the Fundamental Doctrine, must have been a minister in good standing with us for at least five (5) years, must have been ordained at least one (1) year prior to election, and must have proven loyal to the organization by cooperation in the up-building of the work. 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 4. *Voting Constituency*.

1. 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 General

Conference, shall be accredited ministers in good standing. All accredited ministers who vote must be in actual attendance at the General Conference with the following exceptions:

(a) Global Missions shall prepare and send to each authorized missionary on the foreign field a ballot for the missionary to list his or her preference for each office to be filled at the 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.

(c) Said ballot is to be opened only by the Tabulating Committee, and the names submitted are to be used in the election of each officer as long as that name is before the conference.

2. Any and all accredited national ministers under the auspices of Global Missions shall be welcome to be a part of our General Conferences and shall be granted the same privileges as all accredited ministers with the exception of voting.

Section 5. *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, which committee shall collect the votes after the first ballot, which shall be known as the nominating ballot, and return the names of the three (3) persons receiving the highest number of votes to the presiding officer unless one person should receive at least a two-thirds (2/3) majority of the votes on the nominating ballot, in which event the presiding officer shall declare an election. In the event that the one 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 hereof.
3. In the event that 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 particular office, together with the number of votes received by each. The General Conference shall thereupon vote upon these three (3) persons, and such vote shall be termed "electoral ballot." Any one of these persons receiving a simple majority of the votes cast on such ballot shall be deemed elected to the particular office involved.
4. If no such candidate shall receive a simple majority of such 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 and another ballot taken on those two (2) names. The balloting shall continue until a simple majority is obtained by one of these two (2) candidates.
5. In the event that three (3) names are presented on the first electoral ballot and one 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 shall be "NO" votes, a new nominating ballot must be taken. This shall apply only to the first electoral ballot.

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 qualifications 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. *Expiration of Office*.

1. 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 or before January 1 following the election or appointment of their respective successors.

Section 8. *Vacancies*.

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

ARTICLE V
RIGHTS AND DUTIES OF GENERAL OFFICERS AND RULES APPERTAINING THERETO

Section 1. *General Superintendent*.

1. The duties of the General Superintendent shall be as follows:
   (a) To preside at all General Conferences.
   (b) To call General Board meetings.
   (c) To preside at all sessions of the General Board.
   (d) To appoint all committees pertaining to the general work.
   (e) To sign every credential, license, fellowship card, and church certificate
   (f) To be overseer of all general work in cooperation with the General Board.
   (g) To attend all annual district conferences or in the event that he cannot attend, to delegate another general official to represent him.
   (h) To withhold the issuance of license, credential, or fellowship card when he has reason to believe the applicant may be in question. The application is to be referred back to the District Board or to the Credentials Committee.
   (i) To be General Overseer and General Manager of all divisions.
2. The General Superintendent shall act as President of the Corporation in all legal matters.
   (a) He shall be authorized to sign all official and legal documents, deeds, and mortgages.
   (b) He shall act as a trustee of all corporation property.

Section 2. *Assistant General Superintendents*.

1. There shall be two (2) Assistant General Superintendents, each with equal status.
2. One Assistant General Superintendent shall reside in the Eastern Zone, one in the Western Zone. The Eastern Zone shall consist of all districts east of the Mississippi River in the United States of America and 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 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 the various district conferences in the absence of the General Superintendent.
(c) To perform such other duties as the work of the organization demands under the direction of the General Superintendent.

4. The General Superintendent shall be authorized at all times to delegate either Assistant General Superintendent to serve anywhere.

Section 3. *General Secretary-Treasurer*.

1. The duties of the General Secretary shall be as follows:
   (a) To take minutes and to preserve records of business proceedings and all other papers belonging to the organization.
   (b) To direct the business of his department under the direction of the Executive Board.
   (c) To withhold the issuance of license, credential, or fellowship card when he has reason to believe applicant may be in question. The application is to be referred back to the District Board or to the Credentials Committee.
   (d) To sign every credential, license, fellowship card, and church membership certificate
   (e) To represent the General Organization at the various district conferences in the absence of the General Superintendent or an Assistant General Superintendent.
2. The General Secretary shall be authorized to sign all official and legal documents, deeds, and mortgages.
   (a) He shall act as a trustee of all corporation property.
3. The duties of the General Treasurer shall be as follows:
   (a) To receive and care for all general funds of the organization and to make all disbursements; to keep an accurate record of all such transactions; to hold the books open for inspection by officers or members of the organization; to make a report at each General Conference.
   (b) To have the books of the General Treasurer audited once each year by a qualified public accountant and finally passed upon by the General Board.

Section 4. *General Executive Presbyters*.

1. The duties of the General Executive Presbyters shall be as follows:
   (a) To work under the supervision of the General Superintendent.
   (b) To be a member of, and attend, all regular and specially called meetings of the Board of General Presbyters.
   (c) To be a member of, and attend, all regular and specially called meetings of the Executive Board.
   (d) To represent the General Organization at the various District Conferences in the absence of the General Superintendent or the Assistant General Superintendent.
   (e) To perform such other duties as the work of the organization demands under the direction of the General Superintendent.
   (f) To maintain a spirit of harmony and cooperation between the region he represents and the general work.

Section 5. *Resignation of Executives or Officials*.

1. When an executive or 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 Division Head and then to the General Superintendent. Resignation of Division Heads shall be presented in written form to the General Superintendent. If either the Division Head or General Superintendent feels that the termination needs to be postponed, the executive who is resigning may be asked to extend the date of termination;

otherwise the thirty (30) day rule applies. All benefits will be prorated to the official date of termination. Benefits for the executive's or official's replacement will be prorated from his or her official date of hire.

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, a General Executive Presbyter for each region, a General Presbyter from each zone, and a General Presbyter for 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 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 conferences.
   (c) To see that the business of the organization is carried out according to this Constitution.
3. When deemed necessary by the General Board, such Board shall have the authority to recommend amendments to this Constitution to be voted upon at the next General Conference.
4. Any changes made in the bylaws must be referred to the next General Conference for ratification
5. The Board of General Presbyters shall be authorized to appoint a District Superintendent in unorganized sections or 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. In the event said district is organized before the year is expired, the term of office shall cease as of such district organization.
6. A candidate for the position of Honorary General Board member may be nominated by any General Board member while the General Board is in session. A standing committee appointed by the General Superintendent will pass on all nominees. To be accepted, nominees that clear 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 twenty (20) years (not necessarily continuous) as a General Presbyter, or at least ten (10) years as an Executive Board member. He must be at least sixty-five (65) years of age. Exceptions to the rule concerning the length of service shall be permitted for men who have not served on the General Board long enough to qualify, but who have made other outstanding contributions to God's cause in the line of missionary work, etc. They shall be given the same financial remuneration as General Board members in attending General Board meetings. They shall also comprise an advisory Board of Elders, to be available to the General Superintendent at his discretion, for counsel concerning matters of importance to the organization. They shall be accorded all the privileges of General Board members, with the exception of voting in General Board meetings.
7. Any or all of the members of the General Board shall be welcome to visit any of the districts at any time and shall be granted the same privileges as members living in the district, with the exception of voting.

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 organization according to these bylaws. The Executive Board may be called into session as frequently as deemed necessary by the General Superintendent.

Section 3. *Board of Publication*.

1. This board shall consist of six (6) ordained ministers from various areas of the field. They shall be appointed by the General Board and ratifie by the General Conference for a three (3) year term. Their appointments shall be staggered, with two (2) new members being appointed each year. No minister at Headquarters shall serve on this board, with the exception of the Editor in Chief and the Administrator of the Pentecostal Publishing House, who shall be ex officio members.
2. The duties of the Board of Publication are listed in Article VIII, Section 6, Paragraph 5.

Section 4. *Credentials Committee*.

1. The Executive Board shall act as a credentials committee.
2. Every credential, license, fellowship card, or church certificate of a questionable nature should have the Committee's approval before being issued.

ARTICLE VII
MINISTRY

Section 1. *Christian Ministry License*

1. A pastor may grant a Christian Ministry License to any member(s) he or she considers to have met the requirements of such a position. 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 the local congregation.

Section 2. *Qualifications and Requirements for Organizational Licenses and Certificate of Ordination*.

1. Anyone desiring to be affiliated with the United Pentecostal Church International must believe in the Oneness of God as taught in Mark 12:29, John 14:6-11, and I Timothy 3:16; must have the baptism of the Holy Ghost with the initial sign of speaking with other tongues as 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 in Acts 2:38; must be living a holy and godly life according to the Scriptures as described in the Articles of Faith of the United Pentecostal Church International; and must believe in, teach, and preach the same.
2. The acceptance, deferral, or rejection of any application shall be the prerogative of the District Board.
3. An application must be properly completed, all questions being carefully answered. The same must be endorsed by a majority of the District Board including the District Superintendent.
   (a) All applicants who reside and/or labor in unorganized districts shall be examined by the District Superintendent and District Secretary who in turn shall refer their decision to the Executive Board for final decision.
4. 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 or seminar requirements set forth by their District Board. The sixty (60) day time frame may be adjusted by a district at its discretion. The applicants must have the recommendation of their local pastor, having proven themselves faithful to their home church. In the event that they have no local pastor, the matter shall be left to the discretion of the District Board.

5. All applicants shall be willing to submit to questioning and, if necessary, investigation by the District Board relative to their financial stewardship.
6. No minister shall be permitted to hold license or ordination with any other religious organization or association. Exceptions to this rule shall be made in the case of ministers residing where they cannot receive proper governmental recognition without belonging to an organization in that country. In such a case, special permission shall be obtained from the Executive or General Board, in writing, for said ministers to belong to an organization in that country for this purpose only.
7. License or Certificate of Ordination shall not be issued to anyone who teaches the doctrine of unconditional eternal security, and/or annihilation of the wicked dead, and/or the divine (or heavenly) flesh of Christ (defined as that the flesh of Jesus Christ had no biological or genetic relationship to other human beings), and/or all forms of preterism. (Please see the pertinent position paper for a more detailed definition.
8. All applications and all information submitted with the applications, together with the action of the District Board, shall become the property of the organization.
9. All applicants must have completed the required reading schedule established by the General Board. The required reading schedule may be obtained from the District Board or from the office of the General Secretary. All applicants, including Bible college students, must read the Bible through at each level of ministry and must read the Manual of the United Pentecostal Church International.
10. If the applicant has attended a Bible college endorsed by the United Pentecostal Church International, the applicant must request the respective college to send the Bible College Report by certified mail, return receipt requested, from the college to the District Superintendent. This report must be received and reviewed by the District Board before a license can be granted. The Bible college shall comply with this 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 Bible college.
11. 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 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.
    (a) All applicants in a Global Missions District shall meet the requirements of Article VII, Sections 2, 3, 4, 5, and 6.
    (b) All national ministers residing and laboring outside North America shall be examined and granted license or credentials by their respective national church only.

Section 3. *Local License*.

1. All applicants must be seventeen (17) years of age or over.
2. All applicants must have been involved on a consistent weekly basis in the evangelistic and ministerial efforts of their local church under the direction of

their pastor for a period of six (6) months or more before being examined by the District Board in relation to their call to ministry. This involvement must primarily pursue actively preaching on a weekly basis, but may also include teaching home Bible studies, participating in structured soul winning activities and discipleship classes, as well as other evangelistic venues of the local church. Exceptions to this requirement would be left to the discretion of the District Board.

3. All local licensed ministers are to labor in full cooperation with, and under the supervision of, their local United Pentecostal Church pastor until they enter into ministerial responsibilities severing them from their local assembly.

Section 4. *General License*.

1. All applicants must be nineteen (19) years of age or over.
2. All applicants must be presently engaged in the ministry as pastor, full-time evangelist, full-time teacher, assistant pastor, assistant to the pastor, elected or appointed official, full-time Bible school administrator, or instructor, except those qualifying under Paragraph 3. Exceptions to this requirement would be left to the discretion of the District Board.
3. Theological students (majoring in religion) who complete three (3) years of Bible training in any Bible college endorsed by the United Pentecostal Church International, and who otherwise qualify, may be granted either a Local or General License at the discretion of the District Board of the district in which they establish their legal residence. These students shall request their respective colleges to send the Bible College Report form to the District Superintendent. In no event shall the students be granted a license from the district in which the Bible college is located unless they are actively engaged in the ministry in that district prior to and at the time of licensing.
4. All applicants who are not Bible college graduates must have held Local License for at least one (1) year. They must also have proven their ministry for a period of one (1) year or more. All applicants must have preached at least twenty-six (26) times during the time period of one year prior to meeting the District Board for General License. (It is understood that teaching a Sunday school class or leading services do not meet this requirement with the exception of Adult Sunday School classes.) Exceptions may be made for applicants who are being accepted from another church organization. (See Section 5, Paragraph 4.)

Section 5. *Certificate of Ordination*.

1. All applicants must be twenty-one (21) years of age or over and must have held General License for at least two (2) years. Any exception to this would be left to the discretion of the 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, assistant pastor, appointed or elected official, full-time Bible 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 and the need to hold General License prior to applying.
4. All applicants who have previously been ordained by another church organization shall appear before the District Board and be thoroughly examined to determine the merits of their ordination and their qualifications for the ministry. The District Board shall determine whether to accept their former ordination, recommend ordination by the United Pentecostal Church International, 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 where they may be ordained.

6. An ordination may be held at any 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 of the 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 Certificate of Ordination, Licenses, and fellowship cards must be signed by the General Superintendent, the General Secretary, and the District Superintendent of the district in which the minister is a member.
2. All Licenses and Certificates of Ordination are void without a current fellowship card.
3. Ministers who for a period of two (2) consecutive years have not been actively engaged in the ministry shall be called before the District Board for a review of their ministerial status according to Article VII, Section 7, paragraph 25. 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 United Pentecostal Church International. (See Article VII, Section 7, Paragraph 13.)
4. Any minister withdrawing from our fellowship shall be required to return his or her license or Certificate of Ordination and fellowship card to the District Superintendent.

Section 7. *Obligations and Rules*.

1. Ministers should not accept the invitation of a member or members of any assembly to hold a meeting in any church where there is a pastor without first obtaining said pastor's consent. Where there is no pastor, the consent of the church officials in charge must be obtained.
2. Any minister affiliated with us, desiring to hold a meeting in a town or community where there is an affiliated church or pastor shall first consult and obtain the consent of the pastor before conducting a revival or crusade on his or her own or for another assembly that is not in fellowship. He or she may appeal the pastor's decision to the nearest District Presbyter.
3. No minister affiliated with the UPCI shall endeavor to start a new work without the written consent of the District Board. Furthermore, any minister wishing to establish a preaching point, begin a daughter work, or start a church in a district other than the one in which he or she resides or holds license, must comply with all policies governing such activity in said district.
4. No minister, or church congregation pastored by one of our ministers, shall relocate or move an existing church into 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 Board meeting. The District Secretary shall notify the Sectional Presbyter of the application at least twenty (20) days prior to the Board meeting. The presbyter shall notify the neighboring pastors, if needed and necessary, at least ten (10) days before the Board meeting.
5. Ministers shall not accept the invitation of a member or members, or the pastor of any assembly, to preach in any church that is held in question without first getting the consent of the District Superintendent.
6. In interpersonal relationships of ministers and saints of different congregations, in the matter of volunteer services or religious activities, the pastor of local church saints will be first contacted for approval. In the event of rejection, the decision shall be held in confidence. This applies on the national, district, or sectional level.

7. Any minister holding license or credentials who resigns the pastorate of a church, shall be expected to sever all connection with the said church and shall have no fellowship or visitation with any members who are held in question by his or her successor without his or her consent.
8. Each minister is required to pay annual membership dues which will entitle the minister to a Manual, a Ministerial and Church Directory, a subscription to the *Forward*, a subscription to 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 set by the General Conference and cannot be changed without a proper resolution being presented to and adopted by the Conference.
9. All ministers accepted into our fellowship after the first 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 during which they are accepted. Thereafter all ministers shall be required to pay their membership dues at least one quarter (three months) in advance.
10. Ministers may pay their membership dues annually, quarterly, or monthly with appropriate 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 plus a $50 service fee paid. The reinstatement must meet with district approval. If the minister is not reinstated within that time, the minister must complete a new application and be approved by the District Board before he or she can be reinstated.
11. All ministers licensed or ordained shall be required to fully cooperate with the ministerial financial plan of the districts of which they are members. (See paragraph 28.) Any minister failing to fully cooperate with the ministerial financial plan of the district of which he or she is a member shall be notifie 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. In the event that a minister is suspended in this manner, he or she must fill out a new application for license or credentials and appear before the District Board before he or she can be reinstated.
12. All ministers, licensed or ordained, during the same year as the normally scheduled election of the General Superintendent (biennially), shall receive a reminder that loyalty to the Fundamental Doctrine as stated in the Articles of Faith and the holiness standards as stated in the Articles of Faith of the United Pentecostal Church International is a requirement to continue to retain license or credentials with the UPCI. Said reminder shall be sent to each minister at least sixty (60) days prior to the expiration of the current fellowship card. Any minister who no longer can affirm such loyalty must return an included card so stating his or her change of heart. Upon the receipt of the card, his or her membership will be dropped, and their district shall be notified. A minister so dropped must fill out a new application for license or credentials together with a signed statement reaffirming loyalty as stated above and appear before the District Board before he or she may be considered for reinstatement.
13. Ministers of the United Pentecostal Church International who are at least sixty-five (65) years of age shall be eligible to become honorary ministers in the United Pentecostal Church International, 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 of the United Pentecostal Church International. 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 prevailing rate of premium. The membership dues of such a minister must be paid in full at the time the honorary membership is granted. An honorary minister's license or credentials shall be kept intact. An annual fellowship card, a *Manual*, a *Ministerial and Church Directory*, the *Pentecostal LIFE*, and the *Forward* shall be mailed to honorary ministers without charge. Any minister who reaches age seventy (70), has a financial need, and is not an honorary member at the time, may be exempt from membership dues upon approval of the District Board. Such ministers shall be required to pay the full premium on their group insurance at the current prevailing rate of premium.

(a) Any minister who becomes disabled due to illness or injury may be exempted from paying membership dues upon approval of the District 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 prevailing rate of premium.

14. Any minister holding or seeking to hold credentials or a license with us who speaks or writes in opposition to any Articles of Faith shall be called before the District Board who shall decide upon the penalty to be inflicted
15. No minister, whether licensed or ordained, can be a member of any secret lodge society (exclusive of labor unions) and hold license or credentials with the United Pentecostal Church International.
16. The United Pentecostal Church International requires all of its members to avoid mixed bathing or swimming in public places or any other time when there are those of the opposite sex present outside of the immediate family.
17. Ministers holding local license may not perform marriage ceremonies unless they are serving as pastors or are specifically authorized to do so by their respective pastor.
18. Any minister who has been dropped or disfellowshipped or has withdrawn from our fellowship and said action has been accepted by the district and general officials shall not be received back into our fellowship under one (1) year and then not without first appearing before the district with which he or she was formerly affiliated, for a thorough investigation and acceptance by them, having made application to meet said Board at least sixty (60) days prior. The District Secretary shall notify the board members of such application at least forty-five (45) days before the meeting. Exception to the above sixty (60) and forty-five (45) day periods shall be left to the discretion of the District Board. No license or credential of any minister being dropped or disfellowshipped or who has withdrawn shall be accepted by the Headquarters office unless accompanied by the decision of the District Board and the reason for the action of the District Board in dropping or disfellowshipping said minister, or the reason why said minister has withdrawn.
19. No minister who withdraws or is dropped from our fellowship, whose conduct is under question, shall be allowed to preach for any of our ministers, nor pastor any of our churches. Neither shall any minister of the United Pentecostal Church International fellowship be allowed to preach or participate in any form in services (except funerals and weddings) sponsored or conducted by any minister who has withdrawn or been dropped, whose conduct is under question. This does not apply to anyone being used in any capacity in his or her local assembly, with the exception of the position of associate pastor or assistant pastor.

(a) The term "under question" shall be taken to mean a formal decision by a District Board reflecting a concern that conduct in flagrant violation of the Manual of the United Pentecostal Church International has occurred.

(b) The term "conduct unbecoming a minister" shall be taken to mean any con-

duct of a moral, financial, or ethical nature that would cause reproach upon the ministry.

20. Any minister committing an offense in any district other than his or her home district may be tried in the district in which the offense is committed.
21. Any minister belonging to our organization who commits an offense that the District Board, after proper investigation, feels affects more than that particular district, may refer the matter to the Board of General Presbyters for a final decision.
22. Any minister committing sins that are a great hindrance to the body and continuing to preach and fill the pulpit shall be silenced indefinitely
23. Any minister having knowledge of one being so silenced and admitting such a one to preach and fill the pulpit shall be silenced until proper restitution is made.
24. Any minister who formerly has held license or credentials with the United Pentecostal Church International and has been dropped, or has withdrawn under question from our fellowship, having fallen into sin, and later claims to have repented and seeks reinstatement, shall be required to first prove to be faithful in a local church for at least two (2) years and secure the endorsement of his or her pastor the same as all applicants entering the ministry for the firs time. 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.
25. All ministers not actively engaged in pastoring, evangelizing, or teaching shall be required to have a regular place of worship, pastored by a United Pentecostal Church International minister, work in perfect harmony with their pastor, pay their tithes into the assembly, and make an effort to become actively engaged in the ministry, or forfeit their license or credentials. A District Board may grant an exception to this provision to a minister who is licensed in said district.
26. All ministers, ordained or licensed, shall affiliate with the district in which they labor and reside, and work in cooperation with the same.
    (a) 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.
    (b) 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 and General Conferences.
    (c) If a pastor resides in one district and pastors in another, he or she shall affil - ate and cooperate with the district wherein the church he or she pastors is located, unless by mutual agreement between the two (2) districts involved, further exception shall be made in special cases. An assistant pastor must be a member of the same district as the pastor whom he or she assists; exception shall be made in special cases by mutual agreement between the two (2) districts involved.
    (d) A minister who is the founding or duly elected official pastor of two or more churches will vote with the section in which the churches are located. In the event that the churches are located in separate districts, the minister must vote in the district wherein he or she is licensed. In the event that the churches are located in separate sections, the minister must choose which section in which he or she will vote. Any exception to the above will be by the mutual agreement between districts or by the District Board when involving more than one section.
27. When a minister reports an address change to general headquarters, 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 district he or she has become part of, and the district he or she has left. Should the minister qualify to remain in the district from which he or she has moved, according to Article VII, Section 7, paragraph 26, subparagraphs a through d, he or she may do so by notifying headquarters. The District Board from where the minister is moving may call him/her in to consider any unresolved matters during or after a transfer. If a minister is not current on his/her financial obligation(s) to the District from which he/she is moving, a transfer does not eliminate his/her obligation(s). The general office must be notified within thirty (30) days.

28. No licensed minister who is a student in a recognized Bible school shall be permitted to transfer from his or her home district into the district where he or she is a student in said Bible school as long as he or she is enrolled as a student in same.
29. 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 minister shall use television or other media technology for the purpose of viewing worldly, carnal and unwholesome media; endeavouring to maintain a Godly atmosphere and influence in their lives.
30. No minister affiliated with us shall accept any individual recognized as a member from a church pastored by another United Pentecostal Church International minister without a letter of release or transfer. No minister affiliated with us shall refuse a letter of release or transfer to an individual recognized as a member desiring to withdraw from his or her assembly unless proven guilty of misconduct by confession or conviction prior to his or her request for transfer.
31. A minister shall not be the sole trustee or owner of real property of the local church. Neither shall the majority of the trustees be from the minister's immediate family. Any extenuating circumstances that warrant an exception to this trustee policy shall be made by the District Board.
32. When a 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 expects that such information will not be divulged by the minister to another person.

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

1. Inasmuch as the ministry is the highest office on earth, no person shall be eligible as a minister 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 licensed 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 written personal testimony, stating the improper conduct of his or her former spouse.
(c) At least two written testimonies of reliable witnesses, stating their personal knowledge of any improper conduct of the former spouse. Also two written testimonies attesting to the fact 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.
(d) When a minister's spouse has been divorced, the spouse is to provide the same documentation as required of ministers.

2. The responsibility of the District Board in all cases shall be as follows:
(a) The District Board must determine whether or not 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 remember always that the Bible gives as the only grounds for divorcement and remarriage, adultery or fornication (Matthew 5:32; 19:9).
(c) The District Board must fill out the United Pentecostal Church International form of "INSTRUCTIONS FOR MARRIAGE AND DIVORCE CASES" and forward it to headquarters for final disposition according to Paragraph 3.

3. Final Disposition
(a) If the District Board is unanimous in approving the case, the entire fil 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 fil 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 case is not sent any further.

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 personal testimony and the testimonies of two witnesses must support this determination.

5. Currently Licensed Minister. If a minister desires to marry a person who is divorced he or she shall meet the District Board. If a minister of the UPCI is divorced or estranged for any reason from his or her spouse after receiving his or her license, he or she shall request a meeting with the District Board within 60 days of the divorce or estrangement. If a minister fails to make this request within 60 days, then the District Board shall summons the minister according to the UPCI Judicial Procedure, Article III, 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). If the District Board determines that the minister was at fault or was complicit with or contributed significan - ly to the divorce or estrangement, he or she shall not be eligible as a minister, and the District Board shall recommend to the credentials committee that the minister be dropped from the fellowship of 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. *Immoral Conduct*.

1. For the purpose of ministerial membership in the United Pentecostal Church International or for ministering in a United Pentecostal Church International church, immoral conduct shall be defined as adultery, fornication, homosexuality, incest, and/or any other sexual acts determined by the District Board to

be perverted or immoral (Matthew 5:32; Matthew 19:9; I Corinthians 6:9; Romans 1:24-28).

2. Any minister affiliated with our organization proven guilty of adultery or fornication, or committing any other immoral offense, shall forfeit his or her papers immediately. Immoral offense shall include sexual molestation of minors.
3. In the event a minister confesses in writing to immoral conduct and surrenders his or her fellowship card, no trial shall be granted. In either case, such minister shall never be qualified for reinstatement into the ministry of the United Pentecostal Church International.
4. Any minister formerly affiliated with any other organization, (or any other minister) who has been proven guilty of committing the act of adultery or fornication, or committing any other immoral offense, either by confession or conviction, shall not be eligible for license or ordination in the United Pentecostal Church International.

Section 10. *Moral Obligations*.

1. "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil" (I Timothy 3:1-7).
2. "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filth lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:6-9).

ARTICLE VIII
DIVISION OF PUBLICATIONS

Section 1. *Name*.

1. The name of this division of the United Pentecostal Church International shall be Division of Publications.

Section 2. *Purpose*.

1. The Division of Publications shall serve as the publishing arm of the United Pentecostal Church International.

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

1. Editor in Chief and Publisher
2. Associate Editor(s)
3. Publishing House Administrator

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

1. Editor in Chief and Publisher:
   The Editor in Chief and Publisher 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. Associate Editor(s):
   The Associate Editor(s) shall be appointed by the Board of General Presbyters for a term of two (2) years, alternating with the term of the Editor in Chief and Publisher.
3. Publishing House Administrator:
   The Publishing House Administrator 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. *Divisional Structure*.
1. The Editor in Chief and Publisher shall serve as the head of the Division of Publications.
2. The Division of Publications shall be made up of two departments:
   (a) Editorial
   (b) Pentecostal Publishing House

Section 6. *Qualifications of Officers*.
1. The Editor in Chief and Publisher shall have the same qualifica ions as in Article IV, Section 3, Paragraph 1 of the General Constitution, and further shall have an adequate educational background.
2. The Associate Editor(s) shall be a licensed minister of the United Pentecostal Church International and shall have an adequate educational background.
3. The Pentecostal Publishing House Administrator shall conform to the fundamental doctrine, be of unquestionable character and integrity, and further have an adequate background in the following fields
   (a) Administration
   (b) Personnel Management
   (c) Production Management and Cost Accounting

Section 7. *Duties of Officers*.
1. The Editor in Chief and Publisher:
   (a) The Editor in Chief and Publisher shall serve as the head of the Division of Publications.
   (b) The Editor in Chief and Publisher shall scan all divisional manuscripts prepared for periodicals and other publications, with the exception of divisional promotional material. The Editor in Chief and Publisher shall have the right to request changes in any publication. If and when there is a difference of opinion between any editor and the Editor in Chief and Publisher, and no agreement can be reached, he shall take the matter to the Executive Publication Committee. If necessary, the Editor in Chief and Publisher may refer the matter to the Board of Publication, whose decision shall be appealed only to the Executive Board.
   (c) The Editor in Chief and Publisher shall call for, and preside over, all Board of Publication meetings. When deemed necessary, he or she shall counsel with this board concerning any doubtful materials.
   (d) The Editor in Chief and Publisher shall serve as chair of the Executive Publication Committee.
   (e) The Editor in Chief and Publisher shall represent the Division of Publications on the General Board.
   (f) The Editor in Chief and Publisher shall serve as the chair of the Curriculum Advisory Committee.
   (g) The Editor in Chief and Publisher 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 Division of Publications.
   (h) The Editor in Chief and Publisher shall receive and be responsible for the safekeeping of all book manuscripts.

2. The Associate Editor(s):
   (a) The Associate Editor shall work under the direction of the Editor in Chief and Publisher.
   (b) The Associate Editor shall be an ex officio member of the Executive Publications Committee.
   (c) The Associate Editor(s) shall serve as an ex officio member of the Curriculum Advisory Committee.
3. The Publishing House Administrator:
   (a) The Administrator shall work under the direction of the Editor in Chief and Publisher.
   (b) The Administrator shall publish only the books and other resources approved for publication by the Executive Publication Committee.
   (c) The Administrator shall be an ex officio member of the Board of Publications.
   (d) The Administrator shall be an ex officio member of the Executive Publications Committee.

Section 8. *Board of Publication*.

1. The Board of Publication shall consist of six (6) ordained ministers from various areas of North America. They shall be appointed by the Board of General Presbyters and ratified by the General Conference 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 Editor in Chief and Publisher and the Pentecostal Publishing House Administrator.
2. The Board of Publication shall implement the general policy for all publications edited by the United Pentecostal Church International.
3. At the request of the Editor in Chief and Publisher, the Board of Publication shall pass upon any periodical (or part thereof) and upon any article of questionable nature. Its decision upon any of the aforementioned items shall be final
4. The Board of Publication shall meet annually. In these meetings, the board members shall evaluate all publications of the United Pentecostal Church International. They shall evaluate publications to determine if all the publication needs of the fellowship are being met. They shall give to the Executive Publication Committee any advice they deem necessary. The Board of Publication shall make suggestions and offer advice concerning any United Pentecostal Church International periodical or publication, including setting standards for costs and quality control.
5. All divisions desiring to publish new periodicals must receive approval from the Board of Publication at its regularly scheduled meetings. The Board of Publication should determine the need for the requested publication, its feasibility, and that it does not infringe upon or duplicate an existing publication.
6. The head of each division and/or a representative appointed by him shall meet with the Board of Publication annually for critique, direction, and instruction for the purpose of increasing and improving our publications for evangelizing the world.

Section 9. *Executive Publications Committee*.

1. The Executive Publication Committee shall be made up of the Editor in Chief and Publisher, the General Secretary, the Associate Editor, the Pentecostal Publishing House Administrator, 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 Editor in Chief and Publisher, who may at his discretion assign said manuscripts to an associate

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 Editor in Chief and Publisher or division head does not agree with the decision of the Executive Publication Committee, or with the recommended changes in the manuscript, he may appeal to the Board of Publication at its next meeting.

Section 10. *Curriculum Advisory Committee*.

1. The Curriculum Advisory Committee shall consist of the Editor in Chief and Publisher, the Associate Editor(s), 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.

Section 11. *Editorial Department*.

1. *Purpose*.
   (a) The Editorial Department shall publish the official magazine of the United Pentecostal Church International.
   (b) The Editorial Department shall offer editorial assistance to the divisions in their publications.
   (c) It shall scan all publications to assure the correct doctrinal position according to the Articles of Faith of the United Pentecostal Church International and to maintain acceptable standards of editorial excellence.
   (d) When a publication is likely to be distributed internationally, the Editorial Department shall scan the publication as to its international acceptance.

Section 12. *Pentecostal Publishing House*.

1. *Name*.
   (a) There shall be a publishing house at the headquarters of the United Pentecostal Church International, to be called the Pentecostal Publishing House.
2. *Purpose*.
   (a) The purpose of the Pentecostal Publishing House shall be to advance the cause of spreading the whole gospel to the whole world through the production and dissemination of religious knowledge, useful literature, and spiritual information in the form of books, tracts, periodicals, etc.

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 United Pentecostal Church International. 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 United Pentecostal Church International 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 United Pentecostal Church International 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 United Pentecostal Church

International 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 qualificati ns 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 United Pentecostal Church International. 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 United Pentecostal Church International. 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 ratificati n 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 United Pentecostal Church International 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 United Pentecostal Church International 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 fund-raising programs of the Global Missions, and North American Missions of the United Pentecostal Church International.
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 United Pentecostal Church International 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 United Pentecostal Church International 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 six (6) 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, for a maximum of eight (8) consecutive years. After four (4) consecutive terms in an elected office, the official would be required to be elected by a two-thirds vote to a fifth term and all consecutive terms. In the event the incumbent does not receive a two-thirds vote on the nominating ballot, a new nominating ballot would be called for and the incumbent's name would be deleted. 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 virtu 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 replacement 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 six (6) 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 this 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 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 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.
2. 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 six (6) geographical regions as follows:
   Africa—excluding the countries bordering the Mediterranean Sea
   Asia—Sri Lanka, Taiwan, Japan, and continental Asia excluding Malaysia and Singapore
   Central America/Caribbean—including Mexico, Guyana, Suriname, and French Guiana
   Europe/MiddleEast—including countries of Africa bordering the Mediterranean Sea and the former USSR countries of central and western Asia
   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, six (6) 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 candidate 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 ratificati n 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 United Pentecostal Church International 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 United Pentecostal Church International, 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 competent 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 United Pentecostal Church International 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 United Pentecostal Church International 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 United Pentecostal Church International 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 United Pentecostal Church International, 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 United Pentecostal Church International 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 United Pentecostal Church International 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 United Pentecostal Church International 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 United Pentecostal Church International 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 United Pentecostal Church International 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, for a maximum of eight (8) consecutive 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 organization for at least two (2) years, must have been ordained at least one (1) year, must have proven loyal to the 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 United Pentecostal Church International 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 United Pentecostal Church International.
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 United Pentecostal Church International 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 United Pentecostal Church International (Incorporated in the USA), as directed by
   (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

(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 United Pentecostal Church International 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 fur-

ther 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 United Pentecostal Church International as set forth in the Constitution and Bylaws of the 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 United Pentecostal Church International; further, that I will preach and teach only those doctrines which the organization endorses.

I shall work in peace and harmony with all ministers and missionaries and shall cooperate with all efforts of the 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 United Pentecostal Church International.
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. *Name*.

1. The name of this division shall be called North American Missions.

Section 2. *Purpose*.

1. Whereas there is a great need to extend the gospel to neglected and unevangelized areas of the United States and Canada, and to create a framework of operation in which our entire constituency can participate, and that the purpose of General North American Missions shall be to strengthen our base for world evangelization by:
   (a) Opening and establishing new works in underevangelized areas of the United States and Canada.
   (b) Determining and promoting specific missions, revival, and evangelism needs at home.
   (c) Appointing, training, and overseeing missionaries.
   (d) Raising funds for approved projects through a workable plan of finance
   (e) Enlisting districts, local church, and pastor involvement in home base expansion.
   (f) Providing leadership training.
   (g) Providing recognition and guidance to evangelists.

Section 3. *Qualifications*.

1. The qualificati ns for the General North American Missions Director and General North American Missions Secretary shall be the same as Article IV, Section 3, Paragraphs 1 and 2 of the General Constitution.
2. The qualifications for the General North American Missions Promotions Director shall be as follows: at least twenty-five (25) years of age and must conform to the Fundamental Doctrine.

Section 4. *General Organization and Government*.

1. General North American Missions shall consist of a General North American Missions Director, a General North American Missions Secretary, General North American Missions Promotions Director, seven (7) Regional Directors, a General North American Missions Board, a General North American Missions Executive Committee, and a General North American Missions Administrative Committee.

Section 5. *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, for a maximum of eight (8) consecutive years and shall become a member of the Executive and General Boards. After four (4) consecutive terms in an elected office, the official would be required to be elected by a two-thirds vote to a fifth term and all consecutive terms. In the event the incumbent does not receive a two-thirds vote on the nominating

ballot, a new nominating ballot would be called for and the incumbent's name would be deleted.

2. The duties of the General North American Missions Director shall be as follows:
   (a) To act as chair of the General North American Missions Board, the Administrative Committee, and the Evangelism Commission.
   (b) To keep a record of all official acts of said Board and Committees.
   (c) To perform such other functions as may be directed by the General North American Missions Board not in conflict with the bylaws of the *Manual*.
   (d) To supervise and to direct the receiving and disbursing of all North American Missions funds sent to UPCI World Headquarters.
   (e) 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 Director in promoting the North American Missions Program.
   (f) To give a report at the General Conference concerning the work of the division.

Section 6. *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, for a maximum of eight (8) consecutive years, said election alternating with the election of the General North American Missions Director. After four (4) consecutive terms in an elected office, the official would be required to be elected by a two-thirds vote to a fifth term and all consecutive terms. In the event the incumbent does not receive a two-thirds vote on the nominating ballot, a new nominating ballot would be called for and the incumbent's name would be deleted.

2. Duties of the General North American Missions Secretary shall be as follows:
   (a) To serve as the recording secretary of North American Missions and keep a record of all decisions and official acts of the North American Missions Board.
   (b) 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 Director of North American Missions and to the North American Missions Board.
   (c) To conduct the correspondence relative to the North American Missions under the supervision of the Director of North American Missions.
   (d) To write North American Missions vouchers as directed by the Director of North American Missions and the North American Missions Board.
   (e) To perform such other duties as the work of the North American Missions demands under the supervision of the Director of North American Missions.

Section 7. *General North American Missions Promotions Director*.

1. The General North American Missions Promotions Director shall be appointed by the General North American Missions Director with the approval of the General North American Missions Executive Committee.
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 8. *Regional North American Missions Directors*.

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.
2. Term of office

The Regional Directors shall serve a term of two (2) years or until their successor is chosen. They shall be chosen on the alternate year to the election of the General North American Missions Director.

3. 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 assist the District North American Missions Directors and Superintendents in conducting the annual District Evangelism Council in each district.
   (f) They shall promote North American Missions efforts in their respective regions.

Section 9. *General North American Missions Board*.

1. The General North American Missions Board shall consist of 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 hear a full report of all special committees and approve of any major projects to be undertaken by North American Missions.
   (d) To promote evangelization of the United States and Canada.

Section 10. *General North American Missions Executive Committee*.

1. The General North American Missions Executive Committee shall be composed 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 administrate all General North American Missions funds invested in North American Missions projects under their supervision.

Section 11. *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, and seven (7) Regional Directors.
2. Duties of the Administrative Committee shall be as follows:
   (a) To review and develop North American Missions policy, procedures, programs, and promotion.
   (b) To allocate funds received through the Christmas for Christ program.

Section 12. *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.

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 organization for at least two (2) years, must have been ordained at least one (1) year, must have proven loyal to the 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 United Pentecostal Church International.
   (b) Shall be elected by the District Conference for a term of two (2) years, for a maximum of eight (8) consecutive years, alternating with the office of District Superintendent.
   (c) Duties of the District North American Missions Director shall be as follows:
      (1) 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 make an annual or semi-annual report of the activities of his or her department to the District Conference, and to send a report of his or her activities to the General North American Missions Director at least thirty (30) days prior to each General Conference.
      (4) To assist in the raising of funds for North American Missions projects.
      (5) To secure all available materials designed for him or her in the promotion of North American Missions in his or her district.
      (6) To attend all duly called meetings of the General North American Missions Board.
      (7) To inform the board relative to the program of the General North American Missions and train them in techniques of administering the same.
      (8) To work with the District Superintendent and the Regional Director in conducting an annual "District Evangelism Council" in order to develop a District Plan of Action for meeting the missions and evangelism needs of the district.
      (9) To conduct whatever meetings 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.
      (10) To lead the board and district in raising Christmas for Christ and other North American Missions funds.
3. District North American Missions Secretary:
   (a) Qualifications
      (1) Must have been a minister in good standing with the organization for at least one (1) year, must have a General License or Certificate of Ordination, must have proven loyal to the organization and the cause of North American Missions by 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 United Pentecostal Church International.
   (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. (If elected, it shall be for a maximum of eight

[8] consecutive years.)

(c) The duties of the District North American Missions Secretary shall be as follows:

(1) To take minutes and preserve records of all District North American Missions Board proceedings.

(2) To receive all funds sent to the North American Missions Department when not in conflict with the existing district practice, and shall be authorized to write North American Missions vouchers as directed by the Director of North American Missions and the North American Missions Board.

(3) To keep an accurate record of all monetary transactions. He or she shall hold the books open for inspection at all times by officials and ministers of the district. He or she shall make an annual report to the District Conference, a quarterly report to the District North American Missions Board, and a monthly report to the District North American Missions Director and District Superintendent.

(4) To make a financial report to the District Board when requested.

4. District North American Missions Board:

(a) The District North American Missions Board shall consist of the District North American Missions Director, District North American Missions Secretary, and Sectional North American Missions Directors. In unsectionalized districts, the District North American Missions Director 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 meet as often as necessary, at least twice each year, to conduct business and plan the programs for the department. All programs outlined and recommended by the District North American Missions Board shall be presented to the District Board for their approval.

(2) To promote evangelism in each section of the district and the establishment of new churches.

(3) To formulate District North American Missions policy, subject to the District Board and District Conference approval. This policy shall not conflict with the General Policy as outlined in this *Manual*.

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, the Sectional North American Missions Director, and the Sectional Presbyter in whose section the particular project or individual under consideration is located. The District Superintendent shall act as chair of this committee. The Sectional Director shall be included in all matters except his or her own appointment.

(b) The duties of the District North American Missions Executive Committee shall be as follows:

(1) 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 United Pentecostal Church International, 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 promote North American Missions work throughout the section.

(2) To work in full cooperation with and under the supervision of the District North American Missions Director at all times.

(3) To secure all available materials designed for him or her in the promotion of North American Missions in his or her section.

(4) To attend all duly called meetings of the District North American Missions Board.

(5) To conduct whatever meetings he or she and the District North American Missions Director deem necessary to plan and administrate the missions and evangelism affairs of the section. These meetings shall be called with the permission of the Sectional Presbyter and shall be conducted in cooperation with him or her.

(6) To lead his or her section in raising Christmas for Christ and other North American Missions funds.

Section 13. *Finances*.

1. To finance the North American Missions program in each district:
   (a) The missions and evangelism needs of the district shall be determined at a District Evangelism Council.
   (b) A budget to finance this plan of action will be determined in this meeting and submitted to the District Board for its approval.
   (c) This district missions budget will be raised by an approved district financial program.
2. The above-mentioned offerings shall be sent in total to the District North American Missions Secretary, unless otherwise designated by District Policy.
3. Ten percent (10%) of the total of all such North American Missions offerings, except designated offerings, shall be sent once a month to the General North American Missions for its operation.
4. All money raised throughout our ranks under the banner of "North American Missions" shall be used for North American Missions work exclusively.
5. Any individual soliciting funds for a North American Missions work must have a letter of recommendation from the District North American Missions Executive Committee of the district in which his or her work is located, or if in no organized district, from the General North American Missions.
6. In the event an individual goes into a district other than his or her own to solicit funds, he or she must first request permission from the District Superintendent of said district who shall or shall not grant permission after conferring with the District North American Missions Director.
7. 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 14. *Metro Evangelism*.

1. Name:
   (a) The name of this missions endeavor shall be Metro Evangelism. A Metro Evangelism area shall be a population center of seven hundred fifty thousand or more residents.
2. Purpose:
   (a) To establish churches in metropolitan areas of North America.
   (b) To secure financial assistance necessary for the implementation and development of evangelism in the metropolitan areas of North America.

(c) To encourage each district to establish and develop a Metro Commission for its metropolitan areas.

3. Administration:
   (a) General North American Missions shall administrate the Metro Evangelism Program.
   (b) 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 give general direction in the implementation of the project.
   (c) The General North American Missions Administrative Committee shall review annually the progress of each project to determine present needs and to make necessary adjustments.
   (d) 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 General North American Missions Director, the District Superintendent, and the District North American Missions Director. The General North American Missions Director shall be the chair of this committee.
4. The Metro Missionary:
   (a) Selection of the Missionary:
   Metro missionary applicants shall complete the application form, including a financi l statement. The completed application shall be submitted through the District North American Missions Director to his or her district.
      (1) The applicant must have the approval of the District Superintendent and District North American Missions Director before the application is sent to the General North American Missions Administrative Committee for consideration.
      (2) The District Superintendent and the District North American Missions Director of the applicant's home district shall complete a questionnaire on the applicant and return it to the General North American Missions Administrative Committee.
      (3) Additional written recommendations shall be solicited from ministers and others acquainted with the applicant.
      (4) The District Board and the District North American Missions Director of the district to which the missionary shall be assigned must give their approval in writing before a missionary is appointed.
      (5) It is recommended that an applicant have pastoral experience.
      (6) The missionary and spouse shall meet with the General North American Missions Administrative Committee before approval.
      (7) The General North American Missions Administrative Committee shall recommend approved applicants to the Executive Board for appointment. Final appointment as a metro missionary shall be the action of the Executive Board.
      (8) No application shall be considered for an area unless the District Board has requested a metro missionary.
   (b) Duties and Responsibilities of the Missionary:
      (1) The missionary's purpose is to build and establish a congregation.
      (2) The missionary shall raise support by soliciting monthly commitments under the general North American Missions banner.
      (3) Missionaries shall conscientiously give full service to the stewardship for which they are commissioned. They may take time away from the new church to attend district meetings, to have one week of vacation each year, and have one week for General Conference. They will so arrange their schedule that they will not be away from their church two

(2) consecutive weekends.

(4) Inasmuch as the missionary and spouse work as a team and are commissioned as a unit, neither the spouse nor the missionary shall work on a secular job as long as the missionary is receiving full-time sponsorship.

(5) The missionary shall send a monthly report to the General North American Missions Director, District Superintendent, District North American Missions Director, and monthly sponsors.

(6) 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.

(7) Shall submit an annual financial statement of the project to the General North American Missions Administrative Committee.

(8) No missionary will be allowed to begin a parochial school or operate a day care center for children without permission from the General North American Missions Administrative Committee.

(9) Nothing in this policy 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 the general North American Missions.

(3) The missionary's term begins when the budget is raised and he or she is on location.

(4) 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 Administrative Committee, District Superintendent, and District North American Missions Director.

(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) North American Missions shall report all offerings received in a district to the District Secretary.

(5) No budgeted funds will be released to the missionary until the term begins.

(6) 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) Committee within the Metro Evangelism program.

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

(e) Missionary Scheduling:

(1) The General North American Missions Secretary and the District North American Missions Director shall coordinate deputational schedule for the missionary.

Section 15. *Christmas for Christ*.

1. Name:
   (a) The name of this missions program shall be Christmas for Christ.
2. Purpose:
   (a) The Christmas for Christ program shall be a fund-raising endeavor of North American Missions.
   (b) The funds shall be derived from special offerings received during the Christmas season.
   (c) The funds shall be used to enlist, train, and financially support the sending of men into unevangelized and underevangelized areas to establish new assemblies and places of worship, especially in smaller districts, and to provide means for support of North American Missions programs.
3. Directors:
   (a) The General North American Missions Administrative Committee shall administer the Christmas for Christ program.
   (b) It shall be their duty to approve applicants and areas for sponsored projects, recommend appropriations, and give general direction by recommending policies and practices.
   (c) When a project is to be implemented in an established district, after approval by the Administrative Committee, they shall transfer the oversight of the project to the General North American Missions Director, the District Superintendent, and the District North American Missions Director of the district involved.
4. Raising of Funds:
   (a) Each district is requested to cooperate financially with the Christmas for Christ effort.
   (b) Each local church is requested to promote and contribute annually to the Christmas for Christ drive in their district.
   (c) Each family is requested to give the money normally spent on Christmas cards, trees, decorations, superfluous gifts, or their equivalent, or to reduce the amount spent for these items and give the difference. In a special service during the Christmas season, each individual is requested to bring his or her personal gift of love to the altar, presenting it as unto the Lord.
5. Holding of Funds:
   (a) The Christmas for Christ offering shall be sent by the church directly to the District North American Missions Department, or the District Secretary/Treasurer whichever one is designated by the district.
6. Allocation of Funds:
   (a) Forty percent (40%) of the total Christmas for Christ offerings received by the District North American Missions Department shall be retained in the District North American Missions account. These funds are to be disbursed according to a joint agreement of the District Board and the District North American Missions Board.
      (1) These Christmas for Christ funds shall be utilized exclusively for the starting and funding of new churches, training and supporting district approved home missionaries, underwriting travel expenses of district approved home missionaries to the annual Christmas for Christ Training Seminar, and underwriting the District North American Missions administrative costs.
      (2) If any district Christmas for Christ funds are not used as previously specified, after a period of two (2) years these funds may be made

available for a big-brother program to be allocated by the District Superintendent, the District Secretary, and the District North American Missions Director in the district where applicant resides.

(3) A report of District North American Missions allocations shall be sent by the District North American Missions Director to North American Missions annually, prior to General Conference.

(b) Sixty percent (60%) of the total Christmas for Christ funds received by the District North American Missions Department shall be sent to North American Missions. These funds shall be held in a special Christmas for Christ fund and allocated as follows:

(1) Starting and funding new churches.

(2) The selection and training of Christmas for Christ and other approved missionaries.

(3) The administration and funding of evangelism of the metropolitan areas.

(4) Special projects approved by the Administrative Committee.

(5) Funds necessary for administrative purposes and related promotional expenses shall be retained for the operation of North American Missions. A minimum of $10,000 being held in reserve as a contingency fund.

7. 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.

8. 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.

9. 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.

10. 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 affilia e the new assembly immediately.

Section 16. *Regulations Governing Investment of Funds for Property*.

1. All applications for loans and 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 United Pentecostal Church International, 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. All loans and grants from the United Pentecostal Church International, whether from North American Missions, or District North American Missions Department, must be secured by an attachment or lien to the property deed. The attachment or lien should stipulate that if such church agrees to withdraw or fellowship be terminated with the United Pentecostal Church International for any reason, or be dissolved, the said church through its duly elected board of trustees and pastor must pay the unpaid balance of loans and the full amount of grants immediately or make arrangements to do so to the satisfaction of the District North American Missions Department or North American Missions. The amount of the lien attachment against a grant shall be reduced by each offering given to the District or general North American Missions. Loans must be repaid unless debt is forgiven.
5. 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.
6. 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.
7. 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.
8. 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 dis-

bursed 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.

9. 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 Sheaves for Christ 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 Sheaves for Christ funds shall be returned to the UPCI Youth Ministies until reallocation.
10. 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 Sheaves for Christ grants, the General Youth President shall also be a part of this committee.

Section 17. *Definition of a North American Missions Work*.

1. A North American Missions work shall be defined as a work not over five (5) years in existence. Any funds requested for a work other than the above described may be reviewed by the District North American Missions Board for special consideration, with final approval resting with the District Board. The home missionary status shall be determined as follows:
   (a) After a North American Missions application has been approved by the District North American Missions Board and the District Board.
   (b) After the missionary has been on site.
   (c) At the time of drawing first funds from North American Missions except in the case of moving expense.
   (d) If funds are not requested, North American Missions time will be counted six (6) months from when he or she came into the city.

Section 18. *Evangelism Commission*.

1. Purpose:
   (a) The purpose of the Evangelism Commission is to serve as a designated avenue by which evangelistic needs of the local church and every member therein can be definitely met. It shall be a stronger and shorter link between evaluated needs and the field of remedy and execution.
   (b) A further object of this Commission is to study and seek ways and means of injecting "The Outreach for the Unreached" into the heart and mind of every member of the United Pentecostal Church International; to establish and promote a Christ-centered program, geared to meet the needs of our time.
   (c) It is also the intent of this Commission to encourage every member to train in personal work by providing training and evangelistic material for this purpose. By means of rallies, seminars, and other avenues, it will seek to provide inspiration and incentive on a local level so that this great work may be executed.
   (d) Through fervent evangelistic activity they will attempt to stimulate the mission spirit so that every district will grow up into the structure of the North American Missions Policy and execute its purposes forthrightly.
2. Structure:
   The Evangelism Commission shall be another phase of North American Missions.
   (a) Chair:
   The General North American Missions Director shall be the chair of the

Commission. He or she shall be the point of contact between the General North American Missions Board, the General North American Missions Executive Committee, and the Commission. He or she shall report the activity and progress of the Commission.

(b) Membership:

The Evangelism Commission shall be appointed by the General North American Missions Director and ratified by General North American Missions Board for a term of three (3) years. Each term shall be rotated, as nearly as possible, with one-third (1/3) of the members being replaced each year.

No member shall be able to immediately succeed himself or herself in a consecutive term, but may be reappointed after at least one (1) year off the Commission.

They shall be chosen according to their ability and the need of the program. The Commission members shall serve without salary except that North American Missions shall endeavor to defray expenses they may incur in their activities.

(c) Coordinator:

The work of the Commission shall be correlated with the other phases of North American Missions by a Coordinator. The Coordinator shall be appointed by the Director of North American Missions and ratified by the General North American Missions Executive Board and the General North American Missions Board for a term of one (1) year. He or she shall be an ex officio member of the Evangelism Commission. His or her duties shall be in the area of promotion rather than administration, except as he or she may be authorized otherwise by the Director of North American Missions who may authorize him or her as follows:

(1) In case of absence of the Director of North American Missions, the Coordinator may be authorized to preside over the Commission as it sits in committee session to plan, evaluate, and explore possibilities. He or she shall report to the Director of North American Missions all procedures and all findings and conclusions of the committee session. These shall be subject to the approval of the Director of North American Missions. Matters of major importance shall require the presence of the Director of North American Missions. The Evangelism Commission Coordinator and the Director of North American Missions are to communicate on a proposed agenda prior to each meeting that the Director is not able to attend.

3. Duties of the Commission:

(a) In harmony with national and district policies, the Commission shall outline and define objectives relative to each local need having as its main purpose the stirring of the laity to personal evangelism and motivating the ministers to see how they can more completely do their duty toward saving the lost.

(b) The Commission shall emphasize the importance of all phases of evangelism, offering suggestions and creative ideas; encourage publishing of special evangelistic tracts; encourage the training of soulwinners; provide literature for personal workers; and encourage apostolic outreach and results.

(c) It shall promote its program through official publications; it shall recruit teams of pastors to assist in the evangelization of needy districts or areas; encourage organized revival efforts; conduct evangelism rallies for the purpose of stirring both laity and ministry; promote an international day of prayer and fasting for spiritual revival; promote inner-city evangelism; and any other activity reasonable and possible in the field of evangelism not in conflict with other facets of organizational work.

4. Finances:

(a) The Evangelism Commission shall be financially sponsored from the General Fund of North American Missions and Evangelism Seminar offerings.

Section 19. *Prison Ministry*.

1. Name:
   The name of this ministry shall be Christian Prisoner Fellowship.
2. Purpose:
   (a) To encourage and assist churches to begin prison ministries.
   (b) To provide assistance to local churches with prison ministries.
   (c) To make available effective teaching materials for the prison ministry.
   (d) To provide credentials for local prison chaplains.
   (e) To coordinate nationally the prison ministries.
3. General Organization:
   The Christian Prisoner Fellowship is a ministry directed by North American Missions. A General Chaplain shall serve under the direction of the General North American Missions Director.
4. Christian Prisoner Fellowship General Chaplain:
   (a) The qualificat ons for the General Chaplain.
      (1) Shall be at least thirty (30) years of age, must have been a minister in good standing with the organization for at least two (2) years, must have been ordained at least one (1) year, must have proven loyal to the organization and the upbuilding of the work and must be a cooperating member of the district.
      (2) Must conform to the Fundamental Doctrine of the United Pentecostal Church International.
      (3) Must have participated in Prison Ministry for at least one (1) year.
   (b) Term of Office
      (1) The General Chaplain shall be appointed by the General North American Missions Executive Committee and ratified by the General Conference, for a term of two (2) years.
   (c) Duties of Chaplain shall be as follows:
      (1) To lead Christian Prisoner Fellowship in a progressive way under the direction of North American Missions.
      (2) To inspire, assist, and coordinate evangelization of those incarcerated and in release centers.
      (3) To work under the direct supervision of the General North American Missions Director.
5. District Organization:
   (a) Fellowship:
      The District Chapter shall be identified by placing the name of the District, State or Province, with Christian Prisoner Fellowship.
      (Example: Western Christian Prisoner Fellowship.)
   (b) District Chaplain Qualifications
      (1) Must have been a minister in good standing with the organization for at least one (1) year, must have proven loyal to the organization and the cause of North American Missions by cooperation with the upbuilding of the work, and must be a cooperating member of his or her district.
      (2) Must conform to the Fundamental Doctrine of the United Pentecostal Church International.
      (3) Must have participated in Prison Ministry for at least one (1) year.
   (c) Term of Office
      The District Chaplain shall be recommended by the District North American Missions Committee and appointed by the District Board for a one (1) year term. (Section 12, Paragraph 4—District North American

Missions Board [a] In unsectionalized districts, the District North American Missions Director and the District Superintendent shall function in lieu of such a board.)

(d) Duties of the District Chaplain shall be as follows:

(1) To work under the direction of the District North American Missions Director and in cooperation with the District Board.

(2) To lead the District Chapter of Christian Prisoner Fellowship in a progressive way.

(3) To inspire, assist, and coordinate the evangelization of those incarcerated and in release centers within his or her district.

(4) To assist the church in starting a Christian Prisoner Fellowship Chapter when requested by a local pastor.

6. Local Christian Prisoner Fellowship Chaplains:

(a) Qualifications

(1) The local chaplain must be a licensed minister with the United Pentecostal Church International or hold a Christian Worker's License issued by the pastor and in good standing with a local church.

(2) The chaplain must be actively involved in prison and jail ministry.

(3) Must conform to the Fundamental Doctrines of the United Pentecostal Church International.

(b) Appointment and Certification

(1) Chaplains will be appointed by their pastor for a period of one (1) year and approved by the District North American Missions Executive Committee.

(2) Application for certifi ation shall be mailed to North American Missions.

(3) Only one chaplain may be certified from a local church for each penal institution in which a local church ministers.

(4) Each certified chaplain is required to pay a biennial fee, as approved by the North American Missions Administrative Committee, to the General Christian Prisoner Fellowship. This entitles the chaplain to a biennial Prisoner Ministry Chaplain's Card and publications of Christian Prisoner Fellowship.

(c) Duties of the Chaplain shall be as follows:

(1) To work under the authority and supervision of the pastor.

(2) To minister to inmates in penal systems available within his or her local area.

(3) To work under the direction of his or her pastor in establishing released prison converts within the local church structure.

(4) To aid in areas of follow up, prison transfers, referrals, monthly reports, and newsletter distribution.

(5) The chaplain shall not solicit help for services without the pastor's permission. Neither shall he or she solicit help from any church without the pastor's consent.

(6) To maintain a good relationship with the prison administrative staff.

(7) To minister to the spiritual needs of inmates.

(8) To become acquainted with the rules of the penal institution with which he or she is working and strive to work within the framework of these rules.

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 United Pentecostal Church International, 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 Promotion

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, for a maximum of eight (8) consecutive years concurrent with the General Superintendent. After four (4) consecutive terms in said elected office, the official would be required to be elected by a two-thirds vote to a fifth term and all consecutive terms. In the event the incumbent does not receive a two-thirds vote on the nominating ballot, a new nominating ballot would be called for and the incumbent's name would be deleted. 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, for a maximum of eight (8) consecutive years concurrent with the General Secretary-Treasurer. After four (4) consecutive terms in said elected office, the official would be required to be elected by a two-thirds vote to a fifth term and all consecutive terms. In the event the incumbent does not receive a two-thirds vote on the nominating ballot, a new nominating ballot would be called for and the incumbent's name would be deleted.
3. The Director of Promotion shall be appointed for a two (2) year term by the General Youth President and ratifi d 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 qualificat ons for the General Youth President and the General Youth Secretary shall be the same as Article IV, Section 3, 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 qualificati ns of the Director of Promotion 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 Promotion 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 Promotion, 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 Promotion.
(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 Promotion, 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 suc-

ceed 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 Promotion 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. If elected, it shall be for a maximum of eight (8) consecutive years. After four (4) consecutive terms in said elected office, the official would be required to be elected by a two-thirds vote to a fifth term and all consecutive terms. In the event the incumbent does not receive a two-thirds vote on the nominating ballot, a new nominating ballot would be called for and the incumbent's name would be deleted. 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 Promotion (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 United Pentecostal Church International, 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 Promotion (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 Promotion (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 United Pentecostal Church International, 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 United Pentecostal Church International. 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 United Pentecostal Church International at the General Conference convening at Little Rock, Arkansas, in the fall of 1952.

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 United Pentecostal Church International.
      (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 United Pentecostal Church International 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 influenc 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, for a maximum of eight (8) consecutive years. After four (4) consecutive terms in said elected office, the official would be required to be elected by a two-thirds vote to a fifth term and all consecutive terms. In the event the incumbent does not receive a two-thirds vote on the nominating ballot, a new nominating ballot would be called for and the incumbent's name would be deleted.
   (a.) 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):
   (a) 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 Secretary, and Sectional Directors. Additional officers 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 United Pentecostal Church International.
   (b) The District Children's Ministries Secretary must be an affiliated minister of the United Pentecostal Church International.
   (c) The Sectional Children's Ministries Director must be loyal to the 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, for a maximum of eight (8) consecutive years. After four (4) consecutive terms in said elected office, the official would be required to be elected by a two-thirds vote to a fifth term and all consecutive terms. In the event the incumbent does not receive a two-thirds vote on the nominating ballot, a new nominating ballot would be called for and the incumbent's name would be deleted. 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. (If elected it shall be for a maximum of eight (8) consecutive years. After four (4) consecutive terms in said elected office, the officia would be required to be elected by a two-thirds vote to a fifth term and all consecutive terms. In the event the incumbent does not receive a two-thirds vote on the nominating ballot, a new nominating ballot would be called for and the incumbent's name would be deleted.)
   (c) 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. (If elected it shall be for a maximum of eight (8) consecutive years. After four (4) consecutive terms in said elected office, the official would be required to be elected by a two-thirds vote to a fifth term and all consecutive terms. In the event the incumbent does not receive a two-thirds vote on the nominating ballot, a new nominating ballot would be called for and the incumbent's name would be deleted.)
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 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, 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, 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*.

1. Whereas we see a great need of assistance in various churches and both North American and global missionary fields, be it resolved that we organize a General Ladies Ministries Policy.

Section 2. *Purpose*.

1. We recommend the Ladies Ministries be organized in all districts and churches where the pastor deems it profitable

Section 3. *Officers*.

1. The Ladies Ministries shall consist of:
   (a) General President.
   (b) Secretary.
   (c) A committee consisting of the District Presidents.
   (d) 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's office, and the Secretary concurrent with the General Secretary-Treasurer.
   (e) 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 nominating majority) 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.

Section 4. *Qualifications*.

1. General President and Secretary must be ladies at least thirty (30) years of age, of unquestionable character and integrity, shall be loyal to the 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 Departmentprogress 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.

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

1. Officers
   (a) 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. (If elected it shall be for a maximum of eight [8] consecutive years.)

(b) The Sectional President shall be elected by the Sectional Conference or appointed by the District Superintendent, Sectional Presbyter, and Ladies Ministries President. (If elected it shall be for a maximum of eight [8] consecutive years.)

3. Qualifications
   (a) 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 organization and in good standing in her local church, and conform to the Fundamental Doctrine.
   (b) The Sectional President and the Sectional Secretary must be ladies of unquestionable character and integrity, shall be loyal to the 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 organizations.
   (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 organizations.
   (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. It is recommended that with the consent of the pastor, each lady contribute one dollar per month into the local Ladies Ministries. The tithing of the contribution and any other funds received by projects of the local Ladies Ministries should be sent to the Sectional Secretary-Treasurer. The remaining ninety percent (90%) is to be kept in the local church.
2. It is recommended that fifty percent (50%) of all money received by the section be sent to the District Secretary of the Ladies Ministries, or the District Secretary-Treasurer, whichever one is designated by the district.
   (a) In turn, the District Secretary of the Ladies Ministries or the District Secretary-Treasurer, as appropriate, shall tithe into the General Ladies Ministries Treasury.
   (b) The General Ladies Ministries Treasury shall tithe all funds received into the General Treasury of the United Pentecostal Church International.
   (c) The expense of the General President and Secretary to the General Conference shall be paid from the General Ladies Ministries Treasury.
   (d) It is recommended that all districts where possible send their District President to the General Conference to represent them on the General

Ladies Ministries committee. The expense to be paid from the District Treasury of the Ladies Ministries.

(e) It is recommended that the districts defray expenses of the President's official visit to the district as far as 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 United Pentecostal Church International 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*.

1. The leadership of Men's Ministries will consist of:
   (a) President
   (b) Vice President
   (c) Men's Ministries Steering Committee
      (1) The steering committee will consist of the officers, and an Administrative Assistant/Promotions Director of the Men's Ministries.
2. The President and Vice President, will be nominated by the Executive Board and ratified by the General Board.

Section 4. *Qualifications*.

1. The President and Vice President, must be men of at least thirty (30) years of age, men of integrity, cooperative and loyal to their districts and/or local churches; all leaders must conform to the Fundamental Doctrine of the United Pentecostal Church International and hold either general license or credentials of ordination.

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

1. To chair all Men's Ministries committee meetings.
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 United Pentecostal Church International 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 Vice President shall be as follows*.
1. To work under the direction of the president 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 President.
3. To keep a record of all official meetings of the Men's Ministries Officers and District Men's Ministries Directors.
4. To give a report to the General Board and General Conference concerning the status of the ministry.

Section 7. *Organization of District Men's Ministries*.
1. Officers:
   (a) Each organized district shall have a Men's Ministries Director.
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.
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.
4. Duties:
   (a) The District Men's Ministries Director shall be under the supervision of the District Superintendent.
   (b) He will 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.
   (c) The District Director of Men's Ministries shall 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.
   (d) He will be responsible for reporting to the District Board and the District Conference on the status of District Men's Ministries.

Section 8. *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 national ministry efforts, and 40 percent, local district 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 9. *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. *Formation of New Districts*.

1. Any group consisting of a minimum of seven (7) ordained ministers and at least ten (10) churches desiring to form a new district may apply to the Executive Board.
2. 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 status, addresses and locations, and other pertinent information as requested by them for the application.
3. The Executive Board 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, local licensed), the past accomplishments of the area, and the future plans of the district. The respective district office shall provide the Executive Board any pertinent information requested. A copy of this report and information received with the application shall be forwarded to the District Board.
4. The Executive Board will review all information and make a comprehensive study of all factors involved, including the future impact upon the district and the entire fellowship. Before making its recommendation to the General Board, the Executive Board shall authorize a meeting within ninety (90) days of the receipt of the application with all the ministers of the parent district, conducted by the General Superintendent or an Assistant General Superintendent. The Executive Board shall receive the report and take the vote of the ministers into consideration. This report, along with all other information and reports, including the Executive Board's recommendations, shall be presented to the General Board for a final decision.
5. 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 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.
6. In each stage of the consideration of the application by the Executive Board and the General Board, the parties making application and the respective District Board shall be equally included, not to exceed three (3) representatives each.
7. The present districts holding unorganized status should become organized as soon as possible.
   (a) A minimum of ten (10) churches, to form a financial base, and at least seven (7) ordained ministers to fill necessary district offices are required before consideration for district status.
   (b) Upon the division of any additional areas or the establishing of a new district, the area should go to a North American Missions district status or pass directly to an organized district when the *Manual* is complied with, the preceding qualifications are met, and upon the approval of the General Board.
8. Any region having applied for new district status according to the foregoing procedure, and having received a negative ruling by the General Board, shall be required to wait for a period of at least three (3) years before another applica-

tion may be submitted for consideration. This time frame may be amended by a majority vote of the District Conference over said region.

Section 2. *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 Conference for final decision.

Section 3. *The District Constitution*.

1. All districts shall adopt our District Constitution set out in this *Manual* after this Constitution.
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 4. *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 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.
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. In the event the District Superintendent cannot attend the sectional conference, the District Secretary shall preside.
10. If any elected office is vacated between regularly scheduled electoral conferences, the District Superintendent shall call a special election within thirty (30) days of the vacancy, and the eligible voters of the section shall choose a replacement for the office vacated.

Section 5. *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.*

Preamble: All true Pentecostal believers associating themselves in local assemblies and accepting their full personal share of responsibility for maintenance and promotion of scriptural order in the local body 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 United Pentecostal Church International.*

It is recommended that each such assembly affiliate itself with the United Pentecostal Church International for the sake of identification, fellowship, cooperation, and protection.

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.

The fact that a local assembly is affiliated with the United Pentecostal Church International shall in no wise destroy its rights as above stated.

1. The affiliation of the local church is to be understood as not compulsory for fellowship, but rather it shall be entirely optional. This does not affect Article XII, Section 16, Paragraphs 2 and 3.
2. 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 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.
3. 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.
4. 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 certificat of affiliation shall be granted.
5. A certificate of membership will be issued to every affiliated assembly, the cost of same being $5.
6. Any church affiliated with the United Pentecostal Church International must be

pastored by a UPCI minister.

7. Any church desiring to withdraw its membership from the United Pentecostal Church International 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 pastors.
   (c) In the event a church decides to take steps to withdraw its membership in the United Pentecostal Church International, no words derogatory to the United Pentecostal Church International shall be spoken by the pastor, and no words derogatory to the church and pastor shall be spoken by an official of the United Pentecostal Church International.
   (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 United Pentecostal Church International 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. In the event there are no grounds or reason for which the church should be dropped from fellowship before the church instituted said action to disaffiliat , said disaffiliation shall not cause the church or pastor to lose or forfeit fellowship with the United Pentecostal Church International.
   (f) Any church voting to disaffilia e 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 United Pentecostal Church International, 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.
8. 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 affil - ated 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 United Pentecostal Church International, Weldon Spring, Missouri. The District Board shall give written notice of their action to the church being disaffiliated

Section 2. *Local Church Government*.

1. 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.
2. 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.
3. 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 in the event 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.
4. It is recommended that each local church pay its pastor's expenses, as far as possible, to attend the annual General Conference of the United Pentecostal Church International.

Section 3. *Services*.

1. "Let us come before His presence with thanksgiving, and make a joyful noise unto him with psalms" (Psalm 95:2).
   "O come, let us worship and bow down: let us kneel before the LORD our maker" (Psalm 95:6).
2. We do not approve of plays, pantomimes, or similar programs given merely for entertainment.

Section 4. *Identification*.

1. Each church that is either affiliated with the United Pentecostal Church International or is pastored by a minister who holds license or credentials with the United Pentecostal Church International shall 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.

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.

1. 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 district of the United Pentecostal Church International.

PURPOSE

Our purpose shall be to use greater effort toward evangelizing the underdeveloped territory, and to care for all needy fields in a more efficient manner.

ARTICLE I
DISTRICT OFFICERS

Section 1. *Names of Officers*.

1. The officers of the district shall be as follows: District Superintendent, three (3) to seven (7) District Presbyters, and a District Secretary-Treasurer (may be one [1] or two [2] persons). Other additional Presbyters may be added where needed in a large district, with the permission of the Executive Board.

Section 2. *District Board*.

1. The District Board shall consist of District Superintendent, District Secretary, and the District Presbyters.

Section 3. *Qualifications*.

1. 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 organization for at least two (2) years, must have been ordained at least one (1) year, must have proven loyal to the 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 organization for at least five (5) years. Must conform to the Fundamental Doctrine.

Section 4. *Voting Constituency*.

1. 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. 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 the following categories:
   (a) Pastors
   (b) Assistant pastors and assistants to the pastor
      (1) No assembly shall be permitted more than one (1) voting assistant pastor or assistant to the pastor who derives his or her livelihood from sources other than the ministry. Assistant pastors or assistants to the pastor, who derive their livelihood from sources other than the ministry, must present a letter to the Roster Committee from the church where they have been assistant pastors or assistants to the pastor for a minimum of six (6) months. 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
  (1) 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
  (1) 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 United Pentecostal Church International.

(h) Full-time administrators and instructors in Christian schools, owned and operated by our churches.
  (1) 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) Missionaries under appointment

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

(k) All accredited ministers who vote must be in actual attendance at the Sectional Conference

Section 5. *Representation*.

1. District Presbyters should be elected from different sections of the district.

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 preceeding 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*.

1. 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, Conquerors President, the Children's Ministries Director, and the Ladies Ministries President being elected the same year as the District Superintendent and the Conquerors 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 taking a pastorate or establishing a residence outside of his or her district between conferences must resign his or her office
2. If vacancies happen by death, resignation, removal, or establishment of a residence outside of the district, the District Board may fill such vacancies, with the exception of the office of District Superintendent, only until the next District Conference. If there remains a year unexpired in the term of said office the District Conference shall elect a replacement to serve for that year. In the event 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 Board, should it be in session, shall select one of its members to act as its representative. Should the District Board not be in session, the District Superintendent of said district is authorized to appoint a representative from the District Board.
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 missionary money.

(d) To assist, when called upon by the pastor or local church board, in dealing with any difficult es 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.
(i) To encourage a series of Bible and Missionary Conferences in the various assemblies 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 in regard to the organization of new churches within the district.
6. He shall be empowered to ordain ministers in any district meeting or General Conference.

Section 2. *District Presbyters*.

1. The duty of the District Presbyter shall be as follows:
   (a) To work under the direction of and in cooperation with the District Superintendent in carrying out district work.
   (b) 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.
      (1) He shall preside as chair of all sectional business meetings.
      (2) He shall endeavor to maintain a spirit of harmony and cooperation in the section with all departments of the district and general work.
      (3) He shall be in charge of all sectional fellowship meetings or appoint a chair to serve in said capacity.
      (4) 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.
      (5) He shall assist the District Superintendent in securing pastors for assemblies in his section.
      (6) 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.
      (7) He shall supply the District Superintendent with whatever assistance or information he may have which would assist him in carrying out the district work.
      (8) 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) No money should be paid out without the consent of the District Board.

Section 4. *District Board*.

1. The duties of the District Board shall be as follows:
   (a) To take action with regard to false doctrine in the district, so long as the action taken does not conflict with the bylaws of the General Body.
   (b) To handle any grievance or complaint against a minister according to Article Vll, Section 7, Paragraphs 18-32 and Sections 8 and 9 of the General Constitution, and that it shall be according to the Judicial Procedure.
   (c) To pass upon all applications for credentials, licenses, or church membership certificates issued in the district.
   (d) 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 United Pentecostal Church International; 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.
   (e) To deal with all other matters pertaining to the district which do not infringe upon the power and privileges of the General Body.

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 signed by the respective departmental 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.
   (b) 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
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. The resolutions must have the

author's signature before being considered by the Resolutions Committee. 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.

Section 2. *Rules of Order*.

1. All business in the District Conference shall be conducted according to and in harmony with *Robert's Rules of Order Revised*.

QUALIFICATIONS FOR DISTRICT OFFICERS

(For Quick Reference)

All sectional, district, and general officials must conform to the Fundamental Doctrine of the United Pentecostal Church International.

SUPERINTENDENT—

Male, 30 years old, member of organization 5 years, ordained 1 year, loyal to organization, cooperating member of district 1 year. 2-year term. *(See page 110)*

SECRETARY-TREASURER—

Male, 30 years old, member of organization 2 years, ordained 1 year, loyal to organization, cooperating member of district 1 year. 2-year term alternating with District Superintendent. *(See page 110)*

PRESBYTERS—

Male, 30 years old, member of organization 2 years, ordained 1 year, loyal to organization, cooperating member of district 1 year. 2-year term. *(See page 110)*

GLOBAL MISSIONS DIRECTOR—

30 years old, member of organization 2 years, ordained 1 year, loyal to 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 page 71)*

NORTH AMERICAN MISSIONS DIRECTOR—

30 years old, member of organization 2 years, ordained 1 year, loyal to organization, cooperating member of district 1 year. 2-year term alternating with District Superintendent. *(See page 79)*

NORTH AMERICAN MISSIONS SECRETARY—

General licensed or ordained, loyal to organization, elected by conference or appointed by board and ratified by conference. 2-year term concurrent with District Superintendent. *(See page 79)*

CHILDREN'S MINISTRIES DIRECTOR—

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

CHILDREN'S MINISTRIES SECRETARY—

Local, General or ordained. 2-year term concurrent with District Secretary-Treasurer. *(See 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 pages 93-94)*

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 pages 93-94)*

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 page 102)

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 page 102)

MEN'S MINISTRIES—

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 page 104)

MINISTERS APPEAL COUNCIL—

Nominate one ordained minister.
(See page 125)

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*.

1. Anyone who believes and obeys the Apostolic doctrine as set forth in the Articles of Faith of the United Pentecostal Church International (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 this 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 5, 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 excep-

tion 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*.

1. 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*.

1. 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*.

1. 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*.

1. Title to all church property shall be in the name of the assembly.

Section 3. *Dissolution*.

1. 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*.

1. 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*.

1. 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*.

1. A deciding vote shall be the majority vote of the members present and voting at a business meeting.

Section 4. *Voting Age*.

1. Only members who are sixteen years of age and older are entitled to vote.

ARTICLE VI
Amendments

Section 1. *Two-Thirds Majority Vote*.

1. 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*.

1. 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 is to resolve grievances and complaints of ethical, moral, and doctrinal violations brought against ministers in the United Pentecostal Church International.

Since the Bible instructs us to resolve ministerial and church problems within the church (I Corinthians 6:1-8), the United Pentecostal Church International does not approve of any minister in this organization resorting to the civil courts to seek resolutions of conflicts that arise within the structure of the organization. This judicial procedure is designed to be the instrument by which the organization resolves grievances between ministers and complaints about the conduct of ministers.

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 judicial procedure makes provision for an appeal to correct errors that affect a judgment.

The United Pentecostal Church International strongly condemns any attempt to prejudice the fellowship for or against the accused through any process outside this judicial procedure. Moreover, any attempt to obstruct the judicial process or to intimidate, malign the character of, or threaten recrimination of the accused minister, the person 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 judicial process.

This judicial procedure 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 AND GUIDELINES

Section 1. *Terms, Persons, and Committees*.

1. Pronouns, nouns, and terms used in this judicial procedure 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 primary information presented at a hearing or trial to establish a point in question.
3. A *witness* is someone who has personal 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 licensed or ordained minister of the United Pentecostal Church International. 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. The *ministers appeal council* consists of a regional presiding officer as define in Article II, an executive presbyter, 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 council. This council hears appeals from action of District Boards (Article III), from the decision of an arbitration panel (Article IV), from District Board sentences (Article VI), and from verdicts and sentences given at trials (Article X).

6. *Official notice* refers to a written communication sent by certified mail with return receipt requested, or 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.
7. 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.
8. 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.
9. A *conflict of interest* is a conflic between a person's self-interest and his or her obligation to act for the benefit of the fellowship.
   (a) To avoid a conflict of interest, no official working at Headquarters shall serve as a counselor or as a member of an investigative committee or jury. Exceptions are members of the North American Missions and Global Missions Division when they function under Articles XII and XIII.
   (b) No immediate 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 ministers appeal council, or as the regional presiding officer. An *immediate relative* is a spouse, parent, child, grandparent, grandchild, brother, sister, brother-in-law, or sister-in-law of a person or his or her 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.

Section 2. *Type of Actions*.

1. A *grievance* is a problem, disagreement, or offense between ministers.
2. A *complaint* is a written allegation that a minister has failed to abide by the ministerial rules and obligations, broken his or her ministerial trust, violated ministerial ethics, deviated from a tenet of faith, or exhibited conduct unbecoming to a minister of the gospel. Such complaint must be signed by two (2) or three (3) accusers who state they have personal knowledge of the alleged misconduct. (See Matthew 18:16; II Corinthians 13:1; I Timothy 5:19.) The complaint shall state:
   (a) Who committed the alleged act.
   (b) What the alleged act was.
   (c) Who the alleged act was with or against.
   (d) Where the alleged act took place.
   (e) When the alleged act took place.
3. An *investigation* is an official search or examination to uncover facts relative to a complaint.
4. A *hearing* is a meeting 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.
5. A *charge* is a formal written allegation by the District Board that a minister has failed to abide by the ministerial rules and obligations, broken his or her ministerial trust, violated ministerial ethics, deviated from a tenet of faith, or exhibited conduct unbecoming to a minister of the gospel. It is the basis for a trial. It shall identify the alleged violation(s), specifying who committed it, where it occurred, and when it 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 events. The District Board must determine that each charge can be supported by evidence from two (2) or three (3) witnesses.

6. A *trial* is the process by which evidence is examined by a jury to determine the truth of a charge brought against a minister.
7. A *verdict* is the formal and official finding of a jury concerning the matter submitted to it in a trial.
8. A *sentence* is the consequence imposed upon a minister who has committed a violation.

Section 3. *General Guidelines*.

1. The scheduled time periods within this judicial procedure are designed to insure 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.
2. In the case of an appeal, any disciplinary action shall be suspended until the appeal has been resolved.
3. It is the responsibility of each minister to become familiar with the judicial procedure.
4. All trial officials, witnesses, jurors, counselors, and others involved in the investigation, trial, or appeal process must keep confidential all matters pertaining to the case.
5. All evidence, including names of witnesses, to be presented by both sides at the hearing and trial shall be made readily available to the accused minister, his or her counselors, the district representative, and his counselors.
6. 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 any of them, introduce irrelevant information about them, or speak to them discourteously.
7. 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 testifie falsely, he or she shall correct the false information in the judicial proceeding.
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. Anyone who persists in violating any of the guidelines of the judicial procedure 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.

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 United Pentecostal Church International 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. *Qualification*.

1. Shall be a resident of the region for which he or she is appointed.
2. Shall meet the same qualificatio s as those established for general officers in Article IV, Section 3, Paragraph 1 of the General Constitution of the United Pentecostal Church International.
3. Shall be of wise judgment, oriented in the judicial procedure, and capable of discreetly and honorably presiding over a trial.

Section 3. *Duties*.

1.The duties of the regional presiding officer shall be as follows:

(a) To preside over the ministers appeal council.

(b) 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 regional presiding officer to preside over the trial.

(c) To set the place, date, and time of a trial under his or her jurisdiction. He or she is to notify in writing all persons involved in the trial of the place, date, and time of the trial. In case of a trial 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.

(d) To follow the procedure in Article VIII in selecting a jury, notifying veniremen of their selection, and securing their commitment to serve.

(e) To appoint an ordained minister from the region to serve as recording secretary for a trial. The recording secretary cannot be a member of the District Board that referred the case to trial.

(f) To conduct a fair and impartial trial in accordance with Article IX, and to conduct himself or herself in a manner that will not prejudice the jury.

(g) To instruct the jury on their responsibility as jurors and on the proper procedure in reaching a verdict.

(h) To announce the verdict of the jury and take appropriate post-trial actions according to Article IX, Section 6, Paragraphs 4, 6, and 9.

ARTICLE III
DISTRICT BOARD ACTION AND APPEAL

Section 1. *District Board Action*.

1. The District Board may request a meeting with any minister to discuss matters of ministerial and district concerns.
2. The District Superintendent and the presbyters are encouraged to 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. Our first obligation is to create a Christian atmosphere in which misunderstandings and problems can be cleared and resolved by brotherly love and concern.

Section 2. *District Board Procedure*.

1. The District Board may summon a minister for alleged failure to comply with the ministerial obligations as described in the General Constitution of the United Pentecostal Church International. When a minister is summoned to appear before the board he or she has the right to have two (2) counselors to appear with him or her. [See General Constitution, Article VII, Section 7, Paragraphs 1-32.]
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 6.)

4. The summons shall cite the alleged violation and give the place, date, and time the summoned minister is to meet with the District Board. Failure to comply with the summons may result in the minister being dropped from the ministry of the organization.
5. If the District Board determines that the minister has violated one of his or her obligations, it may recommend to the credentials committee that the minister be dropped, or it may take other appropriate disciplinary action. [See Article VI, Section 4, Paragraph 3, Sub-paragraphs (a)-(d).]

Section 3. *Appeal*.

1. The minister may appeal being dropped or other disciplinary action to the ministers appeal council. Such appeal must be made by official notice to the regional presiding officer within twenty (20) days after the minister has received the decision of the District Board.
2. The regional presiding officer shall deliver a copy of the appeal to the District Superintendent by official notice.
3. The regional presiding officer shall set the place, date, and time for the meeting of the ministers appeal council 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 ministers appeal council may review the district and other records pertaining to the case. The minister making the appeal, his or her counselors, a representative from the District Board, and counselors for the board shall have the right to appear before the council to present their case.
5. After examining the appeal, the ministers appeal council 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 ministers appeal council may alter the discipline, impose a different discipline, or remand the case to the District Board with guidelines for an acceptable discipline.
6. 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 IV
RESOLUTION OF A GRIEVANCE

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

Section 1. *Meeting Together*.

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

Section 2. *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 3. *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 ministers appeal council, whose decision shall be final. The appeal shall be made by notifying the District Superintendent (or regional presiding officer) within twenty (20) days after receiving the decision of the arbitration panel. (See Matthew 18:17.) The District Superintendent (or regional presiding officer) shall arrange a meeting to hear the 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 ministers appeal council) during the appeal process.

Section 4.

Failure to abide by the decision of the arbitration panel, or, in the case of an appeal, the District Board (or ministers appeal council), shall be considered insubordination and grounds for a complaint.

ARTICLE V
INVESTIGATION OF A COMPLAINT

Section 1.

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

Section 2.

Upon the receipt of a complaint that does not have the required information (see Article I, Section 2, Paragraph 2), 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 (Articles V, VI, VII, VIII, and IX), the district taking action may be the district of the accused minister or the district in which the violation allegedly occurred.

Section 4.

When a complaint of an 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 to serve with him as the investigative committee. 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 9, he shall disqualify himself and appoint another member from the District Board to take his place as chair. (See Article I, Section 2, Paragraph 2 for the definition of a complaint.)

Section 5.

The District Board and the accused minister may each have 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.

Section 6.

The committee shall investigate the alleged violation, taking care to safeguard the welfare of all concerned: the person making the complaint, the minister, the church, the district, and the international organization.

Section 7.

In the investigation of the complaint, the committee is authorized to 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 with him alone to respond to the complaint. This meeting is an attempt to resolve the complaint in a spirit of brotherly love and concern. The accused minister may also respond in writing.
3. Two (2) or three (3) committee members shall conduct an interview with the person reporting the alleged violation to ascertain the factual basis of the alleged violation.
4. The committee may interview other persons who may have personal knowledge of the alleged violation. If it becomes necessary to interview a member of a United Pentecostal congregation, under no circumstances shall the investigative committee interview that person without giving adequate and advance notification to the pastor. If the 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.
6. If the accused minister confesses in writing to a violation during this phase of the investigation, the accused minister shall appear before the District Board for disposition of this violation according to Article VI, Section 4, Paragraphs 3, 4, 5, 6, and 7.

Section 8.

At the conclusion of the investigation, the committee shall 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 for a hearing.

ARTICLE VI
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 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 fifteen (15) days and not more than sixty (60) 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 6.) 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 illness, disability, or any other legitimate reason, he or she must notify the District Superintendent in writing, stating his or her reason. 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 given by the accused minister is not valid, the District Superintendent shall notify the minister that the hearing is still scheduled at the originally designated time, and the minister shall appear at the hearing.
   (c) If an emergency prevents the accused minister from attending (see Article I, Section 3, Paragraph 1), the accused minister shall obtain two (2) unbiased ordained ministers as witnesses to 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 be dropped from the ministry without recourse to 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 may have one (1) or two (2) counselors to assist him or her during the hearing. He or she shall notify the District Superintendent in writing of the names of his or her counselors at least five (5) days before the date of the hearing. Failure to notify the District Superintendent in this manner may cause the accused minister to forfeit his or her right to counselors 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 two (2) counselors 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 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 two (2) counselors chosen by the District Board, and the two (2) counselors for the accused minister may question any witness. In the event the accused minister does not have a counselor, he or she may question witnesses himself or herself.

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 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 2, Paragraph 5. 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.
3. If the accused minister confesses in writing to a violation of the ministerial rules and obligations, a breach of his or her ministerial trust, a violation of ministerial ethics, a deviation from a tenet of faith, or conduct unbecoming to a minister, then there shall be no trial on the matter to which he or she has confessed. The District Board shall take one or more of the following actions on this confession.
   (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 or to transfer his or her membership to another district. He or she may be required to participate in a rehabilitation program.
   (d) Recommend to the credentials committee that the minister be dropped from the ministry of the United Pentecostal Church International.
4. The action taken by the District Board may be explained to the minister orally, and it shall be communicated to him or her by official notice. 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.
5. Within twenty (20) days after he or she receives official notice of the action taken by the District Board, the minister who confesses may appeal the sentence to the ministers appeal council. (For the appeal process, see Article X, Section 5.)
6. In the event that the ministers appeal council overturns the decision of the District Board, the District Board may appeal to the General Board, whose decision shall be final
   (a) The appeal shall be a review of the decision of the ministers appeal council.
   (b) The General Secretary shall send by official notice a copy of the appeal of the District Board to the accused minister.
   (c) 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, regional presiding officer, the District Superintendent, 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.
   (d) At the appeal, only the members of the General Board, the District Superintendent, his counselors, the accused minister, and his or her counselors may be present.

(e) During the appeal process, the District Superintendent shall present the side of the District Board first

(f) The counselors for the accused minister shall be allowed to present the side of the accused minister.

(g) The General Board shall (1) sustain the decision of the ministers appeal council or (2) overturn the decision of the ministers appeal council in favor of the action by the District Board.

(h) The General Secretary shall communicate by official notice the decision of the General Board to the accused minister and the District Superintendent.

7. In case of an alleged violation of the restrictions imposed on a minister for discipline or probation, the matter shall be handled by the District Board.

ARTICLE VII
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 such as illness, disability, or other valid reasons.

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 has fifteen (15) days after receipt of the summons to trial to state whether or not he or she will appear at the trial. If the accused minister does not respond to the summons or states that he or she will not appear at the trial, he or she shall forfeit his or her license or credentials without right of appeal.

Section 4.

If the accused minister does not respond to the summons or states that he or she will not appear at the trial, the regional presiding officer shall recommend to the credentials committee that the accused minister be dropped.

Section 5.

Should the accused minister receiving a summons to trial be unable to appear at the trial because of illness, disability, or any other legitimate reason, he or she must notify the presiding regional officer in writing, stating his or her reason. 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 to be valid, he or she shall reschedule the trial and notify the accused minister and others involved. After he or she resets 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 at the originally designated time, and the minister shall appear at the trial.

3. If an emergency prevents the accused minister from attending (see Article I, Section 3, Paragraph 1), the accused minister shall obtain two (2) unbiased ordained ministers as witnesses to the emergency. In this case, the hearing shall be rescheduled.
4. An accused minister who fails to appear at a scheduled trial shall forfeit his or her license or credentials without right of appeal.

Section 6. *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. The accused minister shall notify the regional presiding officer in writing of the names of his or her counselors at least five (5) days before the date of the trial. Failure to notify the regional presiding officer in this manner may cause the accused minister to forfeit his or her right to counselors during the trial.
3. The District Superintendent shall notify the regional presiding officer in writing of the names of the person who will represent the District Board at the trial (the district representative) and the counselors for the District Board at least five (5) days before the date of the trial. Failure to notify the regional presiding officer in this manner may cause the District Board to forfeit its right to counselors during the trial.

Section 7.

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.

ARTICLE VIII
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 veniremen as possible. They shall write the name of each veniremen 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 veniremen shall be kept secret until they are requested to serve on a jury.

Section 3.

The District Board shall update the names of veniremen 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 venireman 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. No reason needs to be given.

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 9, 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 a secret, not to discuss the case, and to approach the trial with an unprejudiced mind.

ARTICLE IX
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 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 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; he or she could be dismissed from the trial and he or she could be dropped from the ministry of the United Pentecostal Church International. Being unruly includes intimidation of witnesses, 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 tape recording of all the proceedings at the trial. No other tape recording of any part of the trial proceedings is permitted.

2. All records of the trial shall be the property of the United Pentecostal Church International 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 their counselors, but only under his or her supervision.
3. No copies or tape recording shall be made of the court 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 counselors shall present the case against the minister first, including all testimony intended to prove the charge made against the accused minister. No questions can be asked or evidence presented unless such questions and evidence have a bearing upon the charge already filed in writing.
2. The accused minister shall be given time and opportunity to present his or her side of the case. Statements by the minister or his or her counselors must be confined to the alleged violation and must not include counter accusations against anyone. All testimony must be pertinent to the charges 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 clarific - tion. No member of the jury shall be permitted to question the witness.
4. Testimony of a witness not 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 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 relative of the accused minister or district representative. 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.
5. The accused minister shall have the right to refuse to testify in his or her 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 of the charge.
(b) The accused minister is guilty of the charge as stated.
(c) The accused minister is guilty of a lesser violation that is not specified in the charge but is logically included in the charge 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 and the district representative or their counselors.
7. The foreperson of the jury may come before the regional presiding officer and in the presence of the accused minister and the district representative or their counselors ask questions concerning the General Constitution or the judicial procedure that may not be clear in the minds of the jury. Such conferences must be limited to the purpose of clarifi ation 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 innocent, the verdict shall be final. He or she shall not be tried a second time on the same charge.
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 be dropped from the ministry of the United Pentecostal Church International.
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. He or she may be required to participate in a rehabilitation program administered by the District Board.
   (d) 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 of the sentences in this paragraph, items a, b, and c, for that charge.

(e) Recommend to the credentials committee that the minister be dropped from the ministry of the United Pentecostal Church International.

8. A minister who is found guilty may appeal the verdict and/or sentence to the ministers appeal council in accordance with Article X, Sections 4 and 5.
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 Articles VII, VIII, and IX of this judicial procedure. No member of the jury or alternate in the first trial shall serve in the second trial.

ARTICLE X
APPEALS

Section 1. *District Board Action*.

A minister may appeal any disciplinary action by the District Board to the ministers appeal council. (For the procedure, see Article III, Section 3.)

Section 2. *A Grievance*.

A minister may appeal the decision of an arbitration panel to the District Board (or ministers appeal council), whose decision shall be final. (For the procedure, see Article IV, Sections 3 and 4.)

Section 3. *A Hearing*.

There shall be no appeal from the decision of the District Board to refer a case to a trial.

Section 4. *The Verdict of a Trial*.

1. A minister who has been found guilty by a trial may appeal the verdict to the ministers appeal council.
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 his or her 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 judicial procedure. 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 the regional presiding officer
7. The regional presiding officer shall set the place, date, and time for the ministers appeal council 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 ministers appeal council 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 ministers appeal council. 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 ministers appeal council hears the counselors, 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 judicial procedure 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 follow the procedure in Articles VII, VIII, and IX.
13. The regional presiding officer of the ministers appeal council shall communicate the decision of the ministers appeal council to the minister who has appealed, to the District Superintendent, 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 ministers appeal council overturns the verdict of the jury or rules a mistrial, the District Board may appeal the decision of the ministers appeal council to the General Board, whose decision shall be final
    (a) The appeal shall be a review of the decision of the ministers appeal council. (See this section, Paragraph 12, Items b and c.)
    (b) The General Secretary shall send by official notice a copy of the appeal of the District Board to the accused minister and the regional presiding officer of the trial.
    (c) 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, regional presiding officer of the trial, the District Superintendent, 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.
    (d) At the appeal, only the members of the General Board, the regional presiding officer of the trial, the district representative, his counselors, the accused minister, and his or her counselors may be present.
    (e) During the appeal process, the district representative and his counselors shall present the side of the District Board first
    (f) The counselors for the accused minister shall be allowed to present the side of the accused minister.
    (g) The General Board shall (1) sustain the decision of the ministers appeal council or (2) overturn the decision of the ministers appeal council in favor of the verdict by the jury.
    (h) The General Secretary shall communicate by official notice the decision of the General Board to the accused minister, the district representative, and the regional presiding officer of the trial.

Section 5. *A Sentence*.

1. A minister who has been sentenced may appeal the sentence to the ministers appeal council. A minister who appeals a sentence must do so within twenty (20) days after he or she receives official notice of the sentences.
2. The procedure to appeal the sentence shall be the same as the procedure given for an appeal of a verdict in Article X, Section 4, Paragraphs 1-13 with the following changes:
    (a) The references to the regional presiding officer of the trial shall be deleted.
    (b) The minister may appeal on one (1) or both of the following grounds.
        (1) The sentence is not consistent with the General Constitution.

(2) The sentence is too severe for the violation.

(c) In response to the appeal, the ministers appeal council shall take one (1) of the following actions:

(1) Uphold the sentence.

(2) Modify the sentence.

3. In the event the ministers appeal council modifies the sentence, the District Board may appeal to the General Board, whose decision shall be final.

(a) The procedure shall be the same as Article X, Section 4, Paragraph 14, Items a-f, except that the references to the regional presiding officer of the trial shall be deleted.

(b) The General Board shall (1) sustain the decision of the ministers appeal council or (2) overturn the decision of the ministers appeal council in favor of the sentence imposed by the jury.

(c) The General Secretary shall send by official notice the decision of the General Board to the accused minister, the District Superintendent, and the regional presiding officer of the ministers appeal council.

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 innocent of all charges, the General Secretary shall send a copy of the letter to every minister in the district of the accused minister.

ARTICLE XI
GENERAL OFFICERS

Section 1. *Resolution of a Grievance*.

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

(a) In implementing Section 2, the ministers on the arbitration panel shall not be members of the Executive Board.

(b) 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. *Investigation of a Complaint*.

1. A complaint against any general officer except the General Superintendent shall be filed with the General Superintendent.
2. 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.
3. Upon the receipt of a complaint that does not have the required information (see Article I, Section 2, Paragraph 2), the General Superintendent shall inform the signatories of the need of further appropriate information to meet the requirements.
4. The General Superintendent shall notify the general officer that a complaint has been received, stating the nature of the complaint.
5. 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, Section 5 and Article V, Section 6, Paragraphs 2, 3, 4, and 5. (See also Article I, Section 1, Paragraph 9.)
6. 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, Section 6 and Article V, Section 7, Paragraphs 2, 3, 4, and 5. (See also Article I, Section 1, Paragraph 9.)

7. 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 3. *Hearing*.

1. A hearing for general officers shall follow the procedure in Article VI, 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 VI, Section 4, Paragraph 2, the charge or charges shall be given to the General Superintendent.
5. In implementing Article VI, Section 4, Paragraph 5, the minister who confesses in writing may appeal the sentence to the General Board.

Section 4. *Trial of a General Officer*.

1. If the Executive Board refers the case to a trial, the procedure shall be the same as in Articles VII and IX, with the following changes.
   (a) 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.
   (b) The Executive Board shall select one member to present the evidence at the trial. This executive representative takes the place of the district representative.
   (c) 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 conflic 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 VIII.)
   (d) 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.
   (e) Counselors may be members of the Executive Board or General Board.
   (f) In the event the executive representative 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
   (g) A general officer who is found guilty may appeal the verdict or sentence in accordance with Article X, Sections 4 and 5, except that the appeal shall be made to the General Board.

Section 5. *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 innocent of all charges, the General Secretary shall mail a copy of the letter to every minister in the district of the accused minister.

ARTICLE XII
NORTH AMERICAN MISSIONS DISTRICTS

The procedure for an appeal from board action, grievance, investigation, hearing, charge, trial, and appeal shall be the same as in Articles III, IV, V, VI, VII, VIII, IX, and X, except that 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 XIII
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 continental United States and Canada and to any other minister licensed or holding credentials with the United Pentecostal Church International living outside the continental United States and Canada.

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

The procedure shall be the same as in Articles III, IV, V, VI, VII, VIII, IX and X, except that 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 judicial officer shall be from the region with which the accused minister was most recently affiliated unless otherwise decided by the General Superintendent.

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 financia 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

ASSISTANT PASTOR VOTING REQUIREMENT

An assistant pastor must be licensed for six months as well as be in his position for six months in order to be qualified to vote.

Adopted 2004

BUILDING THE BRIDGE MINISTRIES

Section 1. *Name*

The name shall be Building the Bridge Ministries.

Section 2. *Purpose and Principles*

1. Building the Bridge Ministries (BTB) of the United Pentecostal Church International (UPCI) seeks to evangelize the African-American community and to build upon successful cross-cultural, cross-racial, and urban ministries as evidenced by the

large number of African-American members and ministers in the UPCI.

2. Building the Bridge has been at the forefront in battling the social, spiritual, and lifestyle ills that have decimated the African-American community for over thirty years. These signs of urban decay have spread throughout North America, and BTB is uniquely poised to assist the UPCI in combatting the root causes of these issues. The need is evidenced by the epidemic of drug (especially methamphetamine) and alcohol addiction and the rising numbers of single mothers and absentee fathers in rural areas. To further this purpose, BTB will address issues such as the following:
    - Urban evangelism
    - Dealing with effects of single mothers and absentee fathers
    - Dealing with alcohol and drug addictions
    - Financial planning and training
    - Job counseling and training
    - Parenting and relationship skills and mentoring programs
    - Community events such as health fairs, block parties, and street evangelism
3. Building the Bridge Ministries will provide leadership, tools, and support to evangelize the African-American population in the U.S. and Canada and to evangelize urban areas. It will also promote the programs and activities of the UPCI among African-American pastors and congregations. BTB will:
    a. Encourage and support evangelism and discipleship of African-Americans and those suffering from the ills of urban lifestyle in the US and Canada.
    b. Encourage the starting of new congregations that minister in African-American and urban communities.
    c. Assist in training and equipping African-American ministers and those interested in urban ministry.
    d. Assist ministers of all cultures and churches to reach out to African-American and urban communities with the gospel.
    e. Assist African-American believers, ministers, and churches in functioning as integral members of the UPCI.
4. Building the Bridge Ministries plans to host a conference every year to assist in accomplishing its purposes. BTB also plans to host Conferences On Urban Evangelism for those active or desiring to be active in African-American or urban ministry as appoved by the BTB Board and the UPCI Executive Board. BTB will also plan marriage retreats when deemed necessary by the BTB Board and approved by the UPCI Executive Board.

Section 3. *Officers*

1. Building the Bridge Ministries officers shall be as follows:
    a. Director
    b. Secretary
    c. Administrative Regional Board of Directors
    d. Divisional Coordinators
    e. District Directors
    f. Headquarters Administrative Liaison
    g. North American Missions Administrative Committee Representative
2. The director and secretary of Building the Bridge Ministries shall be elected by a majority vote of ministers present at the annual Building the Bridge business meeting and ratified by a majority vote of the General Board. The director's election will be concurrent with that of the General Superintendent; the secretary's election will be concurrent with that of the General Secretary. Their terms of office will begin with the ratification of the General Board.
3. The Building the Bridge Administrative Board shall be composed of the director, the secretary, 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 Building the Bridge Conference business meeting.

4. The district representatives shall be selected according to the method and term designated by each district.
5. Division and ministry liaisons shall serve on committees and boards of the UPCI by mutual agreement of the respective body and Building the Bridge Ministries. 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.

Section 4. *Qualifications*

1. The director and secretary 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 Building the Bridge Ministries.
2. 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 organization and have been involved in Building the Bridge Ministries.
3. District representatives shall have license with the UPCI and fulfill the requirements as stipulated by the policy of their districts
4. All officers, board members, and liaisons of Building the Bridge Ministries shall conform to the Fundamental Doctrine and Articles of Faith of the United Pentecostal Church International.

Section 5. *Duties of the Director*

1. To establish the vision and goals of the ministry with the support of the secretary and BTB Administrative Board.
2. To chair meetings of the Building the Bridge Ministries and the annual business meeting.
3. To submit all official actions of boards and business meetings to the Executive Board and represent its interests during meetings of the Executive Board.
4. To keep a record of all official acts of all boards and business meetings.
5. To promote and support the vision and goals of the ministry.
6. To represent the ministry to its constituency and the entire constituency of the UPCI. The BTB director serves on the General Board by invitation of the General Board.
7. To nominate board members and liaisons and submit their names for ratification
8. To develop and supervise fundraising programs and oversee the disbursement of funds according to the approved budget.
9. To work with the secretary to develop and submit an annual budget.
10. 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 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.

Section 8. *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 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 9. *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 10. *Organization of District Directors*

1. Officer

   Any district with a vision to reach the African-American 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 licensed minister in good standing with the organization for two (2) years; must support the district and the 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 Building the Bridge Ministries, 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 11. *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 12. *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

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 testifie 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 United Pentecostal Church International (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 affiliat d 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 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 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 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 UPCI 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

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 categories that will be reflected as listings in the Manual and Directory based on whether the project has a physical campus.

Adopted 2010

ELECTION OF LADIES MINISTRIES DISTRICT OFFICERS

District Ladies Ministries officers shall be elected in the same manner as all other district officials

Adopted 2014

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

FORMATION OF NEW DISTRICTS

I. Upon receiving an application to form a new district by dividing an existing district, the general superintendent should immediately determine that it meets all the requirements as set forth in the Manual.
   A. Requirements
      1. The request must come from a minimum of seven ordained ministers and at least ten churches. (The Executive Board requires signatures to verify the participants.)
      2. The application must include:

a. "A statement concerning the purpose and expected advantages" of the formation of a new district;
b. The proposed geographical location and area for the new district;
c. The projected financial situation;
d. The prospective leadership in the proposed district area according to the qualifications of the Manual.

3. Upon request by the group applying for the formation of a new district, the office of the existing district "shall provide the requesting group information relative to finances, ministerial and church status, addresses and locations, and other pertinent information needed as requested by them for the application."
4. Should there be a question concerning whether the application meets the requirements, the general superintendent may present it to the Executive Board for their decision.

B. Before presentation to the Executive Board, the general superintendent may meet with any affected party to determine any information he feels he needs. If he does so, he should always attempt to meet with both sides of the issue.

II. Presentation to the Executive Board

A. The general superintendent is the final authority in determining when the application is presented to the Executive Board. He should do so in a timely manner after he has determined it complies with the requirements of the Manual.
B. Once the application has been presented to the Executive Board, and the Executive Board receives the application by verifying that it complies with the requirements of the manual, the Executive Board may not abort the process, but it must complete this policy and make a presentation to the General Board for final decision.
C. The Executive Board will review all information given and make a comprehensive study of all factors involved, including the future impact upon the existing district and the entire fellowship. This study will include:
1. The geographical location of the area involved.
2. The relative strength of the works involved.
3. The number and financial standing of the churches involved.
4. The number of ministers involved and their ministerial status (ordained, general, local).
5. The past accomplishments of the area involved.
6. The future plans of the proposed district.

D. The respective district office shall provide the Executive Board any pertinent information requested.
E. A copy of the Executive Board report and the information received with the application shall be forwarded to the District Board.
F. The Executive Board shall authorize a meeting within ninety (90) days of the receipt of the application with all the ministers of the existing district. This meeting is to be conducted by the general superintendent or an assistant general superintendent, who will take a vote of the ministers to determine the view of the ministers concerning the formation of the proposed new district.
1. Voting by members of the district should be conducted as in any district meeting where voting is done, including the observance of voter qualification rules given in Article I, Section 4 of the District Constitution.
2. The ministers in the existing district and the proposed new district will vote together on the issue of forming a new district.
3. The chairman may allow time in the district meeting for the ministers to discuss the proposal under the following guidelines:
a. *Robert's Rules of Order* must be followed.
b. The time allowed for discussion must be set by the majority vote of the voters in the meeting, but should be no longer than thirty to forty-five minutes.

c. The time should be strictly followed.

4. The presiding officer shall report on the meeting and the results of the vote taken at the meeting to the Executive Board.

G. In conjunction with the Executive Board, the general superintendent may conduct whatever meetings and polling he feels necessary to provide whatever information he feels important for the completion of the report of the Executive Board.

III. Representation of All Parties

A. Both the Executive Board and the General Board will invite representatives of the existing District Board, who shall be chosen by the District Board itself, and representatives of those applying for the formation of the new district, who shall be chosen by those making the application, to any meeting where the matter will be discussed, not to exceed three representatives each. In the spirit of fairness, these representatives shall reflect opposing views regarding the formation of the new district if such divergent views exist. This excludes the initial meeting when the application is first presented by the general superintendent, since at that meeting the application is simply received and the fact-finding stage is organized. The merits of the application are not debated at that time.

B. In the event one party does not attend, the process may continue in their absence.

IV. The Report to the General Board

A. The Executive Board upon its completing of the gathering of all information it feels pertinent, shall present to the General Board the following:

1. The presiding officer's report of the district ministers meeting with the results of the vote. Although the Executive Board and the General Board are required to consider the district ministers vote, both boards are free to use their own discretion to evaluate the vote and the possible impact it may have upon the merits of the application.
2. All information and all other reports the Executive Board has received.
3. Its recommendation concerning the application to form a new district.

B. A positive recommendation of the Executive Board may be based on changes to the application its feels are necessary. Should those changes, or any changes the General Board wishes to make, be adopted and the entire application be approved, those changes must be accepted by majority vote of the ministers in the proposed new district.

V. The General Board

A. The General Board will make the final decision on the application to form a new district.

B. If the General Board rules in favor of the formation of the proposed new district, a committee shall be formed to implement the new district.

1. The assistant general superintendent of the zone shall serve as chairman of this committee.
2. The committee will include the district superintendent and two other board members of the existing district and three members of the original group that submitted the application to form the new district.
3. The committee shall submit plans to the general superintendent, who shall then arrange for an organizational meeting and elections in the new district within sixty (60) days.

Adopted 2002

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 serves on the General Board by invitation of the General Board.

HONORING OUR MINISTERS FLAG CEREMONY

The flag ceremony conducted by Honoring Our Ministers should be limited to UPCI ministers.

Adopted 2009

IMPLEMENTATION OF 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

IMPLEMENTATION OF TERM LIMITS

In the event someone is appointed or elected to fill a one-year (or less) unexpired term, the extra year would not count toward the eight-year 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

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

INTERNATIONAL MINISTRY RECOMMENDATION

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 notificatio 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 affil - ated 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 of the affil - ated 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

MULTICULTURAL MINISTRIES

Section 1. *Name*

The name of this missions endeavor shall be Multicultural Ministries (MCM).

Section 2. *Purpose and Principles*

1. The Multicultural Ministries of the United Pentecostal Church International (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 ratific - tion. 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 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 organization.

Section 9. *Duties of the Director*

1. The MCM director shall serve on the General Board by invitation of the General Board.
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

MUSIC MINISTRY POLICY

Section 1. *Name*

The name of the ministry will be called UPCI Music Ministry.

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 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 General Superintendent and ratified by the Executive Board.
2. Committee members are recommended by the chair and appointed by the General Superintendent.
3. Members should be active in music ministry in the UPCI, reflect the diverse ministries of the UPCI, and have the recommendation of their pastor.

Adopted 2015

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 United Pentecostal Church International.
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 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

PENTECOSTAL HERITAGE SOCIETY POLICY

Section 1. *Name*.
1. The name of this ministry of the United Pentecostal Church International 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.

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 qualification 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

POLICIES OF THE OFFICE OF EDUCATION AND ENDORSEMENT

Section 1. *Purpose of the OEE*.

1. To preserve apostolic doctrine, experience, and practice in the endorsed educational, training, and ministerial projects of the United Pentecostal Church International.
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 United Pentecostal Church International 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 United Pentecostal Church International.

Section 2. *Function of the OEE*.

1. The Office of Education and Endorsement shall function as an integral part of the United Pentecostal Church International and shall be responsible to the General and Executive Boards and to the General Conference.

Section 3. *Enabling Policies*

1. Pursuant to the UPCI 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 finan cial 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. Compassion Services International
      ii. Life In Focus Education
      iii. Lighthouse Ranch for Boys
      iv. New Beginnings
      v. Occupational Chaplains Association
      vi. Points of Refuge
      vii. Reach Out America
      viii. Spirit of Freedom Ministries
      ix. The Jesus Message
      x. Tupelo Children's Mansion
   b. Higher Education
      i. Apostolic Bible Institute
      ii. Centro Teologico Ministerial
      iii. Christian Life College
      iv. Indiana Bible College
      v. Northeast Christian College
      vi. Texas Bible College
      vii. Urshan College
      viii. Urshan Graduate School of Theology
   c. Elementary and Secondary Education

d. Military Chaplaincy
e. Clinical Chaplaincy
f. Ministry Training
    i. Christian Service Training Institute
    ii. 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 United Pentecostal Church International.
   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 United Pentecostal Church International 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 United Pentecostal Church International.
   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 United Pentecostal Church International.
d. Endorsed institutions will be permitted to solicit and receive funds and promote their ministries among the churches and districts of the United Pentecostal Church International.
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. *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. Endorsed Bible colleges shall confine their efforts to religious education, college leadership, and prescribed curriculum in accordance with the Manual of the United Pentecostal Church International. 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 7. *Elementary and Secondary Education Policies*

1. See General Policies as outlined above.

Section 8. *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 United Pentecostal Church International.
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 United Pentecostal Church International. 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/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 United Pentecostal Church International.
      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. United Pentecostal Church International 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.

Section 9. *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 Certifi ation 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 10. *Ministry Training Policies*

1. See General Policies as outlined above.

Adopted 2016

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 an autonomous 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

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).

—SOURCE: *UPCI District Constitution, Article 1, Section 1, Paragraph 1*

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

—SOURCE: *UPCI District Constitution, Article 1, Section 2, Paragraph 1*

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 organization for at least two (2) years, must have been ordained at least one (1) year, must have proven loyal to the 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.

—SOURCE: *UPCI District Constitution, Article I, Section 3*

2. The basic and fundamental doctrine of this 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.

—SOURCE: *UPCI Articles of Faith, Fundamental Doctrine*

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.

—SOURCE: *UPCI District Constitution, Article II, Section 2*

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.

—SOURCE: *UPCI General Constitution, Article VII, Section 7, Paragraph 4*

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.

—SOURCE: *UPCI General Constitution, Article XVII, Section 4, Paragraphs 6-9*

Adopted 2017

PROCEDURE FOR MINISTER RESIGNATIONS

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

QUALIFYING OFFICES FOR VOTING

An office must be listed in the Constitution, not just in the listing of offices in the front of the Manual, in order to satisfy Article I, Section 4, Paragraph 2, Subparagraph (d) of the District Constitution.

If a district where a minister has resided allowed that minister to vote when he or she does not qualify under Article I, Section 4, Paragraph 2, Subparagraph (d) of the District Constitution, a district where that minister may move in the future is not bound to honor this decision and allow that minister to vote.

Adopted 2007

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

SINGLES ADULT MINISTRIES

Section 1. *Name*

The name shall be Singles Adult Ministries.

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 Singles Adult Ministries 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 Singles Adult Ministries 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 Singles Adult Ministries 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 Singles Adult Ministries. 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 Singles Adult Ministries 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 Singles Adult Ministries shall conform to the Fundamental Doctrine and Articles of Faith of the United Pentecostal Church International.

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 Singles Adult Ministries 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 Singles Adult Ministries under the supervision of the director.
4. To prepare agendas and reports with the Singles Adult Ministries 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 Singles Adult Ministries 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 Singles Adult Ministries 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 Singles Adult Ministries.
4. To promote the financial goals of Singles Adult Ministries nationally with the district representatives.
5. To represent Singles Adult Ministries at events and meetings at the request of the director.
6. To attend and participate in all Singles Adult Ministries Administrative Committee meetings.

Section 8. *Duties of the District Representatives Committee*

1. To strengthen the relationship between Singles Adult Ministries and each district.
2. To support the Singles Adult Ministries leadership in all functions of the ministry.

4. To promote Singles Adult Ministries within their district.
5. To attend all duly called meetings and conduct all business as deemed necessary in accordance with the Singles Adult Ministries policy.

Section 9. *Duties of Singles Adult Ministries Liaisons to Other Divisions and Ministries*

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

Section 10. *Organization of District Singles Adult Ministries Ministry Officers*

1. Any district may have a Singles Adult Ministries 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 Singles Adult Ministries 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 Singles Adult Ministries Administrative Committee, together with the General Board, shall be responsible for collection, disbursement, and safeguarding of ministry funds.
2. The district Singles Adult Ministries 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 Singles Adult Ministries director and secretary, and approved by the Singles Adult Ministries Administrative Committee. The director and secretary will be responsible for implementing the budget.
4. Revenue for the functioning of the Singles Adult Ministries shall come from:
   a. Registration and special offerings received during events.
   b. Offerings from district Singles Adult Ministries with the approval of the district.
   c. Monthly or annual pledges to Singles Adult Ministries.

Adopted 2018

SPANISH EVANGELISM MINISTRY

Section 1. *Name*

The name shall be Spanish Evangelism Ministry (SEM); *Ministerios de Evangelismo Hispano (MEH).*

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
   c. Administrative Committee
   d. District Representatives Committee
   e. Division and Ministry Liaisons
2. The director and secretary of the Spanish Evangelism Ministry shall be elected by a majority vote of ministers present at the annual SEM Business Meeting and ratified by a majority vote of the General Board. The director's election will be concurrent with that of the general superintendent; the secretary's election will be concurrent with that of the general secretary. Their term of office will begin with the ratification of the General Board.
3. The Administrative Committee shall be composed of the director, the secretary, and regional directors. Regional directors shall be elected by the district representatives present at the regional caucus during the annual SEM district representatives meeting. The regional director shall be elected by the caucus from three (3) names chosen by the SEM director and preapproved by their respective district superintendent. If there are less than three district representatives present, the SEM director will present one name for ratificatio to the District Representatives Committee. A regional director shall serve for a term of two (2) years. The regional directors' term of office begins immediately after the District Representatives Meeting.
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 SEM. Liaisons shall be appointed by the director jointly with the division or ministry leadership (pre-approved by their district superintendent), approved by majority vote of the SEM Administrative Committee, and submitted to the annual SEM Business Meeting for ratifi ation. The term of office shall be for two (2) years beginning immediately following the annual SEM Business Meeting.

Section 4. *Qualifications*

1. The Director and secretary 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 shall be bilingual in Spanish and English.
2. The SEM Administrative 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 Administrative Committee members shall be bilingual in Spanish and English.
3. District representatives shall have 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 liaisons of the Spanish Evangelism Ministry shall conform to the Fundamental Doctrine and Articles of Faith of the United Pentecostal Church International.

Section 5. *Duties of the Director*
1. To establish the vision and goals of the ministry with the support of the secretary and SEM Administrative Committee.
2. To chair meetings of the Spanish Evangelism Ministry Administrative Committee, District Representatives Committee, and annual Business Meeting.
3. To submit all official actions of said Committees and Business Meetings to the Executive Board of the UPCI and represent its interests during meetings of the Executive Board.
4. To keep a record of all official acts of all said committees 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 by invitation of the General Board.
7. To nominate liaisons and submit their names for ratification
8. To develop and supervise fundraising programs and oversee the disbursement of funds according to the approved budget.
9. To work with the secretary to develop and submit an annual budget.
10. 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 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 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 SEM 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 SEM.
4. To promote the financial goals of SEM nationally with the district representatives.
5. To prepare an annual budget for their region that must be approved by the SEM Administrative Committee.
6. To promote the annual *The Harvest (La Cosecha)* offering as defined in Section 11.2.d.
7. To represent SEM at events and meetings at the request of the director.
8. To attend and participate in all SEM Administrative Committee meetings.
9. To organize one regional event per year. An exception may be granted to the region hosting the annual Business Meeting.

Section 8. *Duties of the District Representatives Committee*

1. To strengthen the relationship between SEM and each district.
2. To elect regional directors according to the procedure described in Section 3.3.
3. To support the general SEM leadership in all functions of the ministry.
4. To promote evangelism within the Spanish-speaking communities of their district.
5. To attend all duly called meetings and conduct all business as deemed necessary in accordance with the SEM policy.
6. To promote the annual *The Harvest (La Cosecha)* offering as defined in Section 11.2.d.

Section 9. *Duties of SEM Liaisons to Other Divisions and Ministries*

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

Section 10. *Organization of District Spanish Ministry*

1. Officer
   Any district with a Spanish-speaking population may have a Spanish Ministry director and other officers as deemed necessary by the district.
2. Elections and Appointments
   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. Qualification
   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 District Representatives Committee 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, and approved by the SEM Administrative Committee. The director and secretary 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) to be gathered at the SEM Conference.

Section 12. *Safeguarding of Funds*

1. The SEM Administrative 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.

Adopted 2011

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 United Pentecostal Church International.

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.

Adopted 2011

UPCI MANUAL AND DIRECTORY

In the matter of the digital Manual and Directory, the "preferred method" means the digital version is the free version and the paper version must be purchased.

Adopted 2010

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:*
1. The name of this annual fundraising campaign shall be Sheaves for Christ.

Section 2. *Allocation of Funds* The sixty percent (60%) of the total offering that is sent to the General Secretary-Treasurer of the United Pentecostal Church International 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. Spirit of Freedom Ministries
6. New Beginnings International Children's & Family Services
7. Urshan College & Graduate School of Theology

8. 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 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 SFC ALLOCATION CATEGORY

An eighth "category" of Sheaves for Christ 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

WOMEN IN MINISTRY NETWORK

Section 1. *Name*.
The name of this ministry shall be Women in Ministry Network (WMN).

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 United Pentecostal Church International.
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 maybe 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 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 United Pentecostal Church International 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 United Pentecostal Church International 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 United Pentecostal Church International 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."

THE BIBLICAL IDEAL OF MARRIAGE AND FAMILY

Adopted by General Conference in 1990, 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 United Pentecostal Church International (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.

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 United Pentecostal Church International 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 identifica ion 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 3:7). "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 SCHOOLS

Adopted by the General Conference in 1983

Inasmuch as the United Pentecostal Church International 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 United Pentecostal Church International 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 fulfille 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 United Pentecostal Church International. 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 United Pentecostal Church International 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 United Pentecostal Church International, 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 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 dis-

tinctions 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 sanctificati n 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 United Pentecostal Church International 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, sanctifie , 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.

HOMOSEXUALITY

Adopted by the General Conference in 1977

Inasmuch as some segments of liberal Christianity have expressed a willingness to accept the so-called "gay rights" movement as a legitimate lifestyle, and

Whereas the inerrant, inspired Word of God emphatically declares, in Romans chapter 1, homosexuality to be vile, unclean, unnatural, unseemly, and an abomination in the sight of God, and

Whereas the United Pentecostal Church International is a fundamental Bible-believing organism entrusted with a divine destiny to provide spiritual direction to a wayward world,

Let us therefore resolve that the United Pentecostal Church International go on public record as absolutely opposed to homosexuality and condemn it as a moral decadence and sin, and do hereby encourage prayer for the deliverance of those enslaved by that satanic snare.

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 citizen 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 United Pentecostal Church International 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 United Pentecostal Church International does not approve of any minister in this organization resorting to the civil courts to seek resolutions of conflicts that arise with the structure of the 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 min-

istry 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 United Pentecostal Church International 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 United Pentecostal Church International 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 United Pentecostal Church International is to take the "Whole Gospel to The Whole World"

We earnestly contend that the following is true: the United Pentecostal Church International 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 United Pentecostal Church International. "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 United Pentecostal Church International. "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 partial-ity, 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 United Pentecostal Church International must continue to take deliberate, intentional steps toward inclusion in all areas of the fellowship and at all levels of the 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 United Pentecostal Church International 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 United Pentecostal Church International.
8. As the largest and leading Apostolic holiness movement in the world, the United Pentecostal Church International 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 house hold of faith. (See 1 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 United Pentecostal Church International 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 qualifi ations 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 United Pentecostal Church International, restoration of a fallen minister is limited to those who do not commit sexual sins: "Any minister affiliated with our organization proven guilty of adultery or fornication, or committing any other immoral offense shall forfeit his or her papers immediately. . . . Such minister shall never be qualified for reinstatement into the ministry of the United Pentecostal Church International" (Article VII, Section 9, Paragraphs 2-3, UPCI *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).

THE REVISED STANDARD VERSION

Adopted by the General Conference in 1953

Inasmuch as the United Pentecostal Church International believes in the inspiration of the holy Scriptures, given to us by holy men of God who spoke as they were moved by the Holy Ghost, and

[Inasmuch as] we believe the Scriptures to be the Word of God given to us by divine authority,

We hereby declare our position regarding the new translation of the Bible in modern speech known as the Revised Standard Version of the Bible, copyrighted by the National Council of Churches in America:

Whereas upon examining the Revised Standard Version of the Bible we find [that] many [passages concerning] the fundamentals of our Christian faith and doctrine have

been changed and are very misleading, namely, the virgin birth of Christ, remission of sins as taught in the New Testament, the deity of Christ, and other truths, and

Whereas a majority of the committee of translators themselves, according to their associations, connections and records, are [shown] to be modernist and liberal scholars who do not believe or embrace the revealed truths of God's holy Word, including the plan of God's salvation, . . .

Be it therefore resolved that the United Pentecostal Church International declare its disapproval of the Revised Standard Version of the Bible, copyrighted by the National Council of the Churches of Christ in the U.S.A.

Be it further resolved that we continue to accept the King James Version of the Bible as the most accurate translation of the Scriptures to be used in our churches and among our people.

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 United Pentecostal Church International 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 fleshl 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 qualificat ons 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 United Pentecostal Church International, 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 United Pentecostal Church International 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 United Pentecostal Church International 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.

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.

The changes throughout the year are updated on **October 1** which is the deadline for printing the new Directory. Additional forms will be sent upon request.

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.

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ADDRESS_____

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CHURCH ADMINISTRATION
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